



Annotated Bulletin

This is the final installment of our series of annotated bulletins. We hope that they have helped you to better understand the history, theology, and inspiration of our liturgy. This week's program focuses primarily upon the liturgical actions: why we do what we do in the Eucharist. It includes notes on our postures, gestures, and movements. The program is a gift that we encourage you to take home and read carefully after the service; during the service, we ask for your full presence and devotion.



Ushers can guide you to the most convenient restrooms. A unisex restroom is available in the Gathering Space.



Our professionally staffed nursery is open. An Usher can help direct you.



Help us get to know you. Visit the welcome desk for a nametag.



To learn about the Expansive Language Rites, visit: transfiguration.net/expansive-language

Sunday, September 22, 2024 | 9:00 and 11:15 a.m.
The Eighteenth Sunday after Pentecost: Proper Twenty

I will bless you as long as I live, and lift up my hands in your name. *Psalm 63:4*

The worship of God is the center of Christian life. It is what grounds and orients us. It is how we remember our right place in the world, and put ourselves into the presence of God. In our worship we meet God in Word and Sacrament; we ask for God's mercy and forgiveness; we thank God for all we have and all we are; and we are empowered to go back out into the world to love as Christ loves. There is nothing more important for the Christian than to worship God: Father, Son, and Holy Spirit.

Importantly, the act of worship is not for us. Worship is about and for God. God is the recipient and the focus. To attend a service in order to "get a lot out of it" is to miss the point. While we are undoubtedly blessed by worship, and while our souls are formed by our praise and prayers, at its core worship seeks to "lift up our hearts" to the Lord.

This explains our style of reverence: why we do what we do in our services. We seek to engage all of our senses – touch, taste, sight, sound, scent – in an offering to God. We stand and kneel; we sing joyfully and keep silent; we listen and speak; we lift up our eyes and bow our heads; we light candles and burn incense; we cross ourselves and dip our fingers in holy water; we move from our seats and approach the altar; we eat holy bread and drink holy wine. We are not passive recipients of spiritual entertainment, but active participants in a sacred offering to the Almighty.

It is with this mindset that the Episcopal Eucharist takes its shape. We are enacting a service several thousand years in the making, drawing on the wisdom and words of our ancestors, offering God our very best, so that we might be sanctified for God's service. The Eucharist is the sacrament of the Church, the food for our pilgrimage, and a foretaste of the heavenly banquet that was prepared for us at the beginning of creation.

By Tradition...

As you make your way through this bulletin, you will see several annotations that include the words, "by tradition" or "it is customary to." Sometimes the notes are talking about the tradition of Anglican or Episcopal worship. Other times they are referring to customs unique to Transfiguration.

When we say "by tradition," it usually implies that the action is not required by *The Book of Common Prayer*. Our tradition includes many things which are optional. You would be surprised by all the things that can be left out without violating prayerbook rubrics: hymns, passing the peace, the final blessing.

Some of our most deeply engrained traditions are not even mentioned in the BCP: ringing bells, using incense, processing the gospel, or crossing ourselves (see page 7). But each of them has its origin in the history of the Church. Some are as old as the middle ages, and others go back to the earliest days of the Church.

The Book of Common Prayer is our shared standard of worship in The Episcopal Church, but it actually allows for a wide variety of practices. If you're coming to us from another parish, then you will probably notice a few differences in the service (or maybe a lot!) Every church develops its own customs based on its unique circumstances. That's not to say that one church's traditions are better than another, but that everything we do here is intentional and is part of a decades-long process of refining our worship of God. Transfiguration has a rich tradition of worship, which we carry out every week. Even in Roper Hall...

The Holy Eucharist

Rite II with Expansive Language

Prelude

French Suite V in G Major BWV 816
Allemande & Courante

J. S. Bach

Welcome

Stand at the ringing of the bells.

9:00 Entrance Rite

Opening Acclamation

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

People And blessed be God's reign, now and for ever. Amen.

