

Trinity on the Hill Episcopal Church

Los Alamos, New Mexico

Proper 15

Thirteenth Sunday after Pentecost

August 18, 2024, 10:30 am

An Instructed Eucharist, Rite II

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.

NARRATOR: General Introduction - Before the Service Begins

For nearly 2,000 years, Christians have come together week after week to remember the life, death, and resurrection of Jesus and to experience him in their midst. We call it "Eucharist," which is an ancient Greek word meaning "thanksgiving." But Eucharist is only one name for this service. Sometimes it is called Holy Communion, the Lord's Supper, or the Mass. By whatever name we call it, the Sunday Eucharist is the core of our life together as a church.

Our worship goes beyond us as individuals or a church. Worship is about and for God. Worship honors a deep, divinely implanted need in us to offer praise and thanks to God. As *The Book of Common Prayer* says, "We praise God, not to obtain anything, but because God's Being draws praise from us (BCP, 857)."

In Eucharist, we communicate with God not only with words but with our every sense: we listen with our ears, gaze upon holy things with our eyes, touch the water, taste the bread and wine, and on special occasions, smell the rich fragrance of incense. Worship is meant to be a full body experience.

We begin our worship as we focus our hearts. That can occur as we travel to church, walk through the doors, kneel to pray, or listen to the musical prelude. The few minutes immediately before the service are an important time to quiet our minds and settle into the prayerful environment of worship.

NARRATOR: Opening Procession

Our service begins with an organ prelude. This is typically a piece of classical music, an instrumental setting of a hymn tune, or a piece written specifically for this point in our service. Trinity on the Hill is blessed to have a pipe organ, and an excellent organist to play it. We invite you to listen to both the prelude and postlude (at the end of the service).

Shortly after the prelude ends, a bell will chime which is our cue to stand for the procession of the cross and to sing the opening hymn. It is traditional to bow in reverence at the cross, and also to sing the hymn along with the rest of the congregation if you are able. In worship, our prayer and singing is not a performance, and we are not judged on our talent. We simply join our voices with all of Creation in praising the one who made us and loves us and calls us his own.

The hymns (i.e. songs of praise) in the bulletin are found in the main part of the blue hymnal in your pew rack. There are musical settings of certain parts of the service, which are the same from week to week in a given season. These pieces are called "service music." These "S-numbered" pieces are found in the front section of the blue hymnal.

*Unison responses are in **bold** type.*

Organ Prelude: "Andantino in F Major"

Edward Elgar

(Please stand when the bell rings as you are able)

Processional hymn: "Thou who at thy first Eucharist didst pray"

Hymn 315

Liturgy of the Word

*There are two halves to every service of Holy Eucharist. The first half is known as "the Liturgy of the Word," and it begins with the Opening Acclamation. The congregational responses are in **bold**.*

NARRATOR: Opening Acclamation

These words vary with the seasons of the Church, and we are currently using the most common: "Blessed be God: Father, Son, and Holy Spirit," to which we respond, "And blessed be his kingdom, now and forever. Amen." During Lent the acclamation begins "Bless the Lord who forgives all our sins," and during Easter it begins, "Alleluia! Christ is risen!" Slight changes like these help us mark the different seasons of the church year.

Then we pray an introductory prayer called the Collect of Purity. A collect is a prayer that *collects* our thoughts together in one focus, and this prayer sets the tone for the whole rest of the service by acknowledging that we can keep no secrets from God, and that we need God's help to love and magnify him in our worship.

We continue our worship with a Song of Praise. Often this is the "*Gloria*," an ancient hymn drawn from the song of the angels to the shepherds on the night of Christ's birth: "Glory to God in the highest heaven and on earth peace among those whom he favors" (Lk 2:14).

Then the Celebrant (the presiding priest) prays one final introductory prayer, a collect appointed for this particular day. Most of the collects used in our worship are many centuries old and have been prayed by countless people in countless churches. The prayer is introduced by an ancient exchange between the Celebrant and People called the Salutation: "The Lord be with you." "And also with you." The phrases come from the story of Ruth in the Bible, and they are used at various times in worship to get our attention and prepare us to pray. between the Celebrant and People called the Salutation: "The Lord be with you." "And also with you." The phrases come from the story of Ruth in the Bible, and they are used at various times in worship to get our attention and prepare us to pray.

