

THE SEASON OF ADVENT



ICON OF THE ANNUNCIATION

Traditional Ethiopian Art

**ST. LUKE'S EPISCOPAL CHURCH
(ANGLICAN COMMUNION)**

PLEASE RETURN TO BACK TABLE AFTER THE SERVICE

ABOUT THE SEASON

Advent is about hope, expectation, and preparation. It is a season of standing, with our necks stretched out to see what happens next. Yes, it comes before Christmas. But we aren't preparing for the birth of Christ. Rather, we are waiting in hope for the fulfillment of all that Christ's birth means. It is about looking to the future – to the new year, to our future in God's hand, to Christ's return. And, as we look, we prepare to have our expectations fulfilled.

These hopes and expectations are described in the ancient "O Antiphons," special refrains are said at Evening Prayer during the last seven days of Advent. They are more familiar to us as the verses of the beloved Advent hymn, "O Come, O Come Immanuel." These antiphons speak of the desire for the healing and transformation of all areas of human existence that are brought to us in the gift of Jesus, the Holy One of God.

The lessons and psalms of Advent shape where we cast our hope. The first week is always about the end of time and the last things. Then, we are confronted by stark call of John the Baptist calling us to repentance that we may make straight the paths of the Lord. Only as Advent nears its conclusion do we get to look at the awesome wonder of the Annunciation as we prepare to celebrate the birth of the Son of God, even as we await his return in glory.

Advent is the most varied of seasons with regard to color. It is a season of humility, so colors should be dark, as of the earth. When Advent was mistakenly taken as a penitential season like Lent, it's color was purple. Now that we have recovered it's ancient meaning of expectation, the colors have changed to a deep blue – the color of humility in Christian art. Our own vestments are a dullish blue/gray with just a hint of silver, as a foretaste of the light and joy to come.

ABOUT THE COVER ART

The Annunciation (when the Archangel Gabriel visits Mary in the night and announces that she will be the Savior of the world) is a classic Advent image.

The cover image is a representation of an Ethiopian icon. Ethiopian iconography differs from Russian or Greek in that a different color palate is used and the figures have large eyes, representing souls highly attuned to see God at work around them.

Holy Eucharist is Greek for Holy "Thanksgiving." The Eucharist is the principle act of Christian worship on the Lord's Day.

Advent is the first season of the Christian year. It covers the four Sundays before Christmas and is a time of expectancy and preparation, looking back at Christ's coming and looking forward to his coming again.

Gathering is the first movement of the Holy Eucharist. We are gathered by God's movement from our individual lives and formed into a community of new friends who witness to God's grace.

From Hymn 304:
"I come with joy to meet my Lord, forgiven, loved and free, in awe and wonder to recall his life laid down for me."

The Holy Eucharist

All texts in this booklet follow the rubrics (guidelines) of the 1979 edition of the Book of Common Prayer of the Episcopal Church and supplemental liturgical materials authorized by the General Convention of the Episcopal Church.

Hymns, readings, and parish announcements are listed in a supplemental insert provided by the ushers. You may keep the insert, but please return the booklet to the ushers following the service.

Gathering



All stand as they are able for the

Processional Hymn

See Insert

The Opening Acclamation

The Celebrant greets the people with these words, which are sung at 10:30.

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

The Celebrant then prays

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.

Trisagion means "thrice holy" in Greek. It is common in Orthodox liturgies and reflects the praise of the angels given to God in Revelation 4:5.

It was added to Episcopal liturgies in 1976.

Hymn of Praise

Said at 8:30, repeated 3 times

Priest Holy God
Holy and Mighty
Holy Immortal One
People **Have mercy upon us**

Trisagion ("Holy God")

Sung at 10:30

Trisagion ("Holy God")

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -
mor - tal One, Have mer - cy up - on us. Ho - ly God,
Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy
up - on us. Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Music: From *New Plainsong*; David Hurd (b. 1950)
Copyright: Copyright © 1981, G.I.A. Publications, Inc.

The entrance rite concludes with **The Collect of the Day**, which is a prayer that collects the themes of the day and sets the tone of the service.

