

THE SEASON OF EPIPHANY

JANUARY 10 - FEBRUARY 14, 2010



Icon of the Baptism of Christ
from: *The Maronite Icons*,
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ST. LUKE'S EPISCOPAL CHURCH
(ANGLICAN COMMUNION)

PLEASE RETURN TO BACK TABLE AFTER THE SERVICE

ABOUT THE COVER ART

The cover art is an icon of the Baptism of Christ from the Maronite Christian tradition. Maronite Christians are from a tradition dating back to the 5th century and the leadership of the Syrian monk Maron. Many adherents still live in Lebanon and Syria, as well as dispersed throughout the world. The Maronite Catholic church is a part of the Roman Catholic Church but retains its own rituals, leadership, and traditions.

The Epiphany season begins with the Baptism of Christ and continues with the unveiling of Christ's identity as Son of God and our identity as adopted sons and daughters of God through our own baptism.

PERSONAL PRAYERS TO USE

Before, During and After Worship

64. Before Worship

O Almighty God, you pour out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to you, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. *Amen.*

65. For the Answering of Prayer

Almighty God, you have promised to hear the petitions of those who ask in your Son's Name: We beseech you mercifully to incline your ear to us who have now made our prayers and supplications unto you; and grant that those things which we have faithfully asked according to you will, may effectually be obtained, to the relief of our necessity, and to the setting forth of your glory; through Jesus Christ our Lord. *Amen.*

66. Before Receiving Communion

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. *Amen.*

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.*

67. After Receiving Communion

O Lord Jesus Christ, who in a wonderful Sacrament has left us a memorial of your passion: Grant us, we pray, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of your redemption; who lives and reigns with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

68. After Worship

Grant, we pray, Almighty God, that the words which we have heard this day with our outward ears, may, through your grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your Name; through Jesus Christ our Lord. *Amen.*

*Most Prayers are taken from pp. 833-34 of the Book of Common Prayer.
The Prayer of Humble Access comes from page 337.*

CONCERNING THE SERVICE

Since the time of the Resurrection Christians have marked Sunday, the first day of the week, as the Lord's Day – a day of worship and celebration. Because Jesus rose from the dead on Sunday, each Sunday is an Easter celebration.

The type of worship we offer on Sundays is the Holy Eucharist. According to the *Book of Common Prayer*, the Holy Eucharist is the principle act of Christian worship on the Lord's Day and other major Feasts. There are many different ways to pray, but Christians can only worship when they gather with other Christians. Worship is a communal event of the gathered people of God.

While the Worship of God is the most important thing we do as God's people, our faithfulness to God does not stop with Sunday worship. The conclusion of each Eucharist takes the form of a dismissal, in which we are sent forth into the world to be Christ's hands, heart, and voice in all that we do. The act of worship is completed in service, and service brings us back to worship.

The Eucharist is also known by other names: Holy Communion, the Mass, the Lord's Supper, or the Divine Liturgy. These Questions and Answers from the Catechism in the Prayer Book are an ancient precursor to FAQs (Frequently Asked Questions) one finds on many websites. They sum up our official teaching on the Eucharist this way:

Q. What is the outward and visible sign in the Eucharist?

A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

Q. What is required of us when we come to the Eucharist?

A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

The Holy Eucharist

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

The Epiphany season is the climax of Advent and Lent. In Advent, we prepare for Christ's coming. During Christmas, we greet his birth. In the Epiphany season, we discover who he is.

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."

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 his 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.

The Opening
Acclamation for
Baptisms comes from
Paul's Letter to the
Ephesians

The Opening Acclamation for Baptisms

The Celebrant greets the people with these words.

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

The Celebrant continues

There is one Body and one Spirit;
People **There is one hope in God's call to us;**

Priest One Lord, one Faith, one Baptism;
People **One God and Father of all.**

The *Gloria in Excelsis*
(Glory to God in the
Highest) is the
standard hymn of
praise in the
Eucharist.