The final reading is always the Gospel, or a story from the life and ministry of Jesus Christ. We have a Gospel Procession, when the Gospel Book is carried from the Altar into the Nave to signify that the Good News of Jesus Christ is at the center of our life as a church. As the Gospel Book is processed into the Nave, we usually sing a hymn. This tradition dates back to the 3rd century, and helps us anticipate the reading of the Gospel. It is appropriate for a deacon to read the gospel, but if a deacon is not present, a priest may do so. Acolytes carrying torches flank the book, serving both a practical and symbolic function of giving light.

As the Gospel reading is introduced, it is customary, although never required, to make the sign of the cross with on your forehead, mouth, and chest, signifying our desire that the gospel will dwell in our minds, on our lips, and in our hearts.

Opening Acclamation

During Lent the acclamation begins “Bless the Lord who forgives all our sins,” and during Easter it begins, “Alleluia! Christ is risen!” Slight changes like these help us mark the different seasons of the church year. Many Episcopalians make the sign of the cross during the opening acclamation, and elsewhere in the service. This practice dates back to the 2nd century, and is optional. An explanation of this and other gestures, called “manual acts of piety” is found at the end of this booklet.

The Collect for Purity, a prayer based on Psalm 51, prepares us for entering the presence of God. Originally said privately by the priest, this preparation for worship has been included in the public celebration of the Eucharist since 1549.

The Gloria

During Lent, we typically say or sing the *Kyrie*, part of the Greek phrase for “Lord, have mercy,” and occasionally we say or sing the *Trisagion*, an ancient Eastern Orthodox hymn translated “Holy God, holy and mighty, holy immortal one, have mercy on us.”

The Collect of the Day

The Collect of the Day focuses us on the themes to be found in the scriptures of the day.

Opening Acclamation

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

Collect for Purity

Celebrant: 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.**

Gloria

Hymnal S 280

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

The Collect of the Day

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever, **Amen.**

(Please be seated)

NARRATOR: Readings or Lessons from the Bible

The heart of the first half of the service is the reading of Scripture. The word “Bible” comes from the middle-English word that means “book,” so in essence, what we’re doing is like taking a few books down from the shelves of a holy library and sharing sacred stories with one another. In our liturgy, we normally use four readings from Holy Scripture.

1. First, we hear a lesson from Hebrew Scriptures, often called the “Old Testament.” This was the Bible of Jesus and the disciples, and it still communicates God’s truth to us today.
2. Next, we sing or say a psalm. The Psalter was the songbook of ancient Israel and the early church, and psalms are at the heart of all religious communities who pray multiple times a day.
3. Then we hear from one of the non-Gospel books of the New Testament. The apostle Paul and other early Christian leaders strengthened the fledgling Church by their writings, and they still speak to us today.
4. Finally, we stand to hear a passage from one of the four Gospels telling us a story about the life and ministry of Jesus.

The passages are assigned for each Sunday in a three-year rotating cycle called the “Revised Common Lectionary.” This enables us to hear the same biblical passages that are read in all other Episcopal churches, and in most Roman Catholic and Protestant churches, as well. The use of a common lectionary is fairly modern, and it helps connect us together, despite our differences.

At the end of each lesson, the reader says, “The Word of the Lord.” This is said after all readings, even the ones we don’t particularly understand or like very much. Not all of Scripture is comforting or assuring, and some of what we encounter in Scripture makes us uncomfortable. But the same is true of God, who both comforts and challenges us, and so our reply is always “Thanks be to God.”

The First Lesson: Proverbs 9:1-6

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town, “You that are simple, turn in here!” To those without sense she says, “Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight.” The Word of the Lord. **Thanks be to God.**

Psalm 34:9-14 (spoken)

9 Fear the LORD, you that are his saints, *
for those who fear him lack nothing.

**10 The young lions lack and suffer hunger, *
but those who seek the LORD lack nothing that is good.**

11 Come, children, and listen to me; *
I will teach you the fear of the LORD.

**12 Who among you loves life *
and desires long life to enjoy prosperity?**

13 Keep your tongue from evil-speaking *
and your lips from lying words.

**14 Turn from evil and do good; *
seek peace and pursue it.**

The Second Lesson: Ephesians 5:15-20

Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ. The Word of the Lord. **Thanks be to God.**

Sequence hymn: “Father we thank Thee”

Hymnal 302

The Gospel: John 6:51-58

(Please stand) The Holy Gospel of our Lord Jesus Christ, according to John. **Glory to you, Lord Christ.**

Jesus said, “I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.”

