

Episcopal Church of Reconciliation  
Holy Eucharist  
Instructive Worship Bulletin



*church of reconciliation*

February 2, 2025

The Feast of the Presentation of Jesus in the Temple

10:30 am

---

# YOU ARE WELCOME HERE

---

We extend a special welcome to those who are single, married, divorced, gay, straight, rich, poor.

We welcome you if you can sing like Andrea Bocelli or like our pastor who can't carry a note in a bucket.

You're welcome here if you're "just browsing," just woke up, or just got out of jail.

We don't care if you're more Catholic than the Pope, or haven't been in church since little Joey's Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, NASCAR dads, starving artists, latte-sippers, vegetarians, hunters, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you're having problems or you're down in the dumps or if you don't like "organized religion;" we've been there too.

If you blew all your offering money at the dirt track, you're welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don't work, can't spell, or came because grandma is in town and wanted to go to church.

We welcome those who are inked, pierced, or both. We offer a special welcome to those who could use a prayer right now, had religion shoved down your throat as a kid, or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts ... and you!

Assisted listening devices and large-print bulletins are available in the church narthexes (Latin for 'entrance').

---

## WELCOME CARDS

---

If you are visiting today please fill out one of the Welcome Cards in your pew and put it in the offering plate or hand it to an Usher or the priest. Rev. Reagan would like to phone you and offer a personal greeting. If you provide your email address, we will add you to our weekly newsletter distribution. We're glad you are here!

---

## CHILDREN IN WORSHIP

---

***To parents and guardians of children....May we suggest...RELAX!***

God put the wiggle in children. Don't feel you have to suppress it in God's house. All are welcome!

Feel free to sit towards the front where it is easier for your little ones to see and hear what is going on at the altar. They tire of seeing the backs of others! Children learn about worship by being in worship. If you have to leave the service with your child, feel free to do so, **but please come back**. As Jesus said, "Let the children come to me..." Remember that the way we welcome children in church directly affects the way they respond to the church, to God, and one another.

**To members of our parish:** *The presence of children is a gift to the church and a reminder that our parish is growing. Please welcome our children and give a smile of encouragement to their parents.*

---

# AN ANNOTATED HOLY COMMUNION

---

This booklet is designed to provide a running commentary on the Eucharist Service. The right-handed section of the page contains the text from the Book of Common Prayer, while the left-handed shaded column contains the commentary.

This service is known as **Communion**, for in it we commune with God and also with each other as the Body of Christ. It is also known as the Eucharist, which is the Greek word meaning “thanksgiving.” In the **Eucharist**, we give thanks for what God has done for us in Jesus Christ. The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus’ life, death and resurrection and await his coming again. The service is a drama that we all enter.

**The first act of the drama is The Liturgy of the Word.** This first half of the service is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture and applied to our lives in the sermon.

**The second act of the drama is The Liturgy of the Table.** The liturgy is not something that the clergy does and the congregation watches. “Liturgy” is a Greek word that comes from the root words “for people” and “work”, so the liturgy is “the work of the people.” It is something that we all do together. The service begins with an opening hymn, the procession and the opening acclamation. The opening hymn is time for all the voices of the congregation to join as one to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community.

**The Book of Common Prayer (BCP)** is the authorized prayer book of the Episcopal Church. It contains regular services for public worship, prayers for private devotion, and much more. You will find a copy in the pews in front of you. Page references to the BCP can be found in the Book of Common Prayer. In the first BCP by Archbishop Thomas Cranmer in 1549, the complicated rites of the medieval church were melded into a single book for clergy and laity; henceforth, worship would be conducted in the language of the people. The first BCP in America was authorized in 1789; it was revised in 1892, 1928, and 1979. The Book of Common Prayer is essential to the character of the Episcopal Church because it holds together congregations with very different personalities within the church’s broader traditions of Christian belief and practice.

---

## GOT QUESTIONS?

---

All this information probably raises more questions than it answers. We LOVE questions! Rev. Reagan would be more than happy to talk to you about your questions. You can call the office, email her, or put yourself on her calendar through Calendly. Use this QR code to make an appointment.

