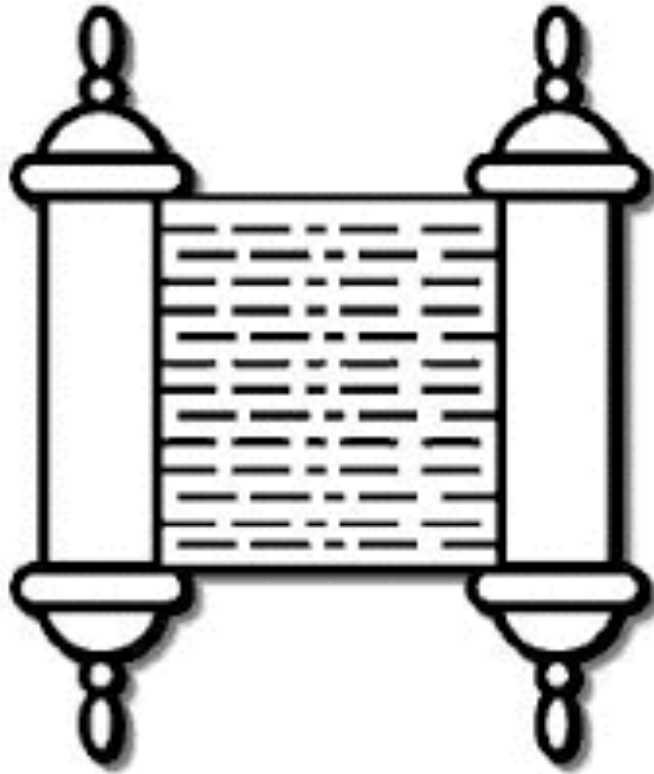


# *Saint Michael and All Angels*

Instructed Eucharist

July 16, 2023

Seventh Sunday after Pentecost



*Minerva 7, Colonia Delicias*

*Rev. Douglas Carter, Rector*

*The Rev. Martha H. Kreamer, Visiting Priest*

&

*Author of this Instructed Eucharist*

[saintmichaelcuernavaca.org](http://saintmichaelcuernavaca.org)

**Welcome to all those worshipping with us today!** Our service follows the order of worship in the early undivided Christian church, and we realize it may be difficult for those unfamiliar with it. We encourage all to relax and let the worship flow around them rather than trying to follow along. It will soon come naturally. All are welcome to the Lord's Table. Baptized persons may receive communion by cupping both hands to receive the bread. Please dip your wafer in the cup if you wish to receive the wine as well. Post pandemic we do not share a common cup. If you do not wish to receive communion, simply cross your arms over your heart, and you will receive a blessing instead.

**Please join us** for refreshments after the service! We want to get to know you.

## **WELCOME TO SAINT MICHAEL AND ALL ANGELS**

**We welcome back the Reverend Martha Kreamer**, retired from the Diocese of Alabama, who is graciously filling in for Reverend Doug while he is on vacation

**We extend a warm welcome** to you all and, as we celebrate our life and mission in Christ, we ask the blessings of God on our parishioners and those who are worshiping here for the first time. All are welcome to receive Holy Communion or a blessing at the altar.

**In the Anglican Communion: Let us pray for the Church and its mission.** In particular we pray: for The Anglican Church of Canada, for the Most Revd. Enrique Treviño, our Presiding Bishop and the Diocese of Cuernavaca, for the Congregations of SMAAA and San Pablo, The President of Mexico and all World Leaders

**We keep in our prayers:** Maria Fernanda, Andrew, Karin, Tamara, Andrea, Charlie, Eduardo, Gonzalo, Father Bruce, Edward, Hank, Harriet, Helen, Howard and The Friend Family, Javier, Jimmy, Jorge, Kathryn, Maria Luisa, Marisela, Nicole, Raymundo, Salvador, Sheila, Suzi, Teri, René, Paul and Anita, William and Isabel, Carolyn & David Holmes, Ken.

**If you are interested** in reading, greeting, or donating flowers for the altar, or bringing sweets or other treats for the coffee hour, please sign up on the list at the back of the church. Also if you would like to read, serve at the altar or help with communion, please speak to the Rev. Douglas Carter.

