

# St. Anne's Episcopal Church

## Annotated Holy Eucharist

*The Fifteenth Sunday after Pentecost*

September 6, 2026

10:00 a.m.

### *About Today's Service*

*Worship in the Episcopal Church is steeped in traditions stretching back to the earliest Christian believers. Everything we do has meaning. This worship booklet is designed to help you learn what we do and why we do it. Don't worry about trying to keep up with the notes as we go. Instead, carry this booklet home and take time to read about our customs and practices after the service. Whether you're a newcomer or a longtimer, enjoy today's service. We're glad you're here.*

### *About Ordinary Time*

*In the Christian year, any time outside of Advent, Christmas, Lent, and Easter is referred to as Ordinary Time. There are two seasons of Ordinary Time: the Season after the Epiphany (marking the end of Advent and Christmas) and the Season after Pentecost (marking the end of Lent and Easter). The Season after Pentecost is the longer of two and can last between 23 and 28 weeks depending on the date of Easter. Ordinary Time is a time for growth; hence the liturgical color is green.*

### *Silence & Preparing for Worship*

*We believe in the value of silence, especially prior to worship as a way to help us prepare. Silence is countercultural and can be uncomfortable, but our souls need a break from the clamor of the world. When you arrive, enter quietly, and silence your phone. Some people as they enter choose to dip their fingers into the holy water at the back of the church and to make the sign of the cross, as a reminder of their baptism and the sacred moment they are entering. Take time to offer your private prayers to God. Remember others are trying to pray; conversation is best saved for after the service.*



### *A Prayer before Worship*

*O Almighty God, you pour out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen. (Book of Common Prayer, 833)*

## ***Praying with our Bodies***

*Worship involves our whole being: soul, mind, and body. Praying with our bodies includes our posture and manual acts.*

### ***Sit, Stand, Kneel***

*In keeping with ancient Christian practices, we generally:*

 *sit to listen,*  *stand to praise, and*  *kneel to pray.*

*However, these are only suggestions; please adapt movement in worship as you need to feel comfortable and to respect your body's unique abilities. If you are unable to kneel, be mindful of those around you who may be trying to kneel; and, if you are able, lean forward to give the person behind you room to kneel.*

### ***Bowing***

*There are three kinds of bowing that performed during church services. Bowing throughout the service is optional, but for many it is an important reminder of our reverence, humility, and obedience before God.*

#### ***A simple bow***

*A simple bow is made by bowing your head slightly. It be used at the mention of Jesus at any time during the service, or when the Trinitarian formula ("Father, Son, and Holy Spirit") is sung, chanted, or spoken.*

#### ***A solemn bow***

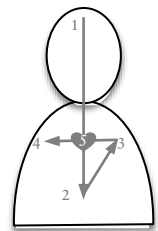
*A solemn bow is made from the waist, moving your head and shoulders forward and down. A solemn bow is commonly taken when you enter or exit your pew, to reverence the Altar and/or the Sacrament (the consecrated elements of Eucharist, the Body and Blood of Christ). You may see the Old and New Testament readers make a solemn bow before the Altar and reserved sacrament before and after they read.*

#### ***Genuflecting***

*Some people choose to genuflect when entering or exiting the pew if reserved sacrament is present in the Church. To genuflect, begin standing up, then bend your right knee until it touches the floor, and then return to standing. During this motion, it is common to bow one's head and cross oneself.*

## ***Crossing Yourself***

*At various moments in the service, you will notice many people will make the sign of the cross over themselves. Think of it as an optional, manual prayer, as if to say, "All that I am belongs to you, O Lord." It is done by touching the forehead, torso, left shoulder, right shoulder, and heart and is especially appropriate at invocations of the Trinity, when receiving absolution or a blessing, or when acknowledging our hope in the resurrection of the dead. These moments are marked by a ✠ in this booklet.*



## ***The Procession, Cross & Incense***

*Worship begins with a procession as the acolytes, choir members, lay ministers, and clergy approach the Altar with solemnity. Our procession calls to mind the Israelites in Biblical times, marching up to Jerusalem to worship at the Temple, singing hymns and psalms as they walked.*

*Our procession is led by a cross, reminding us that we follow in the steps of Jesus Christ. Out of respect for our Lord, many people bow as the cross passes. When the procession reaches the Altar, the various ministers bow,*