After the Reading: The Gospel of the Lord. **Praise to you, Lord Christ.**

Children's sermon: The Rev Mary Ann Hill

NARRATOR:

The Nicene Creed

Following the sermon, the congregation stands to profess one of the ancient statements of the Christian faith known as creeds, from the Latin word “credo” meaning “I believe.” The Apostles and Nicene Creeds are two of the church’s earliest attempts to make sense of God’s identity as Father, Son, and Holy Spirit. We say, “We believe,” because our Christian heritage is grander, richer, and more mysterious than any one of us understands on our own, so we must share it with those around us, as well as all who have gone before and will come after.

Prayers of the People

After the Nicene Creed, we turn our attention to praying for the Church and for the world. The Intercessions provide a time to pray for the universal Church, for the nation and all in authority, for the welfare of the world, for our local community, for those who suffer and those in trouble, for the departed, and for any other special needs or concerns. These prayers are called “Prayers of the People” because they represent our deepest longings as God’s people at prayer.

Confession of Sin

Following our prayers, we kneel to confess our sins and receive God’s forgiveness. The confession is omitted during Eastertide, according to ancient tradition. Before speaking the words of the confession together, we experience a time of quiet to allow space for remembering those things from which we repent. True confession is not rote or thoughtless, but earnest and deeply felt. Then we recite together the words of confession. Notice that, as with the Nicene Creed, we use plural language: “We confess that we have sinned...” This is what is called a “general confession,” because we are confessing generally our sins and our need for God’s forgiveness. Sin does not happen alone or in a vacuum. Sin is like a web that connects us to one another, and so our confession is similarly communal. Individual confession is also encouraged, and our prayer book contains a separate rite for individual use with a priest.

The Absolution

After we have confessed our sins, the Celebrant stands and declares that all our sins have been put away by the mercy of Jesus Christ. God forgives without condition, but our repentance and commitment to righteous living closes the loop and transforms forgiveness into reconciliation.

The Peace

The Liturgy of the Word concludes with the passing of the Peace. The resurrected Jesus’ first words to his friends were “Peace be with you,” and here we speak that same holy greeting to one another. But contrary to the way it might look, the Peace is not simply a time to greet our family and friends. In the Sermon on the Mount, Jesus says, “When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift (5:23).” Therefore, the Peace is a sacred time immediately before communion for us to show our reconciliation with each other, and especially with those from whom we have been estranged.

The Nicene Creed *(Please stand as you are able)*

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, Form VI *(Stand or kneel)*

The Leader and People pray responsively

In peace, we pray to you, Lord God. *Silence*

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Michael, our Presiding Bishop, Sean, our Presiding Bishop Elect, and Michael, our Bishop; for all bishops and other ministers, especially Mother Mary Ann;

For all who serve God in his Church.

For the special needs and concerns of this congregation.

Silence. The People may add their own petitions.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence. The People may add their own thanksgivings.

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence. The People may add their own petitions.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence. The People may add their own petitions.

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence. The People may add their own petitions.

Lord, let your loving-kindness be upon them;

Who put their trust in you.

Celebrant: We pray to you also for the forgiveness of our sins.

Please kneel as you are able.

Leader and People: **Have mercy upon us, most merciful Father, in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.**

The Absolution

BCP 360

The Peace

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

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

Announcements

Birthday and Anniversary Prayer

BCP 830 #50

The Great Thanksgiving

NARRATOR: After the Peace, we move into the second half of the service, known as the Great Thanksgiving or Holy Communion, and it begins as we make an offering to show our thankfulness for all we have and all we are. Here at Trinity on the Hill, our offerings come in two parts: bread and wine, and a collection in the plates. Scripture directs that our offering should be a “sacrifice,” that is, a significant portion of our life and labor, and though today we commonly give money, in ancient times people gave produce from their fields, animals from their herds, or other objects of their livelihood. We stand as the offerings are carried and presented at the Altar, because they represent our entire lives, everything we are offering to be blessed, broken, and transformed by God.

The Offertory

During the Offertory, a deacon (if present) or priest “sets the table” with the help of an Acolyte, preparing the paten (plate) with the communion bread, and filling a single chalice with wine. Later more chalices and patens will be brought out, but the meal is centered around the one bread and one cup.

As the Deacon and Acolyte prepare the Altar with the offerings of bread and wine, and the Ushers collect the monetary offering, our Choir helps us present one more offering to God. The Anthem is more than cover music; it is an offering of beautiful sound that elevates our hearts and prepares us for the holy meal to come. If the choir is on break, the congregation sings a hymn. Both are offerings to God.