**St. Michael's is a self-supporting Parish** in the Diocese of Cuernavaca. Every year we give to support the Churches in the Diocese and numerous charities in the State of Morelos. We rely on the generosity of our members and visitors to implement the goals of our ministry.

**Donations for niches:** Information is available about the niches for both animal and human remains. If you are interested in obtaining a niche please see either Father Doug or Carol Hopkins.

**We need flower donations for Sunday services.** We have vases available and garden flowers or street corner flowers are more than welcome. Let us know whether they are in Memory of or Thanksgiving for a person or occasion. If we have that information in time it will be included in the Sunday Bulletin

**Today's altar flowers are given by Onagh Ash in Thanksgiving for The Ash Family.**

**Today's Lector: Chris Jones**

**Instructor for Instructive Eucharist: Carol Hopkins**

## THE HOLY EUCHARIST

### The Word of God

Prelude

#### **Instruction:**

At the heart of Christianity is the Eucharist, or Holy Communion. When Jesus was with his friends the night before he died he took, blessed, broke and gave them bread and wine and told them to remember him when they did this very simple sharing. Christians have done this in remembrance of him ever since.

We Episcopalians are a liturgical church. The word “liturgy” is translated from two Greek words and means “work of the people.” When you come to an Episcopal Church service it is not as a spectator who sits and watches. We participate, by standing, kneeling, responding, listening, singing, and then going back into the world to share the new life of Christ. Liturgy is also “work *for* the people,” meaning that God is the primary actor, working in us and through us; for “where two or three are gathered together” in the name of Christ, God is there.

“Eucharist” is also from Greek: a word that means “thanksgiving.” This morning as we celebrate together we will take time to give short explanations about the many parts of the service. You will be told about some of the theology and history of the words and actions used in the Eucharist. The more we know about the service, the more the true mystery can come through. Except for some pauses for these explanations, our participation in the Eucharist will remain the same.

Our guide for the service is our Book of Common Prayer [BCP]. You might want to open it to p 355 as I talk and follow along. Notice the directions, printed in italics. We call them rubrics, because they used to be printed in red. The service consists of two essential parts:

- (1) The Liturgy of the Word and (2) The Liturgy of the Table;
- or, (1) “Word” and (2) “Sacrament.”

The first part, the **Liturgy of the Word**, is conducted in front of the altar. This is deliberate, so as to highlight God’s Word proclaimed to us. The Liturgy of the Word includes words from God in the four readings from the Bible, words to God in our prayers, and words about God from readings, hymns, and the sermon.

The service begins when you enter the sanctuary with your own private words to God. We encourage you to use your first moments on arrival for quiet time and reflection, to prepare yourself for worship. This personal time helps prepare you for the “corporate” worship (corporate means the entire Body of Christ gathered). Silence is an integral part of worship, and is also used in the service for reflection. The “quiet music” or prelude played prior to the first hymn helps set a tone of respect and introspection.

The service itself usually begins with a hymn of praise. During the singing of this opening hymn, there is a procession of lay ministers: acolytes, chalice bearers, and clergy. Processions in the church represent the carrying of the Gospel into the world. The priest is the Officiant or Celebrant for the service, except when the Bishop is present.

#### PROCESSIONAL HYMN

**Hymn 304, Verses 1&2**

#### **Instruction:** *Please be seated*

An acclamation or greeting follows the hymn. It states briefly what we are assembled to do: to bless God and to bless God's kingdom. Some people find it meaningful to make the sign of the cross here to affirm these blessings and accept them personally. Then follows the *Collect for Purity*. This Collect is an ancient prayer, traditionally done upon entering the church, in which the Holy Spirit is invoked. In asking for “the inspiration” of the Holy Spirit, we are asking the breath of God to enter us, to fill and cleanse us and make us new. We pray that God will direct our thoughts and our lives both now and in the days to come.

Confident in the Lord’s power, love, and presence in our midst, we sing a hymn of praise, often the “*Gloria in Excelsis*” or Trisagion. Any hymn of praise suitable to the occasion is acceptable at this point in the liturgy.

