

PART ONE

Instructed Eucharist

Dina welcomes the congregation, explains what's going to happen, asks the congregation to stay seated for the opening narration.

The first thing we will learn about is gathering for Worship

- Welcome. Today is the first Sunday in Lent. For the next four Sundays, we will have an “Instructed Eucharist.” That means that we will take a portion of our worship service and look closely at it, discussing the meaning of what we are doing and common practices of worship in the Episcopal Church. Our goal is to deepen our worship experience.
- Sunday worship is a version of the Easter Celebration. We worship on Sunday because this is the day of the week that Jesus Christ rose from the dead. Every time we come together on Sunday, no matter what the season, we give thanks to God for the new life given us in Jesus’ resurrection.
- We call what we do the “liturgy.” Liturgy means “the work of the people” in Greek. It is our corporate calling and responsibility to worship God.
- The focus of worship is God. We will often find ourselves blessed and renewed by the worship service, although that is not our focus. When we lift our prayers and praises to God, we inevitably will find that God enriches us.
- We gather together for worship in a spirit of prayer and anticipation for what God will say among us. In preparation for worship, we greet one another and pray. Quiet and music help foster that spirit. The musical prelude helps lift our hearts to God and prepare us for worship.
Some like to arrive a little early to worship, to have time to prepare hearts and minds in quiet.
- So much of what we say in worship is said or sung together. It has been said that you can tell a lot about communities by the way they sing together. Our goal is to blend our voices when we speak or sing together to experience our unity in Christ. We listen to one another and seek harmony and rhythm.

- Upon entering the church, and at various times during the liturgy, people may make the sign of the cross over their bodies. It is a symbolic reminder of our baptism when we were sealed with the sign of the cross. It is a form of prayer that uses gesture instead of words.

Let me tell you about the worship space

- The candles symbolize the light of Christ among us.
- *(9 AM only) The tabernacle candle hanging on the wall shows us that the consecrated presence of Christ is among us in the tabernacle or ambry.*
- The hangings change with the liturgical season. Their colors have different meanings. During Lent, we use purple, which is a sign of royalty, (which was used in the mocking of Christ during his passion), and purple represents our repentance.

About Vestments

- Vestments are special clothing worn for special occasions. Vestments signify particular roles within the worship community.
- People who serve at the altar wear a white garment called an alb. It was customary in the ancient church to clothe newly baptized people with a white garment. It is a symbol of our baptism.
- Bishops, priests, and deacons wear stoles. These likely go back to the towels servants used when waiting tables, and now represent ordained ministry. The manner of wearing it signifies the role. Bishops and priests wear it around the neck and deacons over the shoulder. The choir wears blue robes, and acolytes wear an alb and cassock or surplice.
- *(8:00 & 11:15 only) The outer garment is called a chasuble and is the color of the season. It was a common traveling garment for men and women in ancient Rome. It is now a sign of the mantle of Christ on the presider, as well as the sign of the bishop's mantle upon the local priest. It means that the celebrant, the one who presides at the service, does so as an extension of the bishop's ministry in the local congregation, as the bishop is the chief pastor of every church in the diocese.*

- Worshipping communities have delegated sacramental & teaching authority to bishops and priests since the second century. In the Episcopal Church, the role of a rector or vicar includes authority and responsibility for the community's worshipping and spiritual life.

The Procession

- The processional, or entrance, hymn draws our hearts, minds, and voices together in praise.
- The altar party and choir enter the church, evoking the movement of God's people, especially the entry into Jerusalem.
- The cross is the first item in the procession. By following the cross into worship, we acknowledge that we enter a time set apart to focus on our life as disciples of Christ. We are symbolically living into our call to follow Jesus into church, and then into the world at the end of the service.

Let us begin.

PROCESSIONAL HYMN & procession

After the processional hymn

The Liturgy of the Word

- There are two parts to the service: The Liturgy of the Word and the Holy Communion.
- The liturgy of the Word begins with the salutation, which is a dialogue between the Celebrant and the congregation. We enter into conversation with one another and with God, and we state our purpose for gathering together. We use different salutations for different seasons of the year.
- When the Celebrant prays, they pray on behalf of the whole congregation. The priest is not the mediator between God and the congregation, rather they are the one voice that gathers all the voices.
- "Amen" (*ahh-men: pronunciation for reader*) is said at the end of each prayer. Notice that the Amen is in italics in the prayer book. That means that it is the word of the people. It means "true" or "truly." It is the congregation's affirmation that what the Celebrant just prayed was the prayer of all. A way of translating this for us would be "that's right." There

are times when the priest says “Amen” as well, most significantly at the end of the Eucharistic prayer.

