



THE HOLY EUCHARIST

RITE I

The Seventeenth Sunday after Pentecost

Proper 20B

September 19, 2021

11:00 a.m.

Wherever you are on your spiritual journey, Trinity welcomes you.

WELCOME TO TRINITY

Welcome to Trinity Episcopal Church. We hope that you will feel the presence of God in this holy space. We believe that you will also find God in the community of people who worship here. Trinity is rich in the traditions of the Episcopal Church, and it is our prayer that you will feel warmly welcomed. May this place be to you a source of strength and spiritual renewal. May you also find it a place where all people are accepted. Wherever you are on your spiritual journey, Trinity welcomes you!

For your information

If you are a visitor with us today, welcome! All persons are invited to receive communion.

Childcare is available each Sunday from 8:30 am until 12:15 pm on 2nd floor near the front of church in the east end of the Great Hall. Ask the ushers.

For all children, there are crayons and coloring pages in baskets at the church entrances. Ask the ushers.

The Church Down Under is a Eucharist at 11:05 am on Sunday mornings in the Undercroft. This service is designed for families with younger children who want to worship together as a family or for those seeking a less formal worship experience. Everyone is welcome.

For more information about life at Trinity, please fill out a "Welcome card" or pew register in church. Also, visit our website www.trinitytulsa.org

Organ Voluntary: Psalm-Prelude Opus 32, No. 1

Herbert Howells (1892-1983)

The poor man crieth and the Lord heareth him. Psalm 34:6

Please stand for the entrance of the Choir and Clergy.

Hymn 390 Praise to the Lord, the Almighty

Lobe den Herren

Descant

4 Praise to the Lord! O let all that is in me a -
 1 Praise to the Lord, the Al - might - y, the King of cre -
 2 Praise to the Lord; o - ver all things he glo - rious - ly
 3 Praise to the Lord, who doth pros - per thy way and de -
 4 Praise to the Lord! O let all that is in me a -

dore him! All that hath life and breath come now with
 a - tion; O my soul, praise him, for he is thy
 reign - eth: borne as on ea - gle - wings, safe - ly his
 fend thee; sure - ly his good - ness and mer - cy shall
 dore him! All that hath life and breath come now with

prais - es be - fore him! Let the a - men sound from his
 health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

peo - ple a - gain; glad - ly for ev - er a - dore him.

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

Words: Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt.
 Music: melody from *Erneuerten Gesangbuch*, 1665; harm. *The Choral Book for England*, 1863;
 desc. Craig Sellar Lang (1891-1971)

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever.**
Amen.

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

The following is sung, all standing

Gloria in excelsis

Hymnal S202



1. Glo - ry be to God on high, and on earth peace,
good will towards men. 2. We praise thee, we bless thee,
we wor - ship thee, we glo - ri - fy thee, we give
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly
King, God the Fa - ther Al - might - y.
4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;
5. O Lord God, Lamb of God, Son of the Fa - ther, that
ta - kest a - way the sins of the world, have mer - cy up -
on us. 6. Thou that ta - kest a - way the sins of the
world, re - ceive our prayer. 7. Thou that sit - test at the
right hand of God the Fa - ther, have mer - cy up - on us.
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou

on - ly, O Christ, with the Ho - ly Ghost, art most
 high in the glo - ry of God the Fa - ther. —
 A - - - - - men.

Collect of the Day

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy spirit, one God, for ever and ever. **Amen.**

First Reading

Jeremiah 11:18-20

Please be seated.

A Reading from the prophet Jeremiah.

It was the LORD who made it known to me, and I knew; then you showed me their evil deeds. But I was like a gentle lamb led to the slaughter. And I did not know it was against me that they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of the living, so that his name will no longer be remembered!" But you, O LORD of hosts, who judge righteously, who try the heart and the mind, let me see your retribution upon them, for to you I have committed my cause.