Song of Praise

Praise to the Lord, the Almighty The Hymnal 390
Stanzas 1, 2 & 3

11:15 Entrance Rite

Entrance Hymn

Praise to the Lord, the Almighty The Hymnal 390
All Stanzas

Opening Acclamation

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

People And blessed be God's reign, now and for ever. Amen.

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.

Song of Praise

Mass for the Epiphany: *Gloria in excelsis* J. Martinson
The music for this canticle is printed on page 12 of this booklet.

Collect of the Day

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The procession begins long before the ringing of the sacring bell.

In a sense, it starts when the congregation begins to assemble, when we leave our homes to come to church. It builds when we enter the building and pass through the doors into the church (or Roper Hall), and it reaches its climax when the bell is rung and the ministers enter grandly behind the cross. All are part of the procession to begin the worship of God.

In the nave, it is customary to reverence the consecrated bread and wine in the tabernacle with a simple bow or genuflection before entering your pew. But during our sojourn in Roper Hall, we are keeping the tabernacle in the temporary chapel in the Library. If you are accustomed to reverencing something before finding your seat, you may choose to make a small bow toward the altar, which features, and is itself, an icon of Christ.

It is customary to perform a simple bow as the processional cross passes by. "We adore you, O Christ, and we bless you, because by your Holy Cross you have redeemed the world."

We sit during the first and second lessons and the gradual because this is a time to listen to the Word of God.

There are three main postures in our worship: sitting, standing, and kneeling. By general rule, we stand for prayer and praise, sit for wisdom and instruction, and kneel for moments of penitence and personal devotion.

There is a fourth posture which you will almost never see at Transfiguration: *prostration*. One prostrates themselves by lying face-down on the floor. It is used at moments of intense self-emptying (*kenosis*) and submission to God. Due to the personal nature of these moments, they do not always fit well in our corporate worship.

While *The Book of Common Prayer* rarely dictates our manual actions, it is very particular about our postures. When we worship God, we do so with our entire bodies.

Be seated.

First Lesson

Jeremiah 11:18-20

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

The Word of the Lord.

Thanks be to God.

Gradual Psalm 54

Deus, in nomine

Tone 1B



Cantor

Save *m̄e* O Gód by yóur Name; *
in your / might defēnd my cāuse.

People

— Héar my práyer O God; *
give ear to the / words of *m̄y* mōuth.
For the arrogant have risen up against me,
and the rúthless have sóught my life, *
those who have / no *rēgārd* for Gód.
Behold, Gód is my hēlper; *
it is the LORD / who *sustāins* my *līfe*.
Render evil to thóse who *sp̄y* on me; *
in your faithful/ness *destrōy* thēm.
I will offer you a frēewill *sácrifice* *
and praise your Name O / LORD for *it* is *gōod*.
For you have rescued me from *évery* tróuble, *
and my eye has seen the / *ruin* *ōf* my *fōes*.

Second Lesson

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

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

The Word of the Lord.
Thanks be to God.

Stand.

Gospel Acclamation

Alleluia

DEO GRATIAS

Please sing this refrain after the introduction and following the verse.

Al - le - lu - ia, al - le - lu - ia, al -
le - lu - ia, al - le - lu - ia!

After the hymntune DEO GRATIAS (Agincourt Carol), 15th Century English. Public domain.

Verse: Speak, Lord, for your servant is listening.
You have the words of eternal life.

Gospel

Mark 9:30-37

✠✠✠ The Holy Gospel of our Savior Jesus Christ according to Mark.
People Glory to you, Lord Christ.

Jesus and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

The Gospel of our Savior.
Praise to you, Lord Christ.

The high point of the liturgy of the word is the proclamation of the gospel, and its importance is marked in several ways. By tradition, the gospel is read in the midst of the people, and we show that by having an elaborate procession to the center of the nave. Since all the ministers are located in the midst of the people while we are in Roper Hall, the procession is smaller. Regardless of where you are standing, you should turn your body to face the gospel as it is read.

