

Trinity Episcopal Church

Instructed Eucharist

Sunday, August 30, 2026

Today's service is an opportunity to learn more about the worship we experience every Sunday. Verbal explanations of the parts of the service will be offered throughout, in place of a sermon. The explanations in this booklet supplement what you will hear. Feel free to take it home with you for further reading and reflection.

About the Service

The Holy Eucharist (also called the Mass, the Holy Communion, the Lord's Supper, or the Divine Liturgy) has been the central act of Christian worship since New Testament times. In it we give thanks — the Greek word *eucharistia*, means thanksgiving — as we celebrate God's saving acts in Christ. We participate in Christ by receiving the consecrated bread and wine which are, according to his own words, his Body and Blood.

Throughout the centuries, the Holy Eucharist has been regarded as both awesome and intimate, both majestic and homely. Christians have developed ceremonies and devotions to express both these aspects, emphasizing sometimes one, sometimes the other. We draw upon these rich traditions in order both to dramatize our reverence before the awesome majesty of God and to bring home to all worshipers the loving intimacy of our Savior. Our worship continues the ancient rituals of western Christianity and grows out of the practice of the reformed catholic Church of England, beginning with the First Book of Common Prayer of 1549.

About Worship Posture and Gestures

Worshipping God with our bodies as well as our minds and emotions, the congregation changes posture according to the content of the worship. "Kneel for prayer, stand for praise, sit for instruction" is one Anglican adage, but there is considerable variation among Episcopalians and among worshipers at Trinity. For instance, it has become customary to stand for the Prayers of the People, but kneeling and standing are both prominent during the eucharistic prayer (aka, Great Thanksgiving). Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Some notes on these gestures follow, but remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

Bowing may be a low reverence from the waist to recognize God's presence when passing an altar or at the mention of the Incarnation in the Nicene Creed. Bowing may at other times be a simple inclination of one's head, as is customarily done when the Cross passes by one during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and concluded, at the opening words of the Sanctus, and in general whenever the holy Name of Jesus is said or heard.

The *Sign of the Cross* is made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God's blessings on us through Christ's self-giving on the cross, and it expresses our trust in God and the hope that we hope we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection. The sign of the cross is both a reminder and renewal of our baptism. It is often made at the Opening Acclamation, at the words "the resurrection of the dead, and the life of the world to come" in the Creed, at the Absolution, at the time of receiving Communion, and at the Blessing.

Genuflection is kneeling briefly on the right knee and returning upright. It is an appropriate expression of respect and honor, in front of an altar where the Reserved Sacrament resides, for example. People sometimes also genuflect as they leave their pew to go to communion and as they return.

Again, remember that these gestures are entirely optional. All are welcome to use whatever gestures aid their worship and free to omit any that do not.

About Vestments

Before the worship begins, the choir, acolytes, chalice bearers and clergy all put on special clothing. The Eucharistic vestments have developed over the centuries from ordinary garments of the ancient Roman world. As fashions changed, the Church retained the older styles of garments and reserved (and adapted) them for particular functions in worship.

Alb: The basic shirt and pants or dress in the ancient world was a white linen garment ("linea alba" in Latin is "white linen") with narrow sleeves. For Christians it became a symbol of baptism and thus of "putting on" Christ, and of purity, and it was and is worn by most people assisting at the Eucharist, including priests, deacons, acolytes, and lay eucharistic ministers. The alb is usually secured with a white cotton cord called a cincture, tied at the waist.

Stole: The scarf-like vestment bears the color of the season or day. Worn over both shoulders by bishops and priests and over the left shoulder by deacons, the stole was adapted from a Roman magistrate's mark of office, originally appropriated by the bishops, and is the distinctive sign of the authority granted in ordination and is worn for all sacramental functions and blessings.

Chasuble: The outer vestment put on over the others, originally a poncho-like garment and very large, the name coming from the Latin for "little house", now the primary sign of priestly ordination, it is worn only for the Eucharist.

Choir dress: Choristers, vergers, and some servers such as thurifers all wear close-fitting long robes called cassocks, also derived from the linea alba but usually made in darker colors. Scholars ("clericus" means "learned") and scribes wore black ones, as do many church choirs, and for daily offices such as Morning Prayer and Evening Prayer (Evensong or Vespers) the ordained clergy do too. But cathedral clergy usually wear purple cassocks and choirs may use other colors such as Trinity's red. Over the cassock a form of the white alb is used, a fuller form with bell-shaped sleeves called a surplice (longer) or a cotta (shorter).