The text begins with
the salutation the
angels gave the
shepherds on the
night of Christ's birth.

The rest of the text is
a statement of faith on
the identity of Jesus as
Messiah and Savior.

A paraphrase of the
Gloria from the
Hymnal is sung at the
10:30 service.

Hymn of Praise

Gloria in excelsis

Said at 8:30

**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.**

Sung at 10:30

All Glory be to God on High



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -



hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who



to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,



your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

Words: Nikolaus Decius (1490?–1541); tr. F. Bland Tucker (1895–1984), rev.; para. of *Gloria in excelsis*

Music: *Allein Gott in der Höh*, melody att. Nikolaus Decius (1490?–1541); harm. Hieronymus Praetorius (1560?–1629)

The Collect of the Day is a prayer that “collects” our thoughts and sets the theme for the lessons and prayers of the day.

The Collect of the Day

Printed in the Insert

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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

Lessons are read from the Hebrew Scriptures (“Old” Testament), Greek Scriptures (“New” Testament), a Psalm (sort of a Jewish Hymnal), and one of the four Gospels.

“**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

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 both services. The congregation prays each verse of the psalm, alternating by the side of the church as directed by the Server.

The Second Lesson

Printed in the Insert

The Sequence Hymn

See 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, baptisms, and funerals

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 leader of the Intercessions stands in the middle of the congregation. The people respond to the prayers as indicated.

Through Jesus revealed to us as the Christ, we give thanks and praise to God the Source of all life, calling on the one who is Lord and redeemer of all:

Christ, be known among us.

For the peoples of the world; that they may know you as the God of peace; for those who live amid terror, war, and persecution; and for members of our families who serve in regions of conflict, especially _____, that they may serve the cause of peace, we pray to you, O Lord:

Christ, be known among us

For nations, for leaders and governments, for all who seek public office; that integrity may mark all their dealings, we pray to you O Lord:

Christ, be known among us

For all who labor for righteousness; that your presence and help may give them courage, we pray to you, O Lord:

Christ, be known among us

For communities torn by dissension and strife; that your forgiveness may bring them healing, we pray to you, O Lord:

Christ, be known among us

For blessings upon _____ who celebrate the gift of life, and _____, who celebrate the covenant of love, that they may live in true holiness and show forth goodness in all that they do.

Christ, be known among us

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.

These intercessions come from the **Scottish Episcopal Church**, one of the oldest Anglican churches outside the Church of England.

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

The **Scottish Episcopal Church** was a great support to the Episcopal Church after the Revolution.

When the **Church of England** was barred by law from ordaining bishops for the US, the Scottish bishops consecrated Samuel Seabury in 1784 to be our first bishop.

Nearly all American bishops trace their consecration through the Scottish episcopate.

The first American prayer book was heavily influenced by the Scottish liturgy, also.

For the anxious, the lonely, the suffering, and the bereaved; especially _____, and those we now name: _____ May consolation and peace may be theirs, we pray to you, O Lord:

Christ, be known among us

For the Church, your household and family; that she may be firm in the confession of her hope, we pray to you, O Lord:

Christ, be known among us

For all who prepare for baptism, especially _____, that adopted as your sons and daughters, they may receive the everlasting benediction of your heavenly washing, and come to that promised kingdom which you have prepared for all who follow you:

Christ, be known among us

For **Rowan, Archbishop of Canterbury; Katharine, our Presiding Bishop, George and Sylvestre, our Bishops; Dirk, Joan, and Lisa ,our priests**, for _____ in the Anglican Communion, and for all who bear Christ's name; that their lives may proclaim your glory, we pray to you, O Lord:

Christ, be known among us

For those who are separated from us by death; especially those we remember at this time: _____ that theirs may be the kingdom which is unshakeable, we pray to you, O Lord:

Christ, be known among us

The Celebrant then adds a concluding Collect.

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

Let us confess our sins to God.

Silence may be kept.