And, once again, **Welcome!**



---

## THE LITURGY OF THE WORD

---

A 'collect' is a particular form of prayer, which names some attribute of God or something God has done; asks for something specific; and, then closes with praise to God. For centuries, this "Collect for Purity" was said by the priest. The Prayer Book of 1552 made this prayer a public one said aloud by the priest for all the people gathered.

The "Collect of the Day" is written to reflect both the season of the church year and the readings for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read on Sundays and Holy Days. Readings from Hebrew Scriptures (the "Old Testament") may come from the Torah, the Histories or Wisdom books, or the Prophets. These are the Scriptures from which Jesus read, preached, and taught.

### Prelude

Of The Father's Love Begotten Charles Callahan  
Mary Ann Winden, Interim Music Director

Opening Hymn.....Hymnal 1982 #410  
Praise My Soul, The King of Heaven

### Opening Acclamation and Collect

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.  
*People* **And blessed be God's Kingdom, now and forever. Amen.**  
*Celebrant* There is one Body and one Spirit;  
*People* **There is one hope in God's call to us;**  
*Celebrant* One Lord, one Faith, one Baptism;  
*People* **One God and Father of all.**

### The Collect of the Day

*The Celebrant says to the people*

The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

*The celebrant prays the collect*

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

### The First Reading: Malachi 3:1-4

Read by Patrice Melancon

Thus says the Lord, See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness.

Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

Lector: The Word of the Lord.

People: **Thanks be to God.**

## Psalm 84 Charles Hubert Parry



The **Psalms** are the ancient hymns of the Hebrew people. Many are attributed to King David. Jesus would have known them well and sung them all his life. They are recited daily in monastic communities to this day and are an important part of Morning Prayer and Evening Prayer in the Episcopal Church.

- 1 How dear to me is your dwelling, O LORD of hosts! \*  
My soul has a desire and longing for the courts of the LORD;  
my heart and my flesh rejoice in the living God.
- 2 The sparrow has found her a house  
and the swallow a nest where she may lay her young; \*  
by the side of your altars, O LORD of hosts,  
my King and my God.
- 3 Happy are they who dwell in your house! \*  
they will always be praising you.
- 4 Happy are the people whose strength is in you! \*  
whose hearts are set on the pilgrims' way.
- 5 Those who go through the desolate valley will find  
it a place of springs, \*  
for the early rains have covered it with pools of water.
- 6 They will climb from height to height, \*  
and the God of gods will reveal himself in Zion.
- 7 LORD God of hosts, hear my prayer; \*  
—hearken, O God of Jacob.
- 8 Behold our defender, O God; \*  
and look upon the face of your Anointed.
- 9 For one day in your courts is better than a thousand in my own room, \*  
and to stand at the threshold of the house of my God  
than to dwell in the tents of the wicked.
- 10 For the LORD God is both sun and shield; \*  
—he will give grace and glory;
- 11 No good thing will the LORD withhold \*  
from those who walk with integrity.
- 12 O LORD of hosts, \*  
happy are they who put their trust in you!

## The Second Reading Hebrews 2:14-18

Read by Priscilla Coppock

Since God's children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death.

We continue to read the letters of the Apostle Paul, written to some of the very early churches of the first century. Paul's letter to the Romans is considered by many to be his theological masterpiece.

**We stand for the Gospel reading** to show the importance we place on Jesus' words and actions. The Gospel is read from the middle of the congregation for all to see.

At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, the lips, and chest to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

**The Gospels**—the books of Matthew, Mark, Luke, and John—are the core texts of Christianity. They tell the story of the life, teaching, and work of Jesus, including his death, resurrection, and ascension. The Christian year is anchored in these readings.

The Gospels are read over a three year cycle. **We are currently in "Year C"**, which is drawn mainly from Luke. (Year A draws from Matthew and Year B from Mark) The Gospel of John is woven into particular seasons in all three years, as are occasional important stories that do not occur in the current Gospel.

A sermon follows the Gospel and serves to help us make the Word a living and transforming reality in our lives.

For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

Lector: The Word of the Lord.

People: **Thanks be to God.**

*Please stand as you are able*

**Gospel Acclamation**

**Easter Alleluia**



**The Holy Gospel of our Lord Jesus Christ According to Luke 2:22-40**

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

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons." Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed-- and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

*After the Gospel, the Reader says,*

The Gospel of the Lord.