The Liturgy of the Word

The Eucharist consists of two parts, the Liturgy of the Word and the Liturgy of the Table. The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues and was originally a series of lessons, or readings from Scripture alternating with responses from the Psalms and other songs in Scripture. The number of lessons gradually was reduced until only two were read. With the new lectionary of the 1979 BCP, an optional third lesson from the Old Testament was restored. The current pattern of the Liturgy of the Word provides for an Old Testament lesson, a psalm, a New Testament lesson, a hymn, and the proclamation of the Holy Gospel.

Entrance Hymns

The Eucharist has had many different openings in its history. The earliest opening was simply to begin with a prayer, the collect of the day. Soon it became desirable to have a hymn or chant to accompany the entrance of the clergy and other ministers, and the acclamation that was used at the passage of royalty was employed to acclaim the royal priesthood. This acclamation was the Kyrie (“Lord, have mercy on us”), not really a penitential lament, as it sounds to us, but in its origins a joyful praise of the King of Creation.

After a time the Kyrie became part of the liturgy, which then needed another entrance song, and the Gloria in Excelsis, a hymn based on the angels’ song from Christmas, was added. The Gloria soon came to be omitted during penitential seasons and was moved to follow the Kyrie, and another entrance song again was needed. An Introit, or passage from the psalms came to cover the entrance, but in the more Puritan reforms of the prayerbook, the Introit was eliminated.

The rise of modern hymnody came to the rescue, and the common practice today is for the entrance to be accompanied by a hymn. The result, of course, is that a parish that uses the full options available could have three entrance songs, one after the other: a hymn, the Kyrie, and the Gloria!

Preparation for Worship

In the Episcopal Church, meditative quiet is our custom before the service. This is a good time for personal prayer time with God, opening yourself to God’s presence and offering to God your concerns from the past week and for the coming week. Helpful resources include Psalm 43 (BCP p. 644), Psalm 84 (BCP p. 707), and the devotional prayers found in BCP pp. 832-35. The instrumental Prelude, usually on the organ, is designed to enhance meditative preparation, so resisting conversation with pew-mates helps everyone!

Processional Hymn

When morning gilds the skies, *Laudes Domini*

Hymnal 427

The Opening Acclamation

The Celebrant and people begin not by exchanging “good mornings”, but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to give offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God’s reign in the universe and our commitment to become part of it and to help it grow. Notice the two other opening acclamations for other liturgical seasons on Page 355.

Celebrant Blessed be God: Father, Son, and Holy Spirit.
 People *And blessed be his kingdom, now and forever.*
Amen.

The Collect for Purity

This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship God. Let's say it together.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Song of Praise

Next follows a song of praise. The "Gloria in Excelsis" is most frequently used, but at Trinity we use several options depending on the time of the year and the liturgical season.

Lord, have mercy.
Christ, have mercy.
 Lord, have mercy.

The Salutation

A liturgical dialogue of mutual greeting, the salutation calls the people back to attention and adds emphasis to important moments in the liturgy. See Ruth 2:4.

Celebrant The Lord be with you.
 People *And also with you.*
 Celebrant Let us pray.

The Collect of the Day

The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then form the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows. Let's say today's Collect, Proper 17, together.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

The Lessons

Christians are people of The Book in the sense that we regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" asks the Catechism, and answers, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible." It is with this understanding that the reader concludes the reading with the declaration, "The Word of the Lord," to which we respond, "Thanks be to God." On most Sundays, the scripture readings include lessons from the Old Testament (Hebrew Scriptures), the Psalms, The Epistle, and the Gospel.

The Psalm

As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. As songs, they are appropriately set to music, and a rich choral tradition has grown around them. At Trinity, the choir frequently leads the psalms, while at other times the congregation says them in unison.

The Psalm

Psalm 26:1-8

**Give judgment for me, O Lord,
for I have lived with integrity; *
I have trusted in the Lord and have not faltered.**

**Test me, O Lord, and try me; *
examine my heart and my mind.**

**For your love is before my eyes; *
I have walked faithfully with you.**

**I have not sat with the worthless, *
nor do I consort with the deceitful.**

**I have hated the company of evildoers; *
I will not sit down with the wicked.**

**I will wash my hands in innocence, O Lord, *
that I may go in procession round your altar,**

**Singing aloud a song of thanksgiving *
and recounting all your wonderful deeds.**

**Lord, I love the house in which you dwell *
and the place where your glory abides.**

The Epistle

Romans 12:9-21

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

The Word of the Lord.

Thanks be to God.

Gradual Hymn – often a hymn is sung before the Gospel (also referred to as the Sequence Hymn), as the Book of the Gospels is carried in procession. All stand if able and face the reader, indicating a willingness to hear and obey (in earlier times soldiers raised their swords as they did when addressed by their commanding officer before battle.)

