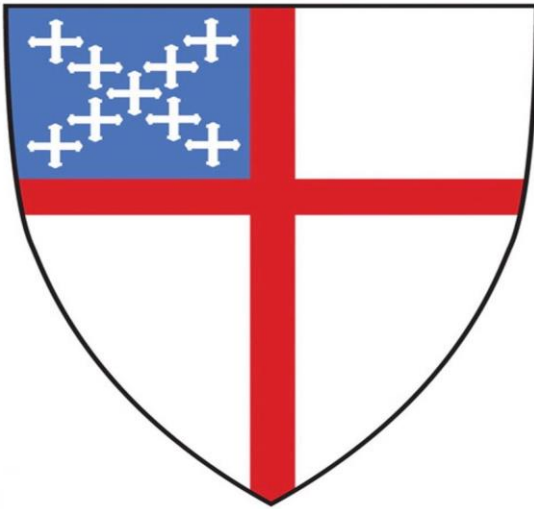


*The Sixth Sunday after Pentecost- Proper 9
July 5, 2026 (As it would have been in 1776 as we
celebrate this 250th anniversary of the adoption of
the Declaration of Independence)*

The Episcopal Church



*St. Matthew's Episcopal Church
32 N. Front St. Sunbury
In what was the Pennsylvania Colony*

The Reverend Dina Carter Ishler, Rector
Hear ye, hear ye!

We are so glad you are here to worship with us! Please know you are always completely welcome at St. Matthew's for everything we do- our fellowship, our mission and outreach activities, our regular Sunday worship at 10am, and our Wednesday services. All our contact information is listed at the back of this bulletin.

I invite you to have fun with this service- it is a way of honoring America's 250th anniversary (Semiquincentennial) that connects us with our Anglican heritage. It was shaped to closely follow the worship of the Anglican churches in the American colonies at the time of the American Revolution, using the 1662 Book of Common Prayer as printed by John Baskerville in 1762/1764.
<https://www.churchofengland.org/sites/default/files/2019-10/the-book-of-common-prayer-1662.pdf>.

Lovers of the Rite 1 liturgy will note the many similarities; however, the service order is quite different and there is much less singing than we are used to and less communal prayer by the congregation. There are fascinating aspects to the prayers particular to this era, such as praying for King George; this caused intense controversy within churches and families as loyalty to the Crown struggled with the new longing for freedom. I commend to you this helpful article:
<https://www.math.stonybrook.edu/~aknapp/pdf-files/founding.pdf>.

All are welcome at the Lord's Table. Place your hands together to receive the bread and you may take a sip of wine directly from the chalice. We also have individual cups available that contain a small amount of wine and a wafer (the consecrated bread); please put your hands in front of you as if you were praying if you'd like this option. **Intinction (dipping the bread in the chalice) is not permitted.** Grape juice and gluten-free wafers are available upon request. If you

wish to receive a blessing, please come forward to the altar and cross your arms.

The sacristy bells shall be rung ten minutes before each service to call the people into reverent silence.

The music was chosen because text and tune both were written during this historical period (sometimes the harmonization in our Hymnal 1982 was composed later.)

Please only say the parts in **bold type** they are different than our usual service. The parts in italics are the rubrics or “directions” for the service and not said aloud. Some of these I included to show the differences between worship then and now.

An important reminder: ‘s’ is ‘ſ’ in the language of this time; so ‘say’ is ‘ſay’ and ‘satisfied’ is ‘ſatisfied’.

Prelude Musick “Chester” William Billings (1746-1800)

The ORDER for the Administration of the LORD’S SUPPER OR HOLY COMMUNION

(SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least ſome time the day before.

The Table at the Communion-time having a fair white linen Cloth upon it, shall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Miniſter ſtanding at the north ſide of the Table ſhall ſay the Lord’s Prayer with the Collect following, the People kneeling.

Miniſter OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trefpaſſes, as we forgive them that trefpaſs againſt us; And lead us not into temptation, But deliver us from evil. **Amen.**

AL M I G H T Y God, unto whom all hearts be 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.**

Then shall the Minister, turning to the People, rehearse distinctly all the TEN COMMANDMENTS ; and the People, still kneeling shall, after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh

day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt do no murder.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister Thou shalt not commit adultery.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister Thou shalt not steal.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister Thou shalt not bear false witness against thy neighbour.

People **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall be said the Collect of the Day.

O God, who hast taught us to keep all thy commandments by loving thee and our neighbor: Grant us the grace of thy Holy Spirit, that we may be devoted to thee with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. **Amen.**

And immediately after the Collect shall be read the Scriptures, the reader first saying

The portion of Scripture appointed for the Old Testament reading is written in the twenty-fourth Chapter of Genesis, beginning at the thirty-fourth Verse.