The Collect of the Day

People The Lord be with you.
And also with you.
Celebrant Let us pray.

Printed in the Insert

This part of the service is similar to a synagogue service Jesus would have experienced.

The **Psalms** were the “Jewish hymnal” and “prayer book” of Jesus’ day and would have been sung.

In ancient worship, psalm were almost always sung as the ‘hymns’ of the service.

The Collect of the Day

Printed in the Insert

The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

Proclaiming the Word of God



The First Lesson

Printed in the Insert

The reading concludes as follows

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

The Gradual Psalm

Printed in the Insert

The Psalm is said at the 8:30 service as printed in the weekly insert.

The psalm is chanted at the 10:30 service using the chant form provided in the Scripture insert.

“Gospel” means “Good News” and must be read at every Eucharist. It is read from the midst of the people as a reminder that we are to take the Gospel we proclaim into the world

The purpose of the Sermon is to explain the readings and Christian tradition in a way that encourages and challenges us to live more fully our Christian faith

The Second Lesson

Printed in the Insert

The reading concludes as follows

Reader **The Word of the Lord.**

People **Thanks be to God.**

The Sequence Hymn

As listed in the insert

All stand as they are able for the Sequence Hymn and the Reading of the Gospel.

The Gospel

Printed in the Insert

The Gospel is introduced with these words

Reader **The Holy Gospel of our Savior Jesus Christ according to N.**

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

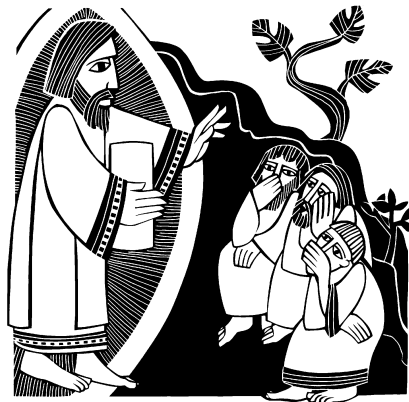
And concluded as follows

Reader **The Gospel of the Lord.**

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

The Sermon

All are seated as directed by the preacher. A period of silence for reflection will be observed after the sermon.



The **Nicene Creed** is a concise statement of the Christian faith, drafted by all of the bishops of the Church at the Council of Nicea in 325, and then finalized at the Council of Constantinople in 381.

It is traditional to bow in reverence that God should choose to dwell among us at the phrases marking the Incarnation

The Episcopal Church does not have its own statement of faith – we proclaim the faith of Christians throughout the ages.

We say the Creed on Sundays and other major feast days of the Church year.

A shorter version, **The Apostles' Creed**, is used at Morning and Evening Prayer.

The Nicene Creed

All stand as they are able for the recitation of the Creed.

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

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

Through him all things were made.

For us and for our salvation

he came down from heaven:

**by the power of the Holy Spirit he became
incarnate from the Virgin Mary,
and was made man.**

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

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven and is seated
at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

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

The Prayers of the People

The Celebrant or deacon says

Let us pray for the whole state of Christ's Church and the world.

The person appointed leads the intercessions

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Lord, in thy mercy

People **Hear our prayer**

Give grace, O heavenly Father, to all bishops and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

Lord, in thy mercy

People **Hear our prayer**

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

Lord, in thy mercy

People **Hear our prayer**

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Lord, in thy mercy

People **Hear our prayer**

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

The **Prayers of the People** are intercessions offered for the church, the world, those in any need or trouble, and the departed.

In these prayers, we are reminded that our worship connects with the needs of the world.

The Prayer Book provides suggested forms for the Prayers of the People, but any format can be used.

This version is the traditional Rite I version (traditional language) used by Anglican and since the Reformation.

It has been adapted to include responses by the people to make the form more interactive.

Worshippers are encouraged to audibly add the names of those for whom they wish to pray.

Lord, in thy mercy

People **Hear our prayer**

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Lord, in thy mercy

People **Hear our prayer**

We thank thee, gracious Lord, for the blessing of family and friends, and for the loving care which surrounds us on every side. Give thy blessing to _____ who celebrate their birthdays and anniversaries this week, and defend with thy heavenly grace _____ and all who face danger in regions of conflict.

