

Welcome to Grace Episcopal Church



Second after Pentecost

May 29, 2016 ~ 10:00am

Instructed Eucharist

Please feel free to take this booklet home with you for future reference.

We are going to do something different today. We are going to learn together about the Eucharist – all of us, not just the children who have finished their Eucharist instruction. You will not need your prayer books. This leaflet covers everything which will be done and said. Verbal explanations will be offered throughout our service today.

Before we begin here are some terms which might need explanation:

Eucharist: The Holy Eucharist (also called the Mass, Holy Communion, Lord's Supper, or Divine Liturgy) has been the central act of Christian worship since New Testament times. Our worship continues the ancient rituals of Christianity. In Greek, *Eucharist* means Thanksgiving, which is what we are about as Christians all the time: giving thanks to God for all that God has done for us. The Eucharist is a communal act of gratitude.

Liturgy: In Greek, *Liturgy* means "*the work of the people*". For us that means worship, and in particular, our worship this morning which has two parts: **The Liturgy of the Word**, where we hear the Good News of God from Holy Scripture, and the **Liturgy of the Table**, the response to that Good News, the Holy Eucharist.

Rite/Ritual These words have very specific meanings for us: a *rite* is a service of worship with a specific intent, e.g., the entrance Rite in our Eucharist today; *ritual* is specifically the set form of words used in the rite, but of course it has come to have a wider definition as well.

Celebrant: a priest who presides over the Eucharist, who gives the absolution after confession, who presides at the altar during the Great Thanksgiving, and who blesses the people.

Deacon or Assisting Priest: If there is not a deacon present, another priest may act as the *Deacon* during the Eucharist. The deacon role may have three functions in the Eucharist: to proclaim the Gospel, to set the table at the Eucharist, and dismiss the people when the Eucharist is over.

Preacher: the Celebrant, an Assisting Priest, Deacon, or a lay person, such as the Children's Minister or some other person appointed. He or she preaches the sermon, usually based on topics derived from the readings of the day.

Subdeacon: a Lay Minister who directly helps the clergy at the altar by performing several functions. At Grace the Subdeacon may lead the prayers of the people, may read one of the lessons or sometimes leads the psalm, holds the Gospel Book for the priest or deacon when it is proclaimed, helps to prepare the table at the offertory and the communion vessels before the distribution, may distribute communion or act as chalicebearer, and performs what are called the ablutions—the clearing of the altar after communion.

Lay Eucharistic Ministers: these are other lay persons ministering in the Eucharist. Our Eucharistic Ministers are licensed by the diocese to distribute communion. They may also be lectors.

Lectors: One or two lectors are assigned to the principal services. They read one or more of the readings during the Liturgy of the Word.

Verger: coördinates the different aspects of the liturgy, prepares the rota (the liturgical schedule), schedules the other lay ministers, trains and instructs the lay ministers and acolytes, organizes them before the service, and is a liaison with all the guilds that are involved with the liturgy.

Acolytes: assist in all aspects of the Eucharist. The *crucifer* carries the cross, *torchbearers* carry the torches. They lead the procession into the church and to the altar, lead the Subdeacon and Gospeler at the principal service, as well as lead the children to children's chapel. They deliver the bread and wine to the subdeacon, and present the offering. At Grace's principal services, they bring the joy of the Holy Spirit to the congregation with their kite.

All of the above are sometimes referred to as the **Sanctuary Party**.

Director of Music and the Choir: prepare and execute all the sacred music that enhance the liturgy.

Ushers and Greeters: welcome all those who pass through our doors to worship, collect the offering, bring the bread and wine to the acolytes for the Preparation of the Altar, help people with disabilities, and guide the congregation at communion.

Announcements

Prelude

Auf Meinen Lieben Gott

J. N. Hanff

Now, our Altar Guild has prepared the altar, washed and ironed the linens, set up the vessels needed for the Eucharist Service and the distribution of communion. Our choir has rehearsed the hymns and anthems for the service. The preacher has prepared the sermon. The Verger has instructed and organized the ministers for the procession. The Organist has provided a musical Prelude. The acolytes have lit the candles. Announcements have been given. We are ready to begin...

THE ENTRANCE RITE

The service begins with The Entrance Rite. We sing and process toward the altar. A cross leads the way and candles brighten our path. The Choir leads the hymn. We stand. Today our entrance hymn is:

Processional Hymn #408

Sing praise to God Who reigns above

Mit freuden Zart

The opening words of invocation (calling on the name of the Lord) are said in dialogue form, indicating from the outset that the priest and the people together are the celebrants in the liturgy. We say the opening sentences, which change with the seasons.