People:

**Praise to you, Lord Christ.**

Holy Baptism is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

The outward and visible sign of baptism sign in baptism is water , in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family in the Church, forgiveness of sins, and a new life in the Holy Spirit.

At baptism we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

We baptize people at all ages, including infants, because we believe that all, regardless of age, can share citizenship in the Covenant, membership in Christ, and redemption by God.

In the early church only those who were baptized were allowed to stay through the whole divine service. Non-baptized members could be a part for the Liturgy of the Word, and then would leave before the sharing of Holy Communion.

Reconciliation has an "open table," meaning all are welcome to receive the sacrament. The Episcopal Church is currently in debate over this subject. Some churches have open communion and others request only baptized persons receive the bread and the wine. Either way, baptism still remains the initiation rite into the Christian faith.

## Hymn The Sermon

Nunc Simittis  
The Rev. Reagan Gonzalez, *Rector*

### Presentation And Examination of the Candidate

*Today's candidate is Emile Mangwa.*

*Celebrant:* The Candidate for Holy Baptism will now be presented.

*Parents:* We present \_\_\_\_\_ to receive the Sacrament of Baptism.

*Celebrant:* Will you be responsible for seeing that they are brought up in the Christian faith and life?

*Parents:* I will with God's help.

*Celebrant:* Will you by your prayer and witness help them grow into the full stature of Christ?

*Parents:* I will with God's help.

*Then the Celebrant asks the following questions of the candidate.*

*Question:* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

I renounce them.

*Question:* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

I renounce them.

*Question:* Do you renounce all sinful desires that draw you from the love of God?

I renounce them.

*Question:* Do you turn to Jesus Christ and accept him as your Savior?

I do.

*Question:* Do you put your whole trust in his grace and love?

I do.

*Question:* Do you promise to follow and obey him as your Lord?

I do.

*When everyone has been presented, the priest asks the congregation:*

*Celebrant:* Will you who witness these vows do all in your power to support these persons in their life in Christ?

*People:* We will.

The Baptismal Covenant was a new edition to the 1979 Book of Common Prayer, when baptisms were made public and a part of a regular Sunday service.

It is the Apostles' Creed put in question and answer form.

We say these words all together along with the baptismal candidate as a way to re-affirm our faith and our own baptismal vows.

## The Baptismal Covenant

*Celebrant:* Let us join with this person who is committing himself to Christ and renew our own baptismal covenant.

*Celebrant:* Do you believe in God the Father?

***People:* I believe in God, the Father almighty, creator of heaven and earth.**

*Celebrant:* Do you believe in Jesus Christ, the Son of God?

***People:* I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

*Celebrant:* Do you believe in the Holy Spirit?

***People:* I believe in the Holy Spirit, the holy catholic Church the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

*Celebrant:* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

***People:* I will with God's help.**

*Celebrant:* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

***People:* I will with God's help.**

*Celebrant:* Will you proclaim by word and example the Good News of God in Christ?

***People:* I will with God's help.**

*Celebrant:* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

***People:* I will with God's help.**

*Celebrant:* Will you strive for justice and peace among all people, and respect the dignity of every human being?

***People:* I will with God's help.**



## Prayers for the Candidate

Led by Teresa Gray

*The Celebrant then says to the congregation*

Let us now pray for Emile who is about to receive the Sacrament of new birth.

*Leader* Deliver him, O Lord, from the way of sin and death.

*People* **Lord, hear our prayer.**

*Leader* Open his heart to your grace and truth.

*People* **Lord, hear our prayer.**

*Leader* Fill him with your holy and life-giving Spirit.

*People* **Lord, hear our prayer.**

*Leader* Keep him in the faith and communion of your holy Church.

*People* **Lord, hear our prayer.**

*Leader* Teach him to love others in the power of the Spirit.

*People* **Lord, hear our prayer.**

*Leader* Send him into the world in witness to your love.

*People* **Lord, hear our prayer.**

*Leader* Bring him to the fullness of your peace and glory.

*People* **Lord, hear our prayer.**

*Celebrant* Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever. **Amen.**

*The congregation goes outside to the baptismal font.*

## Hymn

**Baptized In Water  
Hymnal 1982 #294**

The essential sign in baptism is the flowing of water over a human being as the Trinitarian name is spoken. Everything possible should be done to highlight it.