Lord, in thy mercy

People **Hear our prayer**

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the ever-blessed Virgin Mary; Blessed Luke, our Patron; and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Lord, in thy mercy

People **Hear our prayer**

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**



A general confession of sin with absolution in the context of public worship was one of the major reforms of the Reformation.

The Confession is the confession of the sins of the community. We may add our own personal sins by intention as we say this Confession.

The Prayer Book provides the **Rite of Reconciliation** for those who are particularly troubled by their sins, need the counsel of a priest, and the assurance of absolution and pardon.

From Hymn 304:
"I come with Christians far and near to find, as all are fed, the new community of love, in Christ's communion bread."

The Confession of Sin

The Deacon or Celebrant says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Silence may be kept.

Minister and People

Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

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

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

These verses of Scripture are called the "Comfortable Word" in the Anglican tradition.

They provide the Biblical foundation of the assurance of pardon when we confess our sins.

A Minister may then say one or more of the following Comfortable Words, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.
Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.
John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.
1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And with thy spirit.**

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



"As grain, once scattered on the hillsides, was in this broken bread made one, so from all lands thy Church be gathered into thy kingdom by thy Son."

Hymnal 302, v. 2 adapted from The Didache (c. 110)



ADVENT

I

The Holy Communion

We offer our lives and the gifts God has given us, and God transforms them into the things of eternal life.



The **Great Thanksgiving** is also called “The Eucharistic Prayer” or the “Canon of the Mass,” depending on one’s tradition.

This prayer is the first communion prayer in the English language.

Composed in 1549, it has been preserved by the Episcopal churches of Scotland and the United States.

Of all Anglican prayers, this prayer best balances both catholic and protestant concerns of the Reformation period.

Such balance is a hallmark of the Anglican tradition.

The Offertory

See Insert

During the Offertory, the people’s gifts of bread and wine are brought forward for the celebration of Holy Communion.

If the choir sings an offertory anthem, all are seated until the beginning of the Offertory Hymn, when all stand as they are able.

The Great Thanksgiving

The people remain standing. The Celebrant faces them and says

The Lord be with you.

People

And with thy spirit.

Celebrant

Lift up your hearts.

People

We lift them up unto the Lord.

Celebrant

Let us give thanks unto our Lord God.

People

It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

The **Sanctus** is also said in Jewish worship, right before a series of blessings are given.

The second part, the **Benedictus** ("Blessed is he . . ."), comes from Matthew 21:9

Celebrant and People

**Holy, holy, holy Lord, God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.**

**Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

Sung at 10:30

Ho - ly, ho - ly, ho - ly, Lord God of Hosts:
Heaven and earth are full of thy glo - ry. Glo - ry be
to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho-san - na in the high - est.

Music: John Merbecke (1510?–1585?); adapt. *Hymnal 1982*; acc. Thomas Foster (b. 1938)

The theme of **Offering** (Oblation) under girds this prayer.

Christ is **offered** on the Cross one and for our sins and the sins of the world.

The **Words of Institution** over the bread and wine are the holiest moments of the prayer. They are the words Christ spoke at the Last Supper, and they have their origins in the blessing prayers said at a Passover seder.

In memory of Christ's offering of himself, we **offer** the gifts of bread and wine.

God receives our **offering** and transforms it into the presence of Christ through our prayer and the work of the Holy Spirit.

The people kneel or stand.

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood

We also **offer** ourselves to be transformed by God to be vessels of Christ's presence in this world.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

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

**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

A period of silence is kept at the breaking of the bread.

The anthem is said at 8:30 and on weekdays, and sung at 10:30.