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be God's kingdom, now and for ever. Amen.**

Collect for Purity

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 we sing a song of praise, usually the "Gloria in Excelsis". During other seasons, this may be the "Kyrie" ("Lord Have Mercy") or the "Trisagion" ("Holy God").]

Gloria in Excelsis #S-280

R. Powell

**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.**

[We now say the collect of the day. There is a special collect for every Sunday and other feast days.]

The Collect of the Day *Said in unison.*

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

In the Episcopal Church there are set readings from Holy Scripture that follow a three-year cycle. The liturgical year begins with the First Sunday of Advent.

Year A: the Gospel is mostly according to St. Matthew.

Year B: the Gospel is mostly according to St. Mark.

Year C: the Gospel is mostly according to St. Luke.

The Gospel according to St. John is read all three years at different times.

We are in year C.

We now listen to the first reading, usually from the Hebrew Bible (Old Testament.) The congregation signals its active participation in the reading by responding, "Thanks be to God."

First Lesson *Please be seated.*

1 Kings 18:20-39

Ahab sent to all the Israelites, and assembled the prophets at Mount Carmel. Elijah then came near to all the people, and said, "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." The people did not answer him a word. Then Elijah said to the people, "I, even I only, am left a prophet of the Lord; but Baal's prophets number four hundred fifty. Let two bulls be given to us; let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire to it; I will prepare the other bull and lay it on the wood, but put no fire to it. Then you call on the name of your god and I will call on the name of the Lord; the god who answers by fire is indeed God." All the people answered, "Well spoken!" Then Elijah said to the prophets of Baal, "Choose for yourselves one bull and prepare it first, for you are many; then call on the name of your god, but put no fire to it." So they took the bull that was given them, prepared it, and called on the name of Baal from morning until noon, crying, "O Baal, answer us!" But there was no voice, and no answer. They limped about the altar that they had made. At noon Elijah mocked them, saying, "Cry aloud! Surely he is a god; either he is meditating, or he has wandered away, or he is on a journey, or perhaps he is asleep and must be awakened." Then they cried aloud and, as was their custom, they cut themselves with swords and lances until the blood gushed out over them. As midday passed, they raved on until the time of the offering of the oblation, but there was no voice, no answer, and no response. Then Elijah said to all the people, "Come closer to me"; and all the people came closer to him. First he repaired the altar of the Lord that had been thrown down; Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, "Israel shall be your name"; with the stones he built an altar in the name of the Lord. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the wood in order, cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water and pour it on the burnt offering and on the wood." Then he said, "Do it a second time"; and they did it a second time. Again he said, "Do it a third time"; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. At the time of the offering of the oblation, the prophet Elijah came near and said, "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back." Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench. When all the people saw it, they fell on their faces and said, "The Lord indeed is God; the Lord indeed is God."

Reader Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

Between the first and second reading, there is one of the Psalms. At our principal service it is usually sung by a cantor, with the congregation singing the refrain. It may also be led by the Subdeacon, with the people responding. The name of the psalm is actually the first few words in the Latin version of the first verse.

Psalm 96 *Cantate Domino*

Sing to the Lord a new song; sing to the Lord, all the whole earth,

1 Sing to the Lord a new song; * sing to the Lord, all the whole earth.
 2 Sing to the Lord and bless his Name; *
 proclaim the good news of his salvation from day to day.
 3 Declare his glory among the nations * and his wonders among all peoples.
 4 For great is the Lord and greatly to be praised; * he is more to be feared than all gods.
 5 As for all the gods of the nations, they are but idols; *
 but it is the Lord who made the heavens.
 6 Oh, the majesty and magnificence of his presence! *
 Oh, the power and the splendor of his sanctuary!
 7 Ascribe to the Lord, you families of the peoples; * ascribe to the Lord honor and power.
 8 Ascribe to the Lord the honor due his Name; * bring offerings and come into his courts.
 9 Worship the Lord in the beauty of holiness; * let the whole earth tremble before him.
 10 Tell it out among the nations: "The Lord is King! *
 he has made the world so firm that it cannot be moved;
 he will judge the peoples with equity."
 11 Let the heavens rejoice, and let the earth be glad; let the sea thunder and all that is in it; *
 let the field be joyful and all that is therein.
 12 Then shall all the trees of the wood shout for joy before the Lord when he comes, *
 when he comes to judge the earth.
 13 He will judge the world with righteousness * and the peoples with his truth.

