

# Seasons of the Church Year

During the year, we take a deeper look at different understandings of God and his son Jesus Christ that we learn in scripture. The seasons of the church year are helpful ways of focusing church attention on different aspects of the Christian story. The practice of keeping the church year dates back to fifth century Jerusalem. Here are the seasons with a brief word about each:

## Advent

From the Latin word *Adventus*, meaning “coming,” Advent is the first season of the church year. It begins four Sundays before Christmas and is set aside as a season to prepare for Christmas, Christ’s first coming, and to remember that he will come again.

## Christmastime

This is the eleven days from Christmas Day until January 6, the start of Epiphany. It is a time for remembering Jesus’ birth and the idea of the Incarnation—God becoming human.

## Epiphany

From January 6 until Ash Wednesday, which begins the season of Lent, is the season of Epiphany, which means “revealing” or “showing forth.” Epiphany is the season for remembering that Jesus came to be the savior of the whole world.

## Lent

This is the season of preparation for Easter, which starts on Ash Wednesday and goes 40 weekdays and six Sundays to Easter. Lent is a time for self-examination and reflection.

## Easter

This is the oldest and greatest day of celebration in the Christian Church. Easter is the day and season for remembering that Jesus not only died, but that he was raised from the dead. The season of Easter lasts 50 days from Easter Day to the Day of Pentecost.

## Pentecost

The day of Pentecost celebrates the birth of the Christian Church as it is the day when the disciples felt the Holy Spirit come upon them and empower them to go out and tell Jesus’ story. The season lasts all through the summer until Advent.

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# Annotated Holy Eucharist



## An Introduction to this Annotated Holy Eucharist

This booklet is designed to provide a running commentary on the Eucharist Service. The center section contains the text from the Book of Common Prayer, while the shaded side column contains the commentary.

This service is known as communion, for in it we commune with God and also with each other as the Body of Christ. It is also known as Eucharist, which is the Greek word meaning "Thanksgiving." In the Eucharist, we give thanks for what God has done for us in Jesus Christ.

The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus life, death and resurrection and await his coming again. The service is like a drama that we all enter. The first act of the drama is "The Liturgy of the Word." This first half of the service is based on Jewish worship, which preceded Christianity. God's mighty acts in history are recalled through scripture and applied to our lives in the sermon. The second act of the drama will be "The Liturgy of the Table."

The liturgy is not something that the clergy do and the congregation watches. This can be seen in the word "Liturgy" itself. Liturgy is a Greek word that comes from the root words for "people" and "work," so the Liturgy is "the work of the people." The liturgy is something that we all do together.

The service begins with an opening hymn, the procession and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to prepare to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community. Please note that all baptized Christians may come forward to receive bread and wine in communion.

## Glossary

Here are a few words that people often ask about. If you have other questions about either the words or the actions of the worship service, please feel free to ask, it's the easiest way to find out the answer and we'll be happy to help.

### **Catholic**

The Nicene Creed describes the Church as catholic, which means universal. The Church is catholic when it proclaims the whole faith to all people. This does not imply any direct connection with the Roman Catholic Church.

### **Collect**

A collect is a particular form of prayer, which names some attribute of God or something God has done, asks for something specific in response to this attribute of God and then closes with praise to God.

### **Eucharist**

Also known as Communion or The Lord's Supper, this comes from the Greek word meaning "Thanksgiving." In the Eucharist, we give thanks for what God has done for us in Jesus Christ. All baptized Christians, from any church background, are welcome to receive communion.

### **Liturgy**

The public prayer and worship of God, liturgy is a Greek word that comes from the root words for "people" and "work," so the Liturgy is "the work of the people." The liturgy is something that we all do together, not something the priest does on our behalf. But the Greek *leitourgia* also means "the work for the people" and it is something God does for us as we gather to worship.

### **Redemption**

This refers to the way that God has worked to reconcile all creation to Godself through the person of Jesus Christ.

### **Sacrament**

An outward sign or symbol through which we receive God's unmerited favor, or grace. The Eucharist itself is a sacrament. But sacraments are not limited to the Church. God can use other ways to convey his grace to us.

As the celebration ends, we are charged to “Go in Peace to love and serve the Lord.” The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom.

And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

*The Bishop when present, or the Priest, may bless the people.  
The Deacon, or the Celebrant, dismisses them with these words*

Let us go forth in the name of Christ.

*People* Thanks be to God.

*or this*

*Deacon* Go in peace to love and serve the Lord.

*People* Thanks be to God.

*or this*

*Deacon* Let us go forth into the world,  
rejoicing in the power of the Spirit.

*People* Thanks be to God.

*or this*

*Deacon* Let us bless the Lord.

*People* Thanks be to God.

*From the Easter Vigil through the Day of Pentecost “Alleluia, alleluia” may be added to any of the dismissals.*

*The People respond* Thanks be to God. Alleluia, alleluia.

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# The Holy Eucharist Rite Two

## The Word of God

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Celebrant says*

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

*In place of the above, from Easter Day through the Day of Pentecost*

*Celebrant* Alleluia. Christ is risen.  
*People* The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Celebrant* Bless the Lord who forgives all our sins.  
*People* His mercy endures for ever.

