

# ST. MARY'S CHURCH

*A Parish of the Episcopal Diocese of San Joaquin*



*The Season of Advent*

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## *Welcome to St. Mary's*

This booklet contains an order for the service of Holy Communion or “Eucharist” – a word meaning “Thanksgiving” in Greek (the language of the New Testament Bible). Since the beginning of the church, Christians have gathered together to break bread and give thanks to God the Father for what he has done for us through his Son Jesus Christ (*Acts 2.42*).

The traditional service of Holy Eucharist is divided into two portions: “The Word of God” and “the Holy Communion.” 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*
- If the Son makes you free, you will be free indeed. *John 8.36*
- 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*

Come, let us worship the Lord, and enter into his presence as we gather around his Holy Table.

## *About the season of Advent*

The term “**advent**” comes from the Latin *Adventus* meaning “coming” and refers to the coming of our Lord Jesus Christ. For well over 1,000 years the Christian church has observed a time of watchful waiting, anticipation and preparation before the celebration of Christ’s birth on December 25<sup>th</sup>. Most Christian churches observe the beginning of the season on the 4<sup>th</sup> Sunday before Christmas (falling anywhere from Nov 27<sup>th</sup> – Dec 3<sup>rd</sup>) and continue their observance until the celebration of the Feast of the “Nativity” commences on Christmas Eve. The first Sunday of Advent marks the beginning of a new Church year.

There is **more than one sense** in which we prepare for Christ’s coming in Advent, however. Prior to the Middle Ages, the chief sense in which Christians prepared for the coming of Christ in this season was to make ready for his *second* coming. Thus our prayers and readings on the first Sunday of Advent focus on the warnings of the prophets and the truth that “in the last day...he shall come again in his glorious majesty to judge both the living and the dead.”<sup>1</sup> In the second and third weeks, however, we turn, more predictably to the preaching and ministry of John the Baptist who was sent to “preach repentance” and “prepare the way for our salvation.”<sup>2</sup>

Because of these themes, Advent has traditionally had somewhat of a solemn or **penitential** feel. The use of the color purple in the services is intended to augment this solemn atmosphere. A return to the recitation of the Ten Commandments at the beginning of each service reminds us of our need for repentance and salvation.

Finally, we turn the corner on the 4<sup>th</sup> Sunday as our Christmas celebration draws tantalizingly close. The Gospel reading for the day tells the story of the visitation of the Angel of the Lord who foretells the birth of Jesus (either to Joseph in Matthew’s Gospel, or Mary in Luke’s).

As we progress through these weeks one way we mark the time is by lighting an additional candle each Sunday on the “Advent wreath” in the front of the church. Often, the third candle in the wreath is rose colored, rather than purple to indicate that our “joy” is very near.

The season of Advent has been compared to the time of preparation a family goes through when they are anticipating the birth of a child. There is “excitement, wonder, joy, expectation, even exhilaration at the life that is in our midst right now, yet also a hope and longing, and a carefulness to get things into order.”<sup>3</sup>

The call of the Advent season to Christians is a call to “be prepared”—to purify our consciences that we may meet the Lord with joy, whether it be at His second coming in the last day, or at our own deaths or simply to celebrate anew the Father’s gift in sending his Son: *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

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<sup>1</sup> Collect for the 1st Sunday of Advent – Book of Common Prayer

<sup>2</sup> Collect for the 2nd Sunday of Advent – Book of Common Prayer

<sup>3</sup> John Feister, *How Christians Should Celebrate Advent and Christmas*

# 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 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 Ten Commandments are said (Exodus 20.1-17; Deut. 5.6-21):*

Hear the commandments which God has given to his people, and examine your hearts.

I am the Lord your God: you shall have no other gods but me.

**Amen. Lord, have mercy.**

You shall not make for yourself any idol.

**Amen. Lord, have mercy.**

You shall not dishonor the name of the Lord your God.

***Amen. Lord, have mercy.***

Remember the Sabbath and keep it holy.

***Amen. Lord, have mercy.***

Honour your father and your mother.

***Amen. Lord, have mercy.***

You shall not commit murder.

***Amen. Lord, have mercy.***

You shall not commit adultery.

***Amen. Lord, have mercy.***

You shall not steal.

***Amen. Lord, have mercy.***

You shall not bear false witness against your neighbor.

***Amen. Lord, have mercy.***

You shall not covet anything which belongs to your neighbor.

***Amen. Lord, have mercy upon us  
and write all these your laws in our hearts.***

*Here is sung or said:*

Lord, have mercy.

***Christ, have mercy***

Lord, have mercy.

*Or else the following:*

Look around you, can you see?  
Times are troubled, people grieve.  
See the violence, feel the hardness;  
all my people, weep with me.