[The second reading is from the New Testament and is most often one of the letters or epistles to the early Christians from St. Paul or one of the other apostles.]

Second Lesson

Galatians 1:1-12

Paul an apostle-- sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead-- and all the members of God's family who are with me, To the churches of Galatia: Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen. I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel-- not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ. For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Reader Hear what the Spirit is saying to God's People
 People **Thanks be to God.**

We now sing a hymn called the Gradual while the Gospel Book is carried in procession to the center of the church where it is proclaimed among the people. The Gospels have a special place in our lives as Christians, and therefore in our worship. The Gospels are the story of our Lord's time on Earth, and the foundation of our faith.

Gradual Hymn #567 vs 1,2

*Thine arm, O Lord, in days of old
 The Children follow the crucifer to the Chapel.*

St. Matthew

All standing

[At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.]

Gospel

Luke 7:1-10

Gospeler The Holy Gospel of our Lord Jesus Christ according to Luke
People **Glory to you, Lord Christ.**

After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. A centurion there had a slave whom he valued highly, and who was ill and close to death. When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him, for he loves our people, and it is he who built our synagogue for us." And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But only speak the word, and let my servant be healed. For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, "I tell you, not even in Israel have I found such faith." When those who had been sent returned to the house, they found the slave in good health.

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

Hymn #567 vs 3

St. Matthew

The Sermon follows the Gospel. A sermon is meant to illuminate what was heard in the Scripture. On Children's Sundays, the children are invited to sit on the rug or the steps for a special sermon, while on other Sundays the Children of Grace go to All Saints' Chapel for their own special sermon.

Sermon

The Reverend Christopher R. Morck

We now join one another in affirming our faith. Usually the Nicene Creed is said, which dates from the Council of Nicæa in 325. Other forms of the creed may be used, all of which confirm our belief in God, God's Son, and the Holy Spirit.

[Concerning the Nicene Creed, Barbara Brown Taylor notes "When I say, 'We believe...' I count on that to cover what I cannot believe on my own right now. When my faith limps, I lean on the faith of the church, letting 'our' faith suffice until mine returns. Later, when I am able to say 'We believe...' with renewed confidence, I know that I am filling in for others who are indisposed for the time being, as they filled in for me. My decision to say the creed at all is a decision to trust those who have gone before me, embracing the faith they have commended to me."]

The Creed *Please stand.*

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.

At this point a lay minister, usually the Subdeacon, acts as intercessor, leading the Prayers of the People. There are several forms of these prayers in the Book of Common Prayer, and other forms from other sources. Today we will be using Form VI. In the prayers the Church expresses the hopes, needs, and concerns of the congregation and of the world. They are the people's prayers and the leader allows time for the people to offer their own petitions, intercessions and thanksgivings.

Prayers of the People

Intercessor In peace, we pray to you, Lord God.

Silence

People For all people in their daily life and work;
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 Archbishop of Canterbury, Michael our Presiding Bishop, Alan and Gayle our Bishops, Chris and Andrea our priests, and all bishops and other ministers;
People For all who serve God in God's Church.

Intercessor For the special needs and concerns of this congregation.
[The intercessor adds the names of those new to our prayer list.]
Silence [The People may add their own petitions.]

Intercessor Hear us, Lord;
People For your mercy is great.

Intercessor We thank you, Lord, for all the blessings of this life.
Silence [The People may add their own thanksgivings.]

Intercessor We will exalt you, O God our King;
People And praise your Name for ever and ever.

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom.
[The intercessor adds the names of the deceased from the prayer list.]
Silence [The People may add their own petitions]

Intercessor Lord, let your loving-kindness be upon them;
People Who put their trust in you.

[Some forms of the prayers are concluded with a collect; form VI proceeds directly to the confession.]

We take the time to think about what we have done and to ask God for forgiveness. In the confession, we acknowledge those things that have separated us from God, from others and from the person God wants us to be. We tell the truth about ourselves to the God who knows us better than we know ourselves.

[The Episcopal Church uses a general confession because it emphasizes not only our individual sinfulness, but also the corporate nature of sin. Individual confession is also practiced in our church, usually in the context of pastoral counseling. Often during Lent the confession and absolution may happen at the beginning of the service; this is called the "penitential order."]