Two primary images in the Christian tradition have been associated with baptismal water: amniotic fluid (highlighting that baptism is a re-birth) and the primordial chaos (highlighting that baptism is a burial of the old self in a watery grave.)

## Thanksgiving Over The Water

*Celebrant:* The Lord be with you.

*People:* **And also with you.**

*Celebrant:* Let us give thanks to the Lord our God.

*People:* **It is right to give him thanks and praise.**

*Celebrant:*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

In the ancient church, Christians were vested in white after their baptism. This was a white garment that symbolized the shedding of an old life being replaced by a new one. This is why the altar party traditionally wears white albs, symbolizing their baptism.

After the baptism the candidate is sealed with special oil called chrism, which has been blessed by the bishop. Only a bishop can bless chrism, and each church is given a vial each year. This links the candidate to the parish and to the bishop, marking a life with the wider church. The words said signify that the person now belongs to Christ forever. The early church anointed people from head to foot in the oil, marking the abundance of grace received.

The paschal candle is present for baptisms. This candle is lit with new fire at the first Easter celebration each year, and then is used during Easter season, baptism, and funerals. It marks special significance that those services have to death and resurrection.

**In the Peace**, we affirm our reconciliation with one another as preparation for receiving communion. (See Matthew 5: 23-24.) There are no set words to use in greeting each other. "Peace," "God's peace," and "Peace be with you" are all commonly used.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue forever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and forever. **Amen.**

## The Baptism

*The candidate is presented by name to the Celebrant, who then pours water upon the candidate, saying*

*Celebrant:* I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Celebrant:* You are sealed by the Holy Spirit in Baptism and marked as Christ's own forever. **Amen.**

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain him, O Lord, in your Holy Spirit. Give him an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

*Celebrant:* Let us welcome the newly baptized.

***Celebrant and People:* We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

## The Peace

*Celebrant:* The peace of the Lord be always with you.

***People:* And also with you.**

*The people exchange greetings and return to the sanctuary.*

Now we come to the second act in the drama with “The Liturgy of the Table.” It is based on Jewish fellowship meals, particularly the Passover observance. (See Exodus 12 to understand this part of our Biblical history.) This second half of the service is not communion in and of itself. It is the whole service, both acts of the drama make up the Eucharist.

This second act begins with the offertory. Here we give back to God from the gifts God has given us. Our stewardship offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. So this first of our four actions is for the priest to take the bread and wine and set the table. When we gather together we remember Jesus.

Guests are invited, but certainly not expected, to participate in making this offering.

Also known as Holy Communion, or The Lord’s Supper, Eucharist comes from the Greek word meaning “thanksgiving.” In the Eucharist, we give thanks for what God has done for us in Jesus Christ.

The Sanctus (Holy, holy holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary.

**Announcements**  
**Birthdays/Anniversaries/Milestones**

---

**THE LITURGY OF THE TABLE**

---

**The Holy Communion**

The Celebrant may begin the Offertory with one of the sentences on BCP page 376, or with some other sentence of Scripture. During the Offertory, a hymn, psalm, or anthem may be sung.

**Offertory Anthem.....O Gracious Light by David Hogan**

**The Doxology.....Old 100th**

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

**The Great Thanksgiving**

Eucharistic Prayer B (BCP p. 367)

*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.  
Celebrant: Lift up your hearts.  
People: We lift them up to the Lord.  
Celebrant: Let us give thanks to the Lord our God.  
People: It is right to give our thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink.

A sacrament is an outward and visible sign of an inward and spiritual grace. Here we are reminded that we receive this sacrament not for our benefit alone, but to strengthen us to do the work of God in the world.

One ironclad requirement for the celebration of the Eucharist in the Episcopal Church is the use of the words Jesus used at the Last Supper, as recorded in Scripture (the "**words of institution**") This prayer combines elements from Matthew and Luke.

The priest prays for the Holy Spirit to bring the Real Presence of Jesus into the bread and the wine.

While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. The elements of communion become the outward signs of inward grace. That grace, or gift from God, is Jesus' **real presence** in the Eucharist through the power of the Holy Spirit.

The Great Amen is the only word in the BCP in all capital letters. In it we all join in asking Jesus to be present in the bread and the wine—the Body and the Blood.