A collect is a prayer following a special pattern. The Collect of the Day calls our attention to the Bible passages which are about to be read. These Collects collect the great themes of the church year, and have been written and preserved over the centuries. Some are 1800 years old, and some were written for this edition of the Book of Common Prayer.

Opening Acclamation (*Please stand*)

**BCP355**

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

*People* *And blessed be his kingdom, now and for ever. Amen*

The Collect for Purity (*Celebrant*)

**BCP 355**

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...*

*Trisagion*

**Hymnal Service Music S 101**

*Celebrant* The Lord be with you

*People* *And also with You*

*Celebrant* Let us pray

The Collect of the Day: O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

**Instruction:** *Please be seated*

Those of us who were brought up in the Episcopal Church a few years ago, learned this way: Kneel to pray, stand to sing and praise, sit to be instructed. That was based on tradition, but then an earlier tradition was discovered. A worship service from 215 AD was found that told us how the early church did Communion. Kneeling was not a part of corporate worship. Early Christians stood around the table when they gathered. Kneeling came into public worship in the middle ages, when the mass was in Latin and the worshippers simply said their private prayers on their knees while the priest said the Mass behind the screen.

This discovery influenced those who put together our new prayer book. Now, standing is recommended for most prayer, because we understand that the entire community celebrates the Eucharist, not just the priest. It is also fine to kneel if that is important for your personal piety.

When the early Christians first began meeting, their model of worship was the synagogue, with its reading and reflection upon Jewish scripture [Torah], which Christians call the Old Testament. Later, as Christianity spread, letters known as the Epistles, were written and circulated among the churches. They dealt with the faith and practice of God's family. Entire letters were read out loud when the Christian community gathered for worship.

A reading from the Gospel is always included in the Eucharist. The word "gospel" is the modern form of the Anglo-Saxon word, "God-Spell" which is a story about God. This word, in turn, has its roots in the ancient Greek word meaning "bearer of good news."

In the early church the Gospel and the most important parts of the Liturgy were sung on one note, or whispered, to set them apart from everyday (or ordinary) speech. The reader of the gospel, a deacon if one is available, moves into the midst of the congregation to emphasize the importance of the Gospel by bringing it to the people. The people stand, just as Jewish worshippers in the synagogue stand to show respect for Torah. We stand to acknowledge the presence of Christ, the Word, in a sacramental manner, in the Gospel. Following the Gospel we would usually hear a response: the Word interpreted and brought to modern day life for us in a sermon or homily. Today our Instructed Eucharist itself is the response.

The First Lesson is a Reading from **Isaiah 55:10-13** **Chris Jones**

As the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose and succeed in the thing for which I sent it.

For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

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

**Psalm 65: 9-14 Women read Odd verses, Men read Even verses. Chris Jones**  
(Women read the odd verses; Men read the even verses)

9. You visit the earth and water it abundantly; You make it plenteous;  
the river of God is full of water  
10 You prepare the grain, for so you provide for the earth  
11 You drench the furrows and smooth out the ridges; with heavy rain you  
soften the ground and bless its increase  
12 You crown the year with your goodness, and your paths overflow with plenty  
  
13 May the fields of the wilderness be rich for grazing, and the hills be  
clothed with joy  
14 May the meadows cover themselves with flocks, and the valleys cloak  
Themselves with grain; let them shout and sing.

**Our Epistle for today is a Reading from Romans 8:1-11 Chris Jones**

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

**GRADUAL HYMN:**

**Hymnal 390**

**The Gospel According to Matthew**

People *Glory to you, Lord Christ.*  
Celebrant: *Reading of The Gospel of the Lord.*

**Matthew 13:1-9,18-23** Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

*At the conclusion of the Gospel:*

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

Today's sermon is replaced by the Instructed Eucharist .....

***Instruction:*** *Please be seated*

Having heard the Word of God proclaimed in Scripture and expounded in the homily, we now respond by making a statement of faith. This statement, the Nicene Creed, was first formulated at the Council of Nicea in 325 AD. Since that time it has been said by Christian Churches in both East and West as we affirm our loyalty to the living God who is the center of all things. Its three parts each proclaim our core understanding of God as self-revealed: One God in three persons, Father, Son, and Holy Spirit.

