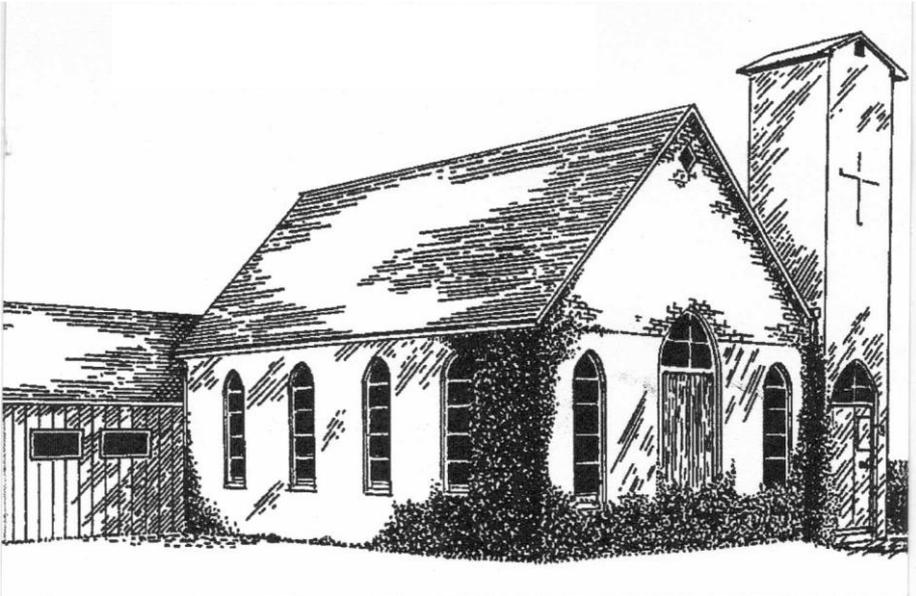


St. John's Episcopal Church

The Seventh Sunday of Easter

June 1, 2014



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Introduction to the Instructed Eucharist

Today we have an Instructed Eucharist. The Instructed Eucharist is a bit different from our regular service.

You will first notice that the service portion of the bulletin is different. The service is printed on the right hand pages while the left hand pages have explanatory notes about the service. (In the notes, references to the *Book of Common Prayer* are abbreviated as *BCP*.)

The outside cover of the bulletin is the same as on other Sundays. The outside cover provides information on items which change each week

Today we will use the Rite II service. A rite is a prescribed order for a religious ceremony. Christian worship services and rites are often called "liturgy" which comes from the Greek meaning "work of the people". Our worship is part of our work as the people of God.

The service of Holy Eucharist is the principal worship service in the Episcopal Church and several other denominations, including the Roman Catholic, Lutheran and Orthodox Churches. "Eucharist" is from the Greek word *eucharistia*, which means thankfulness, gratitude, or giving of thanks. This service is sometimes called "Communion" or "Holy Communion" which comes from the Latin *communio*, meaning "sharing in common". Either name is acceptable and appropriate as each emphasizes an aspect of the service.

The Catechism (*BCP* p.857) teaches that "In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments." As we reflect on the service today, we will see how the Episcopal Eucharistic rite accomplishes these goals.

Prelude

The Prelude is a time for reflection, prayer and meditation – a time of preparation for worship. Some people genuflect, make a slight bow and/or cross themselves before entering the pew. This is a sign of reverence to the cross behind the altar.

A note on Making the Sign of the Cross

At several points in the worship service it is customary to make the sign of the cross by touching the hand to the forehead, abdomen, left shoulder and then right shoulder. This is an ancient way of showing that one is marked with the sacrifice of Christ on the cross.

The Liturgy of the Word, or The Word of God

Processional

The opening Procession is a type of parade. It is led by the cross, the symbol of our salvation. The people who will serve at the altar during the service will usually process and others may also, such as lectors, choir and/or the preacher. It is customary to reverence the cross by making a bow as it passes you.

Opening Acclamation (“Blessed be God …”)

An acclamation (Latin *acclamatio*) was a type of ritual greeting and expression of approval in ancient Rome; it was used, for example, when seeing the emperor or other rulers. The first words spoken in our liturgy acknowledge our allegiance to God and His kingdom.

Collect for Purity (“Almighty God …”)

A collect is an ancient prayer form. It is a short petition prayer in five parts – each part is only one line. It is meant to be concise with well chosen words on one theme. The parts are:

- 1) The address to God – One of the many names for God;
- 2) A theological statement about God – a describing word about God;
- 3) A request or thanksgiving related to the theological statement;
- 4) A statement of intention, or a consequence of the request, or a thanksgiving; and
- 5) The closing.

