

ST AIDAN'S EPISCOPAL CHURCH

CAMANO ISLAND, WASHINGTON

AN INSTRUCTED EUCHARIST ON THE TWENTY-FIRST SUNDAY AFTER PENTECOST



October 18, 2026
10:00 a.m.

ST AIDAN'S EPISCOPAL CHURCH

CAMANO ISLAND, WASHINGTON

Welcome to St Aidan's! Thank you for sharing your worship with us. We pray you will experience God's presence in our worship and hope you join us again. If this is your first time with us, relax and simply follow along with those around you. Please fill out a guest information card located on the chair shelf, or sign the guest register on your way out. A few tips...

- **We all use Name Tags** to help us not only get to know our visitors more easily, and vice versa, but to refresh our memories about who we are. If you do not have a name tag, please fill one out for yourself and place it on your chest. Name tags supplies may be found in the green satchel on the shelf of the chair in front of you. If you desire a permanent name tag, sign up near the name tag wall in Dietel Hall (*no cost*).
- **Children in Church:** We love children in worship. The little noises and sounds they make are music to our ears. They are signs of life and God's grace. Teaching children how to worship and pray in church is one of the greatest gifts a parent can give a child. There are activity packs in the narthex for little ones who need more tactile engagement. If children become especially noisy (screams, yells, cries, etc.) feel free to leave the service and return when things are more calm. We have a nursery space near the main entrance that is quiet and has tables, toys, and things that may help. Coming and going from worship as needed is never a problem.
- **Prayers of the People:** Add names to the Prayers by telling the priest or the ushers, by contacting the church office, or by adding petitions and thanksgivings silently or aloud at designated times.
- **Silence & Sacred Space:** Please observe silence before the service so others may pray and prepare for worship.

SERVICE ASSISTANTS FOR THE 21st SUNDAY AFTER PENTECOST

Celebrant: The Rev. Drew Foisie

Lector: Rhoda Venditto

Chalice Bearers: Freda McKeown & Dean Nelson

Acolyte: Dean Nelson

Ushers: Bill White & Dick Bingay

Altar Guild: Donna Myers, Freda
McKeown, Patty Vermilye

Flowers: Gayle Thomas (next: Mary McC)

Counters: Jackie Humes-Fear & Julie Vaux

Childcare: Deb Hubenthal & Kathy Hosley

Music: St Aidan's Choir
Steve Jensen, Music Director
Aaron Dull, Pianist
Heather Frakes, Organist

BIRTHDAYS

Jerry Minear, *October 18*

Lynn Kyles, *October 18*

ANNIVERSARIES:

Bob & Sue Perry, *Oct 23*

If your birthday or anniversary has been missed, please contact the church office and let the church secretary (Lenore) know. Thank you!

Ministry Leaders at St. Aidan's

JESUS CHRIST, HEAD OF THE CHURCH

The Rt. Rev. Philip N. LaBelle, Bishop

The Rev. S. Drew Foisie, Rector

rector@staidansci.org 360-629-3969

Michael Palmer, Senior Warden

michaelpalmer855@gmail.com

Hellen DeMoise, Junior Warden

hdeMoise@comcast.net

Kathy McNally, editor of "The Torch"

mcnallyk@outlook.com 360-572-3667

Steve Jensen, Director of Music

stmjensen95@gmail.com 360-420-0018

Heather Frakes, Organist

Aaron Dull, Pianist

Lenore Challenger, Church Secretary

office@staidansci.org 360-629-3969

JoAnn Moffett, Pledge Recorder

joannmoffett@msn.com 360-387-4080

Jeff Maxwell, Treasurer

WEEKLY ANNOUNCEMENTS

Coffee Hour: 9:00 & 11:00 a.m. **Adult Forum:** 9:15—9:45 a.m.

Child Care: 9:00—11:30 **Wednesday Eucharist:** 10:00 a.m.

NIGHT OF 100 PUMPKINS — OCTOBER 23, 5:00 P.M.

DIOCESAN CONVENTION — SEATAC DOUBLETREE, OCT 23-24

ALL SAINTS / STEWARDSHIP SUNDAY—NOVEMBER 1



ALTAR FLOWERS

Altar flowers add beauty and holiness to worship at St Aidan's. Consider donating altar flowers in honor or memory of someone special. Sign up in Dietel Hall at the blue bulletin board.