*Chorus:* Kyrie eleison.  
Christe eleison.  
Kyrie eleison.

Walk among them, I'll go with you.  
Reach out to them with my hands.  
Suffer with me, and together  
we will serve them, help them stand.

*Repeat Chorus*

Forgive us, Father; hear our prayer.  
We would walk with you anywhere,  
through your suffering, with forgiveness,  
take your life into the world.

*Repeat Chorus*

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## **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 the Reader may say* Here ends the Reading.

*Silence may follow.*

*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 standing, the Deacon or a Priest reads the Gospel, first saying*

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

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

*After the Gospel, the Reader 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—those portraying the events of Jesus’ life, 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 recited in Christian churches for 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 (apostles). The term “catholic” (meaning “universal” in both Greek and Latin) refers to the undivided Church and not to any particular denomination. For the first 1,000 years of Christianity there was only one Church—the “body” of Christ (Colossians 1.18; I Corinthians 12.20).*

## **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,” and “whatever you ask in my name, I will do it.”  
Matthew 18.20; John 14.13*

*Deacon or other leader*

With all our heart and with all our mind, let us pray to the Lord, saying “Lord, have mercy.”

For the peace from above, for the loving kindness of God, and for the salvation of our souls, let us pray to the Lord. **Lord, have mercy.**

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord. ***Lord, have mercy.***

For our Bishop, and for all the clergy and people, let us pray to the Lord. ***Lord, have mercy.***

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.  
***Lord, have mercy.***

For this city for every city and community, and for those who live in them, let us pray to the Lord.  
***Lord, have mercy.***

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.  
***Lord, have mercy.***

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.  
***Lord, have mercy.***

For those who travel on land, on water, in the air or through outer space, let us pray to the Lord.  
***Lord, have mercy.***

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.  
***Lord, have mercy.***

For \_\_\_\_\_, let us pray to the Lord.  
***Lord, have mercy.***

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

***Lord, have mercy.***

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

***Lord, have mercy.***

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

***Lord, have mercy.***

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

***Lord, have mercy.***

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace. ***Lord, have mercy.***

In the communion of the Blessed Virgin Mary and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

***To thee, O Lord our God.***

*Silence.*

*The Celebrant adds the following concluding Collect:*

Hasten, O Father, the coming of your kingdom; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. ***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:*

If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

*I John 1.9*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

**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.*

*All stand. The Celebrant says to the people*

Christ is our peace.  
He has reconciled us to God  
in one body by the Cross.  
We meet in his name and share his Peace.

The peace of the Lord be always with you.

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

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

## **Announcements**

## *A few notes about Communion*

All visitors are welcome to share the Holy Eucharist who have been baptized with water, in the name of the Father, Son and Holy Spirit, and who have been admitted to Communion in their own church.

When receiving Communion, simply place your hands out, palms upward, laying your right hand over your left. You may choose to receive the bread alone if you would prefer not to drink wine. If you have a touch of a cold or the flu, simply leave the bread in your hands and the minister will dip it in the wine for you.

If you do not wish to receive Communion, you may simply remain in your seat or come forward and fold your arms over your chest and the priest will pray for you.

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*

We have heard about God; we have sung his praises and prayed to him; now let us gather to meet him.

## 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 presentation hymn 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*

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

*I Chronicles 29.14*

## **The Great Thanksgiving**

*Note—The next four pages comprise what is known as the “Eucharistic Prayer” or “Great Thanksgiving.” This is a time when we are supernaturally brought into the presence of the original event of Christ’s death and resurrection nearly 2,000 years ago.*

*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 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 sung or said on all Sundays, and on other occasions as appointed.*

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:

*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.*

*The people kneel*

*The Celebrant continues*

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

*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.*

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." *I Corinth. 11.23-24*

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." *I Corinth. 11.25; Matthew 26.27-28*

Therefore, according to his command, O Father,

*Celebrant and People*

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

*The Celebrant continues*

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

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

through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

*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:*

We break this bread to share in the body of Christ.

*People*     **Though we are many, we are one body,  
because we all share in one bread.**

*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 “Agnus Dei” (from the Latin for “Lamb of God”) has been sung at the breaking of the bread since the 7<sup>th</sup> century. The prayer is based upon the title John the Baptist ascribed to Jesus in John 1.29.*

*The following prayer 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.

*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 Jesus Christ our Lord; *Philippians 4.7*

and the blessing of God Almighty, 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*

Let us bless the Lord.

*People* **Thanks be to God.**

*Jesus said:* I am the resurrection and the life; he who believes in me,  
though he die, yet shall he live. *John 11.25*