The Episcopal Eucharistic Rite includes three collects: the Collect for Purity, the Collect of the Day and a Concluding Collect after the Prayers of the People.

Until the Prayer Book of 1552, the Collect for Purity was said silently by the priest and for the priest alone; it is now said aloud by the priest for all the people gathered.

11:00AM: Holy Eucharist – Rite II Welcome!

You are invited to join us in quiet meditation before the service.

Introduction to the Instructed Eucharist

The Word of God

Processional Hymn *Please stand*

Christ is the World's True Light

Hymnal 542

The People standing, the Celebrant says

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

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

The Celebrant may say

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.

*When appointed, the following hymn or some other song of praise is sung or said, all
standing*

***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.***

The Gloria or *Gloria in excelsis deo* (“Glory to God in the highest”)

The *Gloria* is known also as the Angelic Hymn or Greater Doxology (as distinguished from the “Minor Doxology” or *Gloria Patri*).

The *Gloria* is a hymn of praise and begins with the words sung by the angels at Christ's birth (Luke 2:14). It is an example of the *psalmi idiotici* (“private psalms”, i.e. compositions by individuals in imitation of the biblical Psalter) that were popular in the 2nd and 3rd centuries. Other surviving examples of this type of lyric poetry are the *Te Deum* (Latin for “You are God”, *BCP* p.95) and the *Phos hilaron* (Greek for “Gracious Light”, see *BCP* p.118). The *Gloria* has been part of the Eucharistic rite since at least the 6th century CE. The *Gloria* is always omitted during Lent and usually during Advent.

The Collect of the Day

The Collect of the Day is introduced with the salutation, “The Lord be with you”. This salutation, or greeting, is used often in our worship services. In addition to a greeting, it is a call to prayer in the fullest sense, by invoking the Lord's presence upon our whole lives.

The *BCP* provides a Collect of the Day for each Sunday of the year and for major feasts and fasts (*BCP*, pp.211-246). There are also Collects of the Day for other special occasions and for general use (*BCP*, pp.246-261 & 394-395.) The Collect of the Day ties together the readings for the day and states a theme of the day or feast. The Collect of the Day can be viewed as an introduction to the readings as well as a prayer asking God to open our hearts to the message of the day's readings.

The Lessons or Readings or Lections

There are three readings for each Sunday; generally one from the Old Testament (followed by a portion of the Psalter), one from a New Testament epistle and one from a gospels. Sometimes the first or second reading is omitted from the service, but the Gospel is always read in a celebration of the Eucharist.

The first and second readings (and the Psalm portion) are properly read by a non-ordained person. This is one of the tasks in the Eucharistic rite which is reserved for the laity. It is a normal duty of the laity to read the lessons and no license is required to do so.

The Sunday readings are set on a three year cycle; this is referred to as a lectionary. The use of a set pattern of readings was inherited from Jewish synagogue services which also used a lectionary. Early Christians began supplementing the Jewish lectionary with the letters of Paul, and later with the Acts and the gospels.

The Episcopal Church uses the Revised Common Lectionary (RCL), which is also used by many other denominations including Lutherans, Presbyterians and Methodists.

*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.*

The Collect of the Day

The Celebrant says to the people
 The Lord be with you.
People ***And also with you.***
Celebrant Let us pray.

The Celebrant says the Collect.
People ***Amen.***

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying
A Reading from _____.

After each Reading, the Reader may say
 The Word of the Lord.
People ***Thanks be to God.***

The Readings this Sunday are:

Acts 1:6-14

Psalm 68: 1-10, 33-36

1 Peter 4:12-14, 5:6-11

John 17:1-11

Gradual Hymn

Originally the Gradual Hymn was a response to the epistle reading. Now it primarily serves to transition from the first readings to the gospel proclamation. The Gospel Procession occurs during the Gradual.

The Gospel

The Gospel is special among the three readings: it is announced differently; and we stand for the gospel. We stand in order to show the particular importance we place on Jesus' words and actions. It is the Deacon's prerogative to read the Gospel. When there is no deacon, the Gospel is read by a priest. Only under special (and rare) circumstances is the Gospel read by a non-ordained person at a Eucharist.

It is customary for the Gospel to be read in the midst of the people and not from a lectern. This is to symbolize Jesus' continuing presence among His people. When the Gospel is announced, it is customary to make the sign of the cross on forehead, lips and the heart – this is the oldest way of making the sign of the cross – while saying, "May Christ's words be in my mind, on my lips, and in my heart". (It is also appropriate to use this form when blessing oneself with holy water upon entering or leaving a church.)