As the deacon or assisting priest announces the gospel, it is customary to make a small cross with your thumb on your forehead, your lips, and your heart, which is a physical way of saying, “May the Word of God be on my mind, on my lips, and in my heart.”

The congregation makes a simple bow during their parts of the opening and closing dialogues. “Glory/Praise to you, Lord Christ.”

By tradition, we always stand to hear the Gospel during the Holy Eucharist.

Be seated.

Sermon

The Rev. Ted Clarkson

Stand.

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, was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. 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, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, ☩ and the life of the world to come. Amen.

Prayers of the People

Form III

The Intercessor and People pray responsively

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

Bless our country with wisdom and grace as we prepare to elect new leaders;
That we may be united by our care and respect for one another.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

☩ Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

During the creed, and at other times in the service, it is traditional to gently bow in reverence at the name of Jesus Christ. A good rule of thumb is to bow at our Lord's name whenever you are standing, and not necessarily when you are seated.

By tradition, we make a sustained bow during the portion of the creed that references the Incarnation, in honor of Christ humbling himself by becoming human (John 1).

In some liturgical churches, it is customary for everyone to face due east during the Nicene Creed, toward the end of the church which has the altar. Because Transfiguration is T-shaped, there is no need to make any adjustments since everyone is already facing the same point. The same is true while we worship in Roper Hall.

The Presider concludes with a collect

Almighty God, the fountain of all Wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things for which our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Savior. **Amen.**

The Confession

Let us confess our sins against God and our neighbor.

Please kneel or bow as you are able.

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 our Savior 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.**

The Presider pronounces an absolution:

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

The Peace

Presider The peace of Christ be always with you.

People **And also with you.**

✠ Making the Sign of the Cross

Many Episcopalians make the sign of the cross throughout the service. This practice dates back to the second century, and helps us physically connect the thoughts of our minds and the feelings of our hearts with the actions of our bodies. It is not required, and there are no specific directions about it in the prayer book, but there are two traditional occasions when we cross ourselves. We draw attention to those occasions by printing a ✠ in the bulletin.

- First, we cross ourselves in response to words of blessing, whether direct or implied, such as when the priest declares the absolution, during the Eucharist when we ask for God's blessing on ourselves, and at the concluding blessing.
- Secondly, we traditionally cross ourselves when we pray for the dead and in hopes of the resurrection, such as during the Prayers of the People and the end of the Creed.

But the most important thing to know about when to cross yourself is that you should only do so when you find it meaningful and as an extension of your prayer.

The Church recognizes that not all of her members have the same levels of mobility and physical strength, and almost all of us will go through times in our life when we cannot participate in "pew aerobics," as they are sometimes called. We hope that you will always participate in the service in whatever ways your body allows.

The confession of sin is a penitential moment, so the prayerbook directs us to kneel. Kneeling is a posture of humility and, it reminds us that we must ask God for pardon and forgiveness; we cannot achieve it by our own wills or actions. However, at times when kneeling is difficult, such as when we are in Roper Hall without kneelers, a bow from the waist is appropriate. You may sit if bowing or standing are difficult.

During the absolution, the presider makes the sign of the cross over the congregation, a sign that she has been given the power and authority to declare forgiveness in the name of God.

At the 9:00 service, the congregation remains standing while the bread and wine are presented at the altar, and then they sit while the plates are passed.

At the 11:15 service, the congregation is immediately seated after the offertory sentence and then stand for the presentation of the bread and wine at the offertory hymn.

A general rule is that we stand when offerings are being made to God on our behalf.

Presenting the bread and wine is the first step in the Eucharistic pattern: *take, bless, break, give*. This pattern comes from the meal that Jesus shared with two of his disciples on the road to Emmaus after the resurrection, as well as the miracles of the feeding of the multitudes.