Reader The Word of the Lord.
People **Thanks be to God.**

Psalm 54

Tone VIII.1

Deus, in nomine

(Please join the choir in singing the Psalm)

**1 Save me, O God, by your Name; *
in your might, defend my cause.**

**2 Hear my prayer, O God; *
give ear to the words of my mouth.**

**3 For the arrogant have risen up against me,
and the ruthless have sought my life, *
those who have no regard for God.**

**4 Behold, God is my helper; *
it is the Lord who sustains my life.**

**5 Render evil to those who spy on me; *
in your faithfulness, destroy them.**

**6 I will offer you a freewill sacrifice *
and praise your Name, O LORD, for it is good.**

**7 For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes.**

Second Reading

James 3:13-4:3, 7-8a

A Reading from the letter of James.

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

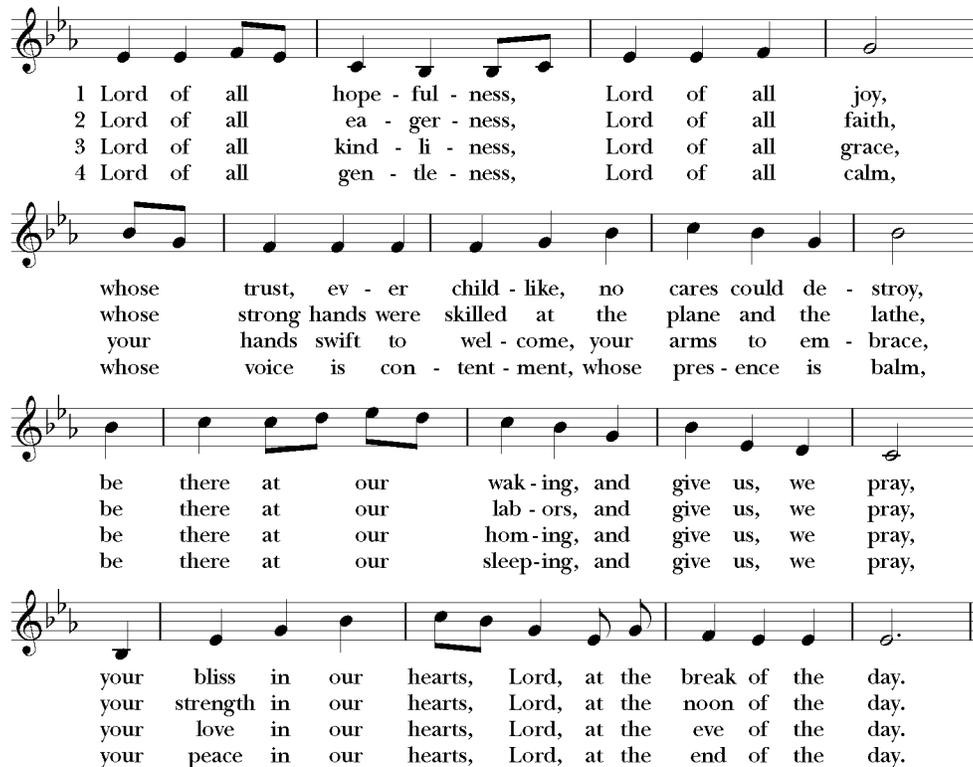
Reader The Word of the Lord.
People **Thanks be to God.**

Sequence

Please stand.

Hymn 482 Lord of all hopefulness, Lord of all joy

Slane



1 Lord of all hope - ful - ness, Lord of all joy,
2 Lord of all ea - ger - ness, Lord of all faith,
3 Lord of all kind - li - ness, Lord of all grace,
4 Lord of all gen - tle - ness, Lord of all calm,

whose trust, ev - er child - like, no cares could de - stroy,
whose strong hands were skilled at the plane and the lathe,
your hands swift to wel - come, your arms to em - brace,
whose voice is con - tent - ment, whose pres - ence is balm,

be there at our wak - ing, and give us, we pray,
be there at our lab - ors, and give us, we pray,
be there at our hom - ing, and give us, we pray,
be there at our sleep - ing, and give us, we pray,

your bliss in our hearts, Lord, at the break of the day.
your strength in our hearts, Lord, at the noon of the day.
your love in our hearts, Lord, at the eve of the day.
your peace in our hearts, Lord, at the end of the day.

Words: Jan Struther (1901-1953)

Music: Irish ballad melody; adapt. *The Church Hymnary*, 1927

Holy Gospel

Mark 9:30-37

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.
People **Glory be to thee, O Lord.**

Jesus and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

Deacon The Gospel of the Lord.
People **Praise be to thee, O Christ.**

Please be seated.

