



## Grace Episcopal Church The Season after Pentecost

Holy Eucharist Rite II with Explanations  
Contemplative Eucharist at 8:00 am  
Eucharist with Music at 10:00 am

If you are new to us, we are so blessed that you have chosen to be with us today. Our prayer is that all here, whether for the first time or a lifetime, will find comfort and peace here among us, where the love of God is shared, the mystery of grace is experienced, and the joy and light of Christ is found.

# The Liturgy of the Word

**Eucharist** is the Greek word meaning Thanksgiving. In the Eucharist, we give thanks for what God has done for us in Jesus Christ. The first part of our worship is “The Liturgy of the Word.” Liturgy is a Greek word that comes from the root words for “people” and “work”, so the Liturgy is literally “The work of the people.” The liturgy is something that we all do together. This is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture and applied to our lives in the sermon. It begins with an opening hymn, the procession, and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to prepare to begin the work of the people together, responding as one community.

## Organ Prelude: Scott Arra

## Opening Hymn

Found in the insert

## Opening Acclamation

Presider Blessed be God, Father, Son, and Holy Spirit.

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

## Collect for Purity:

The *Collect for Purity* is patterned after Psalm 51. It was recovered by Alcuin, Deacon and Abbott of Tours during the reign of Charlemagne. Its use is required in Rite I, but may be omitted in festal seasons with Rite II.

Presider: 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.

## Gloria in Excelsis:

Hymnal # S-280

The *Song of Praise* –The Gloria was used daily in the morning office and was a popular option for Eucharistic celebrations in the early fourth century. Other songs of praise may be used in place of the Gloria, for example the Kyrie eleison (Lord have mercy) and Trisagion (Holy God). *Service music*, such as the Gloria, is found in the front, or “service” section of the blue Hymnal 1982, thus all the hymn numbers for Service music begin with an “S”

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 -  
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.

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

### **The Collect of the Day:**

Bulletin Insert

Next follows the Collect of the Day. It is a prayer written for the seasons of the church year and often summarizes the themes of the Scripture readings of the day. Collects are prayers that sum up the prayers of those who have been called to pray. They were also prayers used at the beginning of the Mass when the people were “collecting” in the church. Since the earliest times, it calls people to attention before the reading of the first lesson.

### **The Lessons:**

Bulletin Insert

Early Christian services used their experience in the synagogue to choose readings. Following the pattern of Jewish worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and other to their service. It was these readings that over time became our New Testament. Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from the New Testament epistle, or letter. Our response of “Thanks be to God” acknowledges that we have heard the reading and are thankful for the word of God. This response is appropriate following passages of harsh judgement as well as grace-filled portions of scripture. Our lectionary makes it possible for the faithful of God to hear a substantial portion of the Hebrew scripture and nearly all of the New Testament over a three-year cycle.

### *Old Testament Reading*

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

All: **Thanks be to God**

### *Psalm*

### *Epistle Reading*

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

All: **Thanks be to God**

### **Sequence Hymn:**

Found in the weekly insert.

Presider: The Gospel of Our Lord Jesus Christ according to \_\_\_\_\_

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

### *The Gospel Reading*

Presider: The Gospel of the Lord.

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

### **Homily: The Rev. Rose Anne Lonsway**

The Sermon: A sermon or homily has been required at the Eucharist since the time of the 1549 Book of Common Prayer (England). That Prayer Book did give exceptions for weekday masses, but subsequent Prayer Books did not.

## **Nicene Creed**

The Nicene Creed (c. 325) is the most widely, accepted and used brief statements of the Christian faith. In liturgical churches it is said every Sunday as part of the Liturgy. It is common in Eastern Orthodox, Roman Catholic, Anglican, Lutheran, Calvinist and many other Christian groups.

**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 worshipped 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**

## **The Prayers of the People:** Bulletin Insert

Early Christian services used their experience in the synagogue to choose readings. Following the pattern of Jewish worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and other to their service. It was these readings that over time became our New Testament. Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from the New Testament epistle, or letter. Our response of "Thanks be to God" acknowledges that we have heard the reading and are thankful for the word of God. This response is appropriate following passages of harsh judgement as well as grace-filled portions of scripture. Our lectionary makes it possible for the faithful of God to hear a substantial portion of the Hebrew scripture and nearly all of the New Testament over a three-year cycle.

## Confession

The Confession is regularly said, except during the Easter Season. It provides an outward and visible sign that we are penitent, that we truly and earnestly repent our of sins, so God pardons and delivers us from all our sins through Jesus Christ.(BCP 331-332) In penitential seasons, the liturgy may begin with the recitation of the Decalogue and the confession, Also, if the liturgy begins with the Great Litany there is no need to add a confession. It is appropriate that a period of silent reflection precede the confession.

Presider: Let us confess our sins against God and our neighbor.

*Silence may be kept.*

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.**

## Absolution

The Absolution: This absolution dates to the first Book of Common Prayer, 1549. In giving absolution, the priest assures us that God forgives all who make sincere confession.

Presider: 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

The exchanging of a “kiss of peace” is evident throughout Christian Scripture. 1 Cor 16:20; 2 Cor 13:12; Ephes 6:23-24; Phil 4:21; and more, We move into the Eucharistic Prayer being reconciled with God and with each other. There are no set words to use, but “Peace”, “God’s Peace”, and “Peace be with you” are all commonly used.

