

The Holy Eucharist: Rite Two



St. Paul's Episcopal Church, Flint,
MI

The Chapel of the Five Sisters

October 15, 2025

The Feast of St. Teresa of Avila

The Word of God

As the Deer (Psalm 42)

As the deer panteth for the water,

So my soul longeth after Thee.

You alone are my heart's desire,

And I long to worship Thee

You're my friend and you are my brother,

Even though you are a king.

I love you more than any other,

So much more than anything.

You alone are my strength, my shield;

To you alone may my spirit yield.

You alone are my heart's desire,

And I long to worship Thee.

I want You more than gold or silver,
Only You can satisfy.
You alone are the real joy Giver,
And the apple of my eye.

You alone are my strength, my shield;
To you alone may my spirit yield.
You alone are my heart's desire,
And I long to worship Thee.

Words and music: **Martin Nystrom (1984)**

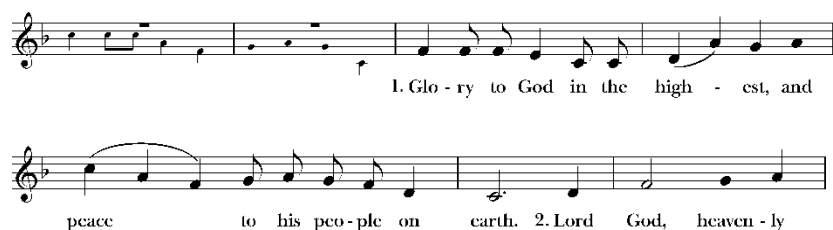
The people standing, the celebrant says

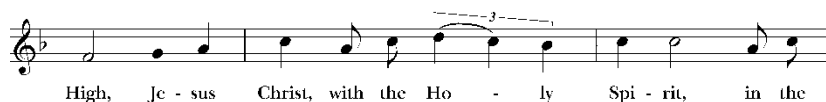
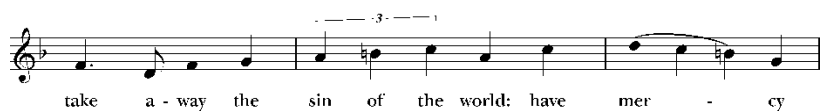
Blessed be God: Father, Son, and Holy Spirit.

And blessed be his kingdom, 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.**





Music: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

The Lord be with you

And also with you.

Let us pray.

Collect of the Day:

O God, who by your Holy Spirit moved Teresa of Avila to manifest to your church the way of perfection: Grant us, we pray, to be nourished by her teaching, and enkindle within us a keen and unquenchable longing for true holiness; through Jesus Christ, the joy of loving hearts, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

1st Reading: 1 Samuel 3:1-18

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord,

and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place.

Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." Then the Lord said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever."

Samuel lay there until morning; then he opened the doors of the house of the Lord. Samuel was afraid to tell the vision to Eli. But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. Then he said, "It is the Lord; let him do what seems good to him."

Psalm 42:1-7 *Quemadmodum*

- 1 As the deer longs for the water-brooks, *
so longs my soul for you, O God.
- 2 My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of
God?
- 3 My tears have been my food day and night, *
while all day long they say to me,
"Where now is your God?"
- 4 I pour out my soul when I think on these things: *
how I went with the multitude and led them into
the house of God,
- 5 With the voice of praise and thanksgiving, *
among those who keep holy-day.
- 6 Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?
- 7 Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.

Gospel: Mark 1:35-39

In the morning, while it was still very dark, Jesus got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim

the message there also; for that is what I came out to do.” And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

Homily and Discussion

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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man. ✠
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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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 I

The Leader and People pray responsively

With all our heart and with all our mind, let us pray to the
Lord, saying "Lord, have mercy."

For the peace of the world, for the welfare of the Holy Church
of God, and for the unity of all peoples, let us pray to the Lord.
Lord, have mercy.

For our Bishop Anne Hodges-Copple, for our Presiding Bishop
Sean Rowe, and for all the clergy and people, let us pray to the
Lord.
Lord, have mercy.

For our President, for the leaders of the nations, and for all in
authority, let us pray to the Lord.
Lord, have mercy.