*acknowledging the presence of Christ our King, whose throne is the Altar where we celebrate his Presence every week.*

*Lay ministers in the procession typically include a Master of Ceremonies, Lay Eucharistic Ministers, and an Acolyte Master. They all help the worship service flow and assist the priest as needed. A Lay Eucharistic Minister leads the Prayers of the People on behalf of the church.*

*We also use incense. God instructed the people of Israel to use incense as part of the worship in the Tabernacle and Temple (see Exodus 30). It was also a gift of the magi to the child Jesus symbolizing his divinity (Matthew 2:11). It connects us to those ancient traditions and serves as a visible, olfactory symbol of our prayers rising before God: “Let my prayer be set forth in your sight as incense” (Psalm 141:2; see also Rev 5:8, 8:3-4).*

### ***About Singing & Hymns***

*The musicians are not the only ones who should be singing. If nothing else, at least pick up the hymnal and read along as we sing. Some of our best prayers are contained in our hymnody! You will also notice we specifically choose our hymns each Sunday to support the readings of the day.*

*We use two hymnals at St. Anne’s. The Hymnal 1982 (referred to as the Red Hymnal) is the hymnal of the Episcopal Church. Worship & Rejoice (referred to as the Blue Hymnal) is a supplementary hymnal used at St. Anne’s.*

## **ORGAN PRELUDE**

## **ANNOUNCEMENTS**

### ***Your Part in the Service***

*“Liturgy” is the word we Episcopalians often use to describe worship; it literally means “public work” in Greek. It is so called because the service is offered by the Church on behalf of the whole world; so we believe everyone—not just the clergy—takes an active part in worship. Wherever you see the words in bold, that’s you.*



## PROCESSIONAL HYMN.....RED HYMNAL 174

1 At the Lamb's high feast we sing praise to our vic - to - rious King,  
2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;  
3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;  
4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.

who hath washed us in the tide flow - ing from his pierc - ed side;  
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.  
thou hast con - quered in the fight, thou hast brought us life and light:  
From sin's power do thou set free souls new - born, O Lord, in thee.

praise we him, whose love di - vine gives his sa - cred Blood for wine,  
Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;  
now no more can death ap - pall, now no more the grave en - thrall;  
Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:

gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.  
with sin - cer - i - ty and love eat we man - na from a - bove.  
thou hast o - pened par - a - dise, and in thee thy saints shall rise.  
ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

# The Word of God

## THE OPENING ACCLAMATION

### *About the Opening Acclamation*

*The service begins with the Opening Acclamation in which we bless the Trinity and God's kingdom, praise God for God's mercy, or proclaim the victory of Christ over sin and death. There are three different acclamations in the Prayer Book. The one below is used in all seasons outside Lent and Easter.*

*The people standing, the Celebrant says*

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

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

## THE COLLECT FOR PURITY

### *About the Collect for Purity*

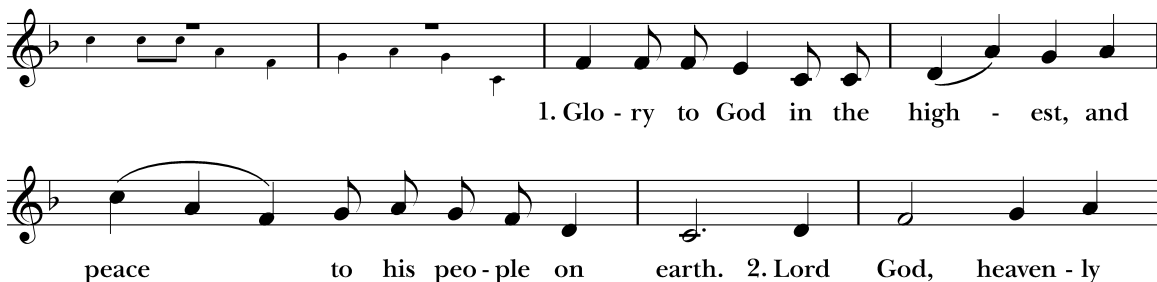
*This collect was originally said by the priest preparing for Mass. The first Book of Common Prayer in 1549 moved it to the beginning of Mass and made it a prayer preparing all of us, Celebrant and congregation, for the service.*