STEWARDSHIP – A WAY OF LIFE WITH GOD

As a port chaplain, I have spent many hours sitting in a passenger cruise terminal interacting with crew members lucky enough to have a short break while in port. Some have had questions about the city, some have requested free Bibles, and some have just wanted to chat. One day, an assistant waiter from a cruise ship handed me a fat envelope full of money labeled "tithe" and asked me to "give it to the church."

"Which church?" I asked.

Amused by my question, he replied, "Any church! It's my tithe!"

"Any church." Not the one that sings his favorite hymns. Not even the Protestant or Catholic. Just any church. Truly, that hard-working assistant waiter had a "glad and generous heart." (Acts 2:46) Than all of you who support the Seafarers Ministry throughout the world.

-- The Rev. Mary Davisson
Executive Director/Port Chaplain,
Baltimore International Seafarers Center

THE LITURGY OF THE WORD

FIRST INSTRUCTION

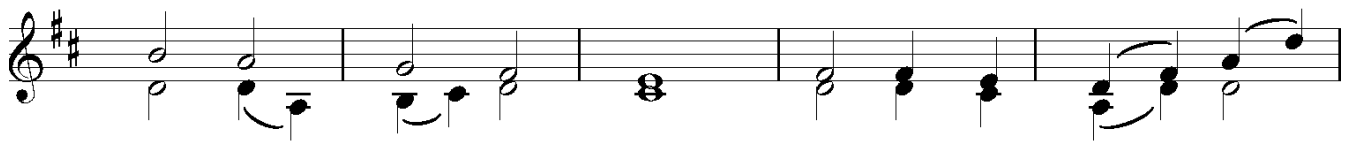
PROCESSIONAL HYMN

Jesus Shall Reign

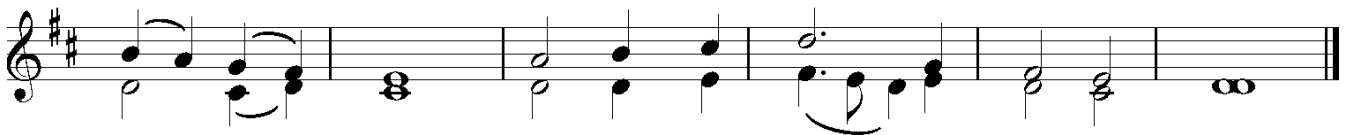
H 544



1 Je - sus shall reign wher - e'er the sun doth his suc -
2 To him shall end - less prayer be made, and prais - es
3 Peo - ple and realms of ev - ery tongue dwell on his
4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
5 Let ev - ery crea - ture rise and bring pe - cu - liar



1 ces - sive jour - neys run; his king - dom stretch from
2 throng to crown his head; his Name like sweet per -
3 love with sweet - est song; and in - fant voic - es
4 leap to lose their chains, the wea - ry find e -
5 hon - ors to our King; an - gels de - scend with



1 shore to shore, till moons shall wax and wane no more.
2 fume shall rise with ev - ery morn - ing sac - ri - fice.
3 shall pro - claim their ear - ly bless - ings on his Name.
4 ter - nal rest, and all who suf - fer want are blest.
5 songs a - gain, and earth re - peat the loud a - men.

The Opening Acclamation

The Celebrant and people begin not by exchanging “good mornings”, but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to give offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God’s reign in the universe and our commitment to become part of it and to help it grow.

OPENING ACCLAMATION

Blessed be God: Father, Son, and Holy Spirit.

People

And blessed be God’s kingdom, now and for ever. Amen.

THE COLLECT FOR PURITY

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

The Collect for Purity

This prayer has begun Anglican worship for centuries. It originated in the Sarum rite (ie., particular to customs of the church in Salisbury) as a private prayer priests would say in the sacristy, but was later moved into the liturgy proper so all could participate in the rich spiritual preparatory nature of the prayer.

THE GLORIA

GLO - RY TO GOD IN THE HIGH - EST AND PEACE TO HIS PEO - PLE ON EARTH.

GLO - RY TO GOD IN THE HIGH - EST AND PEACE TO HIS PEO - PLE ON EARTH.

LORD GOD, HEAVENLY KING, ALMIGHTY GOD AND FATHER.

WE WOR - SHIP YOU, WE GIVE YOU THANKS, WE PRAISE YOU FOR YOUR GLO - RY.

