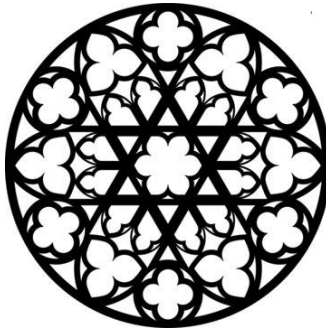


AN ORDER FOR  
THE CELEBRATION OF  
**THE HOLY EUCHARIST**  
THE SEASON AFTER PENTECOST



WITHIN THE EPISCOPAL  
DIOCESE OF MISSOURI





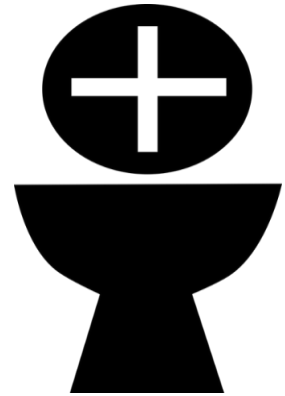
## WELCOME! BEINVENIDO! KARIBU!

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Scattered in the world we gather together as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as God's people. One of the glories of the Episcopal/Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's church.



# ABOUT THE HOLY EUCHARIST

*"When God finds us, there is always a celebration. In the Eucharist, we gather to celebrate God finding us in Jesus Christ. If you're feeling lost, when you come to receive Jesus in bread and wine, ask to be found. If you know what it is to have been found by God, when you come to receive Jesus in bread and wine, give thanks – thanks to the one who came looking for you, and found you."*

-Br. Geoffrey Tristram  
Society of Saint John the Evangelist

In the Episcopal Church the Holy Eucharist is the sacrament of Christ's body and blood, and the principal act of Christian worship. The term is from the Greek, "thanksgiving." Jesus instituted the Eucharist "on the night when he was betrayed." At the Last Supper he shared the Bread and cup of Wine at a sacred meal with his disciples. He identified the Bread with his body and the Wine with his blood of the new covenant. Jesus commanded his disciples to "do this" in remembrance of Jesus.

The Holy Eucharist, for Episcopalians the very Real Presence of Christ, his Body and Blood, the ordinary made also extraordinary, sacred by Jesus' own words and by the Holy Spirit.

In the Episcopal Church, we seek to adapt ancient liturgy for today. If you grew up in a less formal church, worship may feel pretty traditional. If you grew up in a formal church, our worship may deconstruct that formality, and ask you to pray using more modern words, or sing new songs. We seek to balance tradition and culture in our worship. When we hold the tension well between the ancient and the modern, the Holy Eucharist comes alive.

## GATHERING SONG

*We begin by praising God through song and prayer.*

## GREETING

*Standing before the assembly the Presider welcomes the community to worship.*

*Presider* Blessed be the One, Holy and Living God.

*People* **Glory to God, for ever and ever. Amen.**

*Presider* Almighty God, to you all hearts are open,

*People* **All desires known, and from whom 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.**

## CONFESSION & ABSOLUTION

*As we enter in to worship we ask God's forgiveness for things done and things left undone and things done on our behalf so that we may be reconciled to each other and to God.*

*Presider* Dear friends in Christ, we have fallen short of the call to us to love God and to love our neighbors as ourselves. Therefore, let us confess our sins against God and our neighbors.

*Silence is kept for a time.*

*Presider* 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.

*People* **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.**

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

*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.

*People* Amen.

## SONG OF PRAISE: SPOKEN

*The Song of Praise maybe said or sung.*

*Presider* Let us glorify the Holy One as we proclaim. Glory to you, Lord God of our ancestors,

*People* **You are worthy of praise; glory to you. Glory to you for the radiance of your holy Name; we will praise you and highly exalt you for ever. Glory to you in the splendor of your temple; on the throne of your majesty, glory to you. Glory to you, seated between the Cherubim; we will praise you and highly exalt you for ever. Glory to you, beholding the depths; in the high vault of heaven, glory to you. Glory to you, Holy and undivided Trinity; we will praise you and highly exalt you for ever. Amen.**

## SONG OF PRAISE:

BASED ON HYMN 400 HYMNAL 1982

*Presider* Let us glorify the Holy One as we sing.

