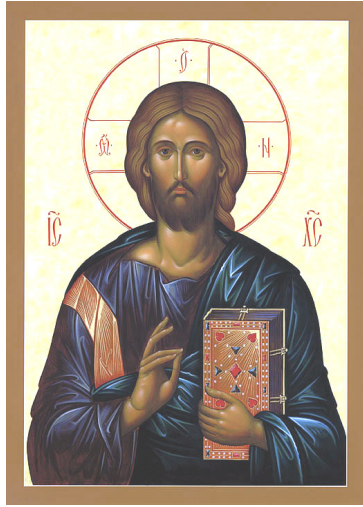


# *Saint Mary's Church*

*A Parish of the Anglican Diocese of San Joaquin*



## *Summer and Fall Worship*

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# *Welcome to St. Mary's*

This booklet contains an order for the service of Holy Communion or “Holy Eucharist” – a word meaning “Thanksgiving” in Greek (the language of the New Testament Bible). 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. It is truly ancient worship, having roots in the synagogue and temple worship of nearly two millennia B.C. stretching as far back as Abraham and the priest-king Melchizedek in the book of Genesis. In our worship we give thanks, celebrating God’s saving acts in Christ; and we participate in Christ by receiving the consecrated bread and wine which are, according to Jesus’ own word, his Body and Blood.

The traditional service of Holy Communion is divided into two portions: “The Liturgy of the Word” and “The Liturgy of the Eucharist.” The first part is modeled after the Jewish synagogue service, and includes readings from the Bible, songs, prayers and a teaching. The second portion of the service, The Holy Communion, is what makes this a distinctively Christian form of worship.

As we prepare for worship, you are invited to reflect upon the following words of scripture:

- Come to me, all who labor and are heavy laden, and I will give you rest.  
*Matthew 11:28*
- For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.  
*John 3:16*
- I am the way and the truth, and the life; no one comes to the Father but by me.  
*John 14:6*
- Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us...with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.  
*Hebrews 4:14,16*

We are glad you have chosen to worship our Lord with us today. If you are looking for a parish family, we hope that you will prayerfully consider Saint Mary’s. Please join us for coffee in the Hospitality Room after the Service, and please be sure to sign our Guest Book at the main entrance of the Church.

## **Notes:**

Text printed in **BOLD** are intended to be said by the entire congregation.

It is perfectly acceptable to sit throughout *any* portion of the service if you find it difficult to kneel or stand.

*(Additional notes on some traditional customs can be found on the back cover)*

# The Holy Eucharist

## The Word of God

*A hymn, song, or anthem may be sung*

*The people standing, the Celebrant says:*

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

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

*The Celebrant then says the following prayer ("Collect for Purity") that our hearts may be made pure for worship:*

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.**

*Then the Celebrant reads the following summary of the law:*

Hear what our Lord Jesus Christ says: 'The greatest commandment is this. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'

*Mark 12:30*

And the second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these. On these two commandments hang all the law and the prophets.

*Mark 12:31; Matthew 22:40*

*Remaining standing, the following or some other song of praise is sung or said:*

Glory to God in the highest,  
and peace to his people on earth.

Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

*Note: The Gloria is an ancient hymn of praise to the Trinity that has been in use in the Church since the second century. The opening line of the hymn is taken from Scripture (Luke 2:14), where the angels announce the birth of Christ to the shepherds.*

## The Collect of the Day

*The Celebrant says to the people:*

The Lord be with you.

*People*      **And also with you.**

*Celebrant*    Let us pray.

*The Celebrant says the Collect.*

*People*      **Amen.**

*Note: From the Latin: oratio ad collectam, “the prayer at the people’s assembly.” This is our gathering prayer - the focus for our prayers for the day. Collects have been a familiar part of Christian worship services at least since the fifth century.*

## The Lessons

*The people sit for the readings. At the end of the first two lessons, the reader will conclude with:*

The Word of the Lord.