The Sermon

The practice of reading and commenting on scripture was a part of Jewish services, and was well established by the time of Jesus (see e.g. Luke 4:16-22). The practice continued in the early church, but preaching was rare in the middle ages. The Reformation and Counter-Reformation restored the practice of preaching in the 1500s. Since 1549, a sermon has been required at every Eucharist.

The Creed from the Latin *credo*, meaning "I believe"

A creed is always recited at the Eucharist. Usually the Nicene Creed, dating from the 4th century (but revised at later times), is used. However, at baptismal and confirmation services the Apostles' Creed is used. The Apostles' Creed gives the basics of the Christian faith in a brief format. The Nicene Creed further defines aspects of Christian belief, particularly the nature, work and place of Jesus. Because of this fuller explication of the nature of Jesus (as the Son of God), it is fitting to use the Nicene Creed at services where the Lord's Supper (instituted by Jesus) is celebrated.

Gradual Hymn

Please stand

We Gather Together

Hymnal 433

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying
The Holy Gospel of our Lord Jesus Christ according John.*

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

After the Gospel, the Reader says

The Gospel of the Lord.

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

The Sermon

On Sundays and other Major Feasts there follows, all standing

The 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.

The Prayers of the People

The *BCP* requires that payer be offered for:
The Universal Church, its members, and its mission;
The Nation and all in authority;
The welfare of the world;
The concerns of the local community;
Those who suffer and those in any trouble; and
The departed (with commemoration of a saint when appropriate).

These are the minimal elements and it is appropriate to supplement the prayer with other concerns of the congregation. Six forms of the Prayers of the People are provided for Rite II (*BCP*, pp.383-393) and one form for Rite I (*BCP*, p.328-330). However, any prayer form is acceptable which includes the six elements listed above. It is particularly appropriate to use a prayer form written by a member of the congregation. The Prayers of the People are participatory prayers, and it is appropriate to use a form which has congregational responses.

It is traditional for the deacon to lead the Prayers of the People. In the absence of a deacon the prayers are led by layperson or a priest. It is our tradition that the person who leads the Prayers (the Intercessor) do so from the midst of the congregation rather than from a lectern.

The prayer form ends with a Concluding Collect by the priest.

This week we pray in particular for Les, Jeff, Juanita, Jerry and Barbara, Cody, Jane, Calvin, Bill, Raymond and Elaine, Mary, Elaine, Jack, Linda, Baby Ozzy, Dorothy, Avery, Isabella, Nellie, Ray, June, Pam, Bishop Doug and Kaye, Donna and family, Rob, Paula, Wayne, Fay, the family of Dalton Brewer and the family of Elizabeth Lunsford.

We also pray for those who have died, especially Dalton Brewer and Elizabeth Lunsford.

The Prayers of the People Form VI

The Leader and People pray responsively

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

Silence

Leader For all people in their daily life and work;

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

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

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

Leader For the just and proper use of your creation;

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

Leader 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.***

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

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

Leader For [N. our Presiding Bishop, and N. (N.) our Bishop(s); and for] all bishops and other ministers;

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

Leader For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Leader Hear us, Lord;

People ***For your mercy is great.***

Leader We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

Leader We will exalt you, O God our King;

People ***And praise your Name for ever and ever.***

Leader We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Leader Lord, let your loving-kindness be upon them;

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

Confession of Sin

As a community we acknowledge our individual and corporate sins and ask for amendment of our lives. The goal of confession and forgiveness is to live as servants of God both now and in the world to come. Private confession is not required in The Episcopal Church but it is available if one desires (see *BCP*, pp.446).

The Absolution

The priest announces the forgiveness of our sins through the redemptive work of Christ. The second half of the priest's announcement is a brief blessing. It is customary to cross oneself as the priest speaks the words of absolution.

The Peace

In the early centuries of the Church, non-baptized persons could not stay for the Eucharistic prayer. Nonmembers were asked to leave before the Peace. After the non-baptized left, the Christians would greet each other with "the kiss of peace" (see Rom. 16:16, I Cor. 16:20, II Cor. 13:12 and I Thess. 5:26). Today we shake hands or hug as we greet one another. There are no set words to use in greeting, but "Peace", "God's peace", and "Peace be with you" are all commonly used.

The peace reminds us of Jesus' teaching in Matt. 5:21-24 that we need to forgive and be reconciled to others before presenting our gifts to God.

The Holy Communion, or the Liturgy of the Table

The Liturgy of the Table has its roots in the Passover. This section is titled "Holy Communion" in the *BCP* but properly speaking the whole Eucharistic Rite is the service of Holy Communion.