At several points in the service, you will see many people around you give a small bow—little more than a nod—whenever Jesus' name is mentioned. This is our way of remembering Philippians 2:10. *So that at the name of Jesus every knee should bend, in heaven on earth and under the earth.*

Offertory

Be seated.

Anthem

Open Thou Mine Eyes

John Rutter

Transfiguration Choir with Cathy Koziatek, soprano soloist

Open thou mine eyes and I shall see; Incline my heart and I shall desire;
Order my steps and I shall walk In the ways of thy commandments.

O Lord God, be thou to me a God And beside thee let there be none else,
No other, naught else with thee.

Vouchsafe to me to worship thee and serve thee

According to thy commandments

In truth of spirit, In reverence of body,

In blessings of lips, In private and in public.

— Lancelot Andrewes, 1555-1626

Stand.

Hymn 11:15

O Jesus, I Have Promised

WOLVERCOTE



1. O Je - sus, I have prom - ised to serve thee to the
4. O Je - sus, thou hast prom - ised to all who fol - low
5. O let me see thy foot - marks, and in them plant mine



end; be thou for ev - er near me, my
thee, that where thou art in glo - ry there
own; my hope to fol - low du - ly is



Mas - ter and my Friend: I shall not fear the
shall thy ser - vant be; and, Je - sus, I have
in thy strength a - lone: O guide me, call me,



bat - tle if thou art by my side, nor
prom - ised to serve thee to the end: O
draw me, up - hold me to the end; and



wan - der from the path - way if thou wilt be my guide.
give me grace to fol - low, my Mas - ter and my Friend.
then in heaven re - ceive me, my Sav - ior and my Friend.

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Stand.

The Great Thanksgiving

Prayer A

The Lord be with you.

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 our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

Sanctus

Mass for the Epiphany

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, ho - san - na, ho - san - na in the high - est.
 Blest is the one who comes in the name of the Lord. Ho -
 san - na, ho - san - na, ho - san - na in the high - est.

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The Presider continues the prayer

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior 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."

During much of the Eucharistic Prayer, the presider stands with open arms in the *orans* position. The earliest images of Christians at prayer depict them in the *orans* position.

Sanctus bells were first used during the Middle Ages when the Mass was said in Latin. Since most congregants could not understand Latin, a bell was employed to help them identify particularly holy moments in the service. At Transfiguration, the bell is retained because it adds another layer of richness and beauty to our celebration.

We practice two gestures during the *Sanctus*: we bow during the first half, remembering that the text describes heavenly worship around the throne of God, and we cross ourselves during the *Benedictus* as a sign of blessing, mindful that Jesus is the one who comes in the name of the Lord.

The rubric directing the presider to touch the bread and wine during the words of institution is the only manual act required by the BCP for the Holy Eucharist.

The *epiclesis* is the second step in the Eucharistic pattern. (*take, bless, break, give*) During the epiclesis, the presider brings her hands down over the bread and wine, a gesture that indicates the motion of the Holy Spirit. The motion is also reminiscent of the laying on of hands, which is the principal gesture of blessing.

The fraction is the third step in the Eucharistic pattern. At this point, we remember that Christ was made known to the disciples in the *breaking* of the bread. It also makes Christ's death on the cross real and present in every celebration of the Eucharist.

The silence that follows the fraction is one of the most poignant parts of the service, and we mark it without words and in complete stillness of body. It is reminiscent of Holy Saturday, as the whole world experienced a hush before the surprise joy of the resurrection. As then, our silence concludes with Alleluia.

The last step of the Eucharistic pattern is *give*. These are the gifts of God for you, the people of God.