Offertory Hymn: “Humbly I adore Thee”

Hymnal 314

(Please stand as the offering is presented at the altar)

Celebrant: All things come of thee, O Lord. **And of thine own, have we given thee.**

NARRATOR: Sursum Corda

When the Altar has been prepared, the Great Thanksgiving begins with a piece of sacred dialogue between the Celebrant and People. It is called the “Sursum Corda,” a Latin phrase meaning “lift up your hearts.” In these few phrases, we declare our shared desire to lift our hearts to God, remembering all of God’s works of love and redemption. We often sing the *Sursum Corda* and much of the Eucharist to an ancient chant setting, because singing adds an additional dimension to our act of prayer. It heightens the emotion and devotion of our whole act. As St. Augustine is famed to have said, “The one who sings prays twice.”

For much of the Eucharistic Prayer, the Celebrant holds his or her hands out with palms up. This is called the “orans position”, and it traces back to ancient Judaism and the words of the Psalmist, who says, “I will bless you as long as I live; I will lift up my hands and call on your name (63:4).”

NARRATOR: In the early Church, everyone in the congregation stood for all prayers, and not only because there were no pews for sitting or kneeling. They stood to honor the way that in the resurrection of Christ, we have been made worthy to stand before God. Some choose to kneel during the prayer, as a demonstration of humility and reverence.

Sanctus

After the *Sursum Corda* we sing the *Sanctus*: “Holy, Holy, Holy Lord, God of power and mighty, heaven and earth are full of your glory.”

In the Book of Isaiah, these are the words used by the seraphim to offer eternal praise to God (6:3). The *Sanctus* reminds us that our act of praise and thanksgiving occurs mystically together with all the faithful throughout time who eternally praise and worship God. Many choose to bow low while singing these words, to demonstrate awe and humility before the holiness of God.

Institution and Invocation

After the *Sanctus*, the Eucharistic prayer focuses on remembering: how God has loved us since the beginning of creation; how we have turned away from God; and how God came to save us in the person of Jesus Christ. The culmination of our remembrance is when we remember Jesus’ last meal with his friends and the words he spoke over the bread and the wine. These words are called “the words of institution.” At this point, the priest is required to touch the bread and the wine as an act of blessing. Traditions have developed in some churches, such as elevating the bread and wine at these words, with the people bowing or genuflecting and crossing themselves, in the belief that the elements have been transformed at this moment into the body and blood of Christ.

In fact, we ask for God to send the presence of the Holy Spirit twice during the prayer. First, we ask the Holy Spirit to descend upon the gifts of bread and wine and transform them into the body and blood of Christ. Then, we ask the Holy Spirit to descend upon us also, and at this point, many people choose to make the sign of the cross on themselves. In both places, we are asking God to sanctify, or make holy, the gifts that we have brought to this place: the gifts of bread and wine, and the gifts of our souls and bodies.

The Lord’s Prayer

Following the Eucharistic Prayer, we recite together the Lord’s Prayer. This is the only prayer that we say in every public act of worship in the Episcopal Church.

The Fraction

Then the Celebrant breaks the bread, in what is known as the “Fraction.” It calls to mind not only Christ being broken on the cross for us, but also the story from Luke’s Gospel of the disciples recognizing the risen Jesus at supper in Emmaus only when they broke the bread.

Following the Fraction, there is a significant period of silence. This silence echoes the great silence that the gospels say came over the whole earth in the moments after Christ’s death. It is a moment of deep holiness, reverence, and awe. Sometimes silence communicates more truthfully than even our best words.

Finally, we say or sing a fraction anthem, which is our way of summing up what happens in the breaking of the bread. Often this is the phrase, “Alleluia, Christ our Passover is sacrificed for us / Therefore let us keep the feast.” Passover was the night of Israel’s deliverance from slavery in Egypt, and the Passover meal was the meal Jesus shared with his friends in the Last Supper. But since the early days of the church, Christians have understood the Passion of Christ to be the final Passover, and have compared Jesus to the Passover lamb. We occasionally sing other anthems at the Fraction, depending on the season or theme of the day, but they all draw our minds to the mystery of Christ’s presence and sacrifice.

The Great Thanksgiving: Eucharistic Prayer A

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.**

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 said.*)

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:

Sanctus

Hymnal S 125

The people stand or kneel

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.

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. 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.**

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

Then may be said or sung

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

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.