The Offertory

The Liturgy of the Table has four actions, as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. The Offertory is the first of these four actions as the priest takes the bread and wine.

In the early church the bread and wine would have been gifts from members of the congregation and would have been prepared in the congregants' homes. The bread and the wine are the product of God's gifts to us (grain and grapes) and our labor to make them food (bread and wine). They symbolize the joining of our labor with God's gift in creation. Being food, they also symbolize life – our lives.

The ushers bring the people's tithes and offerings which are received by the priest. These also, along with the bread and wine, and ourselves, are our offerings to God.

The Celebrant adds a concluding Collect.

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Bishop, when present, or the Priest, stands and says

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

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

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

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

Announcements

The Offertory

The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

The *BCP* has four Eucharistic prayers for Rite II and two for Rite I. Eucharistic Prayer B emphasizes the incarnation and the return of Christ. This prayer is especially suited for Advent, Christmas and Epiphany.

In the Liturgy of the Word, the focus is on the lectern. With the Liturgy of the Table, the focus moves to the altar or table. It is called an altar because we will place our offerings to God upon it. However, our offering, through the work of the Holy Spirit, is made a holy meal. Therefore, it is also a table.

It is the function of the deacon to prepare the table (*BCP* 407). In the absence of a deacon, the table is prepared by the priest.

The Great Thanksgiving begins with the salutation, “The Lord be with you”, and ends with the “AMEN”.

Sursum Corda Latin for “Lift your hearts”

The celebrant calls us to prepare for the Eucharistic Prayer by lifting ourselves to God and giving thanks.

Common Preface

The Common Preface to the Eucharistic Prayer (“It is right, and a good and joyful thing, ...”) does not change with the seasons of the church year. The Common and Proper Prefaces are part of the introduction to the main body of the Eucharistic Prayer.

Proper Preface

The Proper Preface follows the Common Preface. Different Proper Prefaces (*BCP*, pp.377-382) are used according to the season or the occasion being celebrated.

Sanctus (Latin for “holy”)

The *Sanctus* is adapted from the temple song in Isaiah 6:3. It is a song of praise to our God.

Benedictus (Latin for “blessed is he”)

The *Benedictus* comes from the song of the people during Jesus’ triumphal entry into Jerusalem (Matt. 21:9, Mark 11:9, John 12:13), an event we celebrate on Palm Sunday. The first line is from Psalm 118:26. It is traditional to make the sign of the cross while saying the

The Holy Communion

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

Eucharistic Prayer B

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

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

Celebrant Lift up your hearts.

People ***We lift them to the Lord.***

Celebrant Let us give thanks to the Lord our God.

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

Then, facing the Holy Table, the Celebrant proceeds

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

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

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

Celebrant and People

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

Hosanna in the highest.

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

Hosanna in the highest.

first line of the *Benedictus* (“Blessed is he who comes in the name of the Lord”).

The *Benedictus* marks the end of the Preface to the Eucharistic prayer.

After the *Benedictus*, the celebrant continues the prayer. This prayer continues the theme of praise from the *Sanctus* as we thankfully remember the gift of God’s mercy in the sufficient sacrifice of his Son upon the cross for the redemption of the whole world.

The people stand or kneel for the remainder of the Eucharistic Prayer. For centuries the people stood during this prayer but kneeling gradually became the practice. Standing is becoming more common since it was the custom of the early church.

Words of Institution

The Words of Institution (“On the night ...”) come from I Cor. 11:23-26 which is the earliest written record of the Last Supper. This section of the prayer is also known as *Anamnesis* which is Greek for “remembrance”. *Anamnesis* is the opposite of amnesia – it is remembering and knowing who we are. By *anamnesis*, the Christian participates in the present reality of the death and resurrection of Jesus.

Memorial Acclamation

The Memorial Acclamation (“We remember his death ...”) is a brief summary of the Christian faith which states the three primary salvific acts of Jesus.

Oblation (“And we offer ...”)

An oblation is a gift or offering. Here our gifts of bread and wine are presented to God.

Epiclesis or Invocation, and Supplications

The *Epiclesis* (Greek for “calling down from on high”) begins with the phrase “We pray you, ...”. It is a request that God’s Spirit transform the bread and wine into the body and blood of Christ.

The prayer continues with a request that the Holy Spirit imbue us, and that Christ be Lord over all creation. This portion of the prayer concludes with a request for inclusion in God’s kingdom.

The people stand or kneel.

Then the Celebrant continues

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

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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

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,

Celebrant and People

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

The Celebrant continues

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

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the

Doxology (“By him, and with him ...”)