*People*      **Thanks be to God.**

OR

Here ends the Lesson.

*People*      **Thanks be to God.**

*A Psalm, hymn, or anthem may follow each Reading.*

*At the end of the Psalm is sung or said:*

**Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.**

*Then, **all stand** for the proclamation of the Holy Gospel. The Deacon or Priest reads the Gospel, first saying:*

The Lord be with you.

*People*      **And also with you.**

The Holy Gospel of Our Lord Jesus Christ according to\_\_\_\_\_.

*People*      **Glory to you, Lord Christ.**

*After the Gospel, the Deacon or Priest says:*

The Gospel of the Lord.

*People*      **Praise to you, Lord Christ.**

*Note: The term “Gospel,” a Greek word for “Good News,” was used as a description for the message of Christ from the earliest days. It is also a title applied to the first four books of the New Testament (Matthew, Mark, Luke, and John). These four books portray the events of Jesus’ life, death, and resurrection, and his words to His followers.*

## **The Sermon**

## **The Nicene Creed**

*On Sundays and other Major Feasts, at the invitation of the priest or Deacon, the people stand and share in the following profession of faith:*

**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.**

*Note: From the Latin “credo,” “I believe.” The Nicene Creed has been professed in Christian churches for well over 1,000 years. It was originally written in the fourth century to outline the minimum standards for authentic Christian belief. The church is described as “Apostolic” because we strive to uphold the teaching and practices of Jesus’ original followers (The Apostles). The term “catholic” (meaning “universal” in both Greek and Latin) refers to the universal doctrines of the undivided Church, and not to any particular denomination.*

## **The Prayers of the People**

Jesus assures us: “Where two or three are gathered in my name, there am I in the midst of them” (*Matthew 18:20*) and “whatever you ask in my name, I will do it.” (*John 14:13*). With this promise in mind, let us pray for Christ’s Church, and for the needs of the world.

Father, we pray for your holy Catholic Church;  
**That we all may be one.**

Grant that every member of the Church may truly and humbly serve you;  
**That your Name may be glorified by all people.**

We pray for our Missionaries; *N. and N.* We also pray for our Clergy; *N. and N.*, and all bishops, priests, and deacons;  
**That they may be faithful ministers of your Word and Sacraments.**

We pray for *N.* our President, *N.* our Governor, *N.* our Mayor, all the Men and Women of the US Military serving at home and abroad, and all who govern and hold authority in the nations of the world;

**That there may be justice and peace on the earth.**

Give us grace to do your will in all that we undertake;

**That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble;

**That they may be delivered from their distress.**

Give to [*N.N.* and all] the departed eternal rest;

**Let light perpetual shine upon them.**

We praise you for your saints who have entered into joy;

**May we also come to share in your heavenly kingdom.**

Let us pray for our own needs and those of others.

*Silence - Here the people may add their own petitions.*

Hear us, Lord;

**For your mercy is great.**

We thank you Lord,

[for the birthdays of *N.N.* and the Anniversaries of *N.N.* and]  
for all the blessings of this life.

*Silence - Here the people may add their own thanksgivings.*

We will exalt you, O God our King;

**And praise your Name for ever and ever.**

*Silence*

Merciful Father,

**accept these prayers for the sake of your Son, our Savior  
Jesus Christ. Amen!**

*The Celebrant adds the following concluding Collect.*

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.  
**Amen.**

## **Confession of Sin**

*St. Paul writes that we are to carefully examine our consciences before approaching the Lord's Table: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup." I Corinthians 11:27-28*

*Jesus teaches that we are first to forgive and to seek forgiveness from one another before coming to the Altar: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." Matthew 5:23-24*

*The Deacon or Celebrant says:*

Brothers and sisters in Christ; If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. *I John 1:8-9*

Let us humbly confess our sins against God and our neighbor.