LORD JE - SUS CHRIST, ON - LY SON OF THE FA - THER

LORD GOD, LAMB OF GOD, YOU TAKE A - WAY THE SIN OF THE WORLD: HAVE

MER - CY UP - ON US, SEAT - ED AT THE RIGHT HAND OF THE FA - THER: RE -

CEIVE OUR PRAYER, RE - CEIVE OUR PRAYER FOR

YOU A - LONE ARE THE UN - IY ONE YOU A - LONE ARE THE MOST

YOU A - LONE ARE THE MOST HIGH, JE - SUS CHRIST WITH THE



THE SECOND INSTRUCTION

THE COLLECT OF THE DAY

The Lord be with you.

People **And also with you.**

Let us pray.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons

Christians are people of The Book in the sense that we regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" asks the Catechism, and answers, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible." It is with this understanding that the reader concludes the reading with the declaration, "The Word of the Lord," to which we respond, "Thanks be to God."

THE OLD TESTAMENT

Thus says the Lord to his anointed, to Cyrus,
 whose right hand I have grasped
 to subdue nations before him
 and strip kings of their robes,
 to open doors before him--
 and the gates shall not be closed:
 I will go before you and level the mountains,
 I will break in pieces the doors of bronze
 and cut through the bars of iron,
 I will give you the treasures of darkness
 and riches hidden in secret places,
 so that you may know that it is I, the Lord,
 the God of Israel, who call you by your
 name.

A READING FROM THE PROPHET ISAIAH 45:1-7

For the sake of my servant Jacob,
 and Israel my chosen,
 I call you by your name, I surname you, though
 you do not know me.
 I am the Lord, and there is no other;
 besides me there is no god.
 I arm you, though you do not know me,
 so that they may know, from the rising of the sun
 and from the west, that there is no one besides
 me;
 I am the Lord, and there is no other.
 I form light and create darkness,
 I make weal and create woe;
 I the Lord do all these things.

The Word of the Lord.
Thanks be to God.

THE PSALM 96:1-9

Sing to the Lord a new song; *
sing to the Lord, all the whole earth.

Sing to the Lord and bless his Name; *
proclaim the good news of his salvation from
day to day.

Declare his glory among the nations *
and his wonders among all peoples.

For great is the Lord and greatly to be praised; *
he is more to be feared than all gods.

As for all the gods of the nations, they are but
idols; *
but it is the Lord who made the heavens.

Oh, the majesty and magnificence of his presence*
Oh, the power and the splendor of his sanctuary!

Ascribe to the Lord, you families of the peoples; *
ascribe to the Lord honor and power.

Ascribe to the Lord the honor due his Name; *
bring offerings and come into his courts.

Worship the Lord in the beauty of holiness; *
let the whole earth tremble before him.

THE EPISTLE

A READING FROM THE FIRST LETTER TO THE THESSALONIANS 1:1-10

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead-- Jesus, who rescues us from the wrath that is coming.

The Word of the Lord.

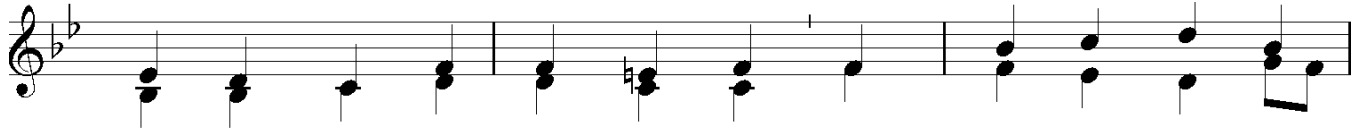
Thanks be to God.

The Gospel

The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.



1 Be - fore the Lord's e - ter - nal throne, ye
 2 His sov - ereign Power with - out our aid formed
 3 We are his peo - ple, we his care, our
 4 We'll crowd thy gates with thank - ful songs, high
 5 Wide as the world is thy com - mand, vast



1 na - tions, bow with sa - cred joy; know that the Lord is
 2 us of clay and gave us breath; and when like wan - dering
 3 souls, and all our mor - tal frame: what last - ing hon - ors
 4 as the heavens our voic - es raise; and earth, with her ten
 5 as e - ter - ni - ty thy love; firm as a rock thy



1 God a - lone; he can cre - ate, and he des - troy.
 2 sheep we strayed, he saved us from the power of death.
 3 shall we rear, al - might - y Ma - ker, to thy Name?
 4 thou - sand tongues, shall fill thy courts with sound - ing praise.
 5 truth must stand, when roll - ing years shall cease to move.