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.**

## THE GLORIA

### *About the Gloria*

*The Gloria in excelsis is an ancient hymn dating to the fourth century. It begins with the words sung by the angels announcing the Jesus' birth to the shepherds (Luke 2:14). The Gloria is used throughout the year except in the seasons of Advent and Lent. Many bow during the Gloria at the Name of Jesus, at the words "we worship you," and at "receive our prayer." The sign of the cross may also be made at the mention of the Trinity at the end of the Gloria.*



King, al - might - y God and Fa - ther, we wor - ship you, we  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most  
High, Je - sus ✠ Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

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

## THE COLLECT OF THE DAY

### *About the Collect of the Day*

*The Collect of the Day (pronounced KOL-ekt) is a prayer designed to gather (or collect) our intentions. Pay attention to the words of this prayer because it is usually tailored to the lessons of the day and provides a hint as to what to expect from the scriptures you will soon hear. The collects are organized by week in the Book of Common Prayer (see pages 158-261).*

The Lord be with you.

**And also with you.**

Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## THE LESSONS

### *About the Lessons*

*Our Lessons come from the New Revised Standard Version of the Bible. The Bible readings we use are predetermined according to the worldwide Revised Common Lectionary, a set schedule of scripture readings used by Episcopal and Anglican Churches throughout the world, as well as many Lutheran, Methodist, Presbyterian, and other Protestant Churches. A similar lectionary is used in the Roman Catholic Church. It is powerful to remember that millions of other Christians throughout the world are hearing the same scriptures this morning.*

*Using a lectionary also ensures we hear all the different sections of the Bible, not just the ones we prefer. Every Sunday, we hear from each of the following:*

**Old Testament:** *The first two-thirds of the Bible, written thousands of years ago, comprising 39 books chronicling the story of God and his chosen people Israel. It was originally written in Hebrew (and occasionally in Aramaic) and contains histories, stories, poetry, prophecies, and more. Readings are also included from some of the 14 books of the Apocrypha.*

**Psalms:** *A book of the Old Testament that served as a sort of hymnal for the Jewish people. It contains 150 poetic prayers, praises, hymns, and laments to God.*

**Epistles:** *“Epistle” (pronounced e-PIS-al) means “letter” in Greek. These are the letters of early Christian leaders, most of which were written by the Apostle Paul. They compose the most of the books of the New Testament and were written in the first century.*

**Gospels:** *“Gospel” means good news. These are the four New Testament books that tell the story of Jesus of Nazareth, the Son of God. They are attributed to Matthew, Mark, Luke, and John.*

*The people who read the lessons at St. Anne’s are trained Lectors. If you feel you have a gift for public recitation, please speak with Fr. Nathan.*



*The people sit.*

## THE LESSON

**Exodus 12:1-14**

A Reading from the Book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the

fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

The Word of the Lord.

**Thanks be to God.**

### **PSALM 149** *(Prayed in unison)*

- 1 Hallelujah!  
Sing to the LORD a new song; \*  
sing his praise in the congregation of the faithful.
- 2 Let Israel rejoice in his Maker; \*  
let the children of Zion be joyful in their King.
- 3 Let them praise his Name in the dance; \*  
let them sing praise to him with timbrel and harp.
- 4 For the LORD takes pleasure in his people \*  
and adorns the poor with victory.
- 5 Let the faithful rejoice in triumph; \*  
let them be joyful on their beds.
- 6 Let the praises of God be in their throat \*  
and a two-edged sword in their hand;
- 7 To wreak vengeance on the nations \*  
and punishment on the peoples;
- 8 To bind their kings in chains \*  
and their nobles with links of iron;
- 9 To inflict on them the judgment decreed; \*  
this is glory for all his faithful people.  
Hallelujah!

## THE EPISTLE

*Romans 13:8-14*

A Reading from the Letter of Paul to the Romans.

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

The Word of the Lord.

