



OPENING VOLUNTARY & PARISH NOTICES

All sing **OPENING HYMN** 460 Alleluia! sing to Jesus *Hyfrydol*

Notes: *The principal service of our church is called the "Eucharist," which comes from an ancient Greek word that means "Thanksgiving." The 10 Commandments require us to "Honor the Sabbath and keep it holy, and we keep it holy by taking time to hear Holy Scriptures read, worship and give thanks to God for our many blessings, and to hear a message that will help us lead a better Christian life during the coming week.*

Our celebration of the Eucharist has two main parts to it. Both parts have roots in ancient Jewish worship. The chief worship service for Jews took place in the Temple in Jerusalem, where sacrificial animals could be purchased and offered as a gift to God, atoning for the sins of individuals or groups of people. Incense was used because God commanded it as part of the sacrifices, and it probably didn't hurt that it also helped to cover up the smell. This religious focus on sacrifice is commemorated in the second part of our service and is called The Liturgy of the Table. It includes everything that occurs in our service after we exchange The Peace.

The first part of our service is called The Liturgy of the Word. This also comes from an ancient Jewish tradition. After King Nebuchadnezzar and his soldiers invaded and sacked Jerusalem in 562 B.C. and destroyed the First Jewish Temple, Jews were deported to Babylon. Once there, they could no longer offer animal sacrifices on the altar in the Temple. So, they built synagogues, where lessons from the Hebrew Scriptures were read, a learned person commented on them, and a lively discussion took place. This form of worship is commemorated in the first part of our worship, which we call The Liturgy of the Word, where we have an opening acclamation, read Bible lessons, listen to a sermon, recite the Nicene Creed, offer prayers, say the General Confession, and receive absolution. Hence the Christian Eucharist emerged from the ancient Jewish worship and includes two main sections - The Liturgy of the Word and The Liturgy of the Table.

If you'd like to learn more about the individual parts of the service, please feel free to follow along and read the notes in your bulletin today. These notes will be in the bulletin for the rest of the month so you can read them as frequently as you'd like. If you have any questions, please don't hesitate to ask any of our clergy.

Celebrant People Blessed be God: ✠ Father, Son, and Holy Spirit.
And blessed be his kingdom, now and forever. Amen.

Notes: *The Collect (prayer) for Purity, based on Psalm 51, prepares us for entering the presence of God. Originally said privately by the priest, this preparation for worship has been spoken audibly to the congregation since 1549.*

COLLECT FOR PURITY

All **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.**

Notes:

On every Sunday outside Advent and Lent, it is required to sing a Song of Praise, which is traditionally the Gloria in excelsis. 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 hymn was originally composed in Greek sometime in the second century.

All sing

GLORIA IN EXCELSIS S-280

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
Robert Powell
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

Notes:

We open the service with the opening sentences, the collect for purity, and a hymn of praise, usually the Gloria (Glory to God in the Highest...), except during Advent and Lent when the Gloria is omitted. After that we pray the Collect of the Day. This prayer is prayed throughout the coming week by all Episcopal churches around the world. It is written to capture the themes that we find in today's lectionary readings from the Bible.

These passages from the Old Testament, Psalms, New Testament, and Gospel are not selected by us here at St. Thomas'. Instead of deciding on our own, Episcopalians, Roman Catholics, Lutherans, and some Methodists, Presbyterians, Mennonites, United Churches of Christ, and even some Baptists use something called the Revised Common Lectionary. That means that in all of those churches, wherever they may be, we're all reading the same readings this morning. This cycle extends over three years (Years A, B, and C), and over the course of those three years, we'll hear most of the Bible read aloud in church.