THE GOSPEL

MATTHEW 22:15-22

The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: **Glory to you, Lord Christ.**

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

THE SERMON *The instructed portions of our liturgy today take the place of the sermon*

The Creed

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century's struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians.

THE NICENE CREED

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.

THE THIRD INSTRUCTION

THE PRAYERS OF THE PEOPLE

The Prayers of the People

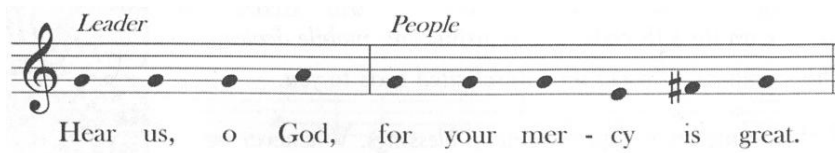
The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. At St. Aidan's we use different forms in various times and seasons. The current form was borrowed from St Paul's, Seattle. Prayers of the People may be written by any member of the church, as long as they cover the five areas of intercession mentioned above.

*The People are invited to offer prayer intentions during the pause after each petition, silently or aloud.
The cantor leads the People in the sung response.*

Leader Gathered in the Name of God and enlightened by the Word, let us pray for the Church,
the world, and all who carry heavy burdens

Silence.

Let us pray for the Church; for lay ministers, deacons, priests, and bishops, and for all who preach Christ crucified. *The People offer intercessions silently or aloud.*



Let us pray for this nation, our leaders, and all in authority; that all people will hear the Good News of God's justice and peace. *The People offer intercessions silently or aloud.*

Hear us, O God, ***for your mercy is great.***

Let us pray for this good earth and all created life; for all who care for creation, and all who cultivate the land. *The People offer intercessions silently or aloud.*

Hear us, O God, ***for your mercy is great.***

Let us pray for our community of Stanwood-Camano; for all who do the work of mission, and for our neighbors who serve alongside us. *The People offer intercessions silently or aloud.*

Hear us, O God, ***for your mercy is great.***

Let us pray for all in need; for those who are sick, suffering, anxious, lonely, or in peril, especially **Joy Strain, Marno Goetsch, David Miller, Judy Trammell, Don Perry, Chris Clark, Thomas Semkow, Robert Semkow, Barbara Brooks, Crystal Colombo, Jessica Larsen, Arra Morrison, Michelle Swain, Bill Vermilye, Tony Conner, Gino Conner, Sandra Barnhill Harris, Patty Paddock, Jerry Sheehan, Wendy Campbell, and Patty Both.** *The People offer intercessions silently or aloud.*

Hear us, O God, ***for your mercy is great.***

Let us pray for all who have died, that your will for them may be fulfilled; and for all who mourn, that they may be encouraged by the promise of Resurrection. *The People offer intercessions silently or aloud.*

Hear us, O God, ***for your mercy is great.***

The celebrant adds a concluding collect.

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever.

Amen.

Confession and Absolution

It is important that, before we approach the Lord's Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We kneel in penitence to acknowledge that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion. In the penitential season of Lent, the Penitential Order begins the Eucharist.

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

THE CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

Silence may be kept.

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

Celebrant adds these words of absolution

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

The Peace

Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The peace of the Lord be always with you.

People: **And also with you.**

ANNOUNCEMENTS & BIRTHDAY, ANNIVERSARY, TRAVELERS' PRAYERS

THE LITURGY OF THE TABLE

THE FOURTH INSTRUCTION

THE OFFERTORY

The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon or a subdeacon prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant, who recalls verses from Psalm 26: “I will wash my hands in innocence, before I go unto the altar of the Lord.”