*The Presider and community joins in singing.*



1. God who cre - at - ed hearts to love, Show-'ring all bless-ings

2. God, let our joy - ful sing - ing be, Sign of our faith com-



1. from a - bove, Al-le - lu - ia! Al-le - lu - ia! Give these, who come to

2. mu - ni - ty. Al-le - lu - ia! Al-le - lu - ia! Bap - tized in wa - ter,



1. you with praise, Peace, love and laugh-ter all their days. )

2. we are fed shar - ing the liv - ing wine and bread. Al-le - lu - ia



1-5. Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia!

Text: LM with alleluias; M.D. Ridge, © 1992, M.D. Ridge. Published by OCP Publications. All rights reserved.  
Music: *Auserlesene Catholische Geistliche Kirchengesänge*, Cologne, 1623.

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## COLLECT OF THE DAY

*Presider* God is with you. or The Lord be with you.

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

*Presider* Let us pray.

*The Presider continues with the prayer appointed for the day called the collect.*

*The collect is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.*

## WE HEAR THE SACRED STORIES

*We hear the stories of the experience of God from our spiritual ancestors. Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when.*

### THE FIRST READING

A READING FROM HEBREW SCRIPTURES.

*At the end of the reading the Reader says.*

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

*People* **Thanks be to God.**

### THE PSALM OF THE DAY

*The psalms are a part of the poetry of the Hebrew people. They express joy and sadness, loneliness and thanksgiving as part of the human longing to be united with God.*

### THE SECOND READING

A READING FROM THE NEW TESTAMENT WRITINGS.

*At the end of the reading the Reader says.*

*Reader* Hear what the Holy Spirit is saying to the church.

*People* **Thanks be to God.**

## PREPARING TO HEAR THE GOSPEL

*We stand, as we are able, for the Gospel reading to show the particular importance we place on Jesus' words and actions.*

*A hymn or the following Alleluia Tract may be sung.*

Your Word O God is life and love, shower-ing all bless - ings  
from a - bove, Al - le - lu - ia! Al - le - lu - ia! You have the words to  
eter - nal life, Bear - ing the bur - den of our strife Al - le - lu - ia  
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Text: LM with alleluias; M.D. Ridge, © 1992, M.D. Ridge. Published by OCP Publications. All rights reserved.  
Music: *Auserlesene Catholische Geistliche Kirchengesänge*, Cologne, 1623.

## THE PROCLAMATION OF THE GOSPEL

*Presider* God is with you.

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

*Presider* The Holy Gospel of our Savior Jesus Christ according to \_\_\_\_\_.

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

*At the end of the Gospel the Presider says*

*Presider* The Gospel of the Lord.

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

## THE SERMON

*We remain seated for the sermon. Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it.*



## THE AFFIRMATION OF FAITH

*The Presider, priest or deacon, leads the assembly in an affirmation of faith. Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited either the Nicene Creed or the Apostle's Creed at the Eucharist. The word creed comes from the Latin credo for "I believe" or "I lend my heart to." Creeds tell a deeper "truth" that goes beyond "facts."*

*The Nicene Creed, the Apostle's Creed or An Expression of Faith may be used. In the place of a Deacon the Presider may lead the Affirmation.*

## THE NICENE CREED

*Deacon*

We affirm our faith in the One, Holy and Living God.

*People*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

*People*

**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.**

*People*

**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 APOSTLE'S CREED

*Deacon* We affirm our faith in the One, Holy and Living God.  
*Silence is kept for a time.*

*Deacon* Do you believe and trust in God?  
*People* **I believe and trust in God, the almighty, creator of heaven and earth.**

*Deacon* Do you believe and trust in Jesus Christ?  
*People* **I believe and trust in Jesus Christ, God's only begotten Son, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; On the third day he rose again; he ascended into heaven, he is seated at the right hand of the God, and he will come to judge the living and the dead.**

*Deacon* Do you believe and trust in God the Holy Spirit?  
*People* **I believe and trust in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

## AN EXPRESSION OF FAITH

*Deacon* We stand to affirm our faith.  
*Silence is kept for a time.*

*Deacon* We are not alone, we live in God's world.  
*People* **We believe in God: who has created and is creating, who has come in Jesus, the Word made flesh, to reconcile and make new, who works in us and others by the Spirit.**

*Deacon* We trust in God.  
*People* **We are called to be the Church: to celebrate God's presence, to live with respect in Creation, to love and serve others, to seek justice and resist evil, to proclaim Jesus, crucified and risen, our judge and our hope. In life, in death, in life beyond death, God is with us. We are not alone. Thanks be to God. Amen.**

## THE PRAYERS OF THE PEOPLE

*Prayer changes people. Prayer is not about changing God but about changing us more into the likeness of God. Collectively and individually we offer the hopes and desires of our hearts to God. The Deacon, when present in the liturgy, offers the prayers for those who are sick or have asked our prayers.*

*When a Deacon is present the Presider addresses the Deacon saying;*

*Presider* N., Deacon in the Church of God, what cares and concerns of the world do you bring before us to be held up in prayer?

