

**The Tenth Sunday after Pentecost  
Sunday, August 2, 2015 • 10 am**

**Come Eat, Go Serve**

*Whoever you are,  
wherever you come from,  
whatever you believe,  
whatever you don't believe  
you are welcome at Christ's Table,  
where we become a community  
united to serve the needs of the world.*



***Purpose of Worship at St. Luke's.*** *The purpose of worship at St. Luke's is to connect with God, with each other and with the world. We are a people who practice expanding worship into all aspects of our lives throughout the week. We intentionally shape the worship experience so that it helps us make connections so that it helps us dissolve the barrier between the sacred and the secular.*

*We connect by:*

- Reading and responding to scripture, exploring its relevance in our own world*
- Saying our prayers, lifting up issues in our families, neighborhoods, nation, and global village*
- Passing the peace and singing.*
- Sharing bread and wine.*

*This is draft statement by the Worship Council. Treva Miller is the chair of the Worship Council and your input is welcome.*

**We practice an open communion at St. Luke's, which means that everyone is invited to receive the bread and the wine.**

**The bread is gluten free.**

**To receive Communion:** There are several ways to receive the bread and wine. You may stand or kneel at the rail and receive the bread in cupped hands, guide the cup by gently holding the base; or retain the bread until the cup is offered, touching it lightly to the wine before consuming it; or take only the bread. The custom at St. Luke's is to remain at the altar rail until all have received and are dismissed by the priest.

Our liturgy reflects our desire to be the inclusive people of God and the prayers taken from the Book of Common Prayer are adapted in response to that desire. From time to time we use other liturgical material authorized by the Episcopal Church and the Bishop of the Episcopal Diocese of Washington.

### ***Instructed Eucharist***

*From time to time it is helpful to renew our understanding of the liturgy of Holy Eucharist. Today we will participate in what is commonly termed an 'Instructed Eucharist.'*

*We have come to think of liturgy as a set of ritual prayers and actions that take place in the Church, but it is much more than that. In Greek, 'liturgy' literally means 'the people's work.' When we gather together to do the work of liturgy, we join countless other voices throughout the ages to participate in the life, death, and resurrection of Christ. In so gathering, we take on the role of being the Body of Christ, reflecting the idea that nothing less than our very lives are the true liturgy of the living God.*

***Preparing for Worship.*** Preparation for corporate worship is best done by allowing a few minutes of quiet prayer and meditation in the church before the service begins.

***The Arc of Worship.*** Worship is an experience of time and space. In a sense the ritual allows us to be timeless and without the constraints of present space. In worship the limitations of linear time (*chronos*) moves us into God's time of ***kairos***. God's time, ***kairos***, is nonlinear. ***Kairos*** time is bent so that past, present and future are one. Time becomes one and we come into the reality of the kingdom. This is what the phrase "fullness of time". In Greek the word is ***pleroma*** which means to complete an incomplete thing.

***One Service, Two Parts.*** The Holy Eucharist contains two movements. The first half is the Word of God wherein we read passages from Scripture, hear the sermon, and say our prayers. The Episcopal Church takes reading the Bible very seriously.

*Approximately 70% of the Book of Common Prayer comes directly from the Bible, and Episcopalians read more Holy Scripture in Sunday worship than almost any other denomination in Christianity.*

**Hymns & Processions.** *The opening hymn or song provides an Entrance Rite into the sanctuary. As we lift our voices as one in song, we proceed into the church and take our places for worship. At the end of the service, we remain one voice as we go out into the world. During Lent and other penitential times, The Great Litany (Book of Common Prayer, BCP p.148) is often used as the Entrance Rite rather than a hymn. Not only do these gathering and sending songs allow us to sing together as a community but they also help to reflect and support the overall tone of the service. Thus, during the quieter seasons of Advent and Lent, these may be more introspective while during particularly festive seasons such as Christmas and Easter they aim to reflect that celebratory spirit. We also sing hymns or songs together at several other points in the service, namely the Sequence, Offertory, and Communion. Each of these points offer an opportunity to reflect through music on the themes of the day and draw the entire congregation - not just those seated in the choir pews! - into active participation in the communal liturgy.*

**Opening Sentences.** *The opening sentences begin a conversation, a communication between the people, the presider and God. The sentences usually reflect the seasons. The presider offers a sentence that tells us why we have gathered. The people respond as if to say, "Yes, that's why we're here."*

**Song of Praise or Gloria.** *At this point in the service, we most often offer a song of praise to God. Often, this is in the form of the Gloria, but during Advent and Lent we use the Kyrie or the Trisagion (BCP page 356.). All three texts are ancient in their origins and have been sung by Christians for centuries. It is also permissible to use hymns of praise found in the hymnals or other songs of praise. Often this hymn or song remains consistent for several weeks and changes with shifts in the liturgical season or in scriptural themes.*