We read from the Old Testament to remind us of our story and of God's persistent pursuit of us, and to remind us that Jesus was not something completely new, but came to fulfill the promises made by God in the Old Testament. The Psalms are read because in the psalms we hear about nearly every human emotion, from elation to anger, from joy to despair, and because they have been prayed in worship since well before the time of Christ. Our New Testament reading nearly always comes from one of the letters in the New Testament, usually from Paul, but occasionally from another letter writer or from the Revelation to St. John. We read these because most of the letters were written to early churches, and despite the 2000 years separating us, the issues we face today are frequently the same as the ones they faced. Because of this constancy of human nature, we can always learn something or hear something new in these bits of wise advice.

Finally, we hear the Gospel, read from either Matthew, Mark, Luke, or sometimes John. These are the four books that are the written account of the life of Christ. The Gospel is carried out and proclaimed in the midst of the congregation. This is done to remind us that we, too, are called to go straight from the altar out into the people to proclaim the good news of Christ.

COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Notes: *The reading of Scripture in public is rooted in the practices of the Jewish Synagogue and was adapted by the early Church. The fixed pattern of readings of scripture (from the lectionary) allows us to hear most of the Bible over a three year period.*

The first reading is traditionally from the Hebrew Bible and tells the story of God's relationship with the chosen people of Israel, our spiritual ancestors. The Psalms are the ancient hymns linking us to worship going back thousands of years. Including the Jewish scriptures reminds us that our roots are in Judaism and that the God of the Jewish scriptures is the same God as in the Christian scriptures.

THE WORD OF GOD

Seated **FIRST LESSON** Amos 5:6-7, 10-15

SEEK THE LORD AND LIVE,

or he will break out against the house of Joseph like fire,
and it will devour Bethel, with no one to quench it.

Ah, you that turn justice to wormwood,
and bring righteousness to the ground!

They hate the one who reproves in the gate,
and they abhor the one who speaks the truth.

Therefore because you trample on the poor
and take from them levies of grain,
you have built houses of hewn stone,
but you shall not live in them;
you have planted pleasant vineyards,

but you shall not drink their wine.
For I know how many are your transgressions,
and how great are your sins--
you who afflict the righteous, who take a bribe,
and push aside the needy in the gate.
Therefore the prudent will keep silent in such a time;
for it is an evil time.
Seek good and not evil,
that you may live;
and so the LORD, the God of hosts, will be with you,
just as you have said.
Hate evil and love good,
and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

Lector The Word of the Lord.
People **Thanks be to God.**

PSALM 90:12-17 *sung by the choir*

- 12 So teach us to number our days *
that we may apply our hearts to wisdom.
13 Return, O LORD; how long will you tarry? *
be gracious to your servants.
14 Satisfy us by your loving-kindness in the morning; *
so shall we rejoice and be glad all the days of our life.
15 Make us glad by the measure of the days that you afflicted us *
and the years in which we suffered adversity.
16 Show your servants your works *
and your splendor to their children.
17 May the graciousness of the LORD our God be upon us; *
prosper the work of our hands;
prosper our handiwork.

Notes: *The second reading is most frequently from one of the letters attributed to Paul, the apostle who helped found the early church, and can also be from the Acts of the Apostles written by St. Luke, or from the Revelation of St. John.*

EPISTLE Hebrews 4:12-16

THE WORD OF GOD IS LIVING AND ACTIVE, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Lector The Word of the Lord.
People **Thanks be to God.**

*Young Disciples is offered for all children in kindergarten through third grade. Children will gather **in the narthex** to follow the cross to Groton House. At the passing of the Peace,*

children are invited to return to the nave to share in Holy Communion with their families.

