

St. \_\_\_\_\_  
Episcopal Church



*Worship Booklet*  
*For the Season after Pentecost*  
*Rite II*

This version of Rite II includes descriptions of different parts of the Eucharist helpful to both, long-time members and newcomers alike. We are happy to personalize this worship booklet for your church. Please contact [Carol E. Barnwell](#), diocesan communication director with the name of your church and the changes that will be required on page 3 to align with your church's information. We will send you back a PDF that you can have printed locally.

## A Word to the Newcomer

**Welcome to St. James' Church!** This booklet contains an order (Rite Two) for the service of Holy Communion or "Eucharist" – a word meaning "Thanksgiving" in Greek. **This order for service can also be found in the red Book of Common Prayer, beginning on p. 355.**

*Since the beginning of the Church, the Holy Spirit has gathered Christians together to break bread and give thanks to God the Father for what He has done for us through His Son Jesus Christ (Acts 2:42).*

**The traditional service of Holy Eucharist is divided into two parts: "The Word of God" and "The Holy Communion."** The first part is similar to a Jewish synagogue service, and includes readings from the Bible, a response to God's word from the pulpit, songs and prayers. The second portion of the service, Holy Communion, is what makes this a distinctively Christian form of worship. In it, we observe the special meal Jesus shared with His disciples. Its purpose is to draw us closer to Him and to one another. Jesus said, "Do this in remembrance of me." It is an outward and visible sign of our "communing" with Him.

*No action or gesture we make in worship is something that is required. In whatever we do, we try to point to God. Please know that we are delighted that you have come to worship with us, and that we are more than happy to help in any way.*

## For Families

**Nursery care** is available most Sundays, in the back of the neighboring parish hall. **Restrooms** are in the same building, just beyond the foyer.

*We encourage you to keep your children in the service as much as possible. The liturgy (worship) is as much for them to participate in, as it is for adults. Sitting closer to the front tends to keep children more focused on the liturgy. There is usually a children's message offered just before the sermon. **All baptized children are invited to receive Communion.***

## About the Season

**The season after Pentecost:** Pentecost is the Sunday on which we celebrate the coming of the Holy Spirit and the birth of the Church. The season following this day is the longest season in the church year. The liturgical color for this season is green, calling to mind God's Spirit working in us, and producing good fruit for the sake of His Kingdom.

*Special feast days during this season include the feast of the Transfiguration on August 6; the feast of St. James of Jerusalem, the brother of our Lord, and our church's patron saint, on October 23; and the principal feast of All Saints Day on November 1.*

# The Holy Eucharist: Rite Two

## The Word of God

### PROCESSIONAL HYMN

*All hymn numbers are displayed on the hymnboard. Please stand if able. As the altar party processes in, led by the Cross. Some worshippers like to reverence the cross, as it passes, with a small bow, to honor our Lord.*

*The people standing, the Celebrant says*

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

*The Celebrant then says the following prayer that our hearts may be made pure for worship:*

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.**

*Remaining standing. The following or some other song of praise is sung or said:*

**Glory to God in the highest,  
And peace to his people on earth.**  
**Lord God, heavenly King,  
Almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**  
**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**  
**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,**

**Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

*NOTE: The “Gloria,” above, is a traditional song of praise that has been sung by Christians for more than 1,600 years. The opening words are those sung by the Angels announcing Jesus’ birth in Luke 2:14.*

## **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.**

*NOTE: This is our gathering prayer (to “collect,” meaning to gather).*

## **The Lessons**   *(please sit)*

*The people sit for the readings.*

*Lector*                  A reading from \_\_\_\_\_.

*At the end of the first two lessons, the reader will conclude with*

                                  The Word of the Lord.  
*People*                  **Thanks be to God.**

*NOTE: We traditionally read one lesson from the Old Testament, a Psalm, and a lesson from the New Testament.*

## **GRADUAL HYMN**   *(please stand)*

*Then, all standing the Celebrant reads the Gospel, first saying*

                                  The Holy Gospel of Our Lord Jesus Christ according to \_\_\_\_\_.  
*People*                  **Glory to you, Lord Christ.**

*After the Gospel, the Celebrant says*

**The Gospel of the Lord.**

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

*NOTE: The term Gospel, a Greek word for “good news,” has been used as a description for the message of Christ since the earliest days. It is also a title applied to the first four books of the New Testament – Matthew, Mark, Luke and John – those portraying the events of Jesus’ life, and His words to His followers. It is read from the middle of the congregation because in Jesus Christ, God brings Good News into our very midst.*

### **The Sermon**    *(please sit)*

*NOTE: The sermon is the beginning of our response, along with the Creed and Prayers, to hearing God’s word. We strive not to be hearers of the Word only, but doers as well.*

### **The Nicene Creed**    *(please stand)*

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

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.**

**Through him all things were made.**

**For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven**

**and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the  
dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of  
life, who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

*NOTE: "Creed" comes from the Latin: credo, "I believe." The Nicene Creed has been recited in Christian churches for more than 1,500 years. It was originally written in the fourth century to outline the minimum standards for authentic Christian belief and our relationship to the Holy Trinity – God the Father, God the Son, and God the Holy Spirit. The church is described as apostolic because we recognize the historic succession of the apostles through our bishops, and we pass on the apostles' teachings. The term catholic (from the Greek, kata-holos, "according to the whole") refers to that which makes our church one throughout the world—what is commonly held true and practiced by all churches.*