**Collect of the Day.** *The Collect of the Day changes from Sunday to Sunday and is meant to 'collect' (Latin verb colligere) our intentions for a particular day. The earliest Latin Mass referred to an 'oratorio ad collectam,' or prayer at the gathering. Collects are one sentence in length, with three major parts: (1) an address to God (e.g. "Almighty everlasting God"), (2) a petition "mercifully hear our supplications..."(3) a mediation "through Jesus Christ our Lord..." (e.g. with the doxology "with you and the Holy Spirit...")*

*Many of the collects we use are ancient in origin, while others are very new. At the 10 am service we try to reword the collect reinterpreting the more esoteric terms into the vernacular.*

*Most of the collects we use throughout the year can be found on pages 211-261 of the Book of Common Prayer.*

**The Readings.** *The collect and scripture readings are bundled into what we call ‘The Propers’ meaning the correct readings for the day. The entire set of propers includes the collect, the psalm, and readings from the Old Testament, New Testament, and Gospel. At any service of the Holy Eucharist, the Gospel must be read, but all the other lessons are optional. At St. Luke’s we do use other material such poetry and prose to explore how God is working with us and in us throughout our days.*

**Standing, kneeling, bowing and making the sign of the Cross.** *The oldest prayer posture is to stand and we stand in order to show respect and solidarity. People began to kneel at various point in the service during the 13<sup>th</sup> century. Making the sign of the cross is a personal spiritual preference that is often done in the beginning of the service at the opening sentences, at the reading of the gospel, at the absolution and when we invoke the Holy Spirit into our lives during the Eucharistic prayer. It is an outward and visible sign of our baptism and the presence of the Holy Spirit. At the announcement of the gospel it is done 3 times, once on the forehead, once on the lips and once over the heart “in my mind, on my lips and in my heart”. Bowing to the altar is done when entering and leaving the church. Some people will genuflect, a kind of curtsey, when there is consecrated bread and wine stored in the altar area.*

*Many of the collects we use are ancient in origin, while others are very new. At the 10 am service we try to reword the collect reinterpreting the more esoteric terms into the vernacular.*

*Most of the collects we use throughout the year can be found on pages 211-261 of the Book of Common Prayer.*

**The Readings.** *The collect and scripture readings are bundled into what we call ‘The Propers’ meaning the correct readings for the day. The entire set of propers includes the collect, the psalm, and readings from the Old Testament, New Testament, and Gospel. At any service of the Holy Eucharist, the Gospel must be read, but all the other lessons are optional. At St. Luke’s we do use other material such poetry and prose to explore how God is working with us and in us throughout our days.*

**Standing, kneeling, bowing and making the sign of the Cross.** *The oldest prayer posture is to stand and we stand in order to show respect and solidarity. Some people began to kneel at various point in the service during the 13<sup>th</sup> century. Some people prefer to kneel for prayers, confession and to receive the bread and wine*

*at communion. Making the sign of the cross is a personal spiritual preference that is often done in the beginning of the service at the opening sentences, at the reading of the gospel, at the absolution and when we invoke the Holy Spirit into our lives during the Eucharistic prayer. It is an outward and visible sign of our baptism and the presence of the Holy Spirit. At the announcement of the gospel it is done 3 times, once on the forehead, once on the lips and once over the heart "in my mind, on my lips and in my heart". Bowing to the altar is done when entering and leaving the church. Some people will genuflect, a kind of curtsy, when there is consecrated bread and wine stored in the altar area.*

# HOLY EUCHARIST

## THE WORD OF GOD

### Prelude

#### LEVAS Hymn 148 *I'm a-going to eat at the welcome table*

1. I'm a-going to eat at the wel - come ta - ble,  
2. I'm a-going to feast on milk and hon - ey,  
3. I'm a-going to fly all a - round in heav - en,  
4. I'm a-going to wade cross Jor - dan's riv - er,

1. I'm a-going to eat at the wel - come ta - ble, some of these days.—  
2. I'm a-going to feast on milk and hon - ey, some of these days.—  
3. I'm a-going to fly all a - round in heav - en, some of these days.—  
4. I'm a-going to wade cross Jor - dan's riv - er, some of these days.—

1. I'm a-going to eat at the wel - come ta - ble, I'm going to  
2. I'm a-going to feast on milk and hon - ey, I'm going to  
3. I'm a-going to fly all a - round in heav - en, I'm going to  
4. I'm a-going to wade cross Jor - dan's riv - er, I'm going to

1. eat at the wel - come ta - ble, some of these days.  
2. feast on milk and hon - ey, some of these days.  
3. fly all a - round in heav - en, some of these days.  
4. wade cross Jor - dan's riv - er, some of these days.



**OPENING SENTENCES** (*Remain standing*)

Presider: Blessed be God.

**People:** **And blessed be God's kindom\* now and forever.**

*\*It's not a typo! Some theologians and bible scholars use kindom in place of kingdom to contrast what Jesus's "dominion" looks like to the dominions of past and present rulers/kings.*

**Hymn** *With this bread (sung twice)*

With this bread we will walk with each oth - er,  
with this cup we will fol - low the Lord. Com -  
pas - sion, love o - ver - flow - ing, God's  
love ev - er know - ing, we share it in our song.