O Lamb of God,

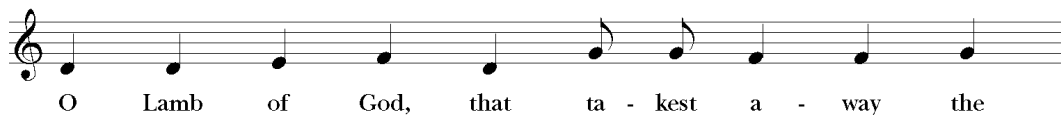
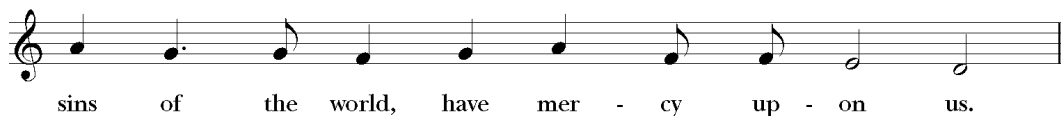
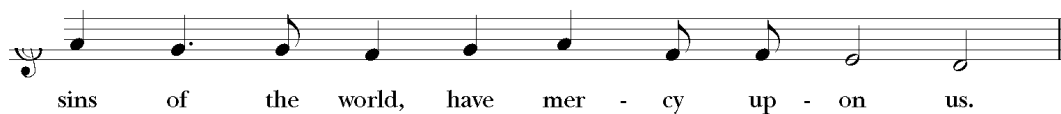
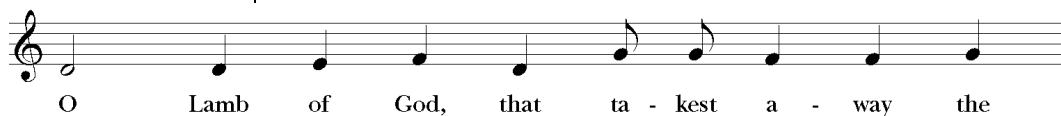
that takest away the sins of the world:

have mercy upon us.

O Lamb of God, that takest away the sins of the world:

have mercy upon us.

**O Lamb of God, that takest away the sins of the world:
grant us thy peace.**



Music: John Merbecke

The People join in saying The Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. **Amen.**

The Communion

The Celebrant says the following Invitation

The Gifts of God for the People of God.

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

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

The Bread and the Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, which was given for thee, reserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

or with these words or with these words

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

All Christians of any age who are baptized with water in the name of the Father, Son, and Holy Spirit are invited to come to the altar to share with us in the communion of the body and blood of Christ.

Those who do not wish to receive may come to the altar to receive a blessing. If you wish a blessing, please fold your arms across your chest to indicate you desire a blessing.

In Greek, this phrase is "Holy things for Holy People."

The Episcopal Church offers Communion to all baptized Christians.

Just as we eat physical food from the moment of our physical births, we need spiritual food from the moment of our spiritual births.

From Hymn 304:

"And thus with joy we meet our Lord. His presence, always near, is in the such friendship better known: we see and praise him here."

Communion Hymn

We are marching in the Light of God

The following hymn is sung by the choir and congregation as the Altar is cleared of the Communion elements

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are written below the vocal line. The first system contains the first two lines of the hymn. The second system contains the remaining lines, including a double bar line and repeat signs. There are triplets in both systems, indicated by a '3' above the notes. The piano accompaniment features chords and moving lines that support the vocal melody.

We are march - ing in the light of God, we are
Si - ya - hamb' e - ku - kha - nyen' kwen - khos', si - ya -
Mar - cha - re - mos en la luz de Dios, Mar - cha -

march - ing in the light of God, We are march - ing in the
hamb' e - ku - kha - nyen' kwen - khos'. Si - ya - hamb' e - ku - kha -
re - mos en la luz de Dios. Mar - cha - re - mos en la

we are march - ing in the light of God. —
 si - ya - hamb' e - ku - kha - nyen' kwen - khos' —
 mar - cha - re - mos en la luz de Dios. —

light of God, we are march - ing in the light of, the
 nyen' kwen - khos', si - ya - hamb' e - ku - kha - nyen' kwen, kha -
 luz de Dios mar - cha - re - mos en la luz de, la

we are march - ing in the light of God. —
 si - ya - hamb' e - ku - kha - nyen' kwen - khos' —
 mar - cha - re - mos en la luz de Dios. —

