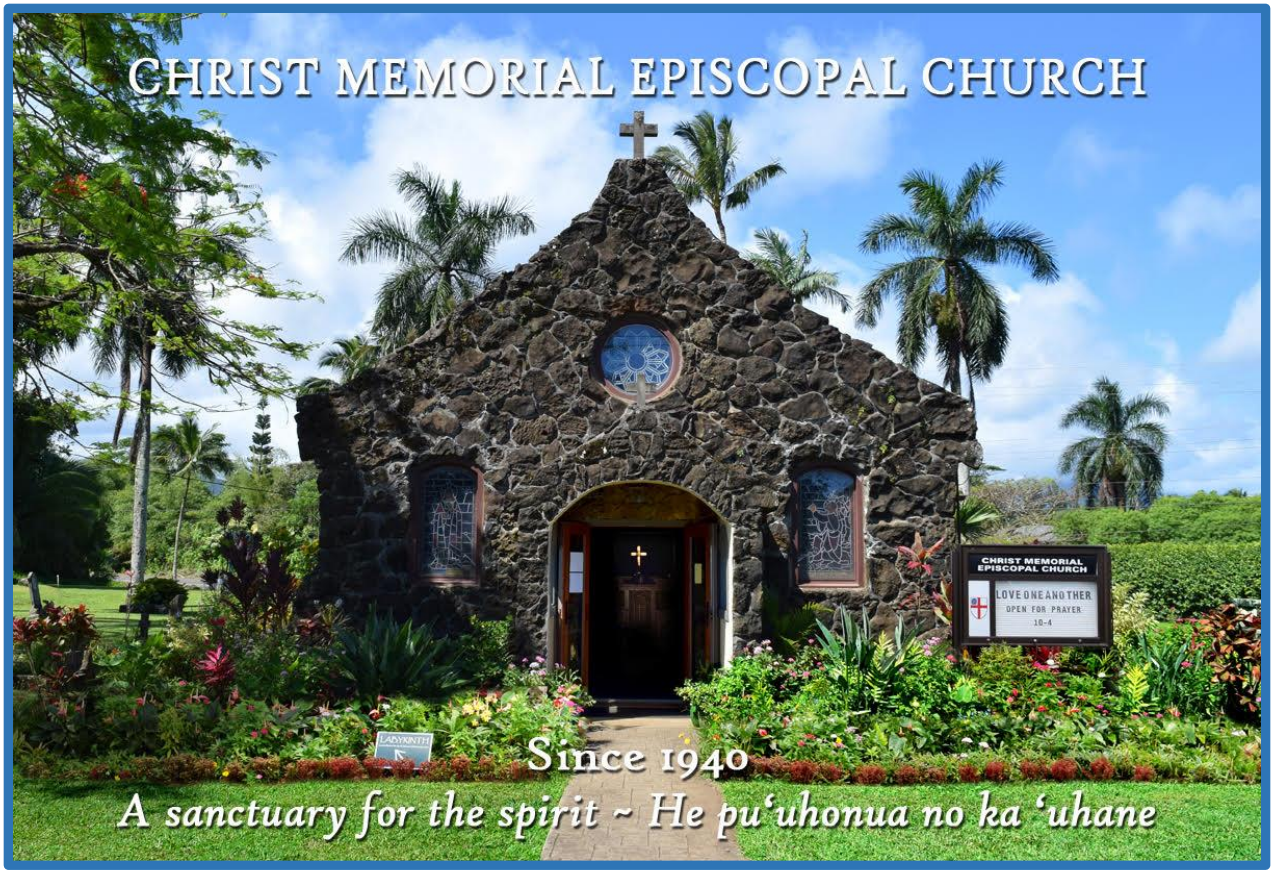



# WORSHIP BOOKLET

## The Season of Easter

### Alleluia! Christ is risen!

Eastertide (Easter Season) begins with the high point of the Church year, Jesus's resurrection. During the following Sundays of Easter our tradition invites us to explore the post-resurrection appearances of Christ, and also the promise of a future resurrection. This season traditionally lasted for the forty days from Easter Day until Ascension Day but now officially lasts for the fifty days until Pentecost. This is a time of celebration and joy!