And he said, I am Abraham's servant.

And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go:

Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son.

And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milchah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

And now if ye will deal kindly and truly with my master, tell me:

and if not, tell me; that I may turn to the right hand, or to the left.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done.
And Isaac brought her into his mother Sarah's tent, and took
Rebekah, and she became his wife; and he loved her: and Isaac was
comforted after his mother's death. Here endeth the Reading.

The portion of Scripture appointed from the Psalter is Psalm 45,
from Verfe 11 to Verfe 18.

So shall the king greatly desire thy beauty: for he is thy Lord; and
worship thou him.

And the daughter of Tyre shall be there with a gift; even the rich
among the people shall intreat thy favour.

The king's daughter is all glorious within: her clothing is of wrought
gold.

She shall be brought unto the king in raiment of needlework: the
virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter
into the king's palace.

Instead of thy fathers shall be thy children, whom thou mayest make
princes in all the earth.

I will make thy name to be remembered in all generations: therefore
shall the people praise thee for ever and ever.

The portion of Scripture appointed for the Epistle is written in the
seventh Chapter of Romans, beginning at the fifteenth Verfe.

For that which I do I allow not: for what I would, that do I not; but
what I hate, that do I. If then I do that which I would not, I consent
unto the law that it is good. Now then it is no more I that do it, but
sin that dwelleth in me. For I know that in me (that is, in my flesh,)
dwelleth no good thing: for to will is present with me; but how to
perform that which is good I find not. For the good that I would I
do not: but the evil which I would not, that I do. Now if I do that I
would not, it is no more I that do it, but sin that dwelleth in me. I
find then a law, that, when I would do good, evil is present with me.
For I delight in the law of God after the inward man: But I see

another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Here endeth the Epistle.

Then shall the Priest read the Gospel (the people all standing up) saying, "The Holy Gospel is written in the eleventh Chapter of Saint Matthew, beginning at the sixteenth Verse.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And the Gospel ended, then shall be said the Creed following, the people still standing as before.

All say together **I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of**

God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate: He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Then the Priest shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, Excommunications and Prayers read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the king, or by the Ordinary of the place.

We pray now for those who have asked for our prayers: Mother Dina and family, Father Fred and family, David and Matthew, Frances, Mike, the Sterner family, Dawson, Erika, Becky, Easton, AmberLynn, Daya, Arabella, Derick, Noelle, Dean, Fred, Barb, Carol, Baby Ruby and family, Jane, Max, Vanessa, Weston, Melissa and family, Miranda, Kathy, Elaine, Mary, Bill, Richard, Keith, and for those whose needs are known to God alone. Please pray for all healthcare workers, especially Dan, Kara, Melissa, Janice and their

co-workers; for all serving in our military, especially Ann and Jayden, and in law enforcement for Brian and Jake.

We commend to your mercy all who have died, especially Dave, Dawny, Helcha, Leslie, Rick, and Julia, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. **Amen.**

Then shall follow the Sermon, or one of the Homilies already fet forth, or hereafter to be fet forth, by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying the following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Saint Matthew, 5:16.)

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (St. Matthew 6:19-20.)

Then shall the following hymn be sung.

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 - every tongue dwell on his
4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
5 Let ev - every crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from
 2 thro' 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.

Words: Isaac Watts (1674-1748), alt. Music: *Duke Street*, John Hatton (d. 1793).

When these Sentences are in reading and the hymn being sung, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent Bafon to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

After which done, the Priest shall say, Let us pray for the whole state of Chrif's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apofle has taught us to make prayers, and fupplications, and to give thanks for all men: We humbly befeech thee moft mercifully to accept our alms and oblations, and to 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 they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

(We won't read this today, but it is authentic to this era: We beseech thee also, to save and defend all Christian Kings, Princes, and Governors; and especially thy servant G E O R G E our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion, and Virtue.)

Give grace, O heavenly Father, to all Bishops and Curates; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: 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. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

In case the Priest shall bid the people negligent to come to the holy Communion, he may say this Exhortation.

