

## **Narration for Instructed Eucharist - Rite II (Pentecost Season-Fall/Epiph. Season-Spring)**

*(Note: this document is based on the Instructed Eucharist document used at St. Cross Church, Hermosa Beach. The items that are in capitalized Bold type indicate the part of the service that takes place in between the commentary. Mo. Marilyn)*

The service this morning is an Instructed Eucharist. Throughout the service, there will be short explanations to describe what is going on and why. Our words, gestures, posture, and other symbols are used to express our worship of God. We will explain some of the history and meaning of these as we go along. Remember that any actions, such as making the sign of the cross, are each person's choice. We should each do what is comfortable and meaningful for us.

The word vestment comes from the Latin word, vestis, which means garment. Our Eucharistic vestments today are the ordinary clothes worn in first century Rome. Over the years, they have come to symbolize the office of the celebrant.

The **chasuble** originally was a Roman outdoor cloak. It is the outer garment of the priest who celebrates the Eucharist. The **stole** represents the yoke of Christ taken upon the clergy at ordination and is a symbol of ordained ministry. The priest's stole is worn draped across the neck.

You will note that today the stole and chasuble are green. The Episcopal Church uses different colors during the seasons and festivals of Christ and his Church. Green is the color that symbolizes hope, life and nature and is used for the seasons after Epiphany and Pentecost.

The Eucharistic liturgy has two major parts-- the Word of God and the Holy Communion. Each has a focal point--the Word of God is proclaimed in the Gospel and the Holy Communion is celebrated at the altar. Our service will start with the entrance procession. This is followed by the **opening sentences**, in which the celebrant and people greet each other as Christians baptized in the name of the Trinity. Some people make the sign of the cross at this time as a reminder of their baptism. We say the **Collect for Purity** together. This prayer comes from the 11<sup>th</sup> Century Church. We exclaim the words of the Gloria, a hymn of praise to God. Please stand as we begin our service.

**HYMN (10 am)**

**OPENING SENTENCES, COLLECT FOR PURITY**

**GLORIA**

The salutation, "The Lord be with you," and its response, "And also with you," is an ancient Jewish greeting. This is followed by the Collect of the Day which focuses on the theme

for the day. There is a different collect for each Sunday; many of them date from the fifth and sixth centuries. We have all been thinking of various things as the Service begins, and this prayer collects all our thoughts and focuses them on the Scripture which is about to be read.

### **COLLECT FOR THE DAY**

Please be seated. Now we are ready to hear the Scriptures, the story of the mighty acts of God. Our texts are from a lectionary which provides a three-year cycle of readings. At St. John's, we read one lesson from the Old Testament, and one lesson from the New Testament. Following the ancient Jewish custom, a representative of the congregation reads these lessons.

### **SCRIPTURE LESSONS**

Now comes the high point of this first part of the service, the reading of the **Gospel**, the Good News of Christ. The acclamation of the people before and after the Gospel reading comes from the early church. Some people make the sign of the cross with the right thumb on the forehead, lips, and chest at the beginning of the reading as a way of acting out the desire to think about Christ, to talk about Christ and to carry Christ's good news in their hearts. Because the Gospel is important, we stand to hear it read. Please stand.

### **SEQUENCE HYMN (at 10 am)**

### **GOSPEL**

Please be seated. Hearing the Word of God calls forth a response. In the Episcopal Church, a church leader responds in the sermon. The sermon helps us to apply the scripture teaching to our own times and our own community. Mother Marilyn will provide a brief outline of her response to today's Gospel.

### **SERMON RESPONSE BY CLERGY**

After the sermon we affirm our faith using the words of the Nicene Creed. The creed was developed at a council of the early Christian church as a statement of the church's beliefs.

### **NICENE CREED**

The final section of the first part of the service is devoted to prayer. We pray for the church, the world, ourselves, our communities, our friends and families, those who are living and those who have died. Because these are the **Prayers of the People**, it is appropriate that they be led by a representative of the congregation.