_____ We are march - ing _____
 _____ Si - ya - ham - ba _____
 _____ Mar - cha - re - mos _____

light of God. We are march - ing, march - ing, we are
 nyen' kwen - khos'. Si - ya - ham - ba, ham - ba, si - ya -
 luz de Dios. Mar - cha - re - mos re - mos mar - cha -

— Oo — we are march - ing in the light of God —
 — Oo — si - ya - hamb' e - ku - kha - nyen' kwen - khos' —
 — Oo — mar - cha - re - mos en la luz de Dios. —

march - ing, march - ing, we are march - ing in the light of, the
 ham - ba, ham - ba, si - ya - hamb' e - ku - kha - nyen' kwen, kha -
 re - mos re - mos mar - cha - re - mos en la luz de la

march - ing, we are march - ing in the light of, God. —
 ham - ba, si - ya - hamb' e - ku - kha - nyen' kwen - khos' —
 re - mos mar - cha - re - mos en la luz de Dios. —

— We are march - ing —
 — Si - ya - ham - ba —
 — Mar - cha - re - mos —

light of God. We are march - ing, march - ing we are
 nyen' kwen - khos'. Si - ya - ham - ba, ham - ba, si - ya -
 luz de dios. Mar - cha - re - mos, re - mos mar - cha -

—
 —
 —

— Oo —
 — Oo —
 — Oo —

march-ing, march-ing, we are march-ing in the light of God.____
 ham - ba, ham - ba, si - ya - hamb' e - ku - kha - nyen' kwen - khos'.____
 re - mos re - mos mar - cha - re - mos en la luz do Dios.____

Title: We are marching in the light of God [Siyahamb' ekukhanyen' kwenkhos' Marcharemos en la luz de Dios]

Words: South African; Spanish words, Bernardo Murray (b. 1965)

Music: Siyahamba, South African

Copyright: Music: © 1984 Utryck, admin. Walton Music Corporation.

We stand for the **Post-communion prayer** because kneeling is a posture of humility and penitence, and standing indicates our readiness to go and serve others now that we have been served by Christ.

Post-communion Prayer

All stand as they are able. The priest says

Let us pray.

and all say together.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all

such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.

The Blessing

On Sundays, the Celebrant blesses the people this blessing:

May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of heavenly blessing and set you free from all sin. **Amen.**

May the One whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love. **Amen.**

May you, who rejoice in the first Advent of our Redeemer, at Christ's second Advent be rewarded with unending life. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

And on weekdays, with this blessing:

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

The Dismissal

The Deacon, or the Celebrant, may dismiss the people with these words

Let us go forth in the name of Christ.

or the following

Go in peace to love and serve the Lord.

or this

Let us bless the Lord.

After which, the people respond

Thanks be to God.

Processional Hymn

See Insert

Special blessings are provided during the major seasons of the Church Year, which focus on the themes of that season.

A more elaborate, three-fold blessing is used for Sundays, and simpler form is used for weekdays.

The final movement of our worship is **the dismissal**; that is, being sent forth to live out our faith in the world. Our worship is not complete until we serve others as well.

From Hymn 304:
*"Together met,
together bound,
we'll go our different
ways, and as his
people in the world
we'll live and speak
his praise."*

Leadership

Diocese of New Jersey

Bishop of New Jersey The Rt. Rev. George Councill
Assisting Bishop The Rt. Rev. Sylvestre D. Romero

Parish of St. Luke's

Rector

The Rev. Dirk C. Reinken

Priests Associate

The Rev. Canon Joan Fleming
The Rev. Lisa E. Caton

Church Musician

Charles E. "Chic" Walker

Lay Officers

Senior Warden	Claudia Wallace	Clerk of Vestry	Ivette Santiago-Green
Junior Warden	Michele Leblanc	Treasurer	Jamie Griswold

Vestry

Through January 2010

Robert Lewis
Sonya Brockington
Lytisha "Tee" Williams

Through January 2011

John Sampson
Joy Kubilewicz
Ivette Santiago-Green

Through January 2012

Tad Hall
Allison Lazarus
Meg Rich

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