

ST. MARY'S CHURCH

A Parish of the Episcopal Diocese of San Joaquin



Summer Worship Booklet

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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.

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 Celebrant reads the following summary of the law:

Our Lord Jesus Christ said: The first commandment is this: 'Hear, O Israel, the Lord our God is the only Lord. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: '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 12.29-31; 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 “Glory to God” is a traditional song of praise that has been sung by Christians for more than 1,600 years. The opening words are those sung by the Angels announcing Jesus’ birth in Luke 2.14.

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

The Leader and People pray responsively

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 all bishops, priests, and deacons;
***That they may be faithful ministers of your Word
and Sacraments.***

We pray for 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 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

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.

Silence

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

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

God of all power, Ruler of the Universe, you are worthy of glory and praise. ***Glory to you for ever and ever.***

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another. ***Have mercy, Lord, for we are sinners in your sight.***

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. ***By his blood, he reconciled us. By his wounds, we are healed.***

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

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 he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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*

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

***We celebrate his death and resurrection,
as we await the day of his coming.***

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name. ***Risen Lord,
be known to us in the breaking of the Bread.***

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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:

Alleluia. Christ our Passover is sacrificed for us;
People **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 “Agnus Dei” (from the Latin for “Lamb of God”) has been sung at the breaking of the bread since the 7th 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

**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 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 go forth into the world,
rejoicing in the power of the Spirit.

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*