Fr. Richard Rohr, the Franciscan priest, author, and spiritual director, has written about a concept he calls at various times the Shadowlands, our shadow side or our shadow self. I've come across his thinking on this in a couple of ways, through an email column he sends out to subscribers that a friend forwarded to me and through his book, *Falling Upward*. From that book he defines our shadow as "what you refuse to see about yourself, and what you do not want others to see." (Rohr, *Falling Upward*, pp. 127-128) Fr. Richard says we all carry around an idealized version of ourselves and it's always uncomfortable if we are confronted by the ways in which our actual behavior sometimes differs from the ideal. This isn't hypocrisy, exactly. Rather, it's more like denial. I may not publicly proclaim that I am a patient person, for example, but that doesn't mean I'm entirely aware of it when I'm being impatient or that I'm comfortable with someone pointing it out. It would be part of my shadow. What's ironic is that, even when we deny these parts of our personalities or refuse to acknowledge that they exist, we're usually not fooling anyone. According to Fr. Richard, "Usually everybody else can see your shadow, so it is crucial that you learn what everybody else knows about you—except you!" (Rohr, *Falling Upward*, p. 132) And it's helpful if we have someone in our life, someone whom we trust and whose voice we can hear despite our own tendency to idealize ourselves, someone who can hold up a mirror and show us our shadows. If we do have such a person to, then it makes it more likely we'll be able to do the hard work of self-transformation, what Fr. Richard calls "shadow work."

In our gospel passage today, we get the sense that the disciples have been caught with their shadow sides exposed. When questioned by Jesus, their trusted spiritual teacher, director and friend, they are silent, maybe embarrassed, by what he has heard them doing. Fortunately, the disciples are open what's coming, because they know and love Jesus, are aware that they receive special time with him, time in which he instructs them apart from the crowds. And in a way spending time in church can be that way for us, a special time set aside each week for us to teach and learn from each other, for us to be particularly open to one another.

In any event, Jesus asks what they had been arguing about, but it was rhetorical, because he knows they have been arguing about status, about who is the greatest among them. They don't deny it. The mirror has been placed before them and now they are going to have to look. They'd been jockeying for position in the way that you'd expect in a society driven by social status. They were arguing about who is the best? Who is the greatest? Maybe they were even arguing about who is the best at being humble, completely missing the irony. But like you might expect from a skilled spiritual teacher, director and friend, Jesus names the spiritual issue and then provides a practice to address it. The spiritual issue is pride, the spiritual practice is service and the issue and the practice are related. To address their pride, they are to serve those who have the least amount of status in society. In fact, they are to place themselves below everyone else and become the servants of all. This will also have

the effect of ending their conflict over who is the greatest. After all, there is no need to argue about status when you live like everyone's status is greater than yours.

The problem of fighting over status wasn't isolated to the disciples and didn't end with them. Everywhere the gospel spread, the churches that came into being struggled with it. Paul wrote to the church in Corinth about this very issue. Evidently there were members of the church there who felt spiritually superior to others and they were fighting about it. Paul points out how spiritually immature they still are. He says tells them, "And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food." (1 Cor 3:1-2) They have no right to be fighting about their superiority, because they are still in their spiritual infancy. And in our reading from James, maturity comes up again. It begins, "Who is wise and understanding among you?" It's an invitation to hold up a mirror, to examine behavior, and to look at shadow sides. Like Jesus and Paul, James is addressing conflicts and disputes, and he is focused specifically on disputes that erupt from envy and selfish ambition. Again, it's a status issue. Envy of others, of what they have, drives ambition and if it obtained, or perceived to be obtained, further stokes the envy of others. Everyone in trapped in the same cycle, driven by their cravings to be as good as, or better than, others. Left unchecked, these cravings for status disrupt relationships at every level. They keep us in conflict.

But, like Jesus, James addresses the issue head on and offers a remedy. Our goal should be to follow the "wisdom from above" and by doing so, cultivate the qualities of peacemaking. A life given over to Christ is one marked by gentleness, a willingness to yield and to offer mercy, while avoiding judgmentalism and hypocrisy. In other words, peacemaking is our proper path. But to get there we have to be willing to look at our shadow side, to acknowledge what we find there and to follow the insights of our spiritual teachers in addressing it.