*Please stand and respond with the Nicene Creed. Remain standing for the Prayers of the People.*

The Nicene Creed  
Prayers of the People   Chris Jones

**BCP 358**  
**Form 4, BCP 388**

***Instruction:*** *please be seated*

Being the people of God carries with it the responsibility of caring for others. We accept this responsibility in intercessory prayer. As we pray for the church, the world, our neighbors and our nation, we are not only asking God to work, but we ask God use us as instruments of reconciliation and healing, and to bring others to God. We are reminded of Isaiah's words, which become our own: "Here am I. Send me." Our church provides that any person may come from the congregation and lead us in these prayers. You may stand or kneel for the Prayers of the People.

***Continuing Instruction for the Nicene Creed:***

Because we are human, we always fall short of being fully loving. We therefore confess our separation from God and from our neighbor, and repent, or turn away from, the evil we have done, the evil done to us, and the evil done on our behalf. We also confess those things we have left undone. This is a general or corporate Confession, meaning that we as a body of people confess. As part of your individual preparation for the Eucharist, you may make a list of specific sins or behavior that you want to renounce. You may offer these to God in the moment of silence after the call to prayer and before the general confession begins. If you find the same things

continuing to trouble you week after week, you may make an appointment with a priest for help in putting them behind you.

The church has been given the power to point out God's forgiveness of sins, which the priest does. This is called Absolution. In receiving absolution for our sins, we are free to go to another week, strengthened to meet the future. Following confession and receiving absolution, we are filled with God's peace and want to wish it to all those around us. [The kiss of Peace is one of the very oldest of our Christian traditions.] In the early Church only those who were baptized could remain for the Eucharist. New converts, who studied for three years prior to baptism, were sent out at this time with the wish for God's peace.

Today as we exchange the Peace of our Lord, we are not simply saying "hello" to each other or wishing each others' troubles away. We are giving and receiving the greeting of the Risen Lord who brought, and still brings, the Peace that surpasses human understanding.

Confession of Sin

**BCP 360**

*Celebrant*

Let us confess our sins against God and our neighbor.

*Silence.*

***Minister and People in Unison***

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

*The Absolution (Celebrant)*

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

The Peace

**BCP 360**

Celebrant      The peace of the lord be always with you

People          *And also with you.*

*Exchange of the Peace*

*Welcome and Messages*

*The Communicator*

## **The Holy Communion**

### **Instruction:**

We now turn our attention to the Table. There are four great movements in this second part of the liturgy, following our Lord's actions at the Last Supper. **Take-bleb-break-give.** Our Lord first took bread, blessed it, broke it, then gave the bread and wine to his disciples.

The first action, the **taking**, is called the offertory. The offering includes bread, the basic food of life, and wine, the age-old beverage of human society. It is appropriate for these gifts to be brought forward by members of the congregation as expressions of our daily life and work. Bread and wine are first God's gifts to us in wheat and grapes. The final product represents what we do with God's gifts, and combines God's gifts with our labor. Originally, members of the congregation would bring the actual fruits of their agricultural labor. Today, money symbolizes our work. All are set upon the table, symbolizing our whole lives. All we have, and all we are, is offered to God to be blessed, broken, and given to a hungry and thirsty world.

The Table is prepared. Bread is placed on a plate called the paten. Wine is poured from the flagon into the chalice. During the preparation of the table you will notice water added to the wine. There are several traditions around this practice, which may originally have been to simply dilute the wine. When Jesus was on the cross the soldier pierced his side with a sword, and water poured from him. Another tradition is that it is the water of baptism that makes us all adopted children of God. A third tradition comes from the early church. When the people came for Eucharist they all brought offerings. The orphans who were being taken care of by the church had only water to bring. Their gift of water was accepted and valued as much as other gifts. When all is ready on the Table, the offering is brought forward and all of our gifts are offered to God.