DEARLY beloved brethren, on July 5 in the Year of our Lord 2026 I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and

befeech you, for the Lord Iesus Chrifts fake, that ye will not refufe to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaft, decked his table with all kind of provifion, fo that there lacketh nothing but the guefts to fit down; and yet they who are called, without any caufe, moft unthankfully refufe to come. Which of you in fuch a cafe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moft dearly beloved in Chrifft, take ye good heed, left ye withdrawing yourfelves from this holy Supper, provoke Gods indignation againft you. It is an eafy matter for a man to fay, I will not communicate, becaufe I am otherwife hindered with worldly bufinefs. But fuch excufes are not fo eafily accepted and allowed before God. If any man fay, I am a grievous finner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not afhamed to fay ye will not come? When ye fhould return to God, will ye excufe yourfelves, and fay, ye are not ready? Confider earnestly with yourfelves how little fuch feigned excufes will avail before God. They that refused the feaft in the Gofpel, becaufe they had bought a farm, or would try their yokes of oxen, or becaufe they were married, were not fo excufed, but counted unworthy of the heavenly feaft. I, for my part, fhall be ready; and, according to mine office, I bid you in the Name of God; I call you in Chrifts behalf; I exhort you, as ye love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchfafe to yield up his foul by death upon the Crofs for your falvation; fo it is your duty to receive the Communion in remembrance of the facrifice of his death, as he himfelf hath commanded: which if ye fhall neglect to do, confider with yourfelves, how great injury ye do unto God, and how fore punifhment hangeth over your heads for the fame; when ye wilfully abftain from the Lords Table, and feparate from your brethren, who come to feed on the banquet of that moft heavenly food. Thefe things if ye earnestly confider, ye will by Gods grace return to a better mind: for the obtaining whereof. we fhall not ceafe to make

our humble petitions unto Almighty God our heavenly Father.

Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that 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.**

Then shall the Priest say, Hear what comfortable words our Saviour Christ faith unto all that truly turn to him: COME unto me all that travail and are heavy laden, and I will refresh you. (Saint Matthew 11:28.)

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. Saint John 3:16.

Hear also what St. Paul faith: This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Timothy 1:15.

Hear also what St. John faith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 Saint John 2. 1.

After which the Priest shall proceed, saying, Lift up your hearts.

People **We lift them up unto the Lord.**

Priest. Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Then shall the Priest turn to the Lord's Table, and say,

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.

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

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. Amen.

Then shall the Priest, bowing down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteoufness, 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 our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

AL M I G H T Y God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death on the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood:

who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake 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 ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many,

for the remission of sins; Do this, as often as you drink it, in remembrance of me. Amen.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present;) and, after that to the People also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

“THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.”

And the Minister that delivereth the Cup shall say, “THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ’s blood was shed for thee, and be thankful.”

The following hymns shall be sung during the Communion.

When Je - sus wept, the fall - ing tear in
mer - cy flowed be - yond all bound; when Je - sus groaned, a
trem - bling fear seized all the guilt - y world a - round.

Words: *The New England Psalm Singer*, 1770. Music: *When Jesus Wept*, William Billings (1746-1800).

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
 2 Should my tears for ev - er flow, should my zeal no lan - guor know,
 3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
 all for sin could not a - tone: thou must save, and thou a - lone;
 when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
 in my hand no price I bring, sim - ply to thy cross I cling.
 Rock of a - ges, cleft for me, let me hide my - self in thee.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872).

(Fun fact: the text to “Rock of Ages” was written in 1776.)

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

OUR Father **OUR Father** which art in heaven, **which art in heaven**, Hallowed be thy Name; **Hallowed be thy Name**; Thy kingdom come; **Thy kingdom come**; Thy will be done in earth, **Thy will be done in earth**, as it is in heaven: **as it is in heaven**: Give us this day our daily bread; **Give us this day our daily bread**; And forgive us our trespaffes, **And forgive us our trespaffes**, as we forgive them that trespafs againft us; **as we forgive them that trespafs againft us**; And lead us not into temptation, **And lead us not into temptation**, But deliver us from evil: **But deliver us from evil**: For thine is the kingdom, the power, and the glory, **For thine is the kingdom, the power, and the glory**, For ever and ever. Amen. **For ever and ever. Amen.**

Then shall the Priest fay AL M I G H T Y and everliving God, we moft heartily thank thee, for that thou doft vouchsafe to feed us, who have duly received these holy myfteries, with the fpiritual food of the moft precious Body and Blood of thy Son our Saviour Jefus Chrift; and doft affure us thereby of thy favour and goodnefs towards us; and that we are very members incorporate in the myftical Body of thy Son, which is the bleffed company of all faithful people; and are alfo heirs through hope of thy everlasting kingdom, by the merits of the moft precious death and paffion of thy dear Son. And we moft humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that we may continue in that holy fellowfhip, and do all fuch good works as thou haft prepared for us to walk in, through Jefus Chrift our Lord; to whom, with thee and the Holy Ghof, be all honour and glory, world without end. Amen.