Last week our services were dominated by the question Jesus asks, "Who do you say that I am?" Fr. Lee asked it in his sermons and we asked it of the families in Church Down Under. But we can ask the same question of ourselves, especially when we find ourselves confronted by or engaged in conflict. Modern experts on conflict management point out that not all conflict is unhealthy, that there is something called healthy and even necessary conflict. But what the disciples were doing in their arguments about who was the greatest, what Paul was addressing in Corinth with the self-proclaimed spiritually superior church members and what James was describing about envy and selfish ambition were all, I think, examples of unhealthy conflict. And yet in all those cases, there was a remedy, a spiritual practice that had the potential to bring people into closer relationship with God and with one another and, not coincidentally, to eliminate the unhealthy conflicts they were experiencing and causing. For Jesus, it was to engage in works of service, to find ways to help those who are the least and to psychologically place ourselves at the lowest rung of society, where we do not feel superior to anyone. For James, it was to submit ourselves to God. Fr. Richard invites us to own up to our shadow

side, to ask God for the strength to face it, to admit that our idealized self isn't who we really are and to follow the spiritual practices that might help. When we ask others whom we trust, "Who do you say that I am?" we should pray to God for the courage to hear what they tell us, to take it seriously, to look in the mirror they offer. When we do that, we will "resist the devil" as James puts it and the devil will be made to flee. By doing our shadow work, we will draw near to God and God will draw near to us. But as with so many things in life, this is not a "one and done" proposition. It's something we'll do all our lives, over and over again, maybe every day, asking that same question, "Who do you say that I am?" Over the long haul, we hope to find that we are, less and less, the ones who wish to be greatest, the ones who think they are superior, and more and more the ones who are happy to serve the least, the ones who are peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. When we think about Jesus, about who we think he is, we'll find those same qualities are in him and, as it turns out, Jesus, our Lord and savior, our beloved teacher, our spiritual director and our friend, along with Paul and James and Fr. Richard, want those same qualities for us.

Please stand.

The Nicene Creed

BCP p. 326

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

We believe in the Holy Spirit, the Lord, the giver of life,

**who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of the People

BCP 328

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Lord, in your mercy:

Hear our prayer.

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin, the Archbishop of Canterbury, Michael, our presiding Bishop, and Poulson, our own Bishop, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. Lord, in your mercy:

Hear our prayer.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. Lord, in your mercy:

Hear our prayer.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, for Joseph our President, Kevin our Governor, and G.T. our Mayor, that they may be led to wise decisions and right actions for the welfare and peace of the world. Lord, in your mercy:

Hear our prayer.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. Lord, in your mercy:

Hear our prayer.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [**Barbara Sue; Odell; Nancy; Paulette; Alicia; Jeremy; Marjorie; Teresa; Shirley; Taylor; Cameron; Finley; David; Charles; Brandy; Martha, The Reese Family; Barbara; Heidi; Mary; Vivienne; Laura; Mary Jo; Carlana; The People of Afghanistan, Avery; Barbara; Lesa; Elliot**] and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Lord, in your mercy:

Hear our prayer.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____,] beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [_____and of] all thy saints, that with them we may be partakers of thy heavenly kingdom. Lord, in your mercy:
Hear our prayer.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate.
Amen.

Confession of Sin

BCP p. 330

The Deacon then says

Let us humbly confess our sins unto Almighty God.

Silence.

The people may stand or kneel.

Celebrant and People

**Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will,
and walk in thy ways,
to the glory of thy Name. Amen.**

The Priest stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace

Please stand.

Celebrant The peace of the Lord be always with you.
People **And with thy spirit.**

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

THE HOLY EUCHARIST

The Celebrant may say

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Ephesians 5:2

Offertory Anthem

Mudd

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

At the Presentation

Old 100th

(Please stand and join the choir in singing)

Praise God from whom all blessings flow. Praise him all creatures here below. Praise him above ye heavenly host. Praise Father, Son, and Holy Ghost. Amen.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

BCP p. 333

The people remain standing.

