

***Eighteenth Sunday after Pentecost  
October 13, 2019  
Holy Eucharist, Rite II***

Processional	<i>Lift High the Cross</i>	<i>Hymn #473</i>
Opening Acclamation	<i>The Book of Common Prayer (BCP)-355</i>	
Collect for Purity		BCP-355
<i>Gloria in excelsis</i>		S-280
The Collect of the Day		insert
First Reading	Jeremiah 29:1, 4-7	insert
Psalm	Psalm 66:1-11	insert
Second Reading	2Timothy 2:8-15	insert
Sequence Hymn	<i>The Head That Once Was Crowned H #483 (v.1-3)</i>	
The Gospel	Luke 17:11-19	insert
The Sermon	the Rev. Eric N. Zile	
The Nicene Creed		BCP-358
Prayers of the People, Form III		BCP-387
Confession and Absolution		BCP-360
The Peace		BCP-360
Welcome, Announcements and Offertory		
Anthem	<i>God of Grace and God of Mercy</i>	<i>by Austin Lovelace</i>
At the Presentation	Doxology	H #380 (v.3)

**The Great Thanksgiving**

Eucharistic Prayer C		BCP-369
<i>Sanctus</i>		S-129
The Lord's Prayer		BCP-364
The Breaking of the Bread		BCP-364
Fraction Anthem	<i>Christ our Passover</i>	WLP #866
Communion Hymns		
	<i>O Master Let Me Walk With Thee</i>	H #660
	<i>Let thy Blood in Mercy Poured</i>	H #313
Post Communion Prayer		BCP-365
Recessional	<i>Now Thank We All Our God</i>	H #397
Dismissal		BCP-366

***The flowers today are given to the glory of God***

**Ministries for the Day**

Celebrant	the Rev. Eric N. Zile
Acolyte	Paul McAbee
Lectors	Dee Crusoe
Prayers	Susan Galloway
Greeters	Steve Watkins & Karen Brown
Chalice	Susie Wagoner & Dee Crusoe
Healing	Kristin Anderson
Music	Martha Gherardi
Flowers	Dee Crusoe
Altar Guild	T. McLain & Gloria Austin
Hospitality	Choir

***Following the service please join us in Benedict Hall for coffee hour***

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Jeremiah 29:1, 4-7, Psalm 66:1-11, II Timothy 2:8-15, Luke 17:11-19

### THE WORD OF GOD

Our epistle for today tells us: “. . . the word of God is not chained.” God is forever speaking the Word of Love to each and all day by day. We, however, are often unaware of that “still small voice” (I Kgs.19:12, KJV), “the sound of sheer silence” (NRSV) calling our name. In fact, we seem to be quite adept at chaining the Word up where it won’t rock the boat of our secure existence.

If we think of the Bible as the Word of God, we can put it on a high shelf in another room and never go near it, never allow our children to



see it, let alone read it, and it is chained. On the other hand, if we realize the Bible is sacred, too precious to be handled by folks like us, we might put it in a treasure chest encrusted with gold and fine gems to keep it safe. We might place the chest in a place of honor, but if we never open it, the Word remains chained. Even if we have the Bible available, if

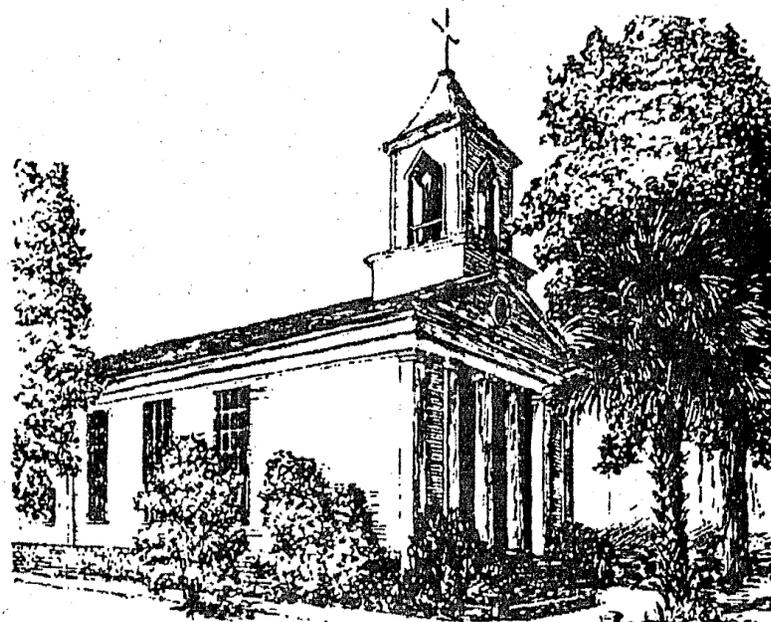
we only pick it up from time to time, it may as well be chained for all the good it does for us. If we want to unchain the Bible, we need to read it every day, paying attention to what it had to say to the original audience and noticing what message God has for us today. That means not speed-reading just to say we’ve gone through the motions, but letting it soak into us as we sit with it.

We also know Jesus as the Word of God (Jn.1:14). We can keep him chained in similar ways. If we want to unchain Christ Jesus, it is up to us to incarnate God’s love here and now, to follow in Jesus’ footsteps of self-giving love, of reaching out to the marginalized, of speaking truth to power, of sharing the good news of God’s grace. The question for each of us is whether, in our own personal experience, we are working to keep the word of God chained or unchained.

*Pat Horn, Author*

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