*Deacon* People of God, I bid your prayers for...

*The concerns of the community and wider world, including those who are sick, in need, or in want are named by the Deacon. Once the cares and concerns have been shared the Deacon continues.*

*Deacon* Let us pray for the Church and for the world.

*Leader* GOD OF LOVE, we pray for your church: For Michael, our Presiding Bishop; Deon, our bishop; N. our clergy; for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world. God of love,

*People* **Hear our prayers for the church.**

*Leader* GOD OF FREEDOM, we pray for our nation, and all the nations of the world: For peace and unity across barriers of language, color, and creed; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love. God of freedom,

*People* **Hear our prayers for the world.**

*Leader* GOD OF JUSTICE, we pray for the earth, your creation entrusted to our care: For the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us. God of justice,

*People* **Hear our prayers for the earth.**

*Leader* GOD OF PEACE, we pray for this community: For our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home. God of peace,

*People* **Hear our prayers for this community.**

*Leader* GOD OF MERCY, we pray for all in any kind of need or trouble: For those whose lives are closely linked with ours, and those connected to us as part of the human family. For refugees and prisoners; for the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. We pray especially for \_\_\_\_\_. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons. God of mercy,

*People* **Hear our prayers for all who are in need.**

*Leader* GOD OF GRACE, we pray for those who have died: For the faithful in every generation who have worked for justice; for prophets who called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light. God of grace,

*People* **Hear our prayers for those who have died.**

*Additional prayers and petitions may be offered. The Presider adds one of the following prayers.*

*Presider* Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. Amen.

*Presider* Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. Amen.

*Presider* Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

## THE EXCHANGE OF THE PEACE

*As we enter the most sacred portion of our worship we exchange a sign of God's promised peace. There are no set words to use in greeting each other, but "Peace be with you" "God's peace" and "Shalom" are all commonly used.*

*Presider*            The Peace of Christ be always with you.

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

*Presider*            Let us offer each other a sign of Christ's peace.

*We are a community of reconciliation and peace; therefore, we greet each other with a sign of our desire for peace.*

## WELCOME & ANNOUNCEMENTS

*Community announcements, notices, prayers, and celebrations may be offered at this time.*

## GATHERING AT CHRIST'S TABLE

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*Having been nourished from the richness of God's love in sacred story and reconciled to each other through prayer and peace we gather at Christ's table to offer ourselves to be transformed for service in the world. The gifts of bread, wine and money are offered by the assembly to be set apart or consecrated as a reminder of Christ's sacrificial love and life.*

## THE OFFERTORY

*The gifts of bread, wine, money and other gifts are brought to the Presider as an offering to God. Once the Holy Table or Altar is prepared the Presider and people give thanks to God for the many gifts we have been given.*

## OFFERTORY MUSIC:

*An anthem, hymn or instrumental music may be offered.*

## DOXOLOGY



Music: OLD HUNDREDTH

## THE EUCHARISTIC PRAYER: PRAYER A OR C MAY BE USED

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*The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the church to invite Christ to be present in the elements of bread and wine. Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.*

### EUCCHARISTIC PRAYER A

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*Presider* God is with you. *or* The Lord be with you.

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

*Presider* Lift up your hearts.

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

*Presider* Let us give thanks to the Lord our God.

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

*Then, facing the Holy Table, the Presider proceeds.*

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

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

*Presider* 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:

SPOKEN: HOLY, HOLY, HOLY

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory. Hosanna in the highest.  
Blessed is the one who comes in the name of the Lord. Hosanna in the  
highest.**

SUNG: HOLY, HOLY, HOLY

BASED ON HYMN 362 HYMNAL 1982

Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:

Ho - ly, Ho - ly, Ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.