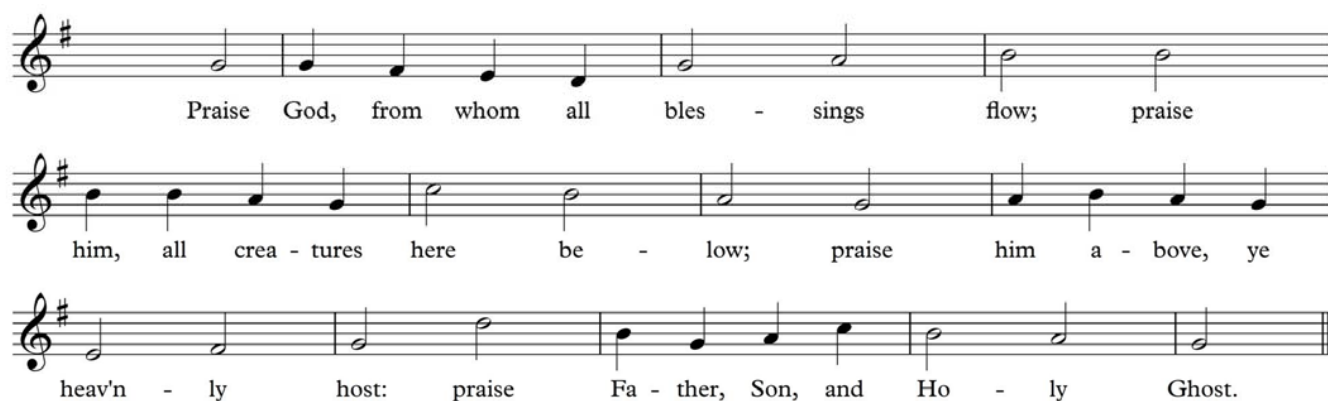
The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

THE OFFERTORY ANTHEM

Trust in the Lord (Carter)

St Aidan's Choir

THE DOXOLOGY *The people stand at the singing of the doxology for the presentation of the offering at the altar.*



THE FIFTH INSTRUCTION

THE GREAT THANKSGIVING

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says:

Celebrant The Lord be with you.

People **And also with you.**

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

People **Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People **Have mercy, Lord, for we are sinners in your sight.**

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:



The Invocation

The prayer for the Holy Spirit here is called the Epiclesis, Greek for “the calling upon,” for it is through God’s own Spirit that the gifts we offer become for us Christ’s body and blood. It is through the Spirit that Christ’s real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. The final Amen is the only one in the Prayerbook printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper, he took the cup of wine, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
People **We celebrate his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

People **Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

And now, as our Savior Christ has taught us we are bold to say,

The Lord's Prayer

At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.

THE LORD'S PRAYER

Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
 as we forgive those
 who trespass against us.
And lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom,
 and the power, and the glory, for
 ever and ever. Amen

The Breaking of the Bread

The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

THE BREAKING OF THE BREAD

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

THE FRACTION HYMN



THE SIXTH INSTRUCTION

Facing the people, the Celebrant says:

The Gifts of God for the People of God.

THE COMMUNION

The ministers receive the Sacrament in both kinds and then immediately deliver it to the people.

All who desire a deeper walk with Christ are welcome at the altar for Holy Communion.

- *At this time the wine is being received by sipping or intinction (dipping the bread in the wine before eating it).*
- ** Please be mindful to not let fingers touch the wine when intincting the bread. **
- *If you wish to receive the bread only and not the wine cross arms over your chest as the chalice is presented to you.*
- *If you need gluten-free bread, please inform the priest at the altar rail.*
- *If you do not wish to receive Communion but rather desire a blessing, cross arms over chest at the altar rail.*
- *If you do not wish to receive Communion at this time you may choose to remain in your seat for prayer.*
- *If you are not baptized but want to explore becoming baptized, please let someone, like an usher, know.*

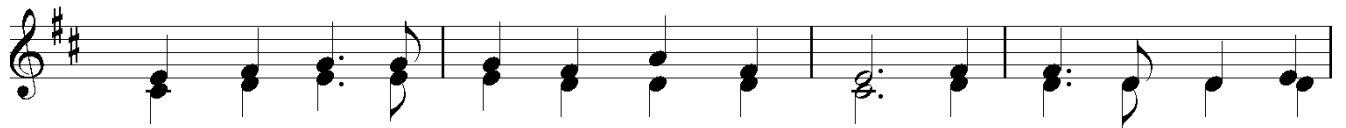
A priest will be delighted to work with you and talk with you about next steps.