After supper Jesus 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 we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues the prayer

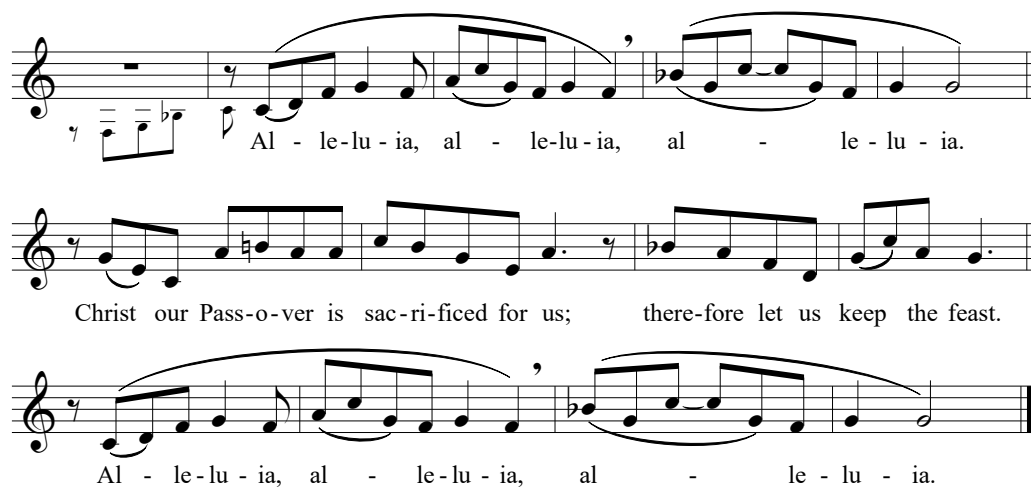
We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

The Lord's Prayer *Sung*

The Hymnal S 119

The Breaking of the Bread *After the Bread is broken, silence is kept.*

Fraction Anthem *Alleluia. Christ our Passover* Mass for the Epiphany



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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Communion of the People

Please follow the instructions of the ushers. All who are baptized by water and in the name of the Father, Son, and Holy Spirit, regardless of denomination, are invited to receive Communion. Those who are not baptized, or who choose not to receive for any reason, are invited forward to receive a blessing, indicated by crossing your arms over your chest. The practice of intinction (dipping the host into the chalice) is not allowed. Indicate your desire to receive a gluten-free host by holding out your hands together palms-down.

Anthem

The Lamb
Transfiguration Choir

John Taverner

Little Lamb, who made thee? Dost thou know who made thee?
Gave thee life, and bid thee feed By the stream and o'er the mead;
Gave thee clothing of delight, Softest clothing, wooly bright;
Gave thee such a tender voice, Making all the vales rejoice?
Little Lamb who made thee? Dost thou know who made thee?

Little Lamb I'll tell thee, Little Lamb I'll tell thee;
He is called by thy name, For he calls himself a Lamb.
He is meek, and he is mild, He became a little child.
I a child, and thou a lamb, We are called by his name.
Little Lamb, God bless thee! Little Lamb, God bless thee!

– William Blake, 1757-1827

Hymn

Before Thy Throne, O God, We Kneel The Hymnal 574

Music

French Suite V in G Major
Sarabande

J. S. Bach

Postcommunion Prayer

Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.

Sending Forth of the Eucharistic Visitors

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, for we all share one bread, one cup.

Blessing

You are the salt of the earth and the light of the world, so remember to treat others with gentleness born of wisdom; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be upon you and remain with you always. Amen.

Dismissal

Presider Go in peace to love and serve the Lord.

People Thanks be to God.

Final Hymn

Sing, Ye Faithful, Sing with Gladness The Hymnal 492
9:00 – Stanzas 1, 2 & 4 11:15 – All Stanzas

Postlude

French Suite V in G Major
Gavotte

J. S. Bach

It is appropriate to bow or genuflect as you exit your row on your way to the altar rail as a sign of reverence for the sacrament. Some people like to make the sign of the cross on their bodies before receiving the bread or wine.

When drinking from the chalice, you are encouraged to help guide the cup to your lips by lightly grasping the *base*. If you grasp the top, your fingers are likely to touch the rim of the cup exactly where the next person will touch with their lips. To minimize the spread of germs, please do not touch the rim of the chalice with your fingers.