**Thanks be to God.**

### *The Gospel Procession*

*Because the Gospels proclaim the teachings, life, death, and resurrection of Jesus, they hold a higher place of honor in our liturgy. We set the Gospel apart with a hymn and process it to the center of the room to be read among the people.*



**SEQUENCE HYMN**.....*BLUE HYMNAL 575*

## THE GOSPEL

*Matthew 18:15-20*

### *The Sign of the Cross at the Gospel*

*Some people, including the minister, will use a thumb to sign a small cross on their foreheads, lips, and hearts as the Gospel is about to be proclaimed. Consider it a manual prayer, asking God to be in our minds, on our lips, and in our hearts as we prepare to hear the words of the Gospel.*

*The Minister appointed reads the Gospel, first saying*

The Lord be with you.

**And also with you.**

The ✠ Holy Gospel of our ✠ Lord Jesus Christ ✠ according to Matthew.

**Glory to you, Lord Christ.**

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you

ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

*After the Gospel, the Reader says*

The Gospel of the Lord.

**Praise to you, Lord Christ.**



## THE SERMON

### *About the Sermon*

*Having heard the Word of God, we respond first with the sermon. In many denominations, the sermon is the central, sometimes singular, element of the service. In the Episcopal tradition, however, Word is balanced with Sacrament, and Communion is the central element. That's why our Altar is front-and-center, not the pulpit.*

*This is not to say that preaching is unimportant here. It is vitally important. Here the sermons are grounded in our firm belief in the love, healing, forgiveness, and grace of God as we have come to know them in Jesus Christ. Your task in every sermon is to listen closely and allow God to continually convert you toward a life of love and grace.*



## THE NICENE CREED

### *About the Nicene Creed*

*The Nicene Creed is our second response to the Word of God. This ancient, historic summation of our beliefs was first written in 325 at the Council of Nicaea and revised at the Council of Constantinople in 381; it proclaims the triune nature of God, and tells the story of how God intervened at a specific moment in human history to offer salvation through Jesus Christ.*

**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.



## THE PRAYERS OF THE PEOPLE

### *About The Prayers of the People*

*Our third response to the Scriptures is the Prayers of the People. At every Eucharist, we are instructed to pray for the Church, the nation, all in authority, the world, the local community, those who suffer, and those who have died. The Prayer Book offers seven different forms of the Prayers of the People (BCP, 328-30, 383-393). The Prayer Book also allows for parishes to write their own forms. We are currently using Form 4 from the Prayer Book.*

*The congregation participates by saying a response to the prayers when prompted.*

*The names you hear listed during the prayers are those of members or relatives for whom we have been asked to pray. You can request the addition of a name to our prayer list by calling the church office. You are urged to take your bulletin home and pray for those on our prayer list on a daily basis.*

*The appointed Leader introduces the prayers, saying*

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth,  
live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Guide the people of this land, especially Donald, Brian, and Julie, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Comfort and heal all those who suffer in body, mind, or spirit, especially \_\_\_\_\_; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Silence*

Lord, in your mercy

**Hear our prayer.**

We give thanks for \_\_\_\_\_, who celebrate birthdays this week; and for \_\_\_\_\_, who celebrate wedding anniversaries this week.

*Silence*

Lord, in your mercy

**Hear our prayer.**

We commend to your mercy ✠ all who have died, especially \_\_\_\_\_, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

*Silence*

Lord, in your mercy

**Hear our prayer.**

*Silence.*

*The Celebrant adds a concluding Collect.*

## THE CONFESSION OF SIN

### *About Confession & Absolution*

*In the Episcopal Church, we say our confession together because we are confessing not only our individual sins, but also the sins of our church and society as a whole.*

*Try to use the silence before the confession to gather your thoughts, reflect on the previous week, and offer to God those areas and relationships in your life that are broken. Following the confession, the celebrant will offer absolution, an assurance that God has heard our prayers and does, indeed, forgive us of our wrongdoings.*

*(Private confession, known as the Sacrament of Reconciliation, is also available in the Episcopal Church, though not mandatory. Our general rule about private confession is, "All may, some should, none must." If you feel a particular need for private, confidential confession, contact Fr. Nathan.)*

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

**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 Celebrant stands and says*

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.**

*The Ministers and People may greet one another in the name of the Lord.*

### ***The Passing of the Peace***

*Having heard God's Word, and said our prayers, made our confession, we can now offer our love to one another as the reconciled people of God. "So when you are offering your gift at the altar, if you remember that your sibling has something against you, leave your gift there before the altar and go; first be reconciled to your sibling, and then come and offer your gift." (Matthew 5:23-24)*