Confession and Absolution

Intercessor We pray to you also for the forgiveness of our sins.

Silence

People Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

[The Priest then proclaims God's forgiveness.]

Celebrant May the God of love and power forgive you and free you from your sins, heal and strengthen you by God's Spirit, and raise you to new life in Christ our Lord. **Amen.**

The Peace

[We now are invited to extend the Peace of Christ to one another. [Sometimes there may be a special Recognition or Commissioning of a Ministry at this point in the service.]

Offertory

The Offertory symbolizes our recognition that all that we are and all that we have are gifts from God. It is like a hinge between the Liturgy of the Word and the Celebration of Holy Communion. It is here we gather our gifts to God. The bread and wine, sometimes referred to as the elements, are brought up by members of the congregation. The choir may offer an anthem, or a hymn may be sung. During this time the table is prepared by the priest and subdeacon, and the ushers are collecting the offering. We have been celebrating the Liturgy of the Word. Now we turn our attention to the Word made flesh in our presence. [There are several choices of Eucharistic Prayers called the Great Thanksgiving. In the Book of Common Prayer, Rite I has two choices of Eucharistic Prayer, and Rite II has four. There also are other forms from The Episcopal Church and other branches of the Anglican Communion. They all have the same elements within them. Today we are using Rite Two, Eucharistic Prayer A.]

Offertory Hymn #413

New songs of celebration render

Rendez à Dieu

Presentation Hymn

Lasst uns erfreuen

**Praise God from whom all blessings flow;
Praise God all creatures here below, Alleluia! Alleluia!
Praise God the source of all our gifts,
Praise Jesus Christ whose power uplifts,
Praise the Spirit, Holy Spirit, Alleluia, Alleluia, Alleluia!**

[The offering is brought up and presented at the altar.]

Now that the gifts of bread and wine, the fruits of our lives, our labor, have been gathered upon the altar in offering to God, we begin the Great Thanksgiving. It is important to keep in mind that this is not a reënactment of the Last Supper with the Celebrant “standing in” for Jesus. The Great Thanksgiving is a prayer – it is all addressed to God. And it is a prayer that we are all offering, being led by the Priest that we have chosen from among God’s people for that purpose. The whole congregation celebrates the Eucharist.

The service of Holy Communion is our celebration of God’s presence with us in and through Jesus. We commune with Jesus by receiving his Body and Blood in the bread and the wine, and we commune with one another because we share the one bread and one cup and we are, together, the Body of Christ. We offer to God those gifts, but so that we might feed others. In the ordinary elements of bread and wine, God strengthens us to be Jesus’ Body in the world, to feed others as God has fed us.

The Great Thanksgiving Eucharistic Prayer A *The people remain standing.*

[We begin with the Celebrant calling our attention to what we are about to do. These sentences are called the “Sursum Corda” in Latin which translates as “Lift up your hearts.”]

Celebrant The Lord be with you

People And also with you

Celebrant Lift up your hearts

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise

Praise and thanksgiving are offered to God for God’s work in creation, God’s Spirit and God’s Son.

[Some Eucharistic Prayers have a special preface which is seasonal.]

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:

[We offer up our thanks and praise. This part is called the “Sanctus” (Latin: “Holy”). It is usually sung at the principal service.]

Sanctus-Benedictus S-125

R. Proulx

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

[The second verse is sometimes called the “Benedictus” (Latin: “Blessed”).]

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Great Thanksgiving continues by recalling God’s work and our salvation history.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

Next we hear what is called the Institution Narrative. We recall Jesus' acts in that first Holy Communion at the Last Supper in an upper room in Jerusalem.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

Now the priest invites the Holy Spirit to bless and make holy the bread and wine and the people gathered to receive it. This is called the "epiclesis."

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The prayer concludes with a "Doxology", a petition to the three parts of the Trinity. The Amen is meant to be said with vigor.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

Lord's Prayer

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

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 Breaking of the Bread

[In the "Fraction", or the Breaking of the Bread, the Celebrant breaks the consecrated bread and says:]

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

[We sing an ancient anthem while the Priest and the Subdeacon prepare the vessels for the distribution of communion. This is called the “Agnus Dei” which means the “Lamb of God” in Latin.]