*Then the Presider continues*

*Presider* Holy and gracious God: 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 maker of all.

*Presider* Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*Presider* On the night he was handed over to suffering and death, our Savior 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."

*Presider* After supper Jesus 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."

*Presider* Therefore we proclaim the mystery of faith:  
*People* **Christ has died. Christ is risen. Christ will come again.**

*Presider* We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

*Presider* 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 Christ. 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.

*Presider* All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**



*Presider* God is with you. *or* The Lord be with you.

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

*Presider* Lift up your hearts.

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

*Presider* Let us give thanks to the Lord our God.

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

*Then, facing the Holy Table, the Presider proceeds.*

*Presider* God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

*People* **Glory to you for ever and ever.**

*Presider* At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, and this fragile earth, our island home.

*People* **By your will they were created and have their being.**

*Presider* From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

*People* **Have mercy, Lord, for we are sinners in your sight.**

*Presider* Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

*People* **By his blood, he reconciled us. By his wounds, we are healed.**

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

SPOKEN: HOLY, HOLY, HOLY

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

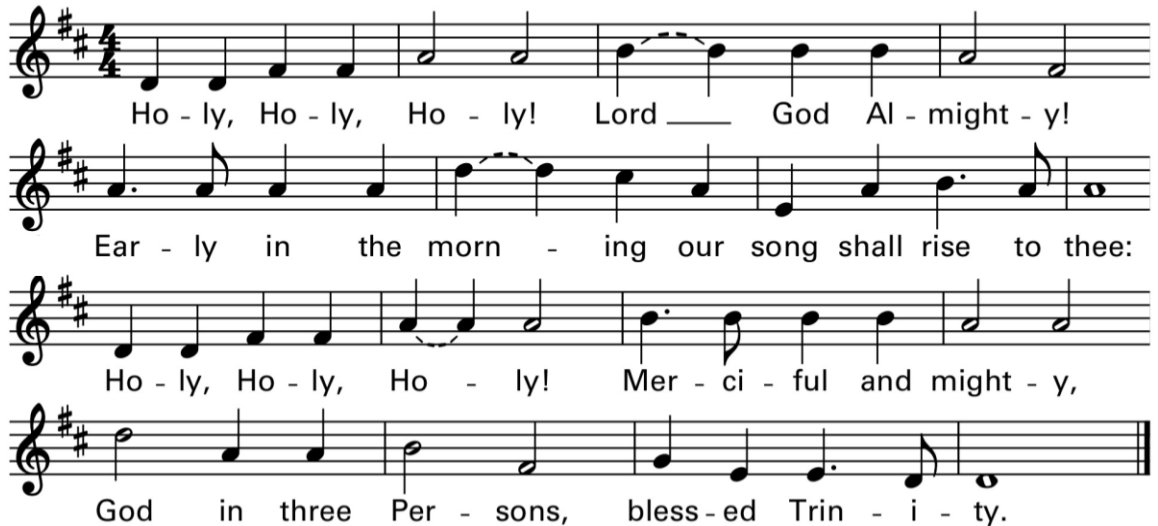
**Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.**

**Hosanna in the highest.**

SUNG: HOLY, HOLY, HOLY

BASED ON HYMN 362 HYMNAL 1982



*Presider*

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

*Presider*

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

*Presider*

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

*People*

**We celebrate Christ's death and resurrection as we await the day of his coming.**

*Presider* Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

*Presider* Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

*People* **Risen Lord, be known to us in the breaking of the Bread.**

*Presider* God of our ancestors; Redeemer and Mother of Israel; God and Abba of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal. Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

#### THE LORD'S PRAYER (TRADITIONAL)

*The Lord's Prayer follows in either traditional or contemporary language. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence.*

*Presider* As our Savior has taught us we are bold to pray.

*People* **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, the power and the glory, for ever and ever. Amen.**

#### THE LORD'S PRAYER (CONTEMPORARY)

*Presider* Let us pray in the way that our Savior has taught us.

*People* **Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.**

## THE BREAKING OF THE BREAD

*The Presider breaks the consecrated bread in view of the assembly.*

*Presider* Christ our Passover is sacrificed for us.

*People* **Therefore let us keep the feast.**

or

*Presider* By your hand you feed your people, food of angels, heaven's bread.

*People* **For these gifts we did not labor; by your grace have we been fed.**

*Presider* In this meal we taste your sweetness, bread for hunger, wine of peace.