OPENING SENTENCES

- Next, we sing or say one of the following: the Gloria, Kyrie or Trisagion. These are songs of praise to God and some of the oldest hymns in the Church.
- The Gloria and the Trisagion were first used in the Eastern Orthodox tradition as a morning hymn. Trisagion means “3 times holy” in Greek.
- The Kyrie, or “Kyrie Eleison,” is Greek for “Lord have mercy,” and it is an ancient acclamation from both the Anglican and Roman worship traditions.
- We usually print the service music in the bulletin. In your bulletin it is reflected with an “S” for service, followed by a number. The S music is found at the beginning of the hymnal. If you page through the hymnal you will see the S number music before the other hymns.
- Let us (*say*) sing together the Kyrie as printed in your bulletin

KYRIE

- The collect of the day is next. We begin again with that ancient dialogue between the Celebrant and congregation.
- The collect is exactly that – it collects our thoughts together, along with the unifying theme for the day that is found in the Scripture readings, and offers them in prayer to God.

PART TWO

Before the lector reads the Old Testament lesson . . .

Let's explore the Reading of Scripture in a worship service

- The reading of scripture harkens back to the Jewish roots of our worship. Reading scripture together was common in the Temple, homes, and later in synagogues.
- In the Christian Church, we believe that God has spoken, and continues to speak to us, through the sacred writings of the Bible.
- We come to these readings expecting to hear God speaking to us as individuals and as a community.
- The weekly readings are organized for us in what is called "The Lectionary." We no longer use the one found in the Book of Common Prayer beginning on page 888. We now use the "Revised Common Lectionary," as do many other denominations. The lectionary is a three-year cycle, with each year built primarily around one of the first three gospels, with the Gospel of John included every year.
- The other readings are chosen to complement the Gospel reading.

Let's focus on the Old Testament Reading

- The Old Testament reading is sometimes called the reading from the Hebrew Scriptures. This was the original bible for the first Christians before the New Testament was assembled.
- Christians believe that the God of the Old Testament is the same God in the New Testament, and that the Jewish scriptures reveal God's plan of salvation and prepare us for the coming of Jesus.
- The scripture reading is introduced by stating where it is found in the Bible.
- At the end of the reading, the lector, the one who reads the scripture in public, says, "The Word of the Lord." This theological statement proclaims that God speaks to us through these sacred writings. Our response is, "Thanks be to God," which thanks God for communicating with us.

THE LECTOR READS OLD TESTAMENT LESSON . . .

Next, we explore the Psalms

- The psalms are the songs of the ancient Jewish community. The Psalter, the collection of all 150 psalms, is an important part of Christian prayer. Psalms are prayers to God that describe all manner of human condition, reflecting everything from confession to praise, revenge to supplication. The entire Psalter is printed in the Book of Common Prayer because it is foundational to the daily prayer life of the Church.
- There are many ways to pray the psalms. We may alternate verses with the leader, or chant it. Sometimes we use a metrical version of the psalm in the form of a hymn.

THE LECTOR LEADS THE PSALM . . .

The next focus is the New Testament Lesson

- The New Testament lesson is taken from one of the three non-Gospel parts of New Testament literature: the historical book called the Acts of the Apostles, the letters (also called “epistles”), or the prophetic book called The Book of Revelation.
- The letters by people such as Paul, Peter, John, or James were originally read as letters within Christian worship. When Paul would write to a particular congregation, the letter would be circulated among neighboring congregations. Letters were hand-copied and shared with other Christians. It was believed that the letter of an apostle contained important things for all Christians to hear.
- We begin and conclude the readings in the same way as the Old Testament.

THE LECTOR READS THE NEW TESTAMENT LESSON . . .

Before the sequence hymn and gospel procession . . .

Now let's look at the Proclamation of the Gospel, which may be introduced with a Sequence Hymn

- The sequence hymn is a standard part of the liturgy that prepares our hearts to hear the Gospel.
- During Lent this year, the sequence hymn is Hymn #148. We sing verse 1 before the Gospel, and verse 5 after the Gospel.