The last part of the service is the dismissal, when we are charged to leave the church and be Christ's hands and feet in the world.

As we have used our bodies to pray and praise God, we are sent out into the world to be the Body of Christ, a visible sign of Christ's redemptive love.

The Use of Incense

At services that are particularly solemn or festive, Transfiguration typically uses incense. Its thick, sweet-smelling smoke creates an atmosphere reminiscent of the heavenly visions of the throne of God and imbues the church with an air of sacredness like nothing else can. Censing holy things is a way of setting them apart from that which is profane, and the slowly rising smoke evokes our prayers' ascension to Almighty God.

Transfiguration has a small guild of *thurifers* who are trained to manage the incense at services. Our incense is made from all-natural, dried tree resins and is burned by spooning it onto lit pieces of charcoal. Sometimes the thurifer wields the incense in a *thurible*, a brass container swung at the end of a chain. At other times, the incense is burned in a stationary bowl called a *brazier*. Youth and adults are invited to this ministry only after demonstrating commitment and proficiency as acolytes. We recognize that the smoke from charcoal and incense causes respiratory difficulties for some people, and because it tends to linger in the church long after the dismissal, we only use it at the last service of the day.

Organ

Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. Lord God, hea - ven - ly King, al -
 might - y God and Fa - ther, 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 on us; you are seat - ed at the right hand of the
 Fa - ther: re - ceive — our prayer.
 For you a - lone are the Ho - ly One, you a - lone are the Lord, you a -
 lone are the Most — High, Je - sus Christ, with the
 Ho - ly — Spir - it in the glo - ry of God the
 Fa - ther. A - men, a - men, a - men.

poco rit. *a tempo* *rall. to end.*

CALENDAR

Sunday, September 22

9:00am	Holy Eucharist - Livestreamed	Roper Hall
9:00am	Children's Chapel	S203
10:15am	Formation for All Ages (<i>transfiguration.net/grow</i>)	
11:15am	Holy Eucharist	Roper Hall
1:15pm	2025 Mexico Pilgrimage Meeting	Vestry Room
4:00pm	Youth - Bowling at Pinstack	Offsite

Tuesday, September 24

10:00am	Spiritual Ministries Institute program	Parlor
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Wednesday, September 25

6:00pm	Holy Eucharist	Library
6:30pm	Youth Crossover	Youth Center
7:00pm	Transfiguration Choir Rehearsal	Performance Hall

Thursday, September 26

11:00am	Centering Prayer	Parlor
12:00pm	Holy Eucharist	Library
11:00am	Centering Prayer Afternoon Group	Online Meeting

Saturday, September 28

8:00am	Stephen Minister Training	Parlor
4:00pm	Second Half – SWANs	Parlor
5:30pm	Holy Eucharist - <i>The Table</i>	Roper Hall
6:30pm	Fellowship of the Fig Movie Night	Parlor

Sunday, September 29

9:00am	Holy Eucharist - Livestreamed	Roper Hall
9:00am	Children's Chapel	S203
10:15am	Formation for All Ages (<i>transfiguration.net/grow</i>)	
11:15am	Holy Eucharist	Roper Hall

BIRTHDAYS

September 22

Brynn Prusha

September 23

Nancy Banitch
Lois Folkers-Hole
Heather Gillon
Sophie Guion

September 24

Samuel Rydberg
Steve Skoog
Rob Thompson

September 25

Peyton Cates
Jeff Snyder

September 26

Mason McCamey
Ginny Tanaka
Janean Wedge

September 27

Celeste Abella
Cathleen Bauer
Sonia Grant

September 28

Lorna Goldsmith
Gwyneth Gravelle
SuAnne Hedgepeth

September 29

Naomi Dick
Nathaniel Dick
Jeremy Reitman

The Posture of Prayer

Throughout the liturgy, we should strive to be as mentally and physically centered as possible. While not being self-conscious, we should be self-aware. While not being stiff, we should be still. While not being rigid, we should be restrained. Our bodily movements reflect our interior dispositions and foster those dispositions within us. The body, mind, and spirit are integrated, and what happens in one influences the rest. When in worship we often find ourselves torn between praying and keeping track of what comes next. A step toward praying without becoming distracted is to assume a posture of prayer. The body can lead the mind and the heart.