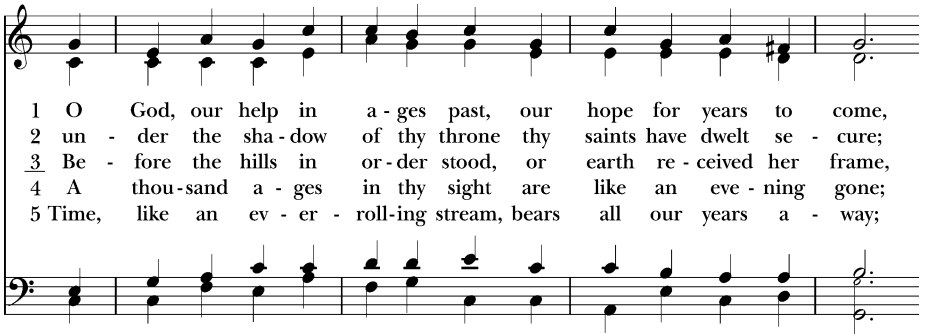
Then fhall be faid,
GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we blefs thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jefu Chrift; O Lord God, Lamb of God, Son of the Father. Thou that takeft away the fins of the world, have mercy upon us. Thou that takeft away the fins of the world, receive our

prayer. Thou that fitteſt at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

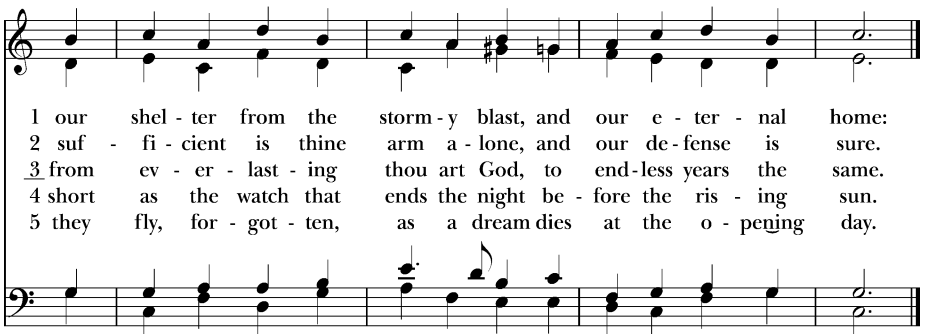
Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this Bleſſing.

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. Amen.

Then ſhall the following hymn be fung.



1 O God, our help in a - ges past, our hope for years to come,
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;



1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.
 4 short as the watch that ends the night be - fore the ris - ing sun.
 5 they fly, for - got - ten, as a dream dies at the o - pening day.

6 O God, our help in ages past,
 our hope for years to come,

be thou our guide while life shall last,
 and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90. Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889).

Serving the liturgy

The Reverend Dina Carter Ishler, *Priest*

Patrick Ishler, *Director of Music Ministry*; St. Matthew's Choir

Mary Ann Loftus, *Thurifer*; Fran Zartman, *Flute*

Roy Casey, Dana Kelly, *Eucharistic Ministers*

David Hollabaugh, *Minister*; Tina McGee, *Reader*

Amber Kuczynski, Danny and Jacob Renn, *Worship Assistants*

Carter Ishler, *Livestream*; Barry Treon, *Greeter and Usher*

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The Episcopal shield was not adopted until the General Convention of 1940 but is rich in symbolism from our earliest times. The red cross on a white field is the St. George Cross, an indicator of our link to the Church of England, the mother church of the Anglican Communion. The miniature crosses in the blue quadrant symbolize the nine original American Dioceses that met in Philadelphia in 1789 to adopt the constitution of the Protestant Episcopal Church in the United States of America. They are: Connecticut (established in 1783), Maryland (1783), Massachusetts (1784), Pennsylvania (1784), New Jersey (1785), New York (1785), South Carolina (1785), Virginia (1785), and Delaware (1786). The blue field in the upper left is the color traditionally associated with the Blessed Virgin Mary and is symbolic of Jesus' human nature, which he received from his mother. The outline of the miniature crosses is in the form of St. Andrew's Cross in tribute to the Scottish church's role in ordaining the first American Bishop, Samuel Seabury, in 1784. The colors red, white and blue symbolize, respectively, (Red) the sacrifice of Christ and Christian martyrs, (White) the purity of the Christian faith, and (Blue) the humanity of Christ received from the Virgin Mary. In duplicating the colors of the American flag, they also represent the Episcopal Church's standing as the U.S. branch of the Anglican Communion.