Notes: *Since the early days of the Church, singing has prefaced the Gospel reading. Traditionally, Alleluias were sung, but in recent times hymns have become more common before the proclamation of the Gospel.*

Standing GRADUAL HYMN 655 O Jesus, I have promised *Nyland*

NOTES: *The final reading is from one of the four Gospels, read by a member of the clergy, through which we hear the words and actions of Jesus Christ. Year A is the Gospel according to Matthew, Year B is Mark, Year C is Luke, and John is read each year during the major seasons of Christmas, Lent and Easter. The church year changes with Advent I. The Gospel is processed into the congregation to remind us that it is our responsibility to carry the Good News of Jesus Christ into all the world. This is derived from earlier traditions of reading the Gospel from the north end of the altar which (during the evangelization of Europe by early Christians) symbolized the need to carry the Gospel to evangelize the pagan north. We stand, as we are able, to listen to this reading. Some Episcopalians will trace a cross with their thumb over their forehead, lips and heart. This "enacted prayer" asks that the Gospel be inscribed in our minds, spoken with our lips and loved in our hearts. Listening to the scripture, rather than reading them, opens us up to hearing the stories differently, no matter how many times we have heard them. We encourage you to put your service leaflet down and give it a try. We hope you will take the service leaflet with you so you can pray the prayers and read the scripture during the week.*

GOSPEL Mark 10:7:31

Gospeller People The Holy Gospel of our Lord Jesus Christ according to Mark.
Glory to you, Lord Christ.

AS JESUS WAS SETTING OUT ON A JOURNEY, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible." Peter began to say to him, "Look, we have left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age--houses, brothers and sisters, mothers and children, and fields with persecutions--and in the age to come eternal

life. But many who are first will be last, and the last will be first."

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Seated **SERMON** The Rev'd Marek P. Zabriskie, *Rector*

Notes: *The Nicene Creed is the affirmation of faith for Christians. Agreed upon by an ecumenical council of the church in Nicea in 325 AD, the Creed lays out the basis of our belief and has been used both corporately and privately by Christians continuously ever since. We believe in one God, undivided and in three persons. We believe in the Father who made all things; the Son born of a virgin, crucified, dead, buried; and resurrected, and the Holy Spirit, who moves through the prophets and the church to reveal God ever more perfectly to us. Having the Creed as the agreed-upon basis of faith is what binds us to Christians around the world and to Christians who have gone on before us.*

Standing **NICENE CREED**

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.

Notes: *Since the second century the prayers have followed the readings and the sermon as an integral part of worship. Our service today offers great flexibility for this portion of the service, with six forms available for use in the Book of Common Prayer, and the option to modify or add as seen fit. The concerns of the congregation both local and worldwide are always included. They are concluded with a collect said by the priest which ties together all concerns and closes our petition to God.*

PRAYERS OF THE PEOPLE

Intercessor In peace, we pray to you, Lord God. For all people in their daily life and work;

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

Intercessor For this community, the nation, and the world;

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

Intercessor For the just and proper use of your creation;

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

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

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

Intercessor For the peace and unity of the Church of God;

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

Intercessor For Justin, our Archbishop, Michael, our Presiding Bishop-Elect, Katharine, our Presiding Bishop, and Clifton, our Bishop; and all bishops and other ministers;

People **For all who serve God in his Church.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom. Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Intercessor We offer prayers of thanksgiving for all those who participate in the ministries of the Resources for Ministry Commission of St. Thomas' Church.

People **Holy Spirit, help them to be the hands and feet of Christ:
to heal, nurture, and grow as they use their gifts to the glory of God.**
A Priest adds petitions before concluding prayers.

Notes: *St. Paul warns us that to unworthily receive communion is to bring condemnation down onto our own heads (1 Cor 11:29). Though private confession is offered and recommended in the Episcopal Church, it is not required, as we hold that the corporate confession and absolution is sufficient. This moment is an appropriate time to bring to God all of the ways in which we miss the mark, to beg forgiveness, and to receive the mercy of Christ before receiving Christ in the Eucharist.*

***Kneeling* CONFESSON OF SIN**

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

All **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.**

Celebrant 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.**

***Standing* THE PEACE**

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Notes: *Following the peace is the offertory. During this point in the service, the offerings of the congregation are brought up. This includes not only the bread and the wine brought forward, sometimes called the oblations, but also our gifts of financial support that are collected during the offertory anthem.*

In the past, and in many places in the world today, people brought up part of what they produced as their offering. A farmer might bring up corn, a woodworker might bring a crucifix, as if it were inherently unclean, we prefer to keep all of the offerings and oblations of the congregation on the altar as we are offering all of it to God. These gifts are not intended for the church to hoard, but are intended to be, like the bread and wine we receive, "Taken, Blessed, Divided, and Given." The offerings are taken in by the parish, blessed on the altar, then divided up and given to our programming and outreach according to need.