Agnus Dei - Hymn #S-161 - Agnus Dei

Hurd

**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.**

[The Celebrant bids us to communion with Grace’s traditional form:]

Whoever you are; wherever you are on your journey of faith,
come to the Holy Table and receive the supper of the Lamb.
The Gifts of God for the People of God.

The Communion

All people, regardless of age or denomination, are welcome to receive Communion. To receive the bread, the Body of Christ, extend your hands with palms upward. Please indicate to the priest if you would like gluten-free bread. To receive the wine, the Blood of Christ, guide the cup to your lips or you may dip (intinct) by lightly touching the bread to the surface of the wine. You are welcome to receive a blessing instead of communion by crossing your arms over your chest. If you are unable to come to the altar rail, let an usher know and communion will be brought to you at your pew.

Postcommunion

[After communion the priest and the Eucharistic Ministers return to the altar. The Celebrant receives communion. The choir sings an anthem while the Subdeacon clears the altar (called the “ablutions”).]

Anthem at the Ablutions

There’s a Wideness in God’s Mercy

R. Lau

Sending Forth of the Eucharistic Visitors

Some Eucharistic Ministers are specially licensed to bring communion to persons outside the church who may be ill or unable to leave home. They are called Eucharistic Visitors, and we send them out together.

Celebrant In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood.

People **We who are many are one body, because we all share one bread, one cup.**

Postcommunion Prayer

As we come to the end of our service, our focus moves outward from the altar to the world beyond. The postcommunion prayer is both a summary of the mysteries of Holy Communion and our acknowledgement of our baptismal commission to be disciples of Jesus in our daily lives.

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 Celebrant blesses us.]

Blessing

[The Choir, the Sanctuary Party, and the children recess to the back of the church.]

Recessional Hymn #530

Spread, O spread, thou mighty word

Gott sei Dank

The Priest dismisses us; these words send us out into the world “to love and serve the Lord” in all that we say and all that we do. Our response, “Thanks be to God,” indicates our commitment to this ministry.

Dismissal

People Thanks be to God. Alleluia!

Postlude

St. Anne

A. Fedak

Sing to the Lord and bless his Name!

Psalm 96:2a

The flowers at the altar are given in memory of Richard Hagen.

MINISTERS AT THE ALTAR

| | |
|---------------------------------|---|
| Celebrant | The Rev. Andrea Castner Wyatt |
| Assisting Priest & Preacher | The Rev. Christopher Morck |
| Subdeacon | Charlene Ryder |
| Ministry of Music | The Grace Church Choir Patricia Morck, Cantor |
| Eucharistic Ministers & Lectors | Heather Steliga, William Boyce, Paula Cabral |
| Vergers & Lead Crucifer | Jerré Croteau & Nathaniel Wordell |
| Acolytes | Mia Morgan, Kaitlyn Ng, Evan Sargent, Mirna Decker, Allison DaSilva, Isabel Morck |
| Ushers & Greeters | John Medeiros, Dick Greenhalgh, Jeanne Greenhalgh Sam St.Gelais, Travis Bowie, André Springman |
| Vestry Person of the day | Kristen Morgan |

TODAY – SECOND AFTER PENTECOST

HEARING DEVICES - If you are having trouble hearing during the 10am service please speak with an usher. We have hearing devices available to help you.

PLEASE WEAR YOUR NAME TAGS....Even if you think we know your name, it is important for all of us to get to know each other better. Need a name tag? Please add your name to the list on the table outside the Chapel.

OFFICE HOURS - The Church Office is open Tuesday through Friday from 9am-12pm and 1pm to 3pm. The Church Office is closed on Mondays.

SCHOLARSHIP APPLICATIONS are available in the main office and may be picked up during office hours, or may be sent electronically upon request (office@gracechurchnb.org). Deadline for submission of applications is **June 10**.

ALTAR FLOWERS If you would like to have flowers on the altar in memory of a loved one, please fill out one of the forms in the back of the church or in the lobby of the chapel. Place the form and donation in an envelope, and either place it in the offertory plate or bring it to the office or give it to Charlene Ryder or Jerré Croteau. Sundays are still open for memorials through June 19. For the rest of the Summer from June 26—September 4, we are requesting the Gardeners of Grace to make arrangements from their flower gardens. We would appreciate a single arrangement for the chancel at the 9:00-o'clock service. You may use your own vessels, but vases of all sizes are also available in the flower room. If you would like to sign up to provide flowers for a Sunday, please contact Charlene Ryder at cryder22@comcast.net or [508.728.4374](tel:508.728.4374).