*People* **Holy word and Holy wisdom, satisfy our deepest needs.**

*Presider* Send us now with faith and courage to the hungry, lost, bereaved.

*People* **In our living and our dying we become what we receive.**

or

1. 2.

O Lamb of God, you take a - way the

sins of the world, have mer - cy on us,

Lamb of God, and grant us your peace.

The musical score is written on three staves in G major (one sharp) and 4/4 time. The first staff begins with a treble clef and a key signature of one sharp (F#). It contains two verses of music, labeled '1.' and '2.'. The lyrics are: 'O Lamb of God, you take a - way the'. The second staff continues the melody with the lyrics: 'sins of the world, have mer - cy on us,'. The third staff concludes the piece with the lyrics: 'Lamb of God, and grant us your peace.' and ends with a double bar line and repeat dots.

Music: *Land of Rest*, adapt. by Richard Proulx, © 1995, GIA Publications, Inc.  
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## INVITATION TO COMMUNION

*We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.*

*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.]

*Or*

*The Presider may add*

*Presider*      These are God's holy gifts, for you God's holy people. [So come to this table you who have been here often and you who have not been here in a long time. You who have tried to follow Jesus and you who have failed. You who are full of faith and full of doubt. Come, it is Christ himself who invites you to meet him here.]

## SHARING THE SACRED MEAL

*This is Christ's table and all are welcome and all are fed. All the baptized are invited to partake in the sacred meal. Please follow the movement to the altar.*

## COMMUNION HYMNS:

*Hymns, anthems, or instrumental music may be played.*

## THE GREAT SILENCE

*Once all have received communion and the Holy Table has been cleared the community observes a moment of silent reflection and prayer. The silence is begun and ended with the sound of a bell.*

*Presider*      Jesus said to his disciples, "Come away to a quiet place and rest for a while". Therefore, let us now rest in Christ's presence in the silence.

*A prolonged silence is kept for a time. At a signal from the Presider the silence is broken.*

## POST COMMUNION PRAYER

*After the Silence the Presider invites the congregation to stand and pray saying:*

*Presider* God is with you.

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

*Presider* Together, let us pray.

*People* **God of grace, you renew us at your table with the bread of life and cup of salvation. May this food strengthen us in love and help us to serve you in each other. We ask this in the name of Jesus the Lord. Amen**

*Or*

*People* **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

## THE BLESSING

*The Presider blesses the people as a reminder of God's extravagant love and invites us to go into the world to be God's blessing.*

## CLOSING SONG

*We begin and end our time of worship by praising God through song and prayer.*

## DISMISSAL

*As the celebration ends, we are charged to "Go in Peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.*

*Deacon* Our worship is ended. Our service in the world begins. Go into the world to love what God loves. Go in Peace to love and serve the Lord.

*People* **Thanks be to God.**



PLEASE RETURN YOUR BULLETIN FOR REUSE NEXT WEEK.

THANK YOU FOR WORSHIPING WITH US TODAY.

**WE HOPE TO SEE YOU AGAIN SOON**

AS WE OFFER CHRIST'S UNFENCED LOVE TO THE WORLD.



## THE EPISCOPAL DIOCESE OF MISSOURI LAND ACKNOWLEDGEMENT

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In humility, we recognize and acknowledge that we in the Diocese of Missouri worship and live on the traditional ancestral lands of the Osage Nation, the Illiniwek/Peoria Tribe, the O-Gah-Pah (Quapaw) Tribe, the Otoe-Missouria Tribe, and other First Peoples. We recognize our mutual dependence upon and benefit from this land; we proclaim our solidarity with and our debt to the Peoples who first claimed and improved this land as their home. We acknowledge our complicity in the process of colonization that dispossessed the First Peoples from their ancestral lands. We affirm our commitment to stand with indigenous communities today and henceforth as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that the history of The Episcopal Church is intertwined with the history of colonialism and slavery in the United States. More than four centuries ago, the first Africans were brought to the Americas and enslaved. Two centuries ago, enslaved and indigenous persons contributed to the exploration of this state by Lewis and Clark. Our state's history is entangled with both the Missouri Compromise making this state officially a slave state, and the cases of Scott v. Emerson that petitioned for Dred and Harriet Scott's emancipation. We acknowledge the tragic legacy of slavery in our diocese, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across The Episcopal Church.