The *Doxology* (from the Greek for “glory saying”) is a short hymn of praise to God. The *Doxology* concludes the Eucharistic Prayer. It ends with the “great amen” through which all the people assert their agreement with the prayer spoken by the celebrant. This is the only place in the Prayer Book where “AMEN” appears in all capital letters. This signifies that the people’s response is to be bold and strong.

Lord’s Prayer

We pray together the prayer which our Lord taught his disciples. This is the most common prayer of the Christian faith: it is prayed more often than any other prayer, and it is prayed by more churches than any other prayer.

Fraction

The celebrant breaks the bread, showing Christ’s body broken for us. Christ’s broken body is the source of our unity. The Fraction takes place in silence.

The celebrant announces that the meal is ready by proclaiming, “Christ our Passover is sacrificed for us.” This recalls Jesus as the Paschal (Passover) lamb, the perfect offering, the unblemished sacrifice.

Invitation

All baptized Christians are invited to partake of the bread and wine, the holy meal of God’s people.

The Communion

The faithful come forward to receive the bread and wine. This is God giving Himself to us.

*The cup of blessing that we bless,
is it not a sharing in the blood of Christ?
The bread that we break,
is it not a sharing in the body of Christ?*

I Corinthians 10:16

fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

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

People and Celebrant

***Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.***

Give us this day our daily bread.

***And forgive us our trespasses,
as we forgive those
who trespass against us.***

***And lead us not into temptation,
but deliver us from evil.***

***For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.***

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;

Therefore let us keep the feast. [Alleluia.]

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

holy holy holy, Lord God Almighty

Hymnal 362

Post Communion Prayer

We now offer thanks to God for the grace given through the bread and wine, and we dedicate ourselves anew to extending God's kingdom.

Blessing

The bishop or a priest blesses the people. A blessing is a brief prayer for the infusion of holiness, spiritual redemption and divine will. It is customary to make the sign of the cross while receiving the blessing.

Processional Hymn

Those who have served at the altar process out with the cross leading them. It is customary to bow (as a sign of reverence) as the cross moves in front of one.

Dismissal

We are sent forth to work for God's kingdom in the world. The Eucharist is not something which insulates or separates us from the world but rather is a challenge to reach out from our church into the world. It is sometimes said that "our worship is ended but our service begins."

In the Roman Catholic and some other churches the Eucharistic service is referred to as "the Mass." This name is derived from the word "dismissal", and "dismissal" is derived from the Latin for "sent". The word "mission" is also derived from the Latin for "dismissal". The Mass is an appropriate name for our worship because through it we are sent on a mission to the world.

After Communion, the Celebrant says
Let us pray.

Celebrant and People

***Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.***

or the following

***Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord. Amen.***

The Bishop, when present, or the Priest, may bless the people.

Processional Hymn

Please stand

All Hail the Power of Jesus Name

Hymnal 450

The Deacon, or the Celebrant, dismisses them with these words

Deacon Go in peace to love and serve the Lord. Alleluia, Alleluia.

The People respond ***Thanks be to God. Alleluia, Alleluia.***

News & Notes

Rebecca's Schedule: Next week, Rebecca will be in Corbin on Friday, June 6 and her Sabbath day will be Thursday, June 5th. You can get a message to Rebecca by calling 859 -429-1659 or priest-in-charge@stjohnscorbin.org.

Today We Welcome The Rev. Peter Doddema from St. Philip's Episcopal Church, Harrodsburg. He will lead us in an Instructed Eucharist. Notice your bulletin provides additional information about the various parts of our service. Rebecca is at St. Philip's this morning.

Our series on *Resurrection Living* concludes next week. Next week's session is on Luke 24:51, *While he was blessing them, he withdrew from them and was carried up into heaven.*

Godly Play: Next week Godly Play classes will conclude for the summer with a celebration of Pentecost. Classes will resume in the fall.

Wednesdays in the Park: Join us each Wednesday through June 25 for hot dogs and fun. This Wednesday, June 4, Ken and Shelia Phillips will bring the Kentucky Native American Heritage Museum to the park.

I publish the Banns of Marriage between William Robert Hibbits of London, KY and Amber Hannah Pearce of Lexington, KY. If any of you know just cause why they may not be joined together in Holy Matrimony, you are bidden to declare it. This is the third time of asking.

United Thank Offering (UTO): is a ministry of the Episcopal Church for the mission of the whole church. Our ingathering of your UTO offerings will be today. The UTO Boxes will be gathered and brought forward with the offering.

Grow Appalachia: The Vestry voted to move ahead with this project. As we continue to work on this project, let the members of Vestry know your questions. Their website is <http://www.berea.edu/grow-appalachia/>