THIS WEEK – MAY 30-JUNE 5

| | | | |
|------------------|------------------------------------|-----------------|--|
| Monday | Memorial Day: Office Closed | Friday | |
| Tuesday | | 9:30am | Food Pantry |
| 10:00am | Staff Meeting | | |
| 3:00pm | Laundry Love | Saturday | |
| 6-8 pm | ESOL | 5:00pm | Holy Eucharist |
| Wednesday | | Sunday | |
| 9:30am | Food Pantry | 7:30am | Community Breakfast |
| 10:00am | Holy Eucharist & Healing | 8:00am | Holy Eucharist Rite I |
| 6:30pm | Youth Choir | 8:30am | Choir Rehearsal |
| Thursday | | 10:00am | Holy Eucharist Rite 2 |
| 3:00pm | Sunset Social | 11:15am | Church School, Youth Group, Coffee Hour |
| 6-8 pm | ESOL | | |

WEDNESDAY SERVICE Reconstruction of the tower has begun. The front door of the church is not accessible on weekdays; please use the south entrance to the church.

GRACE EPISCOPAL CHURCH HAS GONE SOLAR with BlueWave and now we want to make that opportunity available to our community before it runs out - save 10% on your electric bill with no up-front cost. For every Grace Episcopal Church congregant who becomes a Community Solar member by August 1st using the Referral Code 'GraceChurch100', BlueWave will donate \$100 to the Church and the new member will get \$100 too! Visit www.bluewaverenewables.com to learn more.

LAUNDRY LOVE Because of Memorial Day, the Next Laundry Love will be **Tuesday May 31. At 3pm** at Super Laundromat on Summer St. The ministry is in need of **laundry detergent**.

THE BRIDGE: GRIEF SUPPORT GROUP This ministry is offered to all at St. Peter's Church, Elm St., Dartmouth. Coping with the Loss of a Spouse/Partner, **Monday at 11:00am. For information call 508 997-0903**

NEW BEDFORD HOMELESS ADVOCATES have an immediate need for the following items, in all sizes: Men's and women's underwear, Men's and women's socks, Men's and women's jeans. Walmart, Kmart and Ocean State Job Lot have good prices for these items. Donations dropped off at Grace Church will be picked up and distributed each Sunday by Liz Cordeiro and Peter Costa.

COMING SOON...

CHURCH SCHOOL RECOGNITION SUNDAY There will be Children's Eucharist at the ten-o'clock service which will include the annual Church School Recognition on **June 12**.

EUCCHARISTIC VISITORS will meet **June 15 at 6:30pm** in the South Room of Grace House.

SUMMER SERVICES: Beginning June 19 we will move to one Sunday service. We will be at the High Altar at 9:00am. Then, beginning June 26 through September 4, we will be at the Cary Altar, with one Sunday Eucharist service at 9:00am: Rite Two the first, third and fifth Sundays, Rite One the second and fourth Sundays of the month.

BLESSING OF THE PINNACLES The "Blessing of the Pinnacles" on Sunday, June 19th is fast approaching. The celebration will include a reception and silent auction. Please consider donating a gift certificate or treasure you no longer want or use to the **Silent Auction**. Proceeds will go to the Grace in Community Restoration Fund. It is a great way to clean house and help the mission of Grace. You can drop off your items at the church office or if you need assistance, please contact Mark Jeffrey (401) 265-1109. The success of the Silent Auction depends upon your generosity. Also there is an opportunity to "purchase" **memorial bricks and stones** that will be part of the rebuilding of the tower. A plaque will later be erected in the tower with the names of those for whom the stones are memorialized. Thank you!

COMMUNICATION COMMISSION The next meeting will be **June 29 at 5:00pm**.

VESTRY MEETING The next Vestry meeting is **June 29 at 6:30pm**.

INTERN PROGRAM ON MARTHA'S VINEYARD - An opportunity for ten to a dozen (20-30 year- old) interns in a program on Martha's Vineyard. In partnership with Grace Episcopal Church on Martha's Vineyard and a local farm, this internship is grounded in work, study, and prayer. In exchange for 20 hours a week of farm chores or work on parish projects, interns will receive lodging, 5 weekly breakfasts, Friday late night lobster roll supper at the Rectory, and Mon & Tue intern dinners with special guests. For more information, application submission guidelines and reading list, please email: admingracemv@GraceEpiscopalmv.comcastbiz.net or call [\(508\) 693-0332](tel:5086930332)

CONTRIBUTION STATEMENTS Henceforth, statements will usually only be sent annually in January, rather than quarterly. If you have any questions about this, please don't hesitate to direct them to the Wardens or Treasurers. If you have need of a quarterly statement, please contact the church office.