This booklet contains all the prayers of the worship service.
Please refer to our weekly newsletter for the scripture passages and announcements.

## Aloha!

**Welcome to Christ Memorial Episcopal Church. We are devoted to following the life and teachings of Jesus, the Christ. It is our hope that your worship experience here today will bless and enrich your life.**

## The following is an overview of our worship contained in this booklet:

1. **Worship is an expression of devotion and adoration that involves our whole being**. It touches and includes our intellect as well as our emotions; our heart, mind and soul.

2. **The liturgy ("the work of the people")** contained in this booklet attempts to be both faithful to the liturgical structure prescribed by the Book of Common Prayer as well as creative in seeking fresh and inspiring ways to express our love and devotion.

3. **The message typically focuses on the Gospel reading for the day**. Following the message, we respond by affirming our faith using one of the Creeds from our church history. Many struggle with the words and images contained in the Nicene Creed largely because they have been taught to interpret them literally as though they are the end-point of what our thoughts about the Sacred should be. Instead hear them as a beginning, intended to ponder what we believe. While reciting the words, imagine standing with Christians throughout the centuries.

4. **The sacrificial language used during the Holy Eucharist is also symbolic language**. The New Testament was written by first century Jews, and therefore, it was written using images and language familiar to first century Jews. Until 70 CE when the Romans destroyed all of Jerusalem, the Jerusalem Temple with its ritualized sacrificial system, was at the center of the Jewish religious world. Naturally, in trying to interpret their experience of the Sacred in Jesus, they used Temple language and Temple image. They used sacrificial language and sacrificial images.

   Again, all religious language is symbolic language, the language of "meaning-making." When you hear language in the Liturgy of the Holy Eucharist (Act II) about the body of Jesus being broken and the blood of Jesus being poured out for the sins of the world, we hope you can avoid thinking concretely and interpreting the words literally. Symbolically, "the body" represents the totality of a person, all that they are and "the blood" represents their life. Therefore, Jesus uses ancient symbolic language to say, "I am going to lay all that I have and all that I am, my very life on the line for your sake and the sake of the world."

   Scholars explain that Jesus came to challenge the dominant assumptions of his day, namely, that one could have a personal complete relationship with God only through the prescribed forms of participation in the rituals of the Temple in Jerusalem. Jesus challenged that assumption and sought to replace it with a new understanding; that anyone can have a personal, complete relationship with God by simply following the spiritual teaching and living the same kind of faith that Jesus practiced.

**Therefore, every reference to Jesus using the language of sacrifice is a challenge to the idea that God can be contained and limited by any religious system. God is always available to all of us because God lives eternally in and through and all around us!**

## Processional Hymn

## Opening Acclamation

Celebrant: Alleluia. Christ is risen.
**People: The Lord is risen indeed. Alleluia.**
Celebrant: Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***AMEN***.

# THE LITURGY OF THE WORD

## The First Lesson

Lector: Hear what the Spirit is saying to the church.
**People: Thanks be to God.**

## The Psalm
## The Second Lesson

Lector: Hear what the Spirit is saying to the churches.
**People: Thanks be to God.**

## Gospel Gradual

**Open my eyes that I may see,**
**Open my ears that I may hear,**
**Open my mind that I may know,**
**Open my heart that I may live.**

## The Holy Gospel

Celebrant: The Holy Gospel of our Lord, Jesus Christ according to Mark.
**People: Glory to you, Lord Christ.**

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

## The Message — Rev. Paige Hanks

## The Statements of Faith (Standing as you are able) (One of the following 3 will be used)

## The Nicene Creed (4th century)

**All:** 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 Apostles' Creed (4th century)

**All:** I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting. **AMEN**

## An Alternative Expression of Faith (20th century, courtesy of St. Luke's, Park City, UT)

**All:** We believe in God who made the world and reaches out to it with a love fierce and passionate, tender and kind.

We believe in Jesus, the Christ, God revealed in a human life. He touched the untouchable, pardoned the unforgivable, and unmasked the powers that enslave us. In fear and arrogance, we cast him, lifeless, into the grave, and with him went our hopes of salvation. Raised by God, he is parting the sea of evil and despair, and leading us across into the land of freedom and promise.