With This Bread. Text and tune: Kate Cuddy, b. 1953. Copyright (C) 2001, GIA Publications, Inc

Presider: God be with you.

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

Presider: Let us pray.

**THE COLLECT FOR THE DAY** (*together let us pray*)

**Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

**The Readings.** *Having communicated our intentions to each other and to God, we now move to the hearing of our sacred story. The collect and scripture readings are bundled into what we call 'The Propers' meaning the correct readings for the day. The entire set of propers includes the collect, the psalm, and readings from the Old Testament, New Testament, and Gospel. At any service of the Holy Eucharist, the Gospel must be read, but all the other lessons are optional. At St. Luke's we do use other material such poetry and prose to explore how God is working with us and in us throughout our days.*

**THE LESSONS** *(please be seated)*

**The Old Testament**

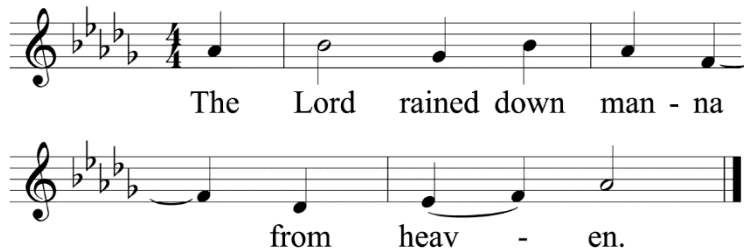
*Exodus 16:2-4,9-15*

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger." Then the LORD said to Moses, "I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not." Then Moses said to Aaron, "Say to the whole congregation of the Israelites, `Draw near to the LORD, for he has heard your complaining.'" And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, "I have heard the complaining of the Israelites; say to them, `At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.'" In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, "What is it?" For they did not know what it was. Moses said to them, "It is the bread that the LORD has given you to eat."

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

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

## Psalm 78:23-29



From *The Portland Psalter* © 2006, Robert A. Hawthorne. Church Publishing Incorporated. All rights reserved. Used by permission.

- 23 So God commanded the clouds above \*  
and opened the doors of heaven.
- 24 God rained down manna upon them to eat \*  
and gave them grain from heaven.
- 25 So mortals ate the bread of angels; \*  
God provided for them food enough.
- 26 God caused the east wind to blow in the heavens \*  
and mightily led out the south wind.
- 27 God rained down flesh upon them like dust \*  
and winged birds like the sand of the sea.
- 28 God let it fall in the midst of their camp \*  
and round about their dwellings.
- 29 So they ate and were well filled, \*  
for the Lord gave them what they craved.

# WLP Hymn 769 *I believe in God almighty*

1. I be - lieve in God al - might - y, Au - thor of all  
 2. I be - lieve that Je - sus suf - fered, scourged and scorned and  
 3. I be - lieve in God's own Spir - it, bond - ing all the

things that be, Mak - er of the earth and heav - ens,  
 cru - ci - fied; tak - en from the cross, was bur - ied—  
 saints with - in one church, cath - o - lic and ho - ly,

Keep - er of the sky and sea. I be - lieve in  
 True Life there had tru - ly died. I be - lieve that  
 where for - give - ness frees from sin; in the bod - y's

God's son, Je - sus, now for us both Lord and Christ, of the Spir - it  
 on the third day Christ was raised up from the grave, then as - cend - ed  
 res - ur - rec - tion, for the break - ing of death's chain gives the life that's

and of Mar - y born to bring a - bun - dant life.  
 to God's right hand. He will come to judge and save.  
 ev - er - last - ing. This the faith that I have claimed.

***The Sermon.*** *The sermon immediately follows the readings. In the sermon the preacher/homilist attempts to connect the ancient story with our modern experience. Preaching had its beginning in the life of Israel; the early chapters of Deuteronomy are probably sermons.*

*Preaching has three aspects. One is telling the story of God's gracious dealing with the people. The second is our response. The third is a form of sharing our human experience through the sermon. Some readings will lead the preacher to emphasize one aspect of preaching more than another, but in all preaching the hope is that our hearts are moved toward God and following Jesus.*

**Reader:** The Holy Gospel of our Lord Jesus Christ according to John.

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

The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, `He gave them bread from heaven to eat.'" Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

**Reader:** The Gospel of the Lord

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

**THE SERMON**

Stephanie J. Nagley

**Responses.** *We make three responses to the proclamation of the sacred story: we affirm our faith, we pray, and we make a confession..*

***The Nicene Creed and other Affirmations of Faith.***

*The Creed is a historic recounting of the Christian faith and an acknowledgement of the triune nature of God. We often use the Nicene Creed, as Christians in both the Eastern and Western Church have been doing since the fifth century. The Nicene Creed comes to us from the Council of Nicaea, an ecumenical council of church leaders that took place in 325 AD; it was further amplified at the Council of Constantinople in 381 AD. It was drawn up to defend against competing ideas regarding the nature of God and the Holy Trinity.*

*We also use other Affirmations of Faith that affirm the triune nature of God and our place in that relationship. Today we're using the simple and powerful Affirmation of Faith that is used in the Church of England and at Grace Cathedral in San Francisco.*