*The Celebrant may say*

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.*

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The prayer said by the celebrant at the bottom of this page is known as the collect for purity. A collect is a particular form of prayer, which names some attribute of God or something God has done, asks for something specific and then closes with praise to God. For centuries, this collect for purity was said silently by the priest. The Prayer Book of 1552 made this prayer a public one said aloud by the priest for all the people gathered.

The service continues now throughout every season of the year but Lent with a Song of Praise. This song of praise is often The Gloria, which is at right. This song centers the service on the God we are gathered to praise in our worship.

*When appointed, the following hymn or some other song of praise is sung or said, all standing*

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.

*On other occasions the following is used*

Lord, have mercy.            Kyrie eleison.  
*Christ, have mercy.    or    Christe eleison.*  
Lord, have mercy.            Kyrie eleison.

*or this*

Holy God,  
Holy and Mighty,  
Holy Immortal One,  
*Have mercy upon us.*

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*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.*]

*During the ministration of Communion, hymns, psalms, or anthems may be sung.*

*When necessary, the Celebrant consecrates additional bread and wine, using the form on page 408.*

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

*or the following*

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a blessing, please cross your arms over your chest in an "X" to signify your intention.

Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

Communion is taken by first receiving the bread by placing your right hand over your left and extending it to the priest. You may then either eat the bread at once and then partake of the wine, guiding the chalice to your lips, or you may hold the bread to dip it in the wine. Dipping the bread in the wine and consuming them together is called intinction. Anyone who has not been baptized, or who does not wish to receive communion, may either wait in your seat, or come forward for a blessing. If you do wish to come forward for

### *People and Celebrant*

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

### **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread.*  
*A period of silence is kept.*

*Then may be sung or said*

[Alleluia.] Christ our Passover is sacrificed for us;  
*Therefore let us keep the feast. [Alleluia.]*

*In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.*

*In place of, or in addition to, the preceding, some other suitable anthem may be used.*

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

The Gifts of God for the People of God.

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Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

### **The Collect of the Day**

*The Celebrant says to the people*

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

*The Celebrant says the Collect.*

*People* Amen.

### **The Lessons**

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

A Reading (Lesson) from \_\_\_\_\_ .

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

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

*or the Reader may say* Here ends the Reading (Epistle).  
*Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying*

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

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The collect is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament. Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from a New Testament epistle, or letter.

We stand for the Gospel reading to show the particular importance we place on Jesus' words and actions.

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it. Preaching was rare during the Middle Ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every Eucharist service.

Originally the entire service was viewed as our confession of faith. But, since the Sixth Century, the church has recited the Nicene Creed at the Eucharist. The word *credo* comes from the Latin *credo* for "I believe."

*After the Gospel, the Reader says*  
The Gospel of the Lord.  
*People* Praise to you, Lord Christ.

### **The Sermon**

*On Sundays and other Major Feasts there follows, all standing*

### **The Nicene 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.

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

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died.  
Christ is risen.  
Christ will come again.

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.  
*AMEN.*

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

As our Savior Christ  
has taught us,  
we now pray,

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presence of Christ is a full statement of our belief in God as a Trinity of persons.

This real presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist happen. It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God's action that makes the Eucharist.

The Lord's Prayer follows in either traditional or contemporary language. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread

priest to take the bread and wine. When we gather together we remember Jesus. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink. While the bread and wine remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace. That grace, or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit. The real

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People*

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

*The people stand or kneel.*

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*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.*

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

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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**

*Prayer is offered with intercession for*

*The Universal Church, its members, and its mission*

*The Nation and all in authority*

*The welfare of the world*

*The concerns of the local community*

*Those who suffer and those in any trouble*

*The departed (with commemoration of a saint when appropriate)*

*See the forms beginning on page 383.*

*If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.*

### **Confession of Sin**

*A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.*

*One of the sentences from the Penitential Order on page 351 may be said.*

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Now we pray for ourselves and particularly on behalf of others. The prayer book offers different forms for these prayers, but the Prayers of the People always contain six elements listed at left.

The Prayers of the People are followed by the confession of sin. We ask God's forgiveness for things done and things left undone. Private confession is not required in our church. However, for those particularly in need of unburdening themselves of past wrongs, private confession is offered. It can be an especially comforting way to turn away from past wrongs and set out on a new path. But most of the time we only need this time of prayer together as a community to recall our sins and to ask for God's forgiveness.

The priest in giving absolution assures us that all who make sincere confession are forgiven by God.

In the early centuries of the Christian Church, unbelievers could not stay for the rest of the service. Visitors would be asked to leave at this point as only the baptized persons who took part in it could see the Eucharist. After the visitors left, the Christians would greet each other with “the kiss of peace.” Today we shake hands or hug. There are no set words to use in greeting each other, but “Peace,” God’s peace,” and “Peace be with you” are all commonly used.

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

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

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

### **The Peace**

*All stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People* And also with you.

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

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# The Holy Communion

*The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.*

*During the Offertory, a hymn, psalm, or anthem may be sung. Representatives of the congregation bring the people’s offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

### **The Great Thanksgiving**

*Alternative forms will be found on page 367 and following.*

*Eucharistic Prayer A*

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or 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 him thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds*

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

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

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Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.

This second act begins with the offertory. Here we give back to God from the gifts God has given us. That is what is meant by the offertory sentence, “All things come of thee O Lord, and of thine own have we given thee.”

Our offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. So this first of our four actions is for the