**God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

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

Almighty God have mercy on you, forgive you all your sins through our Savior Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Sharing Christ's Peace with our neighbors is a sign of the reconciliation given us through confession and absolution of our sins

Celebrant The Peace of the Lord be always with you.

People **And also with you.**



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.

The Holy Communion



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

We praise you and we bless you, holy and gracious God, source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep
and brought all things into being:

sun, moon, and stars;
earth, winds, and waters;
and every living thing.

You made us in your image,
and taught us to walk in your ways.

But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.

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

Time and again you called us
to live in the fullness of your love.
And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity,
lifting our voices to magnify you as we sing (say):

Celebrant and People

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

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

Sung at 10:30

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -

san - na in the high - est. 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 people stand or kneel.

Then the Celebrant continues

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life,
and to be glorified by you.

The redemption of
Creation is
accomplished through
the entire Incarnation –
Christ's birth, life,
death, and
resurrection..

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.

The **Oblation**, or offering, is our presentation of our basic gifts of bread and wine, which become the real presence of Christ among us. It is a reminder that if we don't offer it, God doesn't use it.

This transformation is completed by the work of the Holy Spirit, which transforms not only the bread and wine, but the whole of creation for God's purposes..

We look forward to the time when all the faithful are united at the eternal banquet with Christ in heaven.

The Prayer concludes with a doxology. The **Amen** indicates the people's agreement.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, 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.
Again, he gave thanks to you,
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:

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.

In the fullness of time bring us,
with Mary, the Mother of Christ;
Luke the Evangelist, our holy patron,
[_____ and] all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

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 **Lord's Prayer** is given in two different forms in the Gospels: Matthew 6:9-13 and Luke 11:2-4. The version from Matthew is the one used universally by Christians.

This anthem is called the **Agnus Dei**, or Lamb of God.

Jesus is first called the "Lamb of God" by John the Baptist in John 1:29.

The final petition, "Grant us peace" remains from when the Peace used to be exchanged here, before receiving Communion, rather than after the Confession.

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

The Celebrant breaks the consecrated bread. A period of silence is kept, and then all say

The celebrant begins

Lamb of God, you take away the sins of the world:

And all join in

have mercy on us.

**Lamb of God, you take away the sins of the world:
have mercy on us.**

**Lamb of God, you take away the sins of the world:
grant us peace.**



This anthem is sung instead at 10:30

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Title: The Holy Eucharist, Fraction Anthem: Jesus, Lamb of God: *Agnus Dei*
Music: From *Deutsche Messe*; Franz Peter Schubert (1797–1828); arr. Richard Proulx (b. 1937)
Copyright: Adaptation copyright © 1985, G.I.A. Publications, Inc

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.

We do not believe this gift of God is ours to restrict, but is meant for all members of Christ's Body, the whole church united.

We believe that the bread and wine become the real and permanent presence of Christ through the work of the Holy Spirit in the prayers of the faithful.

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."

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 (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

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.

Communion Hymn (10:30)

Thuma Mina (Send me, Lord)

Leader All

1 Send me, Lord. Send me, Je-sus, send me, Je - sus, send me,
 Je-sus, lead me, Je - sus, lead me,
 Je-sus, fill me, Je - sus, fill me,

1, 2 Lead me, Lord.
 Fill me, Lord.

2 Lead me,
 Lord.

3 Fill me,
 Lord.

1 *Thuma mina.*
Thuma mina, thuma mina.
Thuma mina, somandla.

2 *Roma nna.*
Roma nna, roma nna.
Roma nna, modino.

Text: South African
 Music: Thuma Mina, South Africa
 Tr. And arr. © 1984 Utryck, admn. Walton Music Corp.

Sending forth of the Lay Eucharistic Visitors

Lay Eucharistic Visitors are communion ministers licensed by the Bishop to take Communion to the sick and shut-in of the parish. Communion is taken directly from the altar to emphasize the congregation's connection through the Sacrament with those who are absent.

When Communion is to be taken by a LEV, the elements are presented with the following words.