The Gospel

The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

Reader: The Holy Gospel of Our Lord Jesus Christ According to Matthew.
 People **Glory to you, Lord Christ.**

Matthew 16:21-28

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?" "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

Reader: The Gospel of the Lord.
 People **Praise to you, Lord Christ.**

The Sermon

The Homily or Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives. Today, commentary on the liturgy takes the place of the sermon, but normally one hears a sermon at every eucharist.

The Creed

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century's struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians.

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.*

The Prayers of the People

The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. At Trinity we use different forms in various seasons, and also original prayers written by Rev. Cara for particular seasons and circumstances. Today we are using the form from Holy Eucharist Rite I.

At the turning of the seasons, we pray to you, O Lord.

We pray for your church, that it may be grounded in love and guided by mercy. We pray for our Archbishop Sarah, our Presiding Bishop Sean, our bishop Karin, for all deacons, priests, and bishops, for Trinity Church, for the Diocese of Southwestern Virginia, the Episcopal Church and the Anglican Communion.

Let Christ's life inspire us everywhere
to be a presence of peace and healing.

We pray for this country, and every nation on earth, for the work of political leaders everywhere, that they might govern not for power and profit, but for the good of all. We pray for the afraid and the oppressed, for all places where there is conflict and injustice. We pray for peace in our country and around the world, especially in Israel, Gaza, Ukraine, Russia, Iran, Sudan, Haiti and the Republic of Congo.

Breathe your healing spirit across all borders,
that people be reconciled to one another in peace.

We pray for our neighbors, for those we know and those we do not, for those who do not have safe shelter, enough food or health care; for those in prisons and institutions, those who are lonely and isolated, those who are struggling.

Help us see Christ in those around us,
and help build a community where all have enough.

We pray for your earth, the mountains and seas you have called into being, this garden where we walk and see you in every living thing.
 Guide us to better care for this, our shared island home,
knowing that creation is a gift from you.

We pray for those who suffer in mind, body or spirit,
 especially **Ash Adams, Paul Allen, David, Debbie**, Sugie Battin, **Lucy Biby, Carol Brown, Christopher Byrd, Ted Cathey, Jaqueline Coffey, Jim Coffey, Dave, Chris Dolan, Elena, Becky Hartsock, Hedley, Kenny Humphries, Kean Ivey, Dan Klem, Kristin, Mary, Randy McElroy, Nancy Merrill, Nancy Miller, Catherine Morrison, Judy Mosedale, Jeff Mueller, Mira Mueller, Kayla Mullins, Richard Obenschain, Pam, Cynthia Polhill, Mike Quayle, Rick Seyford, Kim Shelton, Tanner Rosebrook, Russ Roberts, David Rodgers, Joanie Siegel, Stephanie, Forest Thompson, Timothy, Susan Towe, Charlie Trueheart, John Wheary, and Robin Wood.**
 Give them strength and grace, rest and inspiration,
and show us where we can be present for one another.

We pray for those who celebrate birthdays this week, and give thanks for their lives, their hearts and the gifts they bring to the world,
 including **Bill Frazier, Bob Rodgers, Jim Goodloe, Remy Athey, Brandon Collins, Norma Gates, Patrick Doyle, Sue Armstrong, Dan Baxley, Charles Trueheart, and Violet McCallum.**
 Be with them in the new year to come,
and let them know the constancy of your grace.

We pray for those who have died and for those who love and mourn for them, including **Lindsey Baccino, Kema Barclay, Jackie Johnson, Ken Monroe, Christine Pilson, Mary Lou Seilheimer, Raymond and Doris Hooker, and Mike and Dorothy Day.**
 May they be at rest with you and the saints,
and give comfort to those who remember them.

Confession and Absolution

It is important that, before we approach the Lord's Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We kneel in penitence to acknowledge that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion. In the penitential season of Lent, the Penitential Order begins the Eucharist.

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

The Confession:
***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.*

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

Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The Peace

Celebrant The peace of the Lord be always with you.
People **And also with you.**

Announcements

There is no good place for announcements, whether at the liturgy's opening or end or in the middle, and it might be better to reserve them to the Coffee Hour! Yet there are always matters important for all to hear. Trinity makes announcements between the prelude and opening hymn, but many churches share them after the Peace. This is also a time when we commission ministers and recognize retiring ministers. An Offertory Sentence at the end of announcements begins the Liturgy of the Table.

The Liturgy of the Table

The second half of the Eucharist was originally reserved only for the baptized and confirmed. Those who were preparing for membership in the Church were called "Catechumens" and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word had centered around the pulpit and lectern, but the Liturgy of the Holy Communion moves our attention to the Altar.

The Offertory

The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon, if present, prepares the holy table (altar) with assistance from the priest server. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant (and concelebrant), who recalls verses from Psalm 26: “I will wash my hands in innocence, before I go unto the altar of the Lord.”