—Adapted from *Celebrating the Eucharist* by Patrick Malloy

JOIN US FOR SUNDAY SCHOOL TODAY

Outward Signs of Inward Grace

As Christians, we believe in the power of God's grace to transform our lives, but how can grace be more than just an idea? In this seven-week series, Fr. Casey will explore the seven historic sacraments and how they convey spiritual power for our journeys.

Meets in the Vestry Room

The Way

The Way is a deep dive into the beliefs and practices of the Episcopal Church, spanning over 20 Sundays. Participants will explore topics such as the nature of God, sin, salvation, and discipleship. Committing to the entire year is encouraged, and most sessions will run until 11:15am.

Meets in the Parlor

Waking Up White

The class will explore why racism can be confusing, even for well-intentioned people. *Waking Up White* author, Debby Irving, will visit Transfiguration in October for a special workshop and forum. This class is taught by Pastor Nancy and Mother Rebecca and sponsored by our Racial Justice Ministry.

Meets in Room S203

Youth Formation (grades 6-12)

Explore themes of community, love, friendship, forgiveness, wisdom, humility, joy, peace, courage, generosity, and patience at Crossover and during Faith Formation each Sunday.

Children's Formation

Curriculum designed to provide children an opportunity to wonder freely and grow their faith through stories and responsive play.

Children's Chapel

Introduce children to the traditions of Episcopal worship.

Impact Kids (grades 4-5)

Children learn to live into their baptismal covenant and be ministers of the Gospel.

Youth & Children's Choirs

Holy Family (Grades 1-3) meets during the children's chapel time at the 9am service. Canticle (Grades 4-7) and Youth (Grades 8-12) meet from 11am to 12 noon.

Learn more at transfiguration.net/grow

ANNOUNCEMENTS

Ministry Spotlight: Pastoral Care

Each month we will be focusing the spotlight on our various ministry groups. Throughout September we are featuring our Pastoral Care Ministries: Eucharistic Visitors, Prayer Chain, Prayer Shawl, Stephen Ministry. These ministries extend the reach of Transfiguration's dedication to the care and support of God's children. Keep the members of these ministries in your prayers. You can learn more by visiting our table in the Tower Cloister between services and by visiting transfiguration.net/ministries

Become a Stephen Minister

Stephen Ministers are lay congregation members trained to provide one-to-one care to those experiencing a difficult time in life, such as grief, divorce, job loss, chronic or terminal illness, or relocation. Stephen Ministers share a passion for bringing Christ's love and care to people during a time of need. We will hold our next training sessions for new Stephen Ministers on Saturday, September 28. Contact Jack Skelton for more information at jwskel@yahoo.com

Spiritual Ministries Institute

SMI invites you to *Welcoming Feelings as Messengers from God* exploring the role feelings play in our lives and how they should not be underestimated. This presentation will be Tuesday, September 24, 10:00am - 1:00pm in the Parlor. Cost is \$30 per person. Register at: transfiguration.net/smi

Explore Sacred Ground with Bishop Curry

Sacred Ground has provided a profound opportunity for many at Transfiguration to delve into the work of racial reconciliation. Whether you have participated in Sacred Ground in the past or are curious to learn more, this is an opportunity to hear Presiding Bishop Michael Curry's perspective. Join this special online event, Tuesday, September 24 from 11:00am - 12:30pm via Zoom. Register at transfiguration.net/sacredground

ANNOUNCEMENTS

Art Music Mondays Begin September 30

The first Art Music concert of Transfigured Nights' 2024-2025 season is next Monday, September 30, at 7:30pm in the Performance Hall. The program will be Ludwig van Beethoven's *String Quartet No. 15 in A minor, Op. 132*. Composed in 1825, this five-movement work is a tour de force of string quartet literature and will feature Maria Schleuning and Kristin Van Cleve, violins; Matthew Sinno, viola; and Gayane Manasjan Fullford, cello. The program is free and includes light desserts. Since these concerts have become exceedingly popular, and seating is limited, it is recommended to arrive by 7:15pm.