We conclude our prayers with the **General Confession**, admitting to God, ourselves and each other that we, as individuals and as a community, have fallen short of God's will for us. We

acknowledge our need for renewal in our lives. We kneel as a sign of penance. After our confession, the celebrant assures us of God's love and forgiveness, making the sign of the cross at the **Absolution**.

## **PRAYERS OF THE PEOPLE**

### **CONFESSION AND ABSOLUTION**

Please stand. The exchange of the Peace is like a hinge, joining together the two parts of the service. The Peace is not just a greeting; it is an important symbol of God's gift of peace and a response to Jesus' command to be reconciled to each other before offering our gifts at the altar. It concludes the first part of the service by expressing the reconciliation we experience in hearing God's word and in our prayers. At the same time it anticipates God's initiative in the second part of the liturgy when Christ will be present in our lives in a special way. The announcements which follow the exchange of Peace are another way of expressing our sense of community.

### **THE PEACE**

#### **THE ANNOUNCEMENTS**

The second part of the Service begins, and is called "The Holy Communion." It originated with the religious meals of the Jewish people. Jesus gave such meals a new meaning at The Last Supper where it is recounted that four actions took place. Our Lord **took** bread and wine, **gave thanks** for them, **broke** the bread, and **gave** the bread and wine to his disciples. These four actions present in the Holy Communion.

The first action, the "**taking**", is called the Offertory. It begins with the Offertory Sentence pronounced by the celebrant. We sit while our offering of money is being collected and the celebrant prepares the altar. We all stand as members of the congregation, representing all present, bring forward our offering along with the bread and the wine.

Water is added to the wine because Jewish table wine was always watered before use. Christians have sometimes seen this mixing of water and wine as a symbol of the union of God and humankind in Jesus. As a final act of preparation, the celebrant washes her hands as a sign of the purity of heart with which she properly approaches the Great Thanksgiving.

#### **OFFERTORY SENTENCE**

#### **ANTHEM (10 am)**

#### **PRESENTATION HYMN (10 am) (8 am DOXOLOGY)**

Please be seated. After the "taking", the second action is "**giving thanks**", also called

The Great Thanksgiving. We follow the Jewish model of giving thanks by recounting God's interactions with humanity and the world throughout history, culminating in the birth of Jesus. We include the words of institution said by Jesus at The Last Supper.

After the Sanctus, or "Holy, Holy, Holy", we either stand or kneel for the Prayer of Consecration. It was the ancient custom of the church to stand for corporate prayer. This emphasizes our being "raised with Christ." In the late middle ages, the posture of prayer was changed to kneeling as a posture of penitence and adoration. Here at St. John's, both standing and kneeling are acceptable during the prayer of consecration.

The third action is the **breaking of the bread**. We see in the breaking of the bread a reminder of Jesus' suffering and death, His body being broken on the cross.

The fourth action, **giving the bread and wine**, takes place in the invitation and administering of these elements to the congregation. We come forward to receive them, an action reminding us of our Christian journey.

We will now begin the Great Thanksgiving. There will be no more commentary until we have all received communion. Please stand.

## **THE GREAT THANKSGIVING**

### **THE BREAKING OF THE BREAD**

### **THE COMMUNION**

If there are Home Communion Ministers, they come up to the altar, and receive consecrated bread and wine. Representing the congregation, they leave the church to visit the sick. When all is in order, we say together the Prayer after Communion. It expresses our gratitude for the Sacrament we have received and looks forward to our service to God in our daily lives.

Following the prayer, the celebrant blesses us, making the sign of the cross. At St. John's, the celebrant uses seasonal blessings that highlight the spiritual significance of each liturgical season. Some people make the sign of the cross in response to this blessing.

The final dismissal is given from the rear of the church. We are sent out to do the Lord's work, acting out what we have just celebrated: Christ's real presence in our lives.

## **HOME COMMUNION**

### **PRAYER AFTER COMMUNION**

### **THE BLESSING**

**RECESSIONAL HYMN (10 am) & DISMISSAL**