Celebrant In the name of this congregation I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

People **We who are many are one body, because we all share one bread, one cup.**

Post-communion Prayer

All stand as they are able. The priest says

Let us pray.

and all say together.

**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 on 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.**

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.

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."

The Blessing & Dismissal

On Sundays, the Celebrant blesses the people this blessing:

May Almighty God, who led the Wise Men by the shining of a star to find the Christ, the Light from Light, lead you also, in your pilgrimage, to find the Lord. **Amen.**

May God, who sent the Holy Spirit to rest upon the Only begotten at his baptism in the Jordan River, pour out that Spirit on you who have come to the waters of new birth. **Amen.**

May God, by the power that turned water into wine at the wedding feast at Cana, transform your lives and make glad your hearts. **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.

or on weekdays, this blessing may be used instead

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

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

Thanks be to God.

Processional Hymn

See Insert

APPENDIX: THE RITE OF HOLY BAPTISM

Procession to the Font

Wade in the Water

Wade ___ in the wa - ter, ___ wade ___ in the wa - ter, chil - dren,

Wade ___ in the wa - ter, ___ God's a-gon-na trou-ble the wa - ter. ___

Fine

1. See ___ that ___ host all dressed in ___ white, ___
 2. See ___ that ___ band all dressed in ___ red, ___
 3. Look ___ o - ver yon - der, what do I see? ___ God's a-gon-na trou-ble the
 4. If you don't be-lieve I've been re - deemed, ___

wa - ter. —

1. The lead - er ___ looks like the Is - ra - elite, ___
 2. Looks like ___ the ___ band that ___ Mo - ses led, ___
 3. The Ho - ly ___ Ghost a - com - ing on ___ me, ___
 4. Just fol - low me down to ___ Jor - dan's stream, ___

God's a - gon - na trou - ble the wa - ter.

D.C.

The Presentation and Examination of the Candidates

When all have assembled at the Font, the Celebrant says

The Candidates for Holy Baptism will now be presented.

Adults and Older Children

The candidates who are able to answer for themselves are presented individually by their Sponsors, as follows

Sponsor

I present N. to receive the Sacrament of Baptism.

The Celebrant asks each candidate when presented

Do you desire to be baptized?

Candidate

I do.

Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Parents and Godparents

I will, with God's help.

Celebrant

Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents and Godparents

I will, with God's help.

Infants and Younger Children

Then the candidates unable to answer for themselves are presented individually by their Parents and Godparents, as follows

Parents and Godparents

I present N. to receive the Sacrament of Baptism.

Children are baptized because of the anticipation that they will be brought up in the fullness of the Christian faith

Parents and sponsors (godparents) make a commitment to do so, with the support of the congregation.

Since baptism is full admission into the life of the Church, children are able to participate fully once they are baptized.

The **Examination Questions** are part of an ancient ritual of repentance and conversion.

The first three questions are repentance questions (turning away from) and were traditionally asked facing West. They indicate the life that is being renounced before Baptism.

The next three questions are Conversion Questions (Turning Towards). They were traditionally said facing East – the direction from which Scripture says Christ is to return.

Baptism is not private, but public. The entire faith community promises to support the new Christian in their growth in Christ.

Then the Celebrant asks the following questions of the candidates who can speak for themselves, and of the parents and godparents who speak on behalf of the infants and younger children

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer **I renounce them.**

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer **I renounce them.**

Question Do you renounce all sinful desires that draw you from the love of God?

Answer **I renounce them.**

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer **I do.**

Question Do you put your whole trust in his grace and love?

Answer **I do.**

Question Do you promise to follow and obey him as your Lord?

Answer **I do.**

After all have been presented, the Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support these persons in their life in Christ?

People **We will.**

The Celebrant then says these or similar words

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

Every baptism is an opportunity for all Christians to renew their faith. As converts to the faith say the full Christian faith for the first time, other Christians renew their faith by repeating the words of the Baptismal Covenant.

The first three answers form the words of the Apostles' Creed, the personal statement of Christian faith. They are structured according to the Trinity – Father, Son, and Holy Spirit.