Presider The peace of the Lord be always with you.

People **And also with you.**

## Announcements and Blessings

# Holy Communion

## The Offertory

The Eucharist begins with the offertory, where we give back to God a small portion of the gifts God has given us. The Offertory Sentence has been in the BCP since 1549. During this time the Deacon, if present, or a priest, sets the Table and prepares the elements.

Presider: Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God.

## Offertory Anthem: Grace Notes Choir

### The Doxology:

H380 v.3

Praise God, from whom all blessings flow; praise him, all creatures here be - low; praise him a - bove, ye heaven - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

### The Great Thanksgiving:

#### Eucharistic Prayer B

Presider The Lord be with you.

People **And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give him thanks and praise.**

Sursum Corda: "Lift up your Hearts". The beginning of the Great Thanksgiving has its roots in the Jewish *berakoth*, a form of blessing. The early church drew on its Jewish heritage to create its liturgies. This phrase is also reflected in Lam 3:41.

Presider:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. ....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:

*Preface* The opening sentence of the Eucharistic Prayer that centers on thanksgiving to God the Father.

*Proper Preface* A variable statement in the Preface that refers to the feast being remembered (saints, marriage, burial, etc.) Eucharistic Prayer C and D have no Proper Preface as the themes are stated in the prayer itself.

# The Sanctus

(Holy, Holy,  
Holy;  
LEVAS 256)

Sanctus: An acclamation based on Isaiah 6:1-3. The Sanctus has been used in Eucharistic Prayers since the 3rd century. Benedictus qui venit. "Blessed is the one that comes..." Text from Matthew 21:9 that expands the Sanctus. Its use most likely began in Gaul and spread to Rome. It is optional in Rite One.

The musical score is written for a voice part (likely a leader) and a piano accompaniment. It is in 6/8 time and B-flat major. The score is divided into four systems, each with a vocal line and a piano line. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow'r\_ and might, heav - en and earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est. —"

*Leader*  
(piano) Ho - ly,

Ho - ly, ho - ly, ho - ly Lord, God of

pow'r\_ and might, heav - en and earth are full of your glo - ry.

Ho - san - na in the high - est. Bless - ed is he who

comes in the name of the Lord. Ho - san - na in the high - est. —

Presider:

On the night  
before he died  
for us, our Lord

*Institution:* We recall the institution of the Lord's Supper in words similar to St. Paul's in 1st Corinthians. This is what the Christian community means by this meal.

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,  
according to his  
command, O  
Father,

*Memorial Acclamation or Anamnesis:* We recall the acts of God the Father in Christ in the salvation of the world.

### The Memorial Acclamation

(We Remember His Death, Lift Every Voice and Sing 260)

The musical score is written for a choir in 2/4 time, with a key signature of one flat (B-flat). It consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "We re - mem - ber His death, — We pro - claim His re - sur - rect - ion, — We a - wait — His com - ing — in glo - ry. — We re - glo - ry. —". The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line of lyrics and includes first and second endings. The piano accompaniment features chords and melodic lines that support the vocal parts.

We re - mem - ber His death, — We pro - claim His re - sur - rect -  
ion, — We a - wait — His com - ing — in  
glo - ry. — We re - glo - ry. —



## Lamb of God:

Lamb of God You take a - way the sins of the world have mer - cy on  
us Lamb of God You take a - way the sins of the world have  
mer - cy on us Lamb of God, you take a - way the sins of the  
world. grant us peace, grant us peace, grant us peace.

Presider: 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.

## Communion Hymn

See Insert

Presider: 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.

## The Blessing

## Recessional Hymn

See insert

## Dismissal

Presider: Let us go forth into the world, rejoicing in the power of the Spirit.

People: **Thanks be to God.**

Postlude: **Scott Arra**

### A few more notes:

The Episcopal Church has seasons that are identified by name and color. The Sundays after Pentecost are called “Ordinary Time” and the color is green.

According to the Episcopal Dictionary, the Liturgical colors are:

- **White**, the color of Jesus’ burial garments, for Christmas, Easter, and other feasts or festival days, as well as marriages and funerals.
- **Purple/violet**, or royal blue for Advent
- **Purple/violet**, or unbleached linen or for Lent
- **Red** is used in Holy Week, the Day of Pentecost, and at ordinations.
- **Green** is used during Epiphany and the Ordinary Time after Pentecost Sunday.

Rubrics, or instructions are given at various points in the liturgy. They are usually in italics in the Prayer Book (BCP or Book of Common Prayer). When two alternatives are given, such as stand or kneel, or sing or say, the first alternative stated is preferred. However, local traditions often override these general instructions. An example would be “Please stand as you are able” allowing those for whom standing is uncomfortable or impossible, an option.

### Sources:

An Instructed Eucharist The Rev. Frank Louge, Canon to the Ordinary, Diocese of Savannah, GA

Lent, Holy Week, Easter, and the Great Fifty Days Leonel L. Mitchell

A commentary on the American Prayer Book Marion Hachett

Liturgy for Living Charles P. Price and Louis Weil



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