NEW LAY MINISTERS & ACOLYTES NEEDED Young people age 8 and over are invited to serve at the altar. Also new Eucharistic Ministers, Lectors, Ushers and Greeters will be needed for the next program year. If you or your child is interested in serving your Parish Family as an **Acolyte, Lay Minister, Usher or Greeter**, please contact Jerré Croteau (verger@gracechurchnb.org or at 508 993-3048), or speak to the Revs. Chris or Andrea or to Melissa Botelho.

SUMMER 2016 YOUTH MISSION/PILGRIMAGE

Many Ways to Worship – Spirit-Filled Episcopal Church Communities in Our Own Neighborhood!

We are keeping it local and sustainable! Our Youth Group Mission/Pilgrimage will be local this year – to experience fascinating worshipping communities within our own Diocese and region, and to save travel expenses for a bigger trip next year. We are planning a week of pilgrimage and service opportunities; youth and adults are invited to participate in as many as possible. Call Rev. Andrea at 508-259-7501 or email her at revandrea@gracechurchnb.org.

Saturday 6/25: Church Beyond the Walls in Providence. Outdoor Church and meal program with the homeless community. <http://churchbeyondthewalls.org/>

Sunday 6/26: Worship @ Grace following by trip to local beach!

Monday 6/27: Monday Lunch Program and Eucharist with MANNA Community. Ministry with the homeless in downtown Boston at St. Paul's Cathedral. <http://www.stpaulboston.org/ministries/manna>

Tuesday 6/28: Eucharist with the Monks @ The Society for St. John the Evangelist Monastery. Visit with the Brothers! <http://www.ssje.org/>

Wednesday 6/29: Sabbath!

Thursday 6:29: Worship and Community with The Crossing Community at St. Paul's Cathedral. <http://www.thecrossingboston.org/>