*The passing of the Peace is the liturgical symbol of renewed relationship within the Christian community and—as such—should be offered with a certain level of joy. Remember, however, that this is worship; it is not a time to conduct business or to engage in a lengthy catch-up. In many Episcopal churches, the Peace is offered with a handshake and the greeting "peace be with you." Hugs may also be acceptable, but please be mindful that not everyone is comfortable with physical contact.*

## **The Holy Communion**

### **OFFERTORY**



#### ***About the Offertory***

*At the Offertory, we offer several things to God as the Altar is being set for Communion. At every Mass, the Bread and Wine that will be used for Communion is always offered; the bread used in the Eucharist is often referred to as the host, which comes from the Latin hostia, meaning sacrifice. On Sundays, two large vessels are brought forward: one containing the bread for Communion, and the other containing the wine. These are typically carried by randomly selected members of the congregation and represent the gifts of all our lives and labor, which we now place before God.*

*On Sundays, the choir typically offers an anthem; and because it is an offering to God, it is inappropriate to clap for an offertory anthem.*

*We also offer ourselves to God. Here at St. Anne's, we encourage people to give as an expression of that self offering. We give back to God from all the good things God has given us, meaning that giving is an act of worship. Remember that you can also give by scanning the code here or by texting stannestifton to 73256 and following the prompts.*

*Please remain seated throughout the announcements, offertory, and setting of the Table, unless you have a child whom you wish to retrieve from the nursery for Communion.*



*The Celebrant begins the Offertory with the following sentence of Scripture.*

**Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2***

**OFFERTORY ANTHEM..... St. Anne's Choir**



## THE DOXOLOGY

\*3 Praise God, from whom all bless - ings flow; praise him, all crea - tures here be - low; praise him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

*Ushers bring the people's offerings of bread and wine, and money or other gifts, to the Celebrant.*

### ***The Celebrant's Vestments***

*The celebrant is the priest who leads worship and presides at Communion on a given Sunday. We call them the "celebrant" because our worship—especially Communion—is a celebration. The celebrant can always be identified as the one wearing the chasuble, the ancient Roman garment that came to be worn by the priest at the Eucharist. The color of the priests' vestments, as well as the altar hangings, reflect the season. Blue for Advent; gold for Christmas and Easter; purple for Lent; red for Holy Week and Pentecost; and green for the seasons after the Epiphany and Pentecost.*

### ***The Holy Eucharist***

*The gifts have been received, the Table is set, and the celebrant has washed hands. Now the priest is about to call us to the most sacred part of our liturgy, which is why the service is known as the "Holy Eucharist" (pronounced YOO-kuh-rist), meaning "thanksgiving" in Greek. It is also known as the Lord's Supper or Holy Communion.*

*Our prayer book offers six different options for the Eucharistic Prayer. During the Season of Pentecost, we use Prayer A.*



## THE GREAT THANKSGIVING

*The people remain standing. The Celebrant faces them and 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.**

*Then, facing the Holy Table, the Celebrant proceeds*

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

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

### About the Proper Preface

*The Proper Prefaces (which can be found in the Prayer Book on pages 377-382) describe particular reasons that we always and everywhere give thanks to God. The Prefaces are appropriate (i.e., proper) for the day or season.*

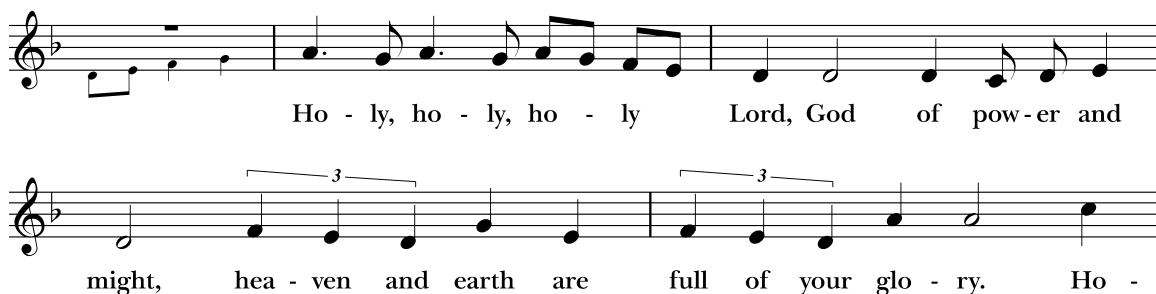
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