The Gospel Procession

- During the sequence hymn, the deacon or celebrant will process with the gold-adorned gospel book, which holds the collection of gospel readings, to the center of the congregation.
- The cross leads the way. It is customary to make a slight bow as the cross passes you as a sign of respect for Christ's presence.
- As the cross passes, the custom is to turn and face it. The Gospel procession stops in the middle of the congregation. The Gospels teach us about Jesus, and turning our bodies to hear the Gospel from the center is a symbolic act of acknowledging Jesus Christ is at the center of who we are as a community.
- The deacon or celebrant will introduce the Gospel reading. At that introduction, it is customary to make a small sign of the cross with your thumb over your forehead, your lips, and your heart. It is a prayer in the form of a bodily gesture that says,
Note to Narrator: please do the gesture as you say: "God be in my mind, God be on my lips, God be in my heart."
- The introduction and conclusion of the gospel, as for the other readings, are statements about God speaking to us, although in this case it is also celebration and thanksgiving for God coming to us in the person of Jesus Christ.
- The gospel procession then returns to the altar area, and as the cross passes by we return to face forward.

PLAY THE SEQUENCE HYMN, PROCESS, AND DEACON OR CELEBRANT READS THE GOSPEL . . .

Before the sermon . . .

The Sermon

- The sermon is known as the ***kerygma***, (*kur – ig – muh : rhymes with fur – pig – duh*) or proclamation. The tradition is to preach on the Gospel reading and proclaim Jesus Christ as Lord. Some preachers use the Hebrew Scriptures or other ways of knowing God as a focal point of proclaiming the Good News.
- The sermon can be many things. Sometimes it is inspirational, sometimes educational. It can challenge, comfort, describe, and give us spiritual direction.
- At the heart of the preaching exercise is a fundamental theological commitment that understanding and knowledge can change lives. The Word can change lives, and that Word of God can be communicated through language.
- Some preachers begin with prayer, or invoke the name of God. Others do not begin with prayer because they hold the ancient idea that the ***kerygma***, the proclamation, is a continuation of the gospel.
- When Dina preaches, she will not end the sermon with “Amen.” Amen is the word of the congregation. It means, “true,” or “that’s right.” It is the congregation’s assent to what was just preached.

PART THREE

The Creed

- The Nicene Creed follows the sermon. The creed is named after the city of Nicea, in modern day Turkey, where it was created by a council of church leaders. It was written in the year 325 and edited into the form we have here in 381.
- The Nicene Creed was formulated when Emperor Constantine gathered together the bishops in the Roman world, and they met, struggled, and finally decided that these were the theological statements they agreed upon.
- You will notice that there are three basic sections to the Creed that correspond to the Trinity, which is what Christians call the three-fold mystery of God as Father, Son, and Holy Spirit.
- The Nicene Creed answered some important theological questions for the early Christians. What was Jesus' relationship with the Father? Were they of the same Being? What was the Holy Spirit's relationship to the Father and the Son? These, and many other questions, were worked out in the Creed, and still it is incomplete. It answered some, but not all of the questions.
- The Creed is a proclamation, similar to that of the sermon. The sermon proclaims the gospel message, and the Creed is the Church's proclamation of what has been revealed to us.
- Therefore, when we say the Creed, we are proclaiming the faith of the Church, not necessarily what each individual believes and accepts, point by point.
- One of the central theological points of the Creed is that God came to us through the incarnation of Jesus Christ. There is a custom of honoring the incarnation by making a slight bow at "he came down from heaven" and ending at "and was made man
- Saying the Creed every Sunday helps it to sink in. It shapes the way we think about God. It provides us with theological language as we try to describe God, who is quite indescribable.

DINA LEADS THE CREED...

Prayers of the People

- Prayer is one of the main reasons we gather together. Prayer is central part of our ministry as Christians.
- Our common prayer at worship includes six areas of concern, which are named on page 383 of the Book of Common Prayer (BCP). These six areas are: the universal church, the nation and its leaders, the welfare of the world, the needs of the local community, those in special need, and those who have died.
- Usually, the prayers include some form of call and response between the leader and the congregation. During Lent this year, at the 9 and 11:15 services, we are singing the response.
- We are encouraged to make our needs and desires known to God. The leader will help us by naming those committed to our prayers. There are also times for the congregation to add their own petitions. We are invited to add concerns and thanksgivings silently or aloud.

PRAYER LEADER LEADS THE PRAYERS . . .

The Confession of Sin and Absolution

- The people are invited to confess, usually by a deacon or a priest. The silence between the invitation and the confession gives us an opportunity to name before God our transgressions in the silence of our own hearts.
- We come to God in all of our brokenness, pain, and sinfulness. We come to God with confidence in God's mercy and God's desire to forgive us and restore us.
- We confess that our sin, both individual and collective, is larger than our awareness of it. We sin by the things we do and the things we do not do. We transgress the law of God's love in our thoughts, our words, and our actions.
- We ask God to not only remove our sins from us, but to replace the sins with a delight in God's will. We ask God to help us change. Repentance is not just about naming sin, but an amendment of life – a turning away from that sin.