Communion hymn: "I am the Bread of Life"

Hymnal 335

On receiving communion:

All baptized Christians are invited to receive communion, regardless of age or church membership. Baptism is the primary sacrament through which we enter into the life of Christ and the Church. Baptism is free and open to anyone who wishes. Please speak to the priest if you would like to be baptized. Those who have not been baptized are welcome to receive a blessing, a desire signified by crossing your arms over your chest. You may stand or kneel at the altar rail, for the same reasons you may stand or kneel during the Eucharistic Prayer.

In the Episcopal Church, we administer both bread and wine to everyone, and you are encouraged to receive in both kinds. The word "receive" is important, for we do not "take" communion or "make our" communion." We receive it. This is an experience of grace, of our Lord making himself known and available to us, and so we receive it as a gift with humility and gratitude. This is why we hold out our open hands in hopeful expectation, rather than taking the host from the priest.

Gluten-free host are available, and please let the priest or deacon know if you need one. . The traditional manner of receiving the wine is to guide the cup to your lips and take a small drink, though if you leave the host in your hands the Eucharistic Minister will dip it in the wine and place it in your mouth. It is appropriate to say "Amen" after the minister says the words of communication when receiving both the bread and wine.

The shared cup is one of the most powerful symbols of communion. It is a sign of unity, thanksgiving, and our common life together. Rich and poor, old and young, black or white...we all drink from the common cup. Sharing communion demonstrates our desire to be part of God's one, common family.

NARRATOR: Post Communion Prayer

After everyone has communed and the Altar is cleared, we say together the post communion prayer, in which we give thanks for what we have just received, and we ask Christ's presence to strengthen us for service in the world.

The Blessing

Then the Celebrant pronounces God's blessing in the name of the Holy Trinity, and the Deacon sends us out. This is a final reminder that the Eucharist is not an end unto itself, but is nourishment for all that we do beyond this place.

The Dismissal

In fact, the word "Mass" comes from the Latin word for dismissal. We are not allowed to linger; we are called to go back out into the world and do the work we have been given by God to do. We have been fed with Word and Sacrament, and strengthened to follow Christ wherever he may go. Worship is over. Our service begins.

Post-Communion Prayer *(please stand as you are able)*

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.

The Blessing

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

Closing hymn: “For the Bread which you have broken” **Hymnal 341**

The Dismissal

Celebrant: Go in peace to love and serve the Lord. **Thanks be to God.**

Organ Postlude: “Chaconne”

Louis Couperin

You are invited to remain seated for the Postlude or to proceed to Kelly Hall for coffee and conversation. (Out the double doors and down the hall to your left.)

MANUAL ACTS OF PIETY

A common definition of liturgy is that it literally means “the work of the people”

“Manual Acts of Piety” – physical gestures or movements done at certain parts of the liturgy.

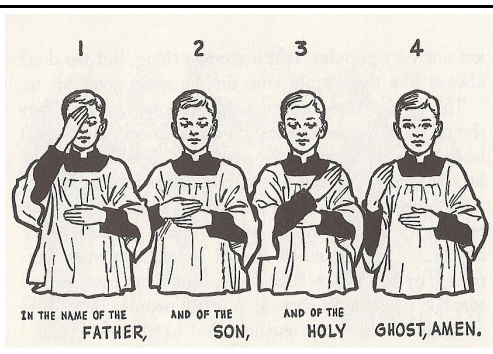
None of these are mandatory. You’ll see people doing all of them and more, or none of them. A lot of that has to do with where the church they came from falls on the spectrum of Protestant to Catholic. My own rule of thumb is this: Does it make sense theologically? Is there a compelling tradition behind it, or an edifying personal reason? Does it make practical sense?

Some manual acts of piety you may observe and their meanings include:

Stand to sing or praise - **Sit** for instruction --**Kneel** for prayer

Sign of the Cross – When naming the Trinity, at certain points during the celebration of the Eucharist, before private prayer, when receiving communion. To make the sign of the cross

Sign of the Cross – When naming the Trinity, at certain points during the celebration of the Eucharist, before private prayer, when receiving communion. To make the sign of the cross, touch your forehead, your chest/trunk, your left shoulder, and then your right shoulder. Some people think of this as meaning “God be in my head/God be in my heart/ God be in/all my actions.”



Making the sign of the cross over the forehead, lips, and heart when the Gospel is announced – signifying an intention to live out the gospel in thought, word, and deed.



Bowing head at the name of Jesus, when the cross passes by, other times to indicate respect for holiness.

Genuflect (going down on one knee) or bowing – upon entering or leaving your pew. When you pass in front of the altar or the reserved sacrament, when the bishop is blessing the people.