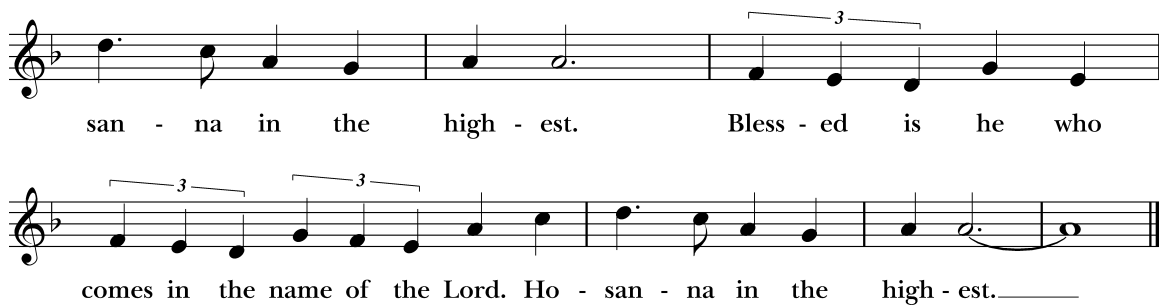
## THE SANCTUS

### About the Sanctus

*The Sanctus (pronounce SONK-toos) is the angelic hymn Isaiah heard when he saw a vision of the Lord in the temple (Isaiah 6:1-3); a similar heavenly vision is also seen in Revelation 4:8. Many people bow during the Sanctus, mirroring the posture of the angels who cover their faces in God's presence. The second part of the Sanctus (known as the Benedictus qui venit) recalls the praises sung as Jesus entered Jerusalem (see Matthew 21:9; Mark 11:9-10); we join in the praises as Christ once again comes to us.*

*After singing the Sanctus of the angels, uniting our worship on earth with the worship in heaven, an acolyte will sound the Sanctus Bell to signal the sanctity of the moment that is about to occur. The bell also signals that all who are able should kneel as the celebrant prays the prayer of consecration. In this prayer, the celebrant will ask Christ to be sacramentally present at the Altar under the form of the bread and wine.*





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



*The people kneel or stand. Then the Celebrant continues*

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.

#### *The Words of Institution & the Sanctus Bell*

*The celebrant will recite the same words Christ used during the Last Supper over the bread and wine, known as the Words of Institution. As the bread and wine are consecrated, an acolyte will sound the bell three times. This is a holdover from when masses were said in Latin and parts of the prayer were said no louder than a whisper; the bell signaled to the common folk that something important was occurring. For us too, the bell is a reminder of the sanctity of these moments.*

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

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.**

*The Celebrant continues*

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.

***The Epiclesis & Our Beliefs About the Bread & Wine***

*During this prayer the priest asks the Holy Spirit to sanctify the bread and wine, that they may become the Body and Blood of our Lord Jesus Christ. This is known as the epiclesis (pronounced EP-ih-KLEE-sus), which is Greek for “invocation” or “calling down.”*

*Although the bread and wine appear to remain the same, we Christians believe that in the Eucharist, Christ is made fully and really present in a manner that offers specific grace to God’s people. For centuries, Christians have debated how the bread and wine are changed. We Episcopalians, along with other Christians, believe it is a mystery beyond human comprehension, and we allow for different beliefs. Christ is made fully and really present in us as we gather at his Table and receive his mercy and grace.*

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.**

***About the Great Amen***

*The preceding “AMEN” is the only place in the prayer book where a word appears in all capital letters. It is called “The Great Amen” and signifies our wholehearted assent to all that has just been prayed on our behalf. As such, say it with gusto. No lazy “amens” here!*

**THE LORD’S PRAYER**

***About the Lord’s Prayer***

*This is the prayer handed down directly by Jesus to his disciples and has been prayed by Christians ever since. Every service in the Episcopal Church uses the Lord’s Prayer. The version we use is based on Matthew 6:9-13; there is another version of the Lord’s Prayer in Luke 11:2-4.*