For the city of Flint, for every city and community, and for
those who live in them, let us pray to the Lord.
Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of St. Paul and St. Teresa and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

The celebrant adds the concluding Collect:

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. *Amen.*

Confession of Sin

Let us confess our sins against God and our neighbor.

Silence may be kept.

**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.***

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

The peace of the Lord be always with you.

And also with you.

Eucharistic Prayer C

In this prayer, the lines in italics are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says

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 him thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

**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.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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.”

Remembering now his work of redemption, and offering to you this

sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,**

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

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.
A period of silence is kept.

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.
The Gifts of God for the People of God.

Post Communion Prayer

Let us pray.

Eternal God, heavenly Father, you have graciously accepted us
as living members of your Son 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 Lord.
Amen.

Holy eternal Majesty, Holy incarnate Word, Holy abiding Spirit, Bless you for evermore. **Amen.**

Verses 1, 4

Descant

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

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the

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

ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give

1-4 *Final Ending*

Praise to his Name. Name.

Praise to his Name. Name.

1 Je - sus is Lord of all the earth.
 2 Sprcad the good news o'er all the carth:
 3 We have been cru - ci - fied with Christ.
 4 Come, let us praise the liv - ing God,

Repeat Refrain

He is the King of cre - a - tion.
 Je - sus has died and has ris - en.
 Now we shall live for ev - er. Al - le -
 joy - ful - ly sing to our Sa - vior.

The descant may be sung after stanzas 3 and 4.

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Let us bless the Lord
Thanks be to God.

A decorative horizontal border spanning the width of the page. It consists of two parallel rows of small, solid black crosses. The top row contains 26 crosses and the bottom row contains 10 crosses.

St. Terea of Avila
Mystic and Monastic Reformer, 1582

Teresa was born in Spain, near Avila. Even in her childhood, she took much pleasure in the study of saints' lives, and she used to delight in spending times of contemplation, repeating

over and over, “For ever, for ever, for ever, for ever, they shall see God.”



In her autobiography, Teresa tells that following her mother's death, she became quite worldly. To offset this, her father placed her in an Augustinian convent to be educated, but serious illness ended her studies. During convalescence, she determined to enter the religious life and, though opposed by her father, she became a postulant at a

Carmelite convent.

Again, illness forced her to return home, but after three years, she returned to the convent. Her prayer life during this period was difficult. She wrote: “I don't know what heavy penance could have come to mind that I would not have gladly and frequently undertaken rather than recollect myself in the practice of prayer.” This early difficult experience would shape her later writings on prayer, in which she insisted that the spiritual life cannot be grounded in feelings and consolations.

In time, frustrated by the laxity of life in her community, Teresa set out to establish a reformed Carmelite order of “discalced” religious, who wore sandals or went barefoot. Despite many setbacks, she traveled for 25 years throughout Spain. Energetic, practical, and efficient, as well as being a mystic and ascetic, she established 17 convents of Reformed Carmelites. Even imprisonment did not deter her. Her younger contemporary John of the Cross became a close personal and spiritual friend.

Her sisters urged her to write down some of her teachings on prayer for them, which is how we came to have her works *The Interior Castle* and *The Way of Perfection*. Many people at the time felt that mental prayer (as opposed to reciting the vocal prayer of the liturgy) was too difficult and too dangerous for women, but Teresa insisted that “Mental prayer is nothing else than an intimate sharing between friends. It means taking time frequently to be alone with him whom we know loves us.”

Despite the demands of her administrative and missionary work, Teresa found time to write the numerous letters that give us rare insights into her personality and concerns. Her extensive correspondence often kept her awake at night until 3:00 in the morning, after which she would awaken at 5:00 for morning prayer with the community. Teresa found writing to be burdensome, and often protested that she would be much happier spinning or working in the kitchen. Once she sat down to write, however, she was eloquent and efficient. Her great work *The Interior Castle* was written in less than two months.

Her death in 1582, following two years of illness, was peaceful. Her last sight was of the Sacrament, brought for her comfort; her last words, “O my Lord! Now is the time that we may see each other.