***Our Prayers.*** *Our second response to the proclamation of our sacred story is prayer. We pray for the whole state of Christ's Church and for the world. Prayers such as these have been offered since the earliest days of the Church. There are six sets of Prayers of the People in the BCP (pp. 383-393). The prayers for today are taken from another source and are written to complement the Propers of the day.*

*In prayer we have the opportunity to share what is on our hearts, to see the situation of our lives, and to offer ourselves to accomplish God's purposes. While prayer often comes across as a list of requests for God to fulfill, the nature of prayer is to have a conversation with God and it is in conversation that we develop an ever deepening relationship with God and with our own selves.*

**Affirmation of Faith** *(all stand)*

*The Affirmation of Faith is one used at Grace Cathedral, San Francisco, and the Church of England.*

**We believe in God the Creator from whom every family in heaven and on earth is named.**

**We believe in God the Son, who lives in our hearts through faith, and fills us with his love.**

**We believe in God the Holy Spirit, who strengthens us with power from on high.**

**We believe in one God; Creator, Redeemer and Sanctifier. Amen.**

**THE PRAYERS OF THE PEOPLE**

Contributed by Elliott Milhollin

*The prayer flags are there for you to write your individual prayers of thanksgiving or need. We hope by the end of the summer the flags will be filled with your prayers.*

God of Grace, help us feel your shining light in our hearts these summer days as we give thanks for the constant reminder of your enduring power of love. We give you thanks and praise and we pray;

**For the fruits of your bounty to sustain us as we strive to sustain your creation;**

For the freedom to love and support one another through the example of your grace;

**For our friends, our families, our homes and our loved ones no matter where they are;**

We pray for the strength to break down the barriers that separate us from one another and your love;

**We pray for the wisdom and courage to open our eyes so that we may continue to seek justice for all your people;**



We pray for those in need of healing and comfort especially those on our parish prayer list and those we now name silently or aloud (*pause*). We also pray for Ched Bradley, Rosie Davis, Joann Halle, George Huckabay, Lucy Jacoby, Nam McDonald, Gertrude Morgan, Comfort Morohunfola, Chad O'Neil, Don Park, Misty Stewart-Zakarka, Carmen Votaw, Greg Votaw, Sue Williams and Anne Westkulick. Lord, in your mercy,

**Hear our prayer.**

Bless all those involved with the Episcopal Center for Children. Give the children healthy bodies, happy hearts and minds open to your love, beauty and truth. Instill in all of us the desire to care for these children and children everywhere.

**God of the displaced and the hopeful, help us to hear your voice through tears and laughter and teach us your ways of justice; through Jesus Christ our Lord.**

**Amen.**

**The Confession of Sin.** *Our third response to the proclamation of our sacred story is the Confession. We confess our sin as we confess our faith. Ours is a “general” confession, meaning that we confess not only our personal transgressions, but also the transgressions of our society. We confess the things we have done and the things we have left undone.*

*General confessions were introduced at the time of the Reformation as a substitute for private confession, which was widely abused at the end of the Middle Ages as a means of raising money through indulgences. Although Episcopalians make strong use of general confession, the Episcopal Church does retain a provision for private confession, known as the Rite of Reconciliation (BCP pp. 446-452). In the Episcopal Church, the general rule for private confession is, “All may. Some should. None must.”*

*At the end of confession, the priest offers an absolution, proclaiming and reminding us of God’s forgiveness. The sign of the cross the priest makes in absolution or at other times is the reminder of our Baptism in the name of God and of the Son and of the Holy Spirit.*

*Absolution is one of the three unique functions of the priest, also known by some as the “ABC’s”: absolution, blessing, and consecration. In a liturgical context, only the priest is authorized by the Church to perform these actions.*

**The Peace.** *The exchange of the Peace is a liturgical movement that symbolizes unity with our brothers and sisters who have gathered for Holy Eucharist. Now that we have heard our sacred story, said our prayers, and made our confession, we can offer our love to one another as the reconciled people of God. The Peace is the liturgical symbol of renewed relationship within the Christian community. As such, it is about love, and is not the time for doing the administrative business of the church, asking the Junior Warden to fix the lights, or bringing up other pressing matters that might come to mind.*

## THE CONFESSION

**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 PEACE

**Presider:** The peace of Christ be always with you  
**People:** **And also with you.**

## THE ANNOUNCEMENTS

***One Service, Two Parts.*** *We now enter the second movement of Holy Eucharist with the Holy Communion.*

*The Holy Eucharist, of which the Holy Communion is one part, is an ancient rite of the Church that has undergone many revisions since the beginning. Many theories have been advanced as to how the Eucharist actually ‘works’, and all theories, as good as they may be, have been found wanting so that no one person must believe any one theory about the theology of the Holy Eucharist — that is the Anglican (Episcopal) way. The task of theology, or why we do what we do, is best kept robust through continual reexamination. Theology should aid one’s faith, not dictate through ‘easy answers.’*

*Following are some ideas about what takes place when we celebrate the Eucharist.*