And now, as our Savior Christ hath taught us, we are bold to say,  
**Our Father, who art in heaven,**  
**hallowed be thy Name,**  
**thy kingdom come,**  
**thy will be done,**  
**on earth as it is in heaven.**  
**Give us this day our daily bread.**

And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

## THE BREAKING OF THE BREAD

### *About the Fraction*

*This next moment is called the “Fraction” because it is the point at which the celebrant breaks—or fractures—the bread. This action calls to mind the sacrifice of Christ’s body broken for us, and it also reminds us of the occasions when Jesus revealed himself to his disciples after his resurrection in the breaking of bread.*

*Silence is kept for a time after the breaking of the bread. This is the only moment in the entire Prayer Book where silence is mandated.*

*An anthem is then sung. We use the hymn Agnus Dei (Latin for Lamb of God), which has been used at the Fraction since around the seventh century. The words are based on the words of St. John the Baptist when he first saw Jesus, “Here is the Lamb of God who takes away the sin of the world!” (John 1:29). These words are repeated again at the Invitation.*

*The Celebrant breaks the consecrated Bread. A period of silence is kept. Then may be said*

Alleluia. Christ our Passover is sacrificed for us;  
Therefore let us keep the feast. Alleluia.

### THE AGNUS DEI

Lamb of God, you take a - way the

sins of the world: have mer - cy on us. Lamb of God, you

take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

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

## THE INVITATION

*Facing the people, the Celebrant says the following Invitation*

Behold the Lamb of God; behold the One who takes away the sins of the world. Blessed are those who are called to the Supper of the Lamb. The Gifts of God for the People of God.

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.*

### **Who Can Receive Communion?**

*In the Episcopal Church all baptized Christians are welcome to receive Communion. Age and denominational affiliation do not matter; a Christian is a Christian. Those who are not yet baptized may receive a blessing from the priest by folding their arms across their chest.*

*Baptized children should begin to receive Communion as early as possible. There is no rite of “First Communion” in the Episcopal Church. Although some would argue that a child should “understand” what is happening before being eligible to receive, the truth is none of us fully understand the mystery of the Eucharist. It is a gift of God’s grace freely given to all members of the Church. Please do not deny your child the grace of God.*

*The people administering the chalice are called Lay Eucharistic Ministers, specially trained lay people who are licensed by the Bishop to assist in the distribution of Communion. If this is a ministry in which you have an interest, please speak with Fr. Nathan.*

### **How to Receive Communion**

#### **① Look for guidance from the ushers.**

*At the appropriate time, an usher will invite the people in your pew to rise and follow the line to the Communion rail. Those with limited mobility may request Communion be brought to their pew.*

#### **② Kneel or stand.**

*Most people kneel at the rail to receive Communion, but standing is also appropriate, especially if kneeling is difficult.*

#### **③ Receive the bread.**

*As the priest approaches you with the bread, extend your hands with palms open and facing up. Consume the bread after the priest places it in your hand, or keep it in your palm for “intinction” (see below).*



#### **④ Receive the wine.**

*The wine is served in a large chalice as a sign of unity. Assist the lay minister by guiding the chalice to your lips, holding it by the base, and take a small sip. If you would rather not drink from the chalice, you may offer your bread to the lay minister and allow them to dip it in the wine and place it upon your tongue; this is called “intinction.”*



#### **⑤ Return to your pew.**

*Return to your pew, kneel, and offer your silent prayers to God.*

*If you are unbaptized or prefer not to receive the bread and/or wine for any reason, cross your arms over your chest while at the rail. This signifies to the priest that you wish to receive a blessing instead. Those who choose to receive Communion in one kind (that is, either bread or wine, but not both) have received the sacrament as fully as those who have received both.*

|                                                                                  |                                                              |                 |
|----------------------------------------------------------------------------------|--------------------------------------------------------------|-----------------|
|  | COMMUNION & HEALING... Eat This Bread and Never Hunger ..... | Blue Hymnal 692 |
|                                                                                  | Let Us Talents and Tongues Employ .....                      | 698             |
|                                                                                  | Healer of My Soul .....                                      | 633             |
|                                                                                  | Be Still, for the Spirit of the Lord .....                   | 129             |