*The Celebrant says a sentence from scripture called the Offertory sentence.*

## OFFERTORY ANTHEM

Choir

**Instruction:** After the bread and wine have been ‘taken’ in the offertory, the second movement begins—the blessing or giving thanks. The Great Thanksgiving is a pattern of words, which has been used for centuries to begin the Eucharistic Prayer. The Sursum Corda (“Lift up your hearts,”) is a literal invitation to stand. It, and the dialogue and responses which follow, gives the priest permission to continue the Eucharist. These have been a part of the Church’s Sunday worship since 250 AD. The Sanctus, a hymn which begins with “Holy, Holy, Holy,”) is a magnificent anthem which echoes the hymn sung by the angels for the Prophet Isaiah in his famous vision and repeated in the Revelation to John. Between the Sursum Corda and Sanctus the priest reads a Proper Preface particular to the season of the year, which is sometimes confusing because it is not found on the same page as the rest of the prayer. These begin on page 377 in the prayer book.

The Great Thanksgiving, Eucharistic Prayer A

BCP page 361

*Celebrant* The Lord be with you.

*People* *And also with you.*

*Celebrant* Lift up your hearts.

*People* *We lift them to the Lord.*

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

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

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

**Proper preface:** [ Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.]

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:

HOLY, HOLY, HOLY (*Sanctus*)

Hymnal Service Music S-130

*Holy, holy, holy Lord, God of power and might  
heaven and earth are full of your glory.*

*Hosanna in the highest. Blessed is he who comes in the name of the Lord.*

*Hosanna in the highest.*

**Instruction:** We now begin the Prayer of Consecration. Although there are different prayers [ABC&D] available for our use, they all contain certain elements:

- praise for God, the Creator of all things and all people;
- a recounting of the fall of humanity into sin;
- a statement of God’s mighty act in Christ to restore us;
- a recalling of the Last Supper, during which Christ commanded us to “Do this for the remembrance of me.” To re-call is to “make present again.” This is known as *anamnesis* in Greek. [Amnesia is forgetting, or not remembering. *Anamnesis* is “not forgetting.” ] We ask Christ, through the Holy Spirit, to make himself present within us in the elements of bread and wine.

Holy Communion is a sacrament, an *outward and visible sign of an inward and spiritual grace*. The bread and wine are the outward signs of the spiritual body and blood of Christ. As Episcopalians and Anglicans we believe in the Real Presence of Christ in the Eucharist. We affirm God's promise, that Christ is truly and really present spiritually, without trying to define exactly how this is accomplished. This is the “inward and spiritual” aspect of the sacramental mystery of faith.

The words of Jesus as quoted in 1 Cor. 11, with the four-fold action of **taking, blessing, breaking** and **giving** are called the Words of Institution. During the prayer of consecration, we ask the



Holy Spirit to sanctify (ie. to set apart) the elements of bread and wine to become body and blood. The celebrant makes the sign of the cross over the bread and wine at this time, and then, prays for God to sanctify us also. This is an appropriate time to make the sign of the cross along with the celebrant. When we say “Amen” we are making the prayer our own. This Great AMEN is printed in all caps: say it with conviction!

*Then the Celebrant continues*

**BCP page 362**

Holy and gracious Father: 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 Father of all.

He 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 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.”

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 we proclaim the mystery of faith:

*Celebrant and People*

*Christ has died.*

*Christ is risen.*

*Christ will come again.*

*Celebrant:* We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 your Son Jesus Christ. 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!!!!**

**Instruction:**

“Jesus was praying in a certain place, and when he ceased, one of his disciples said to him, ‘Lord, teach us to pray, as John taught his disciples.’” And our Lord gave to us the most sacred of all prayers, which we call the Lord’s Prayer. We boldly say this prayer to help prepare us for worthy reception of the body and blood of Christ.

The third movement is the **breaking of the bread** (The Fraction). The bread is **broken** to remind us that Christ’s body was broken for us and to remind us that we are broken human beings. Our own brokenness is offered, blessed and shared just as the bread is blessed, broken and shared. The fourth and final movement of the prayer of consecration is the ‘**giving**’ or sharing of the bread and wine. The Episcopal Church has Open Communion; all persons are welcome at the table to receive this sacrament. To receive a blessing if you are not yet baptized, or to refuse the wine, you may indicate your wish by crossing your arms over your chest. Communion is “valid in one kind,” meaning that either the bread or wine alone is a sufficient vehicle of grace. Each communicant should respond **Amen** to the sentence of administration, personally declaring “so be it.”