## **The Prayers of the People**

*NOTE: Jesus assures us: "Where two or three are gathered in my name, there am I in the midst of them," and "whatever you ask in my name, I will do it." Matthew 18:20; John 14:13*

*Our intercessor announces which form of the Prayers of the People will be used in the red Book of Common Prayer in the pews. They begin on p. 383. But often the responses are simple enough that you won't need the book.*

*It is traditional to kneel or stand for the prayers.*

## **Confession of Sin**

*NOTE: St. Paul writes that we are carefully to examine our consciences before approaching the Lord's Table: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup" (I Corinthians 11:27-28).*

*Jesus teaches that we are first to forgive and to seek forgiveness from one another before coming to the altar: "If you are offering your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matthew 5:23-24). As we do this, we open ourselves to God's power to heal and to restore.*

*The Celebrant says:*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31.*

Let us confess our sins against God and our neighbor.

*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 Absolution**

*Trusting the promise of the Lord that he will forgive our sins if we are repentant and willing to let Him change our ways, the priest or bishop, acting under the authority of the Church, pronounces the good news that God has forgiven us.*

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.**

## **Prayers for Birthdays and Anniversaries**

*We invite forward, for a special prayer and blessing, those who celebrate a birthday or an anniversary in the past or coming week.*



For a Birthday (BCP p. 830)

**Watch over your child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be. Strengthen *him* when *he* stands, comfort *him* when discouraged or sorrowful; raise *him* up if *he* falls; and in *his* heart may your peace which passes understanding abide all the days of *his* life; through Jesus Christ our Lord. Amen.**

For a Wedding Anniversary (from the Marriage service, BCP p. 431)

**O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord. 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**

*NOTE: We are God's family. This is an opportunity to hear news about our family and events of importance or information received too late to be included in the printed Announcements.*

## **A few notes about Communion**

*All visitors are welcome to share the Holy Eucharist who have been baptized with water, in the name of the Father, Son and Holy Spirit, and who have been admitted to Communion in their own church.*

*When receiving Communion, simply place your hands out, palms upward, laying your right hand over your left. You may choose to receive the bread alone if you would prefer not to drink wine.*

*If you do not wish to receive Communion, we encourage you to come forward to the Altar rail. Fold your arms over your chest and the priest will give you a blessing.*

*Here at St. James', we serve first those who wish to receive at the base of the steps; next, all others approach the altar rail, either standing or kneeling to receive the sacrament.*

## **The Holy Communion**

### **The Offertory**

*The Celebrant may begin the Offertory with a sentence of Scripture.*

**OFFERTORY HYMN** *(All are invited to sing)*

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

*The following Doxology, or hymn of praise, is sung:*

**Praise God, from whom all blessings flow;**

**Praise him, all creatures here below;**

**Praise him above, ye heavenly host:**

**Praise Father, Son, and Holy Ghost. Amen.**

### **The Great Thanksgiving**

*NOTE: At this time we share a foretaste of the coming Kingdom of God, bought for us by Jesus' death and resurrection.*

*The People remain standing. The Celebrant, faces them and says*

	The Lord be with you.
<i>People</i>	<b>And also with you.</b>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	<b>We lift them to the Lord.</b>
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	<b>It is right to give him thanks and praise.</b>

*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.

*NOTE: Here the Celebrant inserts special thanks appropriate to the day. This is called the Proper Preface.*

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 (Usually Hymnal S-130)*

**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.**

*NOTE: This ancient song of praise or "sanctus et benedictus" (Latin: holy and blessed) is taken from Isaiah 6:3 and Psalm 118:26. In Matthew 21:9, those who welcome Jesus into Jerusalem spreading palms before him sing this psalm at his approach. The hymn above has been included in Christian worship services since the first century.*

*The people kneel or stand.*

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

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

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

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

Therefore, we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**



*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

**Amen.**

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 Lord's Prayer (Matthew 6:9-13) has been included as part of the Eucharistic Service of the Church since at least the fourth century. This is the prayer Jesus gave the disciples when they asked "Lord, show us how to pray."*

## **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.**

*The following anthem may be sung here*

**Jesus, Lamb of God, have mercy on us.**

**Jesus, bearer of our sins, have mercy on us.**

**Jesus, redeemer, redeemer of the world.**

**Give us your peace. Give us your peace.**

*Facing the people, the Celebrant says the following Invitation*

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.

*The Bread and the Cup are given to the people with the following or similar words*

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

**COMMUNION HYMN/S** *[All are invited to sing]*

**Post-Communion Prayer** *(please kneel to pray the first or second prayer below)*

*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.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

## **The Blessing**

*The Bishop, when present, or the Priest, gives the blessing.*

*The People stand*

### **RECESSIONAL HYMN**

*During the Recessional Hymn, the altar party processes out, led by the Cross. Some worshippers like to reverence the cross, as it passes, with a small bow, to honor our Lord.*

## **The Dismissal**

Alleluia, alleluia! Let us go forth in the name of Christ.

*People*

**Thanks be to God. Alleluia, alleluia!**

NOTE: The Dismissal sends the congregation into the world as God's Church representing His Word in our daily lives.

At the conclusion of the worship service please leave this booklet in the pew,  
And please come join us for fellowship time in the parish hall.

***Jesus Christ is Head of this Church, All Members are His Ministers***

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