***How is Christ Present?*** *The orthodox answer for Anglicans is to say that we believe Christ is present in the gathering of the people in worship and when we ‘remember’ him through the bread and wine. The power of this experience does not depend on our ability to understand why or how it happens. There is no one*

*place in the service of Holy Eucharist that we can point to and say, “This is when Christ is present.”*

***Does the bread and wine really change into the Body and Blood?*** For hundreds of years, many arguments have been raised and much ink has been spilled over that question. Some in the early Church used Aristotelian philosophy to offer an explanation of how the bread could be Flesh and the wine could be the Blood even though they still look like bread and wine. Thomas Aquinas followed with the doctrine of ‘transubstantiation,’ which posited that though the physical senses perceive no change, to the believer the great miracle of change happens nonetheless.

*Today we speak of the ‘Real Presence’ of Christ in the mystery of the Eucharist. Though we cannot quantify it empirically (hence the mystery), we believe that in the Eucharist, Christ is present in the bread and wine and also in those who have gathered to receive these gifts. We may not comprehend the mystery fully, but that does not preclude us from receiving its benefits.*

***Presenting our Offerings.*** We have received the Word; we have said our prayers; made our confession; and renewed our relationship with one another. It is now time to offer the work of our hands and our hearts that we may be the Body of Christ in the world. We acknowledge that what we give as our offering—music, bread, wine, and money—are the gifts of God given to us for our use. The talent and reason that made our offerings possible came from what we have been given, and now we offer all of that back to God in recognition that “all things come of Thee, O Lord, and of thine own have we given Thee.”

*You may notice that those bringing up the bread and wine give it to the priest by walking all the way up to and around the Altar. Offering the gifts in this way reminds us that this holy space near the Altar belongs to all of us, not just the priest. We are all involved with God in the making of this Eucharist.*

***Preparing the Meal.*** After the gifts are brought forward, the table is set for our common meal. A common meal is part of every culture. Those who eat together share ideas, values, actions beliefs and loyalties as well as traditions and a sacred history. Each person comes to the altar with different ideas, experiences and thoughts. In the gathering at the altar to receive the bread and wine and to eat together we symbolize our unity in diversity. In the sharing of bread and wine we also share the value of giving our hearts to that mystery we call God, the value of love, community, peace, and justice for all of God’s creation.

*Bread is a symbol of community. Grain food has been a part of the human diet in every culture. It takes a community to grow, harvest, grind and prepare the bread. It is also a symbol of fellowship – a “companion” is one with whom one shares bread. There is an ancient link between a blood sacrifice and a good harvest. Hatchett (Commentary on the American Prayer Book) also writes that Holy Communion reflects two ancient tradition – the common meal and the common sacrifice.*

*The animal as a sacrifice was a Temple ritual in Jesus time. An animal, that is meat, would have been an important part of the common meal for the ancients. Blood binds together and is an element of life and fertility. This may have been the link that Jesus was acknowledging when he took bread and wine as symbols of his body and blood. In the modern liturgy we are incorporating a more contemporary understanding of that association of blood and grain.*

*Wine is also a community product. It takes a community to grow and harvest the grapes and produce wine. Alcohol is associated with vitality, joy, fellowship, and celebration.*

*The elements of bread, wine, and meat were central to the great Judaic feasts. Following the liturgy of the word at the synagogue, participants came home and talked over wine then came to the table to eat. At the table they would thank God for the bread saying, “Blessed be God, King of the Universe...” After the meal they would share a cup of wine blessed by the leader who called the group to stand saying, “Lift up your hearts,” and asking their permission to give thanks in their name by saying, “Let us give thanks to the Lord our God.” (Hatchett)*

*You will notice that water is added to the wine. The reason for this is simply to dilute the wine as was done in the early church. Priests sometimes wash their hands before communion. This is an optional practice derived from the 4th century and a customary practice at Jewish meals. While washing hands, the priest may pray silently or may recite Psalm 51:11. "Create in me a clean heart, O God, and renew a right spirit within me." The water is 'holy water'; it is just normal, everyday water.*

***The Eucharistic Prayer.*** *Eucharist continues with the opening sentences of the Holy Communion. Again, we are engaging God and each other in a conversation that follows Jewish forms of blessing. The priest greets the people with "The Lord be with you." With the words, "Let us give thanks," the priest asks the people to give her/him permission to pray the Eucharistic Prayer on their behalf; the people assent by responding, "It is right to give God thanks and praise."*

***Sursum Corda:*** *By saying "Lift up your hearts," the priest tells the people to stand and pray. Standing is the most ancient of prayer postures and signifies the congregation's participation in the action. In the Eucharistic Prayer, the priest is praying to God on the people's behalf, so the attention is on God. In this prayer, we always recall our sacred history and God's insistence on being with us.*

*From the beginning of the service, have been making the shift from linear time (chronos) to God's time or 'Kingdom time' (kairos). The Eucharistic prayer emphasizes the shift. We are now in the Kingdom moment, and we are increasingly present to the presence of Christ.*