The five questions that follow ask us how we will live out the faith we profess.

By worship and study of Scripture.

By repentance of sins

By sharing the Gospel in word and action.

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

Celebrant Do you believe in Jesus Christ, the Son of God?
People **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand
of the Father.
He will come again to judge the living
and the dead.**

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

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers ?

People **I will, with God's help.**

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People **I will, with God's help.**

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People **I will, with God's help.**

By serving others.

And by striving for a
more just world

Celebrant Will you seek and serve Christ in all persons,
loving your neighbor as yourself?

People **I will, with God's help.**

Celebrant Will you strive for justice and peace among all
people, and respect the dignity of every human
being?

People **I will, with God's help.**

Prayers for the Candidates

The Celebrant then says to the congregation

Let us now pray for these persons who are to receive the
Sacrament of new birth.

A Person appointed leads the following petitions

Leader Deliver them, O Lord, from the way of sin and
death.

People **Lord, hear our prayer.**

Leader Open their hearts to your grace and truth.

People **Lord, hear our prayer.**

Leader Fill them with your holy and life-giving Spirit.

People **Lord, hear our prayer.**

Leader Keep them in the faith and communion of your holy
Church.

People **Lord, hear our prayer.**

Leader Teach them to love others in the power of the
Spirit.

People **Lord, hear our prayer.**

Leader Send them into the world in witness to your love.

People **Lord, hear our prayer.**

Leader Bring them to the fullness of your peace and glory.

People **Lord, hear our prayer.**

The Prayers for the
candidates call
upon the Holy Spirit
to guide them in
their life of faith.

Water is poured in a lively way, indicating that it is 'living' rather than stagnant water – and a fit substance to be used for bathing a person in Christ!

Originally, Christians were baptized in nearby rivers.

Eventually, pools were created in places of worship for baptism. Then, the pools were reduced to the fonts we have today.

The Celebrant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

Thanksgiving over the Water

The Celebrant blesses the water, first saying

The Lord be with you.

People

And also with you.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

Celebrant

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

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

The Baptism

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

When this action has been completed for all candidates, the Bishop or Priest, at a place in full sight of the congregation, prays over them, saying

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross [using Chrism if desired] and saying to each one

N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

The Bishop or priest lights a candle from the Paschal Candle and gives it to the newly baptized with these words

God has delivered us from the dominion of darkness and has given us a place with the saints in light.

Priest You have received the light of Christ;
walk in this light all the days of your life.

People **Shine as a light in the world to the glory of God the Father.**

An acolyte carrying the Paschal Candle then leads the baptismal party to the front of the church.

The priest blesses the people with the water from the baptismal font as a reminder of their own baptisms as all sing the following hymn.

The oil used is called "Chrism" for "Christing" the new Christian. It is blessed by the bishop and indicates are connection to the larger church throughout the world

The candle is lit from the Paschal Candle, which is the light of new life blessed at Easter. It symbolizes the light of Christ among us, and our responsibility to share that light.

The Asperges (Sprinkling of Holy Water)

We are Marching in the Light of God

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
 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
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Welcoming the Newly Baptized

When all have arrived at the front of the Church, the Celebrant says

Let us welcome the newly baptized.

Celebrant and People

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The Peace

All then exchange the Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Leadership

Diocese of New Jersey

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

Parish of St. Luke's

Rector

The Rev. Dirk C. Reinken

Priest Associate

The Rev. Joan Fleming

Church Musician

Charles E. "Chic" Walker

Parish Secretary

Mary Burket

Senior Warden	Phil Nevius
Junior Warden	Michele Leblanc
Clerk of Vestry	Claudia Wallace
Treasurer	Jamie Griswold

Vestry

Through January 2009

Judy Gray
Earl Smith
Tad Hall

Through January 2010

Robert Lewis
Elaine Smith
Claudia Wallace

Through January 2011

Joyce Gibbs
Joy Kubilewicz
Ivette Santiago-Green

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