So when you see our offering being carried up to the altar, know that it's not just one more thing sitting on a table. It's a symbol of our time and hard work, of the fruits of our talents and labor; it is our offering to God being blessed so that it may be a blessing to our community and the world. Each gave from what they had.

Today, our economy is no longer based on bartering but on money. The money offered by the congregation is an outward and visible symbol of people offering a portion of their hard work and effort and the fruits of that work back to God, who has given all the time, energy and abilities that they have to produce this fruit, which comes in the form of what we earn.

This gift of our money, the fruit of our labors, is received up at the altar, blessed, and placed on the altar alongside the bread and wine. Though some would rush to move money off of the altar, as if it were inherently unclean, we prefer to keep all of the offerings and oblations of the congregation on the altar as we are offering all of it to God. These gifts are not intended for the church to hoard, but are intended to be, like the bread and wine we receive, "Taken, Blessed, Divided, and Given." The offerings are taken in by the parish, blessed on the altar, then divided up and given to our programming and outreach according to need.

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THE HOLY COMMUNION

Notes:

The Eucharist, also known as the mass or Holy Communion, is the essence of our Christian identity. Marion Hatchett argues that the Eucharist is comprised of four main actions: Take, Bless, Break, Give. First the table is prepared. Then bread and wine are offered by the congregation and received at the altar. The bread is placed on the altar, then the wine is poured into the chalice. Water is mixed in with the wine to remind us that when the spear pierced Jesus' side, both blood and water poured out from the wound. The Sursum Corda (Lift up your hearts) is an ancient part of the Eucharistic Liturgy, having been said since at least the early second century. The Eucharist is not only a calling down of God; when we say we lift our hearts to God, we mean just that.

As we continue into the Eucharistic Prayer and sing the Sanctus (Holy, Holy, Holy!), we join our hearts and voices with the angels, saints, and the great cloud of witnesses that perpetually worship in the presence of God in heaven. It is during this time in the worship that our song and the songs the angels sing around the throne crash together, when the veil between heaven and earth is thinnest, when we join with all those who have conquered death through Christ, and the whole church, past, present, and future praises God as one.

As we move through the Eucharistic prayer we come to the "bless" part of "take, bless, break, give." Within the Episcopal Church there are a wide range of understandings of the Eucharist. Some people who are closer to the protestant end of the spectrum believe that the bread and wine remain bread and wine and are only there to help us remember Christ's sacrifice. Those who are closer to the catholic end believe that at the words of institution said by the priest ("This is my body; This is my blood.") the bread and wine really become

the body and blood of Christ. In either case, this portion of the service is when we bless the elements to strengthen us for our life in faith.

Seated

OFFERTORY ANTHEM

*Siehe! Wir preisen selig,
die erduldet haben.
Denn ob der Leib gleich stirbt,
doch wird die Seele leben.*

Notes:

Jesus tells us "So when you are offering your gift at the altar, if you 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." (Matt 5:23-24) The peace is a time to greet each other in Christ and make peace with one another; this is time set apart for that symbolic act; catching up on the weekend is for after the service!

Standing

PRESENTATION HYMN The Doxology *Old 100th*

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.