*The question often arises, "Do we stand or kneel for communion?" Either is acceptable. Standing is the most ancient posture of prayer and the preferred prayer posture, even for confession, but you may kneel or stand as is meaningful for you.*

***Sanctus: Holy, Holy, Holy.*** *The Sanctus is the song of the seraphim in Isaiah's account of his vision of the Lord (Isaiah 6:3). Ancient Jewish synagogues used the Sanctus in their worship, and it became the acclamation of Christian people as early as the fourth century. The hosannas and Benedictus—the portion that says, "Blessed is he. . ."—were later additions derived from Matthew's account of Jesus' entry into Jerusalem before his death (Matthew 21:9). While the musical settings for the Sanctus may change from time to time to reflect changes in the liturgical season, the text remains constant.*

# THE HOLY COMMUNION

## Offertory

### LEVAS Hymn 149 *In remembrance of me*

1. In re - mem - brance of me,  
2. (In re - ) mem - brance of me,

1. eat this bread. In re - mem - brance of me, drink this wine. In re -  
2. heal the sick. In re - mem - brance of me, feed the poor. In re -

1. mem - brance of me, pray for the time when God's own will is  
2. mem - brance of me, o - pen the door and let your broth - er

1. done. In re -  
2. in, Let him in.

Take, eat, and be com - fort - ed; drink and re - mem - ber

too. That this in my bod - y and pre - cious blood shed for

you, shed for you. In re - mem - brance of me

search for truth. In re - mem - brance of me al - ways love. In re -

mem - brance of me, don't look a - bove, but in your heart



— look for God. — Do this in re - mem-brance of me. —

## THE GREAT THANKSGIVING

**Presider:** 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 God thanks and praise.**

*The presider continues saying,*

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

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

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:

## WLP Hymn 858

Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. \* Bless - ed is he who comes  
in the name of the Lord. Ho - san - na in the  
high - est. Ho - san - na in the high - est.

*The Presider continues:*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we do not see your goodness in the world around us; and so we violate your creation, abuse one another, and reject your love.

Yet you never cease to care for us, and prepare the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you.

You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory.

Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ was born.**

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Presider continues:*

Remembering his life, death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Luke, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

**The Words of Institution.** *The words of institution—“Do this for the remembrance of me”—are taken from the Gospel accounts of the Last Supper. In the old Roman Church, this was the moment the Church believed transubstantiation took place. Because people usually could not see the acts of the priest and because the priest officiated in Latin rather than the vernacular of the people, bells were rung to indicate the importance of this moment in the Eucharistic Prayer. While some Episcopal churches still ring bells at the words of institution, such practices are not regarded as representing good liturgical theology.*

**The Memorial Acclamation.** *The memorial acclamation is a powerful indication that we are in Kingdom time—the time of kairos. In the memorial acclamation, we give time a dimensionality of past, present, and future: what was, what is, and what will be is one time.*

**The Great Amen.** *At the end of the Eucharistic Prayer, the people respond with the Great Amen. This is the only place in the prayer book that the Amen is put in all capital letters, signifying the people’s assent and affirmation of the prayer that the priest has said on their behalf.*

**The Lord’s Prayer.** *The Lord’s Prayer is found in the Bible, in the books of Matthew and Luke. It was given by Jesus to his disciples as an example of how they should pray, and similarly it is often one of the first prayers children are taught. There are two translations offered in the Book of Common Prayer, the familiar one using King James type language and a second version that while often referred to as “contemporary” is in reality a closer and clearer translation of the original Greek. “Thy kingdom come, on earth as it is in heaven” is a call for a revolution; a call to turn everything on it’s head. “Thy kingdom come” means EVERYTHING would change. For the world to work according to God’s ways instead of our ways there would be a high cost to each and every one of us.*

**The Breaking of the Bread.** *The purpose of breaking the bread is to divide it for the people’s Communion. After the breaking, a period of silence is kept. The priest then invites people to Communion with the words, “The Gifts of God for the People of God.”*

**THE LORD'S PRAYER** *(If you wish, please connect with each other during the prayer by holding hands or touching the shoulder of the person next to you.)*

**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**

Presider:           The Gifts of God for the People of God. Take them in remembrance that Christ lives for you and feed on him in your hearts by faith with thanksgiving.

# WLP Hymn 875 *Be known to us Lord Jesus*

*Cantor or Choir*

Be known to us, Lord Je - sus, } in the  
The dis - ci - ples knew the Lord Je - sus }

1. *Congregation* | 2. *Cantor or Choir*

break - ing of the bread. Be bread. The  
The dis -

bread which we break, al - le - lu - ia, Is the com -

*Congregation*

mun - ion of the bod - y of Christ. Be  
The dis -

known to us, Lord Je - sus, } in the break - ing of the  
 ci - ples knew the Lord Je - sus }

*Cantor or Choir*

bread. One bod - y are we, al - le - lu - ia, for though

*Congregation*

man - y we share one bread. Be known to us, Lord  
 The dis - ci - ples knew the Lord

Je - sus, } in the break - ing of the bread.  
 Je - sus }

# Hymn *Let us be bread*

## REFRAIN

Let us be bread, blessed by the Lord, bro - ken and  
shared, life for the world. Let us be wine, love free - ly  
poured. Let us be one in the Lord.