## Sanctus

S125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.

*The people stand or kneel as able.  
 Then the Celebrant continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

*At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

The Lord's Prayer follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, which is also essential to our getting through the day.

The breaking of the bread, also called **the Fraction**, both recalls Jesus breaking bread at the Last Supper, and it also reminds us that Jesus' body was broken on the cross for us. Therefore we keep a moment of silence for prayers of awe and gratitude.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

At Reconciliation we greet one another at the Communion rail. This tradition began when the priest was getting the congregation used to The Peace, which was a new liturgical act in the 1979 Book of Common Prayer. The Greeting changes with each liturgical season, helping ground us in the ways that Jesus meets us in the variety and depth of the human condition (Advent waiting, Easter celebration, the grief of Good Friday, and so on).

After supper he took the cup of wine; and when he had given thanks, he gave it to them, 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."

Therefore, according to his command, O Father,

*Celebrant and People* **We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

### **The Lord's Prayer**

**Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.**

### **Fraction Anthem**

Alleluia, alleluia, alleluia.

Christ our Passover is sacrificed for us;  
therefore let us keep the feast.

Alleluia, alleluia, alleluia.

### **The Invitation**

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are invited to the table of our Lord—not just Episcopalians. Age, confirmation, and communion instruction are not a factor.

**Hymnal 1982 S-155**

As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

The final act of our common worship is the dismissal. It is not an afterthought, but an integral part of the service; in fact, the word “Mass” comes from the Latin words “missa est” - “you are sent”. Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded.

You are sent.

**GO!**

Hold out your hands, and you will be fed. Help the cupbearer by guiding the chalice to your lips by the base. It is completely permissible to kneel or to stand at the altar rail. Do not take physical risks to assume a particular posture.

Gluten-free wafers and non-alcoholic wine are available, just let the ministers know at the rail. You may drink from the common cup (chalice) or intinct (dip) your bread in the intinction cup.

Not to worry—you have fully received Communion if you have received only the bread or wafer.

If you would prefer to receive a blessing, just cross your arms across your chest, and the priest will ask God’s blessing upon you.

If you are differently abled and need to be served communion in your pew let an usher know and the priest will come to you.

**Communion Music      Hymnal 1982 #324 Let All Mortal Flesh Keep Silence**  
**Hymnal 1982 #656 Blest Are the Pure in Heart**

### **The Greeting at the Rail**

*Greeting:* God’s glory shines among us.

*Response:* Thanks be to God.

### **Sending Forth of Eucharistic Visitors**

*If Eucharistic Visitors are to be sent forth, they are commissioned with the following form:*

**Celebrant and People: In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.**

*After Communion the Celebrant says:*

**Celebrant:** Let us pray.

**Celebrant and People: God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

### **The Blessing**

*The Bishop, when present, or the Priest, may bless the people.*

**Closing Hymn.....Hymnal 1982 #542 Christ Is the World’s True Light**

### **The Dismissal**

**Celebrant:** Go in peace to love and serve the Lord.

**People:** Thanks be to God.

### **Voluntary Entrada**

**Grayston Ives**

**Today’s altar flowers are given to the glory of God and in honor of Emile Mangwa’s baptism today.**

## **Serving and Ministering Today**

**February 2nd, 2024**

**Verger:** Erica Valle

**Lectors:** Jude Castillo, Brad Coffey

**Prayers of the People:** Brad Coffey

**Chalice:** Brandi Simpson

**Intincter:** Carol Westerkom

**Altar Guild:** Team III (Priscilla Coppock Team)

**Usher:** Ben Ennis

**10:30 am**

**Verger:** Erica Valle

**Livestream:** Lou Navarro, Lee Mick

**Lectors:** Patrice Melancon, Priscilla Coppock

**Prayers for the Candidate:** Teresa Gray

**Intincter:** Judith Anthony

**Chalice:** April Toman

**Acolytes:** Elim Pritchett, Stewart Swann

**Altar Guild:** Team III (Priscilla Coppock Team)

**Ushers:** Mark Gwin (lead), Bruce Flohr, Mark Thomas

**Greeters:** Sam Gilliam (lead), Hugo Chaidez-Watkins

**Godly Play:** Joanne Murphy, Terry Arata-Maiers

**Breakfast:** Continental

**Coffee Hour:** Christina Denton, Judy Timmons

### **Camp Sunday**

Camp Sunday is TODAY at Reconciliation and across the diocese. We'll hear from Reconcilers who attend each of our three camps and we'll host information tables during coffee and connection hour. Our family minister Tamara Talasek will be ready and available to assist you in creating an Ultra Camp account and help you and your family register for a great summer ahead! See you at camp!