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

**The Lord's Prayer** (traditional)

FRACTION ANTHEM

**BCP page 364**

**Hymnal Service Music S-154**

*Celebrant: Alleluia. Christ our Passover is sacrificed for us;*

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

***Instruction:*** Once bread and wine have been consecrated, this is, set aside, as the body and blood of Christ they are treated with respect. Any remaining bread or wine is consumed by the celebrant or others, or is returned to the earth by pouring it onto the ground. It is symbolic of the body which goes from earth to earth, dust to dust, ashes to ashes, but which, in resurrection to eternal life, is made new.

In our final prayer we give thanks for these Holy Mysteries with which we have been fed. We ordinary people have been transformed; our brokenness is “put back together.” When we are dismissed, we are reminded of our mission, and sent back into the world to do the work God has given us to do. It has been said that the holiest moment in the liturgy is when the people of God go into the world with the grace, strength and peace God has given us through Word and Sacrament. Worship that stops short of ministry is sterile. Only in the world can God's word be fulfilled and made complete. What we celebrate in liturgy becomes realized in life.

Postcommunion Prayer **BCP page 366**

Celebrant: Let us pray.

The Blessing (Celebrant) **BCP page 339**

The peace of God, which passed 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.*

Sung AMEN: Choir and the People

RECESSIONAL HYMN **Hymnal 405**

The Dismissal **BCP page 366**

#### Ministry

<b>Bishop:</b>	The Rt. Reverend Enrique Treviño Cruz
<b>Rector:</b>	The Rev. Douglas Carter
<b>Senior Warden</b>	Judy Frothingham
<b>Junior Warden:</b>	John Stelly
<b>Treasurer:</b>	Wendy Blake, DDS
<b>Diocesan Rep:</b>	Roxana Villa Michel Brownlee
<b>Vestry:</b>	Debbie Jeffress, Charlie Detweller, Chris Jones, Renee Parmigiani, Mario Fernandez de Lara, Wendy Blake
<b>Hospitality Ministry:</b>	Debbie Jeffress
<b>Communicator:</b>	Carol Hopkins
<b>Webmaster:</b>	Maria Jose
<b>Music Ministry:</b>	Gabriel Vargas, Organist & Andrea Rogel, Choir Leader
<b>Choristers:</b>	Patricia Bridger, Susan Kirago, Andrea Rogel, Kay Godfrey, Suzie Jeffress, Ian Thomas, Jim Blanchard, Lucia Rogel, Yolanda Fernández, Gabriela Díaz, Roberto Zarate, Isabel Graves
<b>Altar Guild:</b>	Debbie Jeffress, Kristen and Marisela Lathrop.
<b>Acolytes:</b>	Jorge Bredée, Erika Mayen
<b>Support Team:</b>	Remigio Garcia, Guadalupe Estrada Gallardo, Adriana Estrada

#### Schedule of Services

**Sunday - 10:45:** Holy Eucharist

**In case of a pastoral or spirit related issue** you can contact The Rev. Douglas Carter at the Casita and Church Office at **777 832 7054** or Cell **777 389 6981**.

**Please sign up to be:** a Greeter or Reader; to supply flowers for the Altar; or to bring coffee time cookies/ cake. Information can be found on the table at the back of the Church.

**Any news, dedications or special prayers** you would like included in the bulletin and/or service, please contact Carol Hopkins [carolhop1@gmail.com](mailto:carolhop1@gmail.com) or cell **777- 328-0637**. **Mexican peso check donations** should be made payable to St. Michael and All Angels A.C. **US dollar check donations** should be made payable to just St. Michael and All Angels. **Donations can also be made on our new website.** [saintmichaelcuernavaca.org](http://saintmichaelcuernavaca.org) **Check out how easy it is!!!** **If you require a US tax deductible receipt,** U.S. dollar check donations should be made payable to DFMS which must be accompanied by a letter which Wendy Blake, SMAAA treasurer can prepare for you.