The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

The Great Thanksgiving

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he *took, blessed, broke*, and *gave* bread and wine as sacraments of his body and blood.

The *BCP* has four Eucharistic Prayers, along with other authorized Eucharistic Prayers from *Enriching Our Worship*, which Trinity uses in different seasons.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, *Sursum Corda*, which means simply *Lift up your hearts*”

The Great Thanksgiving: Eucharistic Prayer B

Celebrant	The Lord be with you.
People	<i>And also with you.</i>
Celebrant	Lift up your hearts.
People	<i>We lift them to the Lord.</i>
Celebrant	Let us give thanks to the Lord our God.
People	<i>It is right to give him thanks and praise.</i>

The Proper Preface

There are various occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, like Advent or Lent, or we may want to remember God’s saints. The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly host’s song, the Sanctus, which is Latin for “holy.”

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

(One of the Prefaces of the Lord’s Day is said here)

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 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.***

God's Saving Acts

Each of the eucharistic prayers rehearses in different ways crucial outlines of God's saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God's work in overcoming the power of sin and death. Prayer B highlights Jesus as the Word made flesh and the participation of Mary his mother.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

The Institution

Recitation of Jesus' words and acts has been central in all eucharistic prayers throughout Christian history. This form of the story is based chiefly on Paul's account in 1 Corinthians 11 and Luke's story of the Last Supper. At this point the Prayerbook directs: "At the following words concerning the bread, the Celebrant is to hold it, or to 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." These actions focus the invocation of God's presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

On the night before he died for us, 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."

The Mystery of Faith

At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time.

Therefore, according to his command, O Father,

*We remember his death,
We proclaim his resurrection,
We await his coming in glory;*

The Oblation

In this portion of the prayer we offer to God the bread and wine, fruits of both God's creation and human labor. God then offers these gifts back to us as sacraments of God's being in the body and blood of Christ.

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

The Invocation

The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. The final Amen is the only one in the Prayerbook printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Virgin Mary and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.**

The Lord's Prayer

At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.

And now, as our Savior Christ has 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

The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

The Breaking of the Bread

Alleluia. Christ our Passover is sacrificed for us.

Therefore let us keep the feast. Alleluia.

The Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Ministration of Communion

In communion we are joined both with Christ, and with one another. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time to pray the prayers of your heart. Prayers of devotion before and after receiving communion are found on BCP p. 834.

It is the custom of this Church that all baptized persons are welcome to receive the sacrament of Holy Communion. One need not be a member of the Episcopal Church. Children and adults who do not receive Communion may come to the altar rail for a blessing. Please signify this desire by crossing your arms across your chest while kneeling at the rail.

A reverent and respectful way to receive Communion is as follows:

To receive the Body of Christ, kneel and place your right hand over your left and hold them palm up so that the bread can easily be placed on the palm of your hand. (Please do not hold up thumb and forefinger for receiving.) You may then consume it, or you may hold it for dipping in the intinction cup.

To receive the Blood of Christ, gently grasp the base of the chalice and guide it to your mouth. For intinction, simply dip the wafer or bread in the intinction cup and consume it. Wait to leave the rail until the person after you has received the chalice, to avoid jostling.

After receiving the Body and Blood of Christ, return to your seat. It is customary in the Episcopal Church that we spend some moments in personal prayer after receiving communion. Choir anthems and congregational communion hymns are chosen to assist such devotion, and worshipers are encouraged to join in the latter.

Post Communion Prayer

This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. An appropriate sign at the front door as you leave this morning would be: “You are now entering your mission field!”

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.*

Blessing and Dismissal

Historically, various prayers, hymns, readings and blessings have been added on to the end of the liturgy until periodically they need to be removed. Today, very little obscures the ending of the liturgy. The priest blesses the people, sometimes with a solemn blessing particular to the season. After an exit hymn, the deacon gives the dismissal, and we respond with the thanks that is the very meaning of eucharist.

Recessional Hymn

Joyful, joyful, we adore thee, *Hymn to Joy*,

Hymnal 376

Dismissal

Celebrant Go in peace to love and serve the Lord.

People Thanks be to God.

After Eucharist

Just as it is ill advised to leap into worship without preparation, so too is it ill advised to leap out of the pew and dash off without spending a few moments alone with God. One helpful prayer is found on BCP p. 834: “Grant, we beseech you, Almighty God, that the words which we have heard this day with our outward ears, may, through your 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 your Name; through Jesus Christ our Lord.”

Like the Prelude, the Postlude is intended to assist in worship. You will find it edifying to yourself, as well as respectful to the musician, to remain quietly seated until the conclusion.

Postlude

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