Notes:

The celebration of the Eucharist has been occurring in the church since its establishment. In some places it is sung every service, in some places it is never chanted, and in some places, like St. Thomas', it is chanted occasionally. The Eucharist is the heart of our identity, it is the core of who we are as people. In the Eucharistic prayer, heaven and earth are brought together, the veil between us and the Church Triumphant, which is all those who have gone on to their heavenly reward, is thinnest. During the celebration of Eucharist, the body and blood of Christ is made present on the altar and we are, for a brief time, able to stand in the physical presence of God, joining into the worship offered continually in the heavenly realm by angels and those who have gone on to their great reward. This is most clear at two points: The Sanctus and after the Words of Institution. When we sing the Sanctus we join in with the song that we see the angels singing around the throne of God in Revelation, and we become, for a short time, part of that same congregation.

After the lifting up of our hearts into that heavenly realm, we also experience God coming down here. During the Eucharist, Christ becomes physically present to us, hidden in what appears to be bread and wine. Though they still look, taste, and act like bread and wine, the substance, the real meaning of them has been changed. Jesus said, after all, "This is my body...This is my blood." So in this sacrament, we are able to commune directly with God.

We see, then, that the Eucharist goes both ways. Our hearts are lifted up to God as God simultaneously descends to us upon the altar. This experience of the presence of God is what strengthens and nourishes us spiritually; it's what gives us the strength to go on. It is by doing this that we follow Jesus' Commandment. Of this commandment Dom Gregory Dix wrote:

"Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or

for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetich because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so wounded and prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of S. Joan of Arc—one could fill manySt. Paul warns us that to unworthily receive communion is to bring condemnation down onto our own heads (1 Cor 11:29). Though private confession is offered and recommended in the Episcopal Church, it is not required, as we hold that the corporate confession and absolution is sufficient. This moment is an appropriate time to bring to God all of the ways in which we miss the mark, to beg forgiveness, and to receive the mercy of Christ before receiving Christ in the Eucharist. pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei—the holy common people of God."

GREAT THANKSGIVING Eucharistic Prayer A
Book of Common Prayer, p. 361

The image shows four staves of musical notation in G major (one flat) and 4/4 time. The first staff is for the Celebrant, with lyrics "The Lord be with you. And al - so with you." The second staff is for the People, with lyrics "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with lyrics "Let us give thanks to the Lord our God." The fourth staff is for the People, with lyrics "It is right to give him thanks and praise."

The Celebrant continues and ends with

Celebrant Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your name:

SANCTUS S-125

Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The Celebrant continues and ends with

*Celebrant
All*

Therefore we proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will come again.

The Celebrant continues and ends with

Celebrant

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

THE LORD'S PRAYER

Celebrant

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

Our Fa - ther, who art in hea - ven, hal - low - ed
 be thy Name, thy king - dom come, thy will be done,
 on earth as it is in hea - ven. Give us this day our
 dai - ly bread. And for - give us our tres - pas - ses,
 as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

The bread is broken and silence observed.

Notes:

The Fraction is when the host is broken and we recall that Christ our Passover has been sacrificed for us. During the "Break" portion of the "take, bless, break, give" we see the body of Christ again broken for us. It is important to remember that this is not a sacrifice like the sacrifice of the cross. That sacrifice was made once and was perfect so that it did not need to be repeated. Instead, this is a reminder of the cost of the sacrifice made for us.

FRACTION ANTHEM

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
 Christ our Pass - o - ver is sac - ri - ficed for us;
 there - fore let us keep the feast.
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

INVITATION TO COMMUNION

Celebrant

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.

All baptized persons - whether Episcopalians or not - are welcome to come forward to the altar and receive the bread and wine. If you desire a stronger Christian life, we urge you to participate. Baptized children of all ages are included in this invitation. Gluten-free wafers are available. If you are

interested in baptism at St. Thomas' Church, please speak to one of the clergy.

Notes: *After the conclusion of the Eucharistic prayer we come forward to receive communion. All baptized Christians are invited to receive the body and blood of Christ. During this "give" portion, we do not take, but receive the true presence of God. God is given to us freely, just as Jesus freely gave of himself upon the cross. All that we must do is be open to receive that love offered up on our behalf. This moment of communion is not a communion with each other, but a communion with God in which we all share.*

Seated **COMMUNION ANTHEM** Thomas Atwood
Turn thee again, O Lord, at the last, and be gracious to thy servants.