We believe in the Holy Spirit; God's mysterious presence with us whose breathing gives life; whose fire purges and renews; whose wisdom surprises, prompts and questions, awakening courage, humor and hope.

We believe in ourselves; made in the image of God and growing to wholeness in Christ. Gathered by the Spirit we have been baptized into a common life: a life laid open to all; overflowing with love and mercy; richer than mind can measure but appearing foolish to the world.

And we trust that the foolishness of God will prove wiser than the wisdom of the world, and that the suffering of God will heal the earth and fulfill our hopes of justice and peace. **AMEN**

## The Prayers of the People

**Rejoicing in the mighty acts of God who has washed his people through Jesus's death and delivered his people from death through the resurrection of Jesus Christ, Let us lift our voices and pray,**
**Leader Risen Lord, People Hear our Prayer.**

**Let us give thanks to God for the multitude of blessings God showers upon us:**
**For our lives and for those whom we love, For the beauty of this home God has created for us,**
**For our families and our friendships, Let us give thanks to the God of Life.**
**Your special intentions may be offered silently or aloud.**
**Leader Risen Lord, People Hear our Prayer.**

**Let us pray for the Church, that it may carry forward the redemptive works of God:**
**For Paige, our presiding Bishop Michael, and our Bishop Bob,**
**For the many lay people who serve the church, and serve the world through the church.**
**For those gather here in worship and prayer.**
**Your special intentions may be offered silently or aloud.**
**Leader Risen Lord, People Hear our Prayer.**

**Let us pray for those new to the Christian faith, that the joy of Easter may ever grow within them, and that the Spirit may guide them in lives of active faith.**
**Your special intentions may be offered silently or aloud.**
**Leader Risen Lord, People Hear our Prayer.**

**Let us pray for the nations and peoples of the world, for our President Joe, and Vice President Kamala, for our Congress, for the nations of the world, that the powers that oppress and destroy may decline, And that justice, peace, and prosperity be lifted up.**
**Your special intentions may be offered silently or aloud.**
**Leader Risen Lord, People Hear our Prayer.**

**Let us pray for those who are sick, those who suffer, those who struggle: and who have died:**
**That the hope born of Easter give them peace, acceptance and renewal, And that through their struggles they may come into closer communion with the God who redeems and restores.**
**Your special intentions may be offered silently or aloud.**
**Leader Risen Lord, People Hear our Prayer.**

**The celebrant adds a concluding collect.**

## The Sharing of the Peace

## THE LITURGY OF THE TABLE

## Offertory Hymn

## The Presentation Doxology (Hawaiian)

**Ho`o-na-ni i ka Ma-ku-a mau, Ke kei-ki me ka U-ha-ne no,**
**Ke Aku-a mau Ho`o-mai-ka`i pu, Ko ke-ia ao, ko ke-la ao. Amene**

## The Prayer of Thanksgiving, Eucharistic Prayer #3



**Presider:**

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy to the glory of your Name:

**Presider and People**

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.
Hosanna in the highest. Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.

**The Presider continues**

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, your Logos became human, sharing our life, proclaiming the coming of your holy reign, giving himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

**Presider and People**

Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!

**The Presider continues**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with [blessed _____, and] all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise, now and for ever. **AMEN.**

## THE HOLY COMMUNION

**All are welcome who wish to receive Jesus in their hearts.**
**You may receive the host and the cup or just the host.**

### Communion Anthem

### Communion Hymn

### Post Communion Prayer

**All: God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

### The Blessing and the Sending

### Recessional Hymn