COMMUNION MUSIC

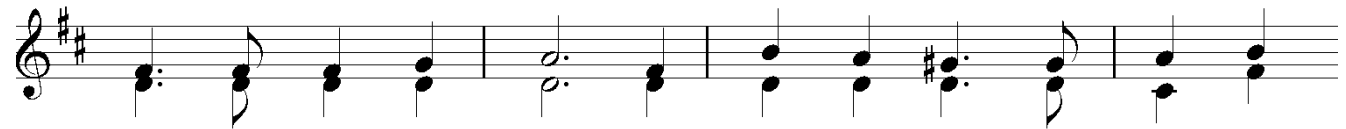
And now, O Father

H 337





bought us, once for all, on Cal - vary's tree, and hav - ing with us
on - ly look on us as found in him; look not on our mis -
this pre - vail - ing pres - ence we ap - peal; O fold them clos - er
pa - tient Sa - vior, who canst love us still! And by this food, so



him that pleads a - bove, we here pre - sent, we here spread
us - ings of thy grace, our prayer so lan - guid, and our
to thy mer - cy's breast! O do thine ut - most for their
awe - some and so sweet, de - liv - er us from ev - ery



forth to thee, that on - ly of - fering per - fect in thine
faith so dim: for lo! be - tween our sins and their re -
soul's true weal! From taint - ing mis - chief keep them pure and
touch of ill: in thine own ser - vice make us glad and



eyes, the one true, pure, im - mor - tal sac - ri - fice.
ward, we set the pas - sion of thy Son our Lord.
clear, and crown thy gifts with strength to per - se - vere.
free, and grant us nev - er - more to part from thee.

THE FINAL INSTRUCTION

THANKSGIVING AFTER COMMUNION

Almighty and everliving God,
we thank you for feeding us
with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.

And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever.
Amen.

THE BLESSING

May the Peace of God, which surpasses all understanding, keep your hearts and your minds in the knowledge and love of God, and of his Son Jesus Christ; and the blessing of God almighty: the Father, the Son, and the Holy Spirit be among you and remain with you always. **Amen.**

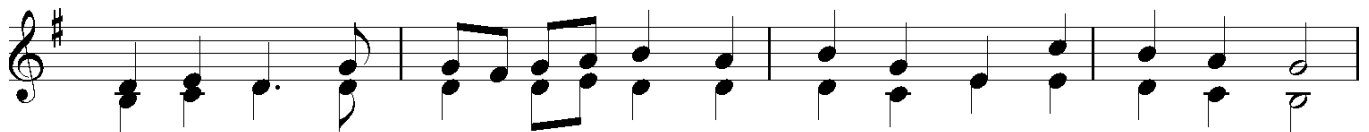
Blessing and Dismissal

Historically, various prayers, hymns, readings and blessings have been added on to the end of the liturgy until periodically they need to be removed. Today, very little obscures the ending of the liturgy. The priest blesses the people, using a form that changes from season to season. After an exit hymn, the deacon (or priest) dismisses us, and we respond with the thanks that is the very meaning of eucharist.

THE PROCESSIONAL HYMN

God of grace and God of glory

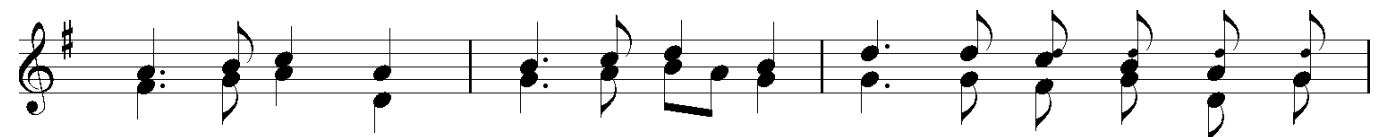
H 594



1 God of grace and God of glo - ry, on thy peo - ple pour thy power;
 2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
 4 Save us from weak res - ig - na - tion to the e - vils we de - plore;



crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
 From the fears that long have bound us free our hearts to faith and praise:
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.



Grant us wis - dom, grant us cour - age, for the fac - ing of this
 grant us wis - dom, grant us cour - age, for the liv - ing of these
 Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -



hour, for the fac - ing of this hour.
 days, for the liv - ing of these days.
 goal, lest we miss thy king - dom's goal.
 dore, serv - ing thee whom we a - dore.

THE DISMISSAL

Let us bless the Lord.

Thanks be to God. Alleluia. Alleluia.

NOTES

ST AIDAN'S EPISCOPAL CHURCH

1318 SR 532, Camano Island, WA 98282

PO Box 145, Stanwood, WA 98292

Office@StAidansCI.org 360.629.3969

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www.StAidanCamanoIsland.org

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