## Verse 1, 3

1. I am the bread of life, bro - ken for all.  
3. See how my peo - ple have noth - ing to eat.  
Eat now and hun - ger no more.  
Give them the bread that is you.

## Verse 2, 4

2. You are my friends if you keep my com mands,  
4. As God has loved me so I have loved you.  
no long - er ser - vants in but friends.  
Go and live on in my love.



***The Prayer after Communion.*** In this prayer we express our thanks and ask God for fortitude as we prepare to go back into the world.

***The Blessing.*** It is traditional for the priest to give a blessing at the end of the service, but a blessing is not required. The Holy Eucharist in itself is considered a sufficient blessing for the people.

***Closing Hymn & Procession.*** The closing hymn accompanies the procession from the Church into the world. With this song, we are sent out from the physical building of the Church to **be** the Church in our daily lives. This hymn or song often sits as a bookend to the opening or gathering song and often aims to summarize the broader themes and sentiments present in the liturgy of the day.

***The Dismissal.*** The dismissal is offered by the person designated as deacon. From Easter through the day of Pentecost, alleluias may be added to the dismissal.

*And we end the service where we began, giving thanks to God.*

Presider: Let us pray.

**God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

## THE BLESSING

### Hymn 334 *Praise the Lord, rise up rejoicing*

1 Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de -  
2 Scat - tered flock, one shep - herd shar - ing, lost and lone - ly,  
3 Sins for - giv - en, wrongs for - giv - ing, we go forth a -

vo - tion voic - ing; glo - ry be to God on high!  
one voice hear - ing, ears at - ten - tive to your word;  
lert and liv - ing in your Spi - rit, strong and free.

Christ, your cross and pas - sion shar - ing, by this Eu - cha -  
by your Blood new life re - ceiv - ing, in your Bo - dy,  
Part - ners in your new cre - a - tion, seek - ing peace in

rist de - clar - ing yours the fi - nal vic - to - ry.  
firm be - liev - ing, we are yours, and you the Lord.  
ev - ery na - tion, may we faith - ful fol - lowers be.

**THE DISMISSAL**

**People: Thanks be to God.**

**Postlude**

**The Presider**

The Reverend Stephanie J. Nagley  
The Reverend Jessica K. Hitchcock

**Minister of Music**

Sarah Horick

**St. Luke's Choir**

**Acolytes**

Zina South, Aidan Sajonia, Delaney Dillion

**Eucharistic Ministers**

Jackie Shipp, Myrna Olsen

**Readers**

Pat Rogers, Holly Stone

**Ushers**

Pete Rogers, Karen Schneider, Courtney Schneider

**Altar Flowers**

Members of the Flower Guild

**Altar Guild**

Erica James, Joann Halle, Andi Pringle

## Breaking News and Announcements

- August**  
**30** *Backpack Blessing & Acolyte Training*
- September**  
**13** *Back to School Picnic*  
*Sunday School Meet & Greet*  
**20** *Sunday School Starts*

### Sunday, August 2

- 8 am Holy Eucharist  
10 am Holy Eucharist  
8 pm Bethesda Youth AA

### Monday, August 3

- 10:30 am Staff Meeting

### Wednesday, August 5

No Noon Eucharist

### Saturday, August 8

- 5 pm Holy Eucharist

### Sunday, August 9

- 8 am Holy Eucharist  
10 am Holy Eucharist  
8 pm Bethesda Youth AA

*9:15 am Christian Formation returns September 20<sup>th</sup>*

*No Wednesday noon Eucharist in August. The noon Eucharist returns September 9<sup>th</sup>.*

**The rector will be away August 6-12. Stephanie will return to the office August 13, 2015.**

### Sing for the Summer!

If you've ever wanted to sing as part of the choir at St. Luke's but can't make weeknight rehearsals, the summer may be a perfect fit for you! Over the summer, our only rehearsal is at 9:15 a.m. on Sunday mornings in the choir room, and you're welcome to drop in whatever weeks you'd like. It's a great chance to try out the music ministry without any weeknight or long-term commitments. Hope to make music with you soon!

## **EXPLORERS - Join us for our next meeting on August 5th at 12:45 after**

**the Wednesday service.** Bring a brown bag lunch and join a discussion of classes available in the Fall. Literature, cooking, history, exercise, technology, and many others are offered in the area by several different organizations. Come and share your experiences with these programs so that all can benefit. All are welcome to attend and help us decide topics for future meetings. Questions please contact:

Betsy Davis, 301 530-6865 bdavis067@aol.com or

Marie Holbrook, 301 493-4457 marie.holbrook@verizon.net.

## **Outreach Concern for August: The Episcopal Center for Children**

ECC is an accredited, private, non-profit, non-denominational treatment center and special education program for emotionally troubled children and their families. While the ECC is under the umbrella of the Diocese, it does not receive any funding from the Episcopal Church. As in past Augusts, we are collecting school supplies for the teachers and children of the ECC. The items in **red are ones that they need a lot of** and the sooner the better!