- In John 20:23, Jesus Christ “gave his disciples the authority to forgive sins in his Name.” The bishop is the successor to the apostles, and so the bishop, if present, assures us of forgiveness. The priest pronounces the absolution on behalf of the bishop if the bishop is not present.
- The absolution assures us that God has forgiven us. It is not that the bishop or priest forgives us, but rather that the bishop or priest reminds us and assures us that God is merciful and forgiving. We are also assured that God will keep us in eternal life through the power of the Holy Spirit. **The message here is that God’s love is stronger than our sin.**
- One of the ways we can show our acceptance of forgiveness is by making the sign of the cross at the words of absolution. This is a prayer in the form of a gesture that reaffirms our baptism and acknowledges God’s grace.

BIDDING, CONFESSION, ABSOLUTION

The Peace

- So now we have praised God, heard God’s word proclaimed in scripture and sermon, prayed together, and confessed our sins. We are reconciled with God and with one another. A sign of that reconciliation is the exchange of the peace.
- Paul encouraged early Christians to “greet one another with a holy kiss.” Today we generally offer a simple handshake or embrace as a sign of the peace God has given to us. We say to one another, “God’s peace be with you” and we respond with, “and also with you.”
- We seek to offer warm hospitality during the peace. Seek out folks you do not know as you exchange the peace. The peace works on a symbolic level as well – even though we greet a few people, the Peace is exchanged among us all.
- There is a fine line between offering the sign of peace and interrupting worship. The peace is part of our worship, not a break in it. Community is an important part of our Christian life. The peace is an embodied expression of God’s Peace being realized among us, rather than a time for extended conversation or fellowship.

- Sunday announcements aim to draw our attention to the most pressing items each week. For the most complete information about activities in the community, see the weekly e-news or “like” us on Facebook.

Next week, we will conclude our four-part Instructed Eucharist series with the Holy Eucharist. I will be back today to offer comments about the end of our worship service.

PEACE AND ANNOUNCEMENTS

THE HOLY EUCHARIST

AFTER THE POST-COMMUNION PRAYER:

The Blessing, Closing Hymn, and Dismissal

- The Blessing is the authoritative pronouncement of God’s favor. It was added to the end of the Eucharist in the late Middle Ages. It has been the custom of the Church to bless the people as they depart worship, as well as upon other occasions. Blessings have also long been given by parents to their children, going back to the time of Isaac and Jacob in Genesis 27.
- We follow the blessing with a recessional, or closing hymn at the 9 and 11:15 services. We end the same way we began, in praise to God.
- Finally, the congregation is dismissed by the deacon or priest. It sends us forth to take the Good News into the world beyond the walls of St. Andrew’s. In Lent, we omit the Alleluia – which we will say again together joyfully at Easter.

THE SERVICE CONCLUDES

Part Four

- Sunday worship has two main parts: The Liturgy of the Word and the Holy Communion. Now we'll look at the second half of the service.
- Holy Communion is also called "the Eucharist." Eucharist comes from a Greek word which means "thanksgiving." We thank God for all things in the Eucharist, but especially for being truly and really present among us as we gather for Communion.
- The Eucharist is a sacrament. A sacrament is an outward and visible sign of an inward and spiritual grace. That means that in the bread and wine, Christ is made present to us in a special way. On page 859 in the Book of Common Prayer, there are seven "Questions and Answers" regarding the Holy Eucharist if you are interested in learning more about the sacrament of communion.

The Offerings

- The Eucharist begins with the offerings. Following the custom of the first Christians, members of the congregation bring the bread and wine to the altar.
- Also following the custom of the first Christians, we bring other offerings. Early Christians would bring all kinds of things, like food, fish, olives, and oil. Today, we bring our financial offerings to God. We collect them, then gather them at the altar where our offerings are received and lifted up to God.
- The deacon, the servant of the people, receives the offerings of bread, wine, and money. The deacon also sets the table, getting the altar ready for the meal. Not all parishes have a deacon, and a priest can also receive the offering and set the table when no deacon is present.
- During this time, we may have an offering of music in addition to our other offerings. The music is a praise offering to God. We all participate in the offering of music, just as we do the bread, wine, and money. This time of music and offering is a continuation of the worship, not an interlude. It is a time of prayer in which we prepare to receive the sacrament.