*(KNEEL)*

*Silence may be kept as we prepare to confess our sins to our Lord.*

*The Celebrant and the People pray the following Confession together:*

**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.**

*Trusting the promise of the Lord that he will forgive our sins if we are sorry and determined to change our ways, the Priest or Bishop (acting under the authority of the Church) pronounces what we know to be true: God has forgiven us.*

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**

*Having received the peace of God in our hearts through the forgiveness of our sins, the celebrant invites the people to greet one another in the peace and joy of the Lord.*

*The Celebrant says to the people:*

The peace of the Lord be always with you.

*People* **And also with you.**

Let us offer to one another a sign of Christ's peace.

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

*Special announcements may be made here.*

# *A few notes about Holy Communion*

*All baptized Christians, who through self examination are prepared to receive the precious Body and Blood of Christ today, are welcome to receive Holy Communion. Others who wish to instead receive a blessing are invited to come to the altar rail and the celebrant will bless those who bow their head and cross their arms over their heart.*

*To receive the Body of Christ, kneel or stand at the altar rail. When the deacon, priest, or bishop approaches you, place one hand over the other and raise them so that the consecrated Host can be placed on the palm of your hand. You may then consume the Host by raising your hands to your mouth. An alternative is to tilt your head back slightly, open your mouth, and extend your tongue past your teeth so that the Host can be placed directly on your tongue.*

*To receive the Blood of Christ, gently grasp the base of the chalice and guide it to your mouth. For those who prefer to intinct (dip the host into the chalice), leave the Host on your palm and the minister will intinct it in the chalice for you. The Host will then be placed directly on your tongue.*

*Come and be nourished and refreshed with the Spiritual Food of the Bread of Heaven and the Cup of Salvation!*

*Our Lord Jesus said: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst." John 6:35*

## The Holy Communion

### **The Offertory**

*The Celebrant may begin the Offertory with a sentence of Scripture.*

*During the Offertory, a hymn, psalm, or anthem may be sung.*

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

*The following Doxology may be sung:*

**Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son, and Holy Ghost. Amen.**

*Upon receiving the offerings, the celebrant may say:*

*People*            All things come of thee, O Lord,  
**and of thine own have we given thee.**

*I Chronicles 29:14*

## **The Great Thanksgiving**

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says:*

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.**

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

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice

to every creature under heaven, we acclaim you, and glorify your Name, as we sing (say),

*Celebrant 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 he who comes in the name of the Lord.**

**Hosanna in the highest.**

*Note – This ancient song of praise or “Sanctus and Benedictus” (from the Latin words for “Holy” and “Blessed,” respectively) is taken from Isaiah 6:3 and Matthew 21:9 (see also Revelation 4:8). It has been included in Christian worship services since the first century A.D.*

*(KNEEL)*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

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

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*Celebrant and People*

**We praise you, we bless you,  
we give thanks to you,  
and we pray to you, Lord our God.**

*The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN!**

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

*People and Celebrant*

**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 Lord's Prayer (Matthew 6:9-13) has been included as part of the Eucharistic Prayer of the Church since at least the 4th Century A.D.*

## **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*The Eucharistic bread is broken with the following words:*

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

*The following anthem may be sung or said here*

Lamb of God, you take away the sins of the world:  
**have mercy on us.**

Lamb of God, you take away the sins of the world:  
**have mercy on us.**

Lamb of God, you take away the sins of the world:  
**grant us peace.**

*or*

**Jesus, Lamb of God: have mercy on us.**

**Jesus, bearer of our sins: have mercy on us.**

**Jesus, redeemer of the world: give us your peace.**

*The following "Prayer of Humble Access" may be said by all*

**We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.**

*The people are invited to the Lord's Table with the following words*

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.