### **New Directory**

Our new 2025 directories are ready! They are in Brown Hall for a suggested donation of \$5 for a color copy and \$2 for a black and white copy. If you see an error or were not listed, email Erica at [erica@cor-satx.org](mailto:erica@cor-satx.org) and we can make an announcement in the Wed. email.

### **Tai Chi Class**

Exercise Class New Days: Classes have moved to Saturdays at 10am in the Children and Youth building.

### **Cursillo #295**

**March 13-16, 2025**

Cursillo #295 is now open for registration! To register, please go to <https://www.dwtx.org/events/cursillo-295>. Cursillo (a Spanish word meaning "little course") gives church members the tools and "rules of life" to enthusiastically share the joys of knowing Christ with others in their everyday environments.

### **Scouting at Rec!**

We are considering sponsoring a co-ed scout troop at Rec. We'd like to hear from parents and current or former troop leaders if interested. Please contact Jude ([jude@cor-satx.org](mailto:jude@cor-satx.org)) to let her know if you would like to attend an information meeting in February. Watch this space for more information.

### **Elder Ministries Meeting**

On Tuesday, February 11th at 7pm on Zoom, please join us to share ideas about the direction of the Elder Ministries program. Email [jude@cor-satx.org](mailto:jude@cor-satx.org) for the link.

### **Food Insecurity Ministry**

**THE CUPBOARD IS BARE!** Please join us this Sunday for "Dollar Makes A Difference" Little Food Pantry drive. We are in need of food and hygiene items for the pantry as well as donations to purchase additional items. During each service this Sunday, February 2nd, we will have boxes in the narthexes if you would like to donate either dollars or items. We are so grateful to you all for your help with this ministry as we serve those in Christ's love.

If you are interested in being on the committee, please email Jude at [jude@cor-satx.org](mailto:jude@cor-satx.org).

### **Meditation Circle**

Join our newly formed Meditation Circle **Fridays at 10am in the church**. Anyone can meditate; it's simple, but not easy. The group will hear and discuss a reading, reflection, poetry, or scripture for 30 minutes and meditate in silence for 30 minutes. Come learn about and explore the spiritual practice of meditation and through it to experience the contemplative dimension of spirituality. All are welcome.

### **Rec Sunday Suppers: "Gather and Grace"** **5:30pm—7:30pm**

Once a month beginning February 16th, all are invited to gather on Sunday evenings to worship, connect, and share supper together. We will have a taco bar, contemporary music, and will share Eucharist together.

### **Acolyte Training on Sunday, February 9**

We are holding acolyte trainings for new people to join our wonderful group currently serving. Please join us on **Sunday, February 9th at 9:00am-10:00am** for training in the sanctuary. What is an acolyte? They are part of the altar party on Sundays. Acolytes carry out a number of duties, including carrying the cross and gospel book, lighting the candles, and assisting the priest during the service. Adults can serve as acolytes too!

Email or contact Erica at [erica@cor-satx.org](mailto:erica@cor-satx.org) or (805) 276-1502 for more info.



### **Adult Formation**

#### **Light in Ordinary Times-Beginning January 19<sup>th</sup> at 9:15am Alban Classroom**

- Join Rev. Reagan for this Epiphany class on how we can apply the stories from Luke into our everyday lives. What does it really mean to rest and pause, to surrender control, to listen, to find joy and more. We'll dive into the context of the scriptural text, and also be listening for the revelation that the Holy Spirit gifts us through the text for today's world.