OFFERTORY

READER:

- The Eucharist continues with the Great Thanksgiving. In it we lift up our hearts to God and begin to give our thanks.
- In the prayer book, you will find that after the sentence “it is right and a good and joyful thing . . .” there is a place for a proper preface that is not printed there. That is a part of the Eucharist that changes with the season, and is found beginning on page 377.
- In the preface we also join our voices with those in the other part of the creation, the heavenly part, in praise to God. In the books of Isaiah and the Revelation, we read that this song we sing together, which begins with “Holy, holy, holy,” is continuously sung in heaven by the beings that surround the throne of God. It is called the Sanctus, (Sonk-toos – rhymes with Honk-deuce) which means “holy.”

DINA:

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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 IS SUNG

READER:

- The next part of our Eucharist prayer gives thanks to God for all of creation, and then we begin to focus in on God's work of salvation that culminates in Jesus Christ.

DINA:

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.

READER:

- The next part is called "the words of institution," and it is the heart of the Eucharistic Prayer.
- The words come from Luke's gospel and the first letter of Paul to the Corinthians. These are the words that Jesus used when he instituted this sacrament and called us to participate in it.
- "The words of institution" is calling us to remember. Jesus says, "Do this for the remembrance of me." That sentence is called the *anamnesis*, (anne-am-knee'-sis) which is the Greek word for memory.
- The Eucharist is more than commemorating a past event. The Eucharist is more than keeping alive the memory of Jesus. In the act of remembering, Christ is made present to us in the here and now. We believe in the Real Presence of Christ in the Eucharist. That does not mean that you must believe that the bread and wine turn into the flesh and blood of Christ, but rather that he is present in the Eucharist.

DINA:

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."

READER:

- Next follows the Acclamation, or mystery of faith. This comes to us from the Eastern Orthodox tradition. It unites us with the work of salvation: past, present, and future.
- Then, we pray that God would send the Holy Spirit upon the gifts we have gathered at the altar, that they may be the sacrament of Christ's body and blood. This is called the *epiclesis*, (epp-i-klee-sis) or invocation, in which we invoke the Holy Spirit. The Holy Spirit is the primary force in all Sacraments.
- It is customary that the priest makes a gesture over the elements that demonstrates physically what we have prayed with our hearts and our minds.
- The prayer concludes with the Trinitarian formula.
- Notice that the "AMEN" at the end of Holy Communion is in capital letters. "Amen" is the word of the people that means "truly." This time it is in capital letters. That means volume is important here. We have just proclaimed God's work of salvation and God is present among us in the Eucharist. That is something to be loud about, not whispered or mumbled. The priest and the congregation say "AMEN" together because it is so important. Sometimes you will notice the priest bows in reverence to the presence of Christ on the altar at this point in the service.

DINA:

Therefore, we proclaim the mystery of faith,

Celebrant and People

Christ has died.

Christ has 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.

READER:

- At the Eucharist, we pray the Lord's Prayer. It was placed here in the Eucharist by Pope Gregory the Great in the sixth century. It is the prayer Jesus taught us, and it is the prayer of all believers. Its reference to daily bread makes it especially appropriate at the Eucharist.

DINA:

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

Lord's Prayer

READER:

- After the Lord's Prayer, the priest breaks the bread, so that the presence of Christ can be shared among his followers.
- Sometimes we sing a fraction anthem. Sometime we sing the Agnus Dei, (pronunciation: "añ-yus day") which means Lamb of God. The song varies by season.
- The invitation to communion is exactly that. The priest invites the congregation to share in this meal. Notice that there is not an "Amen" at the end of the invitation to communion because it is not a prayer. It does not need to be affirmed.

DINA:

Break the bread and proceed through the invitation

READER:

- The way to receive communion is with your hands open and one on top of the other. The minister will place the bread in your palm.
- At the conclusion of the words, "The Body of Christ, the bread of heaven," it is appropriate to say, "Amen." That is an affirmation that you accept and receive the body of Christ. It is also appropriate after the chalice says, "The Blood of Christ, the cup of salvation" to say "Amen," if you wish.
- Intinction – it is fine to either drink from the chalice or intinct. Intinction is dipping the bread in the wine. If you are concerned about health matters, it is healthier to drink than to dip. If you do intinct, please try to keep your fingers from touching the cup or the wine.
- If you are going to drink from the chalice, take hold of it at the base and guide it to your mouth.
- Sometimes it's helpful to guide children's hands when they are dipping their bread, to keep them from putting their hand into the wine.
- To receive only the bread or only the wine is considered full participation in communion.
- If you, or the children in your company, do not wish to receive communion, simply place your hands over your chest and you will receive a blessing.

COMMUNION IS SERVED

BEFORE THE POST COMMUNION PRAYER

READER:

- The post communion prayer is exactly that. We pray that God will help us take what we have experienced here out into the world and make a difference in service and devotion to God.

DINA:

Post communion prayer and rest of service