**Lord, I am not worthy that you should come under my roof. But speak the word only, and my soul shall be healed.**

*The Bread and the Cup are given to the people with the following or similar words*

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

*It is appropriate, upon receiving the bread and wine, to say "Amen," acknowledging the truth of the ministers' words. The physical appearance and taste of the bread and wine do not change; but we accept Christ's words in faith, believing, although we may not understand, that he is truly present in the bread and wine, and that we truly receive him.*

*During the ministration of Communion, hymns, psalms, or anthems may be sung.*

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

**Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.**

**And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

*The Priest, may bless the people, saying*

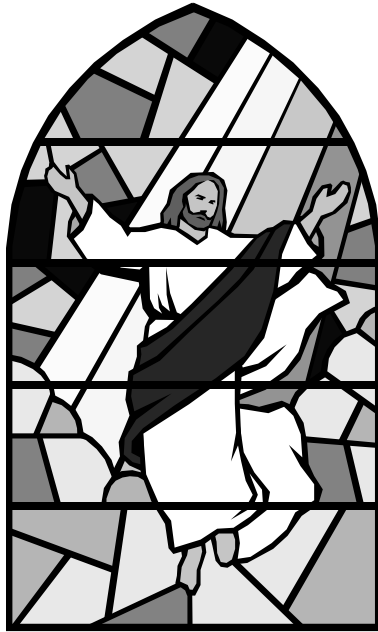
The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son our Savior Jesus Christ;

And the blessing of Almighty God, the Father, the Son, and the Holy Spirit, be among you and remain with you always.  
**Amen.**

*The service may conclude with a song and the following dismissal*

Go in peace to love and serve the Lord.  
Alleluia! Alleluia!

*People*     **Thanks be to God!**



“I am the resurrection and the life; he who believes in me, though he die, yet shall he live.”

*John 11:25*

## *Some Traditional Customs*

**Corporate Worship:** We believe that our worship should always focus on God, not on ourselves. We gather to worship God and to ask for His forgiveness and Grace in humility. We do not come together as a family of believers to entertain ourselves or simply to socialize. Christian fellowship is extremely important, but it comes after and is secondary to our worship of God, never in place of it. Please join us for fellowship in the Hospitality Room after the Service.

**Confirmation:** Confirmation is the sacrament of the Laying on of Hands by a Bishop. At our Confirmation we confirm, or renew, the promises and vows made at our Baptism, and we declare our loyalty and devotion to Christ as we receive the strengthening gifts of the Holy Spirit. If you are interested in Confirmation instruction please let our clergy know. We encourage *all* Christians to receive the Sacrament of Confirmation.

**Holy Water:** You will notice that Holy Water (water blessed by the priest) is available at the entrance of the church. It is customary to dip the fingers of your right hand in the water, and to bless yourself with the water and the sign of the cross as you enter and leave the church building. We do this as a reminder of our Baptism and our Baptismal promises.

**Incense:** We use incense during special Holy Days such as Christmas, Easter, Pentecost, and other special Holy Days. The tradition of offering of incense to God in worship is found throughout the Bible, from the book of Genesis to the book of Revelation. *Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Psalm 141:2*

**Posture during the Service:** Generally, we sit for instruction; as when we listen to scripture lessons, the sermon, and announcements. We stand for the proclaiming of The Gospel. We stand to sing. And we kneel (or sit) for prayer. However, it is perfectly acceptable to sit throughout *any* portion of the service if you find it difficult to kneel or stand.

**Processions:** It is customary to bow when the cross passes in procession.

**Reserve Sacrament:** The consecrated Holy Eucharist is reserved in the tabernacle behind the altar. It is customary to bow or genuflect (kneel on the right knee) upon entering and leaving your pew and upon crossing the altar.

**Silent Prayer:** Many people choose to spend a few minutes in silent prayer with the Lord upon entering the church building. Greeting friends should be done in a quiet manner, or should be reserved for the passing of the peace later in the service. Please be aware of this especially as you are waiting for the service to begin.

**Questions:** Please ask! Our Church Family is always happy to help!