All sing **COMMUNION HYMN** Nearer, My God, to thee
1 Nearer, my God, to Thee, nearer to Thee!
E'en though it be a cross that raiseth me,
Still all my song shall be, nearer, my God, to Thee.
Nearer, my God, to Thee, Nearer to Thee!

2 Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone.
Yet in my dreams I'd be nearer, my God to Thee. *Refrain*

3 There let the way appear, steps unto Heav'n;
All that Thou sendest me, in mercy given;
Angels to beckon me nearer, my God, to Thee. *Refrain*

4 Then, with my waking thoughts bright with Thy praise,
Out of my stony griefs Bethel I'll raise;
So by my woes to be nearer, my God, to Thee. *Refrain*

5 Or, if on joyful wing cleaving the sky,
Sun, moon, and stars forgot, upward I'll fly,
Still all my song shall be, nearer, my God, to Thee. *Refrain*

6 There in my Father's home, safe and at rest,
There in my Savior's love, perfectly blest;
Age after age to be, nearer my God to Thee. *Refrain*

Notes: *Now that we have enjoyed sharing in Holy Communion with God and each other, the service comes quickly to its conclusion. You have likely heard the Eucharist referred to as the Mass, or as the Holy Mass. That name comes from the Pre-Vatican II days when Roman Catholics celebrated the Eucharist in Latin. Following the distribution of the sacrament and the post communion prayer, the priest or deacon would dismiss the congregation by saying "Ite Missa Est," usually translated as "Go, you are sent" or something to that effect.*

The whole purpose of partaking in this meal is to strengthen and fortify us for the formidable, otherwise impossible task of building the kingdom of God. The whole purpose of the service is that it gives us what we need to be sent on a mission. That sending is so important that for centuries—for millennia—we generally referred to the service as the sending, rather than the thanksgiving. The whole purpose of us coming together here is so that we can be sent back out into the world! So let us pray our post communion prayer, let us sing our recessional hymn, let us bless the garden, and then let us depart in peace, for we are sent!

Kneeling POSTCOMMUNION PRAYER

Celebrant Let us pray.

All

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.

Notes:

Following Communion we are sent out into the world, strengthened spiritually by the spiritual meal we've just consumed. Many people refer to the service of Holy Eucharist as "the Mass." This comes from the Latin dismissal "Ite Missa Est:" Depart in peace. We celebrate the Holy Eucharist so that we may be brought into that thin place wherein we experience a foretaste of our heavenly reward. We do this not because we are focused on the hereafter, but because that assurance gives us the strength we need to go out and build the kingdom of God, and nourishment to hold us over until we come back to the altar again. The purpose is not for us to dwell on the mountaintop, but to go back into the world to love and serve, filling out Christ's mission for us. So, depart in peace so that you can love and serve, thanks be to God!

BLESSING

Standing RECESSIONAL HYMN 408 Sing praise to God who reigns
above *Mit Freuden zart*

DISMISSAL

✠ ✠ ✠

The Rev'd Marek P. Zabriskie, *Rector*

The Rev'd Lara Stroud and the Rev'd Daniel Stroud, *Assistants to the Rector for
Family Ministry*

The Rev'd William Marquand deHeyman, *Clergy Associate* • Tommy Thompson,
Minister to Youth and Children

Derrick Goff, *Minister of Music* • Lisa Lonie, *Carillonneur*

Vestry

Margaret Wallis, *Senior Warden* • Patty Billock, *Junior Warden*

Kathleen Schmeer, *Accounting Warden* • Ted Brown, *Property Warden*

Amy Hirsch, Pem Hutchinson, Steve Morris, Neal Pratt,

Leslie Purple, Alan Smith, David Thayer, Jim Weiss • Rachel Smith, Kathryn Riter,
Youth Representatives