### ***A Prayer before Receiving Communion***

*Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen. (Book of Common Prayer, 834)*

### ***A Prayer after Receiving Communion***

*O Lord Jesus Christ, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. Amen. (Book of Common Prayer, 834)*

### ***About Votive Candles***

*You may notice people lighting candles in the Chapel of the Blessed Sacrament. These candles (called votive candles) are offerings to God with a particular intention for prayer. Anyone is welcome to light a candle before Mass, after receiving Communion, or at the end of Mass.*

### ***About Healing Prayer***

*One of the Sacraments of the Church is anointing with oil for healing and the laying on of hands. Healing prayer is available after Communion for any who desire it. There is nothing special you need to say or do; just kneel at the rail.*

*If you would like to support the person being prayed for, please place a hand only on a shoulder. Do not rub or pat as this is an inappropriate distraction from the power of the Sacrament. Please also provide appropriate personal space without crowding so those at the rail can easily stand and return to their seats after they have been prayed for.*

### ***About the sending out of Lay Eucharistic Visitors***

*Many Sundays, one of our licensed Lay Eucharistic Visitors (LEVs) will take Communion to members of our parish who, by reason of illness or infirmity, are unable to be at Mass. When giving them the box in which the sacrament is contained, the priest will say,*

*“In the name of this congregation, I send you forth bearing these holy gifts, that \_\_\_\_\_ may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.”*



## THE POSTCOMMUNION PRAYER

### *About the Postcommunion Prayer*

*The following prayer is our way of saying “thank you” to God for the graces we have received today. Please avoid departing the sanctuary before the dismissal.*

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

**Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

## THE BLESSING

### *About the Blessing*

*The Celebrant offers a blessing before we process out into the world. The blessing can vary by season. The blessing used in Ordinary Time is based on Philippians 4:7 and is the traditional blessing used in the Anglican/Episcopal tradition.*

The peace of God, which passes 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 Spirit, be amongst you, and remain with you always. **Amen.**



## PROCESSIONAL HYMN

## RED HYMNAL 376

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais-ing thee, their sun a - bove.  
stars and an - gels sing a-round thee, cen - ter of un - bro - ken praise.  
well - spring of the joy of liv - ing, o - cean-depth of hap - py rest!

Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
Field and for - est, vale and moun-tain, bloom-ing mea-dow, flash - ing sea,  
Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;

giv - er of im - mor - tal glad-ness, fill us with the light of day.  
chant - ing bird and flow-ing foun-tain, call us to re - joice in thee.  
teach— us how to love each o - ther, lift us to the joy di - vine.

Words: Henry Van Dyke (1852-1933). Music: *Hymn to Joy*, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt.

## THE DISMISSAL

### *The Dismissal*

*As we prepare to leave, the dismissal reminds us that we have work to do as God's people. Our service in the church has ended; our service in the world now begins.*

*The words "alleluia, alleluia" are added only during these Great Fifty Days of Easter to set that season apart. At all other times, the alleluias are not said. Please follow the lead of the clergy and add them only when they do.*

*The appointed minister dismisses the people with these words*

**Go in peace to love and serve the Lord.**

**Thanks be to God.**

### *A Prayer after Worship*

*Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name; through Jesus Christ our Lord. Amen. (Book of Common Prayer, 834)*

## ORGAN POSTLUDE

### *The Organ Postlude*

*Many people joyfully chat and make their exits after the dismissal, which is completely appropriate. However, you might consider hanging around and listening to our organist's postlude. The postlude is more than background music; it's a final act of worship. And it's always great!*

### *After the service*

*Some like to greet the Celebrant and/or preacher at the double doors of the sanctuary following the service. This is a cherished time of personal connection. However, please keep these interactions brief so the Celebrant can greet all in line, especially any newcomers. It is often a busy time, and it may be difficult for the Celebrant to hear or remember what was said. Prayer requests, longer updates, and in-depth questions should be communicated later in another way.*

*Guests are invited to complete a visitor card and give it to an usher, the vestry person of the day, or the Celebrant. They are warmly welcome to attend social time in the Parish Hall after the service and Adult Formation/Sunday School in the Ministry Center. If a guest would like to tour the campus, an usher can find someone to assist.*

## NOTES

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