Pet Blessing on October 5

On Saturday, October 5th at 10 am, you are invited to the Blessing of the Pets to celebrate the Feast of St. Francis of Assisi. Bring your two, four, or no-legged companions to a service on the lawn near the Bell Tower to receive a blessing.

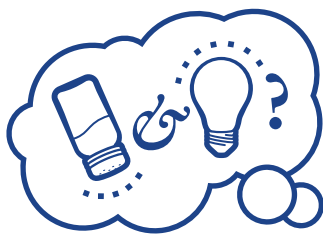
ANNOUNCEMENTS

Ramping Up For Good

The Dallas Ramp Project is calling for volunteers for Saturday, October 12 at 7:30am. Help us build ADA compliant ramps for low-income elderly and disabled individuals with the local chapter of the Texas Ramp Project at Texas Ramp Warehouse. No experience required. Must be 16 or older to participate. Sign-up at transfiguration.net/rampproject

I'm a Good Person. Isn't that Enough? with Author Debby Irving

On Saturday, October 19, from 1-3pm, our Racial Justice Ministry is hosting Debby Irving, a New York Times bestselling author and racial justice educator, leading a workshop titled *I'm a Good Person. Isn't that Enough?* in the Performance Hall. The workshop aims to help white individuals shift their focus from "helping" marginalized communities to understanding their role in perpetuating racism. Registration is \$10 per person and the deadline is October 11. Register at transfiguration.net/goodperson



Have someone's actions ever inspired you to recognize God's brilliance?

Join us this fall as we consider the essence of discipleship.

Jesus said "You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled under foot.

"You are the light of the world. A city built on a hill cannot be hid. People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

(Matthew 5:13-16)

9:00 SERVICE PARTICIPANTS

Presider | The Rev. Casey Shobe
Preacher | The Rev. Ted Clarkson
Assisting Clergy | The Rev. Rebecca Tankersley
Emcee | Joseph Palacios
Acolytes | Sarah Robb, Adelaide Shobe, Lilli Myers, Elise Forteith
Lectors | Helen Teeple, Libba Zak
Eucharistic Ministers | Benjamin Bledsoe, Liz Kerner, Kipton Moravec, Mannie Selles
Ushers | George Banitch, Jim Cates, Jeremy Teeple, Nathaniel Dick
Greeters | Bart Bartholomew, Dana Bartholomew
Director of Music & Organist | Joel Martinson
Transfiguration Choir
Sound Tech | TJ McCoy
Livestream Tech | Al Blackwell

11:15 SERVICE PARTICIPANTS

Presider | The Rev. Casey Shobe
Preacher | The Rev. Ted Clarkson
Assisting Clergy | The Rev. Rebecca Tankersley
Emcee | Mat Thekkil
Acolytes | Quinten Bolden, Diana Rawlins, Mike Rawlins, Eric Edling
Lectors | Jean Van Gee, Pam Johnson
Eucharistic Ministers | Judy Gatling, John Glass, Suzanne Speaker, Lynn Walters
Ushers | Richard Grant, Charlie Barnes, Ginny Tanaka, Renee Thomas
Greeter | Nancy Kaiserman
Director of Music & Organist | Joel Martinson
Transfiguration Choir
Sound Tech | Jeff Snyder

Altar Guild | Ann Huffman, Susie Alt, Sarita Florida, Elizabeth Jenkins,
Tish Maedche, Scott Patrick, Lawrence Saylor