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first two staves are for the Celebrant and the People, the third is for the Celebrant, and the fourth is for the People. The lyrics are: "The Lord be with you. And with thy spi - rit. Lift up your hearts. We lift them up un - to the Lord. Let us give thanks un - to our Lord God. It is meet and right so to do."

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus

S114

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

The people may stand or kneel.

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast.**

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Celebrant The Gifts of God for the People of God.

Please notify the Priest at the High Altar if you wish to receive a gluten-free wafer.

For Communion, hold your palms upward and the bread will be placed there.

Hymn 304 I come with joy to meet my Lord

Land of Rest

Unison or harmony

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A Wren (b. 1936), alt.

American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983)
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Let us pray.

Celebrant and People

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Blessing

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Hymn 379 God is love, let heaven adore him

Abbot's Leigh

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

Words: Timothy Rees (1874-1939), alt.
Music: Cyril Vincent Taylor (1907-1991)

Dismissal

Deacon Let us go forth in the name of Christ.
People **Thanks be to God.**

Organ Voluntary: Improvisation

You are cordially invited to the southwest porte cochere for refreshments following the service.

We hope you will join us so that we may get to know you.

There is a prayer list in Bishop Brooke Chapel. Please add the names of any for whom you wish prayer.

Clergy: The Reverend Dr. W. Lee Domenick, *Rector*; The Reverend Cheryl Harder, *Associate Rector*; The Reverend Chris Cole, *Curate*; The Reverend Deborah Underwood, *Deacon*; The Reverend Bert Bibens, *Deacon*; The Reverend Noel Doherty, *Assisting Clergy*

Staff: Casey Cantwell, *Organist and Director of Music*; Karen Rich, *Associate Director of Music and Organist*; Chad Johnson, *Music Intern*; Barbara Harlas, *Printer*; Donnie Henderson, *Sexton*; Becky Moseman, *Director of Youth and Young Adults Ministry*; Hannah Middlebrook, *Director of Operations*; Jenny Robertson, *Financial Secretary*; Edward Roling, *Archives*; Jan Schneider, *Front Office Coordinator*.

Technical Team: Jennifer Ratliff-Towner, *Lead*; Michael Towner, Philippe Beaudette, Lizzie Radford, Jeff Luke, Lisa Gray.

Vestry: Pat Woodrum, *Senior Warden*; Joe Wilkinson, *Junior Warden*; Harry Dandelles, *Treasurer*; Joe Woltz, *Clerk*; Bill Nay, *Chancellor*; Jordan Bracht; Caroline Crain; Jennifer Grassmeyer; Brent Laughlin; Ken Patterson; Rusty Renfrow; Eric Saulnier; Jessica Smith; and George Walls.

Trinity Episcopal Church: 501 S. Cincinnati Ave.; Tulsa, OK 74103; 918-582-4128; www.trinitytulsa.org

Sunday, September 19, 2021

Acolytes

7:30 am

9:00 am Thad Smith

11:00 am Josh Miller

5:00 pm Rusty Renfrow

Altar Guild

Group IV: Susan Bibens, Ellen Cummings, Becky York, Caroline Crain, Jennifer Cook, Katy Hall, James Thompson, Sue Henderson

Eucharistic Visitors

Kate Smittle, Ed Roling

Chalice Bearers

7:30 am Jim Halpin

9:00 am

11:00 am Bill McCaleb

Lectors

7:30 am Ed Roling

9:00 am Will Hanner, Susan Drake, Carman Baker

11:00 am Frank Leech, Susan Palmer, David York

5:00 pm Eric Saulnier, Vicki Ecret

Oblationers:

7:30 am Ed Roling, Helen Douglass

9:00 am Nancy & David Swain

11:00 am Keith Gogan, Jordan Bracht

Ushers

7:30 am Dale Wissen, Beverly Wissen, Ed Roling

9:00 am Jeff Luke, Rose Shankweiler, Harry Dandelles, Britt Radford

11:00 am Tom Neal, Phil Finnegan, Tim Morgan, Pamela Baker, Tim Gilpin, Billy Hollaway, Luke Andrews

Vergers

Bill Daniels, Mark Shackelford, Linda Martin, Bud Davis