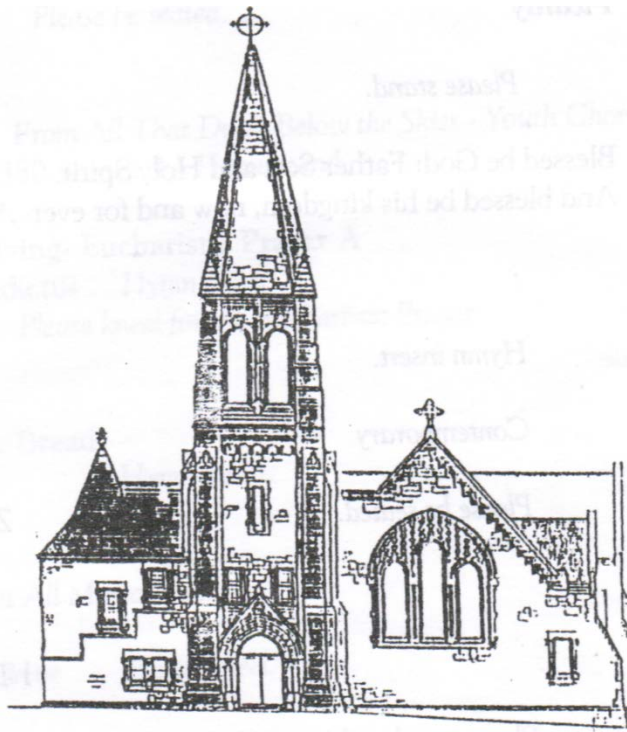
PRAYERS OF THE PEOPLE

For the Grace of God's healing: Leslie Dakin (Friend of Dana Sargent), **Anne Cormier, Maria**, a Community Breakfast guest and volunteer, asks for our prayers for her **mother, father, brother Jared and fiancée Joshua; Shirley Prejzner** (cousin of Roland Shaw & Martha Reed); **Augustinho Gonsalves**, (friend of Priscilla Guillemette), **Rick Mydlack** (father & father-in-law of Michael & Karen Goulart), **Lois Botelho** (grandmother of Melissa Botelho), **Pat Stack, Pauline Whitaker** (sister of George Rogers), **Paulette LaFleur** (niece of George Rogers), **Ann Wiley, Jack Haney, Jill Horton-Simms, Joan Reed, Russell Costa, Terri Nowell, Norma Ryder, Thomas Botelho, Joy Bancroft, Cecelia Sykes, Ruth Richards, Charles & Beverly Days, Janet Doe, Claire Driesen, Linda Massa, Julie Schmidt** (Members of Grace Church), **Annie Stephens** (friend of Pauline Roderiques), **Annika Carrasco** (Friend of the Morcks), **Amy Gilmore** (granddaughter of Peggy Felouris), **Mark Scheffer** (Cousin of Charles & Valerie Capizano), **Kenneth & Agnes Kadra** (friends of Beverly & Charles Days), **Suzanne Porter & Lois Minney** (Cousin & Friend of Rillis Watkins), **Elayne Horton** (Stepmother of Jill Horton-Simms), **Nedra Lopes** (Friend of Peter & Sharon Nowell and Richard Fabio), **Judith Miller Phelps** (Sister of Janet Doe), **Debbie Olden** (Friend of Charlene Nelson), **Jeanne Pallatroni** (Friend of Joan Swain), **Randy McGregor** (Brother of Carl McGregor), **Hope Eunice Choquette** (Niece of Leo Choquette), **Ian Kinney** (Grandson of Pat Buckles), **Saphirra & A.J. DaSilva** (Friends of Nina Catelli Vincent), **Fred Melo** (Father of Filomena Melo), **Sheila Lopes** (Sister-in-Law of Joan Swain), **Malicia Watkins** (Niece of Robbie Watkins), **Stephanie Taylor Moynier** (Daughter of Priscilla Taylor), **Lisa Birknes Tavares, Muriel Foster** (Sister of Terri Nowell), **Bryan Lopes, Ron Wisti & Mary** (Stepson & Friends of Gerry Lopes), **Kim Traynor** (Daughter of Judy St. John), **Beverly Haig** (Sister of Eileen Mandly), **Maureen Steward** (Daughter of Mary Salmon, a friend of Richard Fabio), **Dennis Uchman** (Brother of Sandi Jaikes), **Elaine LeBoeuf** (Friend of Emily Collins), **Danielle Austin** (Daughter of Charles & Linda Austin), **Rick Brown & Arthur Cuddy** (Husband & Friend of Jean Brown), **Adam LeComte & Donald Reynolds** (Grandson & Nephew of John Medeiros), **Bill and Pauline Hart** (Friends of Richard Fabio), **Aza Johnson** (Niece of Carol Johnson), **Swede Chaves** (Friend of Nancy Mularczyk), **Dolores Desroches** (Friend of Paula Cabral), **Amy Dean, John Moore, Maria dos Santos, Nicholas Claudio** (Friends of Tom Davis), **Don Booth & Barbara Gracia** (Former Member and friend of Travis Bowie), **Maria "Alice" Moura** (Friend of Terri Nowell), **Deneen Boynton** (friend of Travis Bowie).

Armed Forces: David A. Bauders, Charles H. Keating IV, Louis F. Cardin, James H. Horton (Nephew of Jill Horton-Simms), **Tobin Blatchford & Yoav Gray** (Friends of George & Pam McNamara) **Harry Walker** (Son of Memory Holloway), **Cameron Sweet** (Member), **Samuel Ellis** (Son of Maria Ellis), **James Kinney** (Grandson of Al & Pat Buckles), **Brian Paradise** (Nephew of John & Pam Evans), **Aaron Patenaude** (Grandson of Hubert & June St. Pierre), **Kenneth Monteiro** (Member), **David Monteiro** (Member), **Thomas Storer** (Grandson of Ronald & Judy St. John), **Jorge Lee Vega, Dana Gilmour** (Grandson of Peggy Fellouris), **Emily Decelles** (Friend of Joan Ann Niles), **Alison Bruenjes** (grandniece of Joan Swain).

Diocesan Cycle of Prayer: Trinity Church, Marshfield, Church of the Holy Spirit, Mattapan (Boston, Church of the Advent, Medfield, Mystic Valley Deanery, B-PEACE for Jorge, B-SAFE

Anglican Cycle of Prayer: PRAY for the work of the Anglican Centre in Rome



*Whoever you are,
wherever you are on your journey of faith,
welcome to Grace!*