#### **Journey in Faith Group- Sundays at 9:15am in the Library**

- February 2nd - Genesis wrap-up with Ken Sullivan
- February 9th - We will begin our new book, *Uncommon Ground: Living Faithfully in a World of Difference* by Timothy Keller

### **Family Ministries**

#### **Learners and Childcare, 8:45am– 12:15pm, Nursery**

- We are offering a full morning of Sunday School, music, play-based learning, crafts, and chapel for preschoolers and kindergarteners.
- Our nursery is open to infants and toddlers and offers an inviting space and amazing caregivers

#### **Maker's Space, 9:15am, Youth Building**

- Elementary students 1st through 5th Grade are invited to explore, reflect, and create unique biblically based projects using the concepts of engineering.

#### **Youth Discipleship. 9:15am, Youth Building**

- Middle School and High School Students are invited to gather up into separate discussion pods each Sunday from 9:15am to 10:15am. Concepts of faith and identity will be the focus of these sessions. High School and Middle School students will also have the opportunity to begin discerning confirmation. Middle School and High School Students are invited to gather up into separate discussion pods each Sunday from 9:15am to 10:15am. Concepts of faith and identity will be the focus of these sessions. High School and Middle School students will also have the opportunity to begin discerning confirmation.

#### **Fun Fridays TGIF (Thanks be to God, it's Fun Friday!) February 14th, 7pm-11pm in Brown Hall**

### **Family Camp at Mustang Island**

Reconciliation is headed to the beach this summer! Join Rev. Reagan and her family for Summer Session 4, June 19th-June 22nd at The Mustang Island Conference Center. "Mustang Island" is one of three Diocese of West Texas camps that individuals and families can enjoy for rest and relaxation. Reserve your spot today at [www.DWTX.org](http://www.DWTX.org) and stay tuned for more during Camp Sunday, February 2<sup>nd</sup> at Reconciliation!

## Today at Reconciliation

### Formation

#### **Childcare and Early Learning:**

Ages infant to kindergarten, 8:45am-12:15pm, Children's Building

**Maker's Space** for ages 6-11, 9:15am, Children's Building

**4yrs-4<sup>th</sup> Grade:** Godly Play during the 10:30am service

**Adults:** Journey in Faith Group in Library

**Adults:** Light in Ordinary Times w/Rev. Reagan in Alban

**Middle School Youth** Discipleship Gathering 9:15am, Youth Building

**High School** Discipleship Gathering 9:15am, Youth Building

### Fellowship

**Continental Breakfast** in Brown Hall, 8:40am-9:30am

**Coffee Hour** in Brown Hall after the 10:30 service

#### **Baptism Dates for Spring 2025:**

February 2nd, April 19th, May 4th, June 8th

Use this QR code to make a donation to Rec via PayPal.



Use this QR code to fill out a Newcomer Card online!



## The Episcopal Church of Reconciliation

8900 Starcrest Drive, San Antonio, TX 78217  
Phone: (210) 655-2731

[www.cor-satx.org](http://www.cor-satx.org)

Church Office Hours:  
Tuesday – Friday, 9:00am – 3:00pm

**Have questions? Email us at:**  
[info@cor-satx.org](mailto:info@cor-satx.org)

## Reconciliation Vestry and Officers

### **Through 2025**

Bryna Nation, *Junior Steward*  
Roderick "Pat" Patterson  
Sam Gilliam  
Teresa Gray  
Sonia Suire  
April Toman, *Senior Steward*

### **Through 2027:**

Hugo Chaidez-Watkins  
Vanessa Gill, *Clerk*  
Christine Hausser  
Brad Teahl

Suzanne Scott, *Treasurer*  
Mike Moneer, *Assistant Treasurer*

### **Reconciliation Staff**

The Rev. Reagan Gonzalez, Rector  
Erica Valle, Parish Administrator  
Rusty Wilson, Administrative Assistant  
Tamara Talasek, Director of Family Ministries  
Jude Castillo, Director of Elder Ministries & Outreach  
Mary Ann Winden, Interim Music Director  
Mary Hitt, Financial Administrator  
Bill Swann, Finance and Facilities Manager  
Richard Davila, Handyman/Sexton  
Idalia Davila, Caretaker

### **Meet with Rev. Reagan+!**

Rev. Reagan is available to meet for casual get togethers, pastoral concerns, idea sharing, or whatever is on your heart. You can call the office, email her, or put yourself on her calendar through Calendly. Use the QR code to make an appointment.



Reagan's email: [rector@cor-satx.org](mailto:rector@cor-satx.org)