### **Requested Supplies (in rough order of priority by the teachers)**

**Pencils #2, Two pocket folders/portfolios**, Lined index cards, Pens -Black ink, fine point (gel ink), **Colored pencils, Sharpie markers (fine and thick points), Spiral notebooks- with wide-lined paper**, 3-ringed binders (1 to 2 inch), Multi-colored art paper, all sizes, **Crayons (24 box), Pencil cases, Dividers (set of 5)** Poster boards – large 22x28, **Dry erase markers**, White board cleaner for dry erase, Paper – wide lined, **Computer/copy paper**, Red ink pens, Scotch tape 3x4 inch, Masking tape, **Electric pencil sharpeners, Flash cards (addition, multiplication, division and fractions) Crayola markers – washable**, Glue sticks, washable, Chalk – white, **Composition books**, USB drives, Erasers for pencil tops, Hand held erasers, Chalk board erasers, Current new or used globes, Rubber bands, all sizes, **Incentive stickers, Paper clips- all sizes, Post it notes - all sizes, Construction paper (9x12 or larger)**, Blank CD discs, Puzzles, 50 to 500 pieces

You can also donate cash.

Please make your check out to St. Luke's and put ECC on the memo line.

## **Ministers for Next Sunday August 9, 2015**

Acolytes – Hannah Bazer, Drew Metzger-Sloan, Jack Metzger-Sloan

Readers – 8am Mary Gant, Erica James

10am Gracie Luna, Jack Ellert-Beck

Eucharistic Ministers – 8am Mike Brolly

10am Carmen Votaw, Diane Gray

***Prayers continue for Friends and Family:*** Corinne Anderson, Larry Austin, Teodoza Babivch, Ginny and Bob Baran, Janice Brown, Lauren Brown, Joetta Carr, Jim Carr, Shirley Casto, Rory Collyer, Virginia Cooper, John Cotton, Brenda Creasy, Mariam Damiano, Sandra Woollatt Daniels, Rosie Davis, Steven Denton, Alice Eckerson, Donna Eroh, Diana Ferris, Peter Forrest, Anne Freeman, Denise Gill, Vesla Gray, Ruth Hall, Gabrielle Hanson, Valerie Harper, Paul Hatton, Alec Hawkins, Donald Hiruo, Tom Hitchcock, Mary Hyman, Yasmine Iskander, Jeremy Johnson, Nathan Jones, Joanne Kozier, Cathy Kudner, Elsa Lamb, Cathy Lammers, Hugh Lloyd, Charles MacDonald Family, Christopher McCoy, Leila Malkzadeh, Myrna Malveaux, Emily Maushardt, John Mawdsley, Tom McNeill, Bethany Meissner, Mary Miller, Ellen Moll, Dolores Murray, Beth Nellist, John Nellist, Jean Newman, Pat Norton, Lisa Votaw Olson, Adenive Orayecz, Patricia Pettini, Kurt Poer, Bob and Pam Provost, Ted Putman, Carmen Romero, Alex Rothwell, William L. Ryon, Maurice Scharff, Ginny Schubert, William Schneeberger, John Scott, Rod Shreve, K. R. Soo, Matt Stavish, Pat Stelz, Misty Stewart-Zakarka, Daniel Sullivan, The Donald Taylor Family, Hank Thoben, Mojean Tidel, Jane Tindall, Sue Travis, Josie Trevino, Shannon Ventry, Barbara Von Vorys, Robbie Walker, Peggy Wicker, Bradleigh Wicks, Lisa Wishman, Claire Wittman-Mullins and Sally Wolf. **To add or remove someone from the prayer list send email to [admin@stlukesbethesda.org](mailto:admin@stlukesbethesda.org)**





**ST. LUKE'S EPISCOPAL CHURCH, TRINITY PARISH**

The Rt. Rev. Mariann Edgar Budde, DMin., Bishop of Washington  
The Rev. Stephanie J. Nagley, PhD., Rector  
The Rev. Jessica K. Hitchcock, Associate Rector  
The Rev. Carol Flett, DMin., Adjunct Clergy  
Sarah Horick, DMA – Minister of Music  
Cynthia Carr, Parish Administrator

**ST. LUKE'S VESTRY AND OFFICERS**

Patricia Rogers, Sr. Warden, 2016  
Kevin Devine, Jr. Warden, 2017  
Jenny Bradley, Treasurer  
Phil Taylor, Registrar

2016  
Jim Marks  
Todd Prono  
Tony Rothwell

2017  
Mike Brolly  
Ivy Martin

2018  
Jim Bradley  
Bill Casson  
Diane Gray

Jr. Vestry: Jack Ellert-Beck

6030 Grosvenor Lane  
Telephone: 301-530-1800  
Email: [admin@stlukesbethesda.org](mailto:admin@stlukesbethesda.org)

Bethesda, MD 20814-1852  
Fax: 301-530-1802  
Web: [www.stlukesbethesda.org](http://www.stlukesbethesda.org)