

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.**

LORD'S PRAYER

Book of Common Prayer, p364

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.

At the breaking of the Bread,

Priest Alleluia! Christ our Passover is sacrificed for us;
People Therefore let us keep the feast. Alleluia!

COMMUNION

Congregation may be seated, as ushers invite the people to come forward by pew. All who have been baptized and share with us in the belief that Jesus our Lord is truly present to us in His Body and Blood through these gifts of bread and wine are invited to the Lord's table. If you do not share with us in this belief, or have not been baptized, you are invited to come forward for a blessing. Please indicate this by crossing your arms ('X') over your chest. If you have difficulty coming forward to the altar, please notify an usher, and the priest will bring communion to you.

During communion, a hymn may be sung

COMMUNION HYMN

see bulletin or Hymn Board

The congregation stands

POST-COMMUNION PRAYER

Book of Common Prayer, p365

SENDING

BLESSING

Response after the blessing, the People say, Amen.

SENDING HYMN

see bulletin or Hymn Board

ANNOUNCEMENTS

MISSIONARY CHARGE

People Thanks be to God! Alleluia, Alleluia!

Here the priest asks that God send the Holy Spirit upon the bread and wine, to make it the Body and Blood of Christ, so that, by receiving them in faith, we may be transformed and empowered to spread the love of God in Christ with the world.

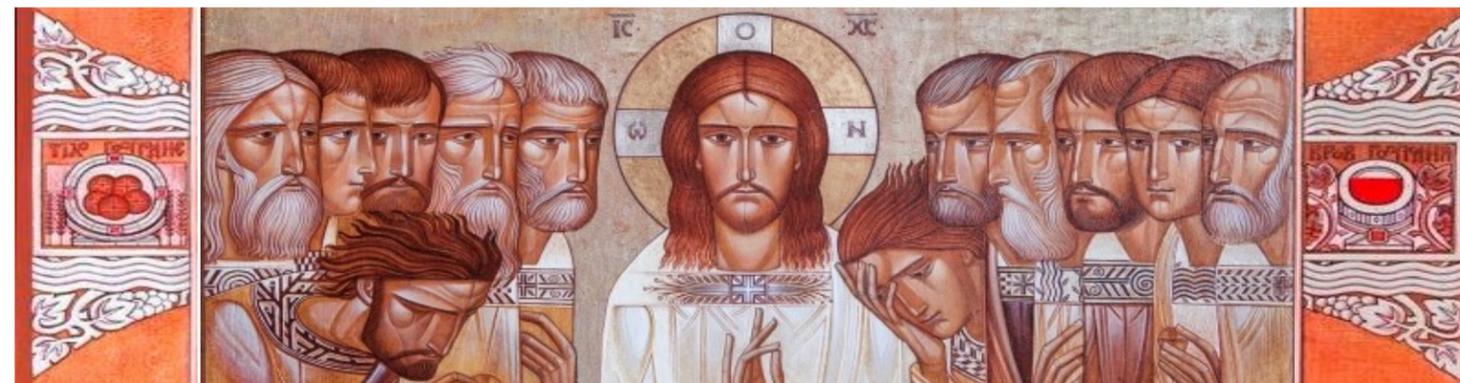
In the *Lord's Prayer*, Jesus taught us how to pray to God. Included in this prayer is the petition for "our daily bread," the things we need to get through each day. From early times, our "daily bread" has been connected to the spiritual food we receive in Holy Communion.

In this ancient hymn, we celebrate Christ's dying for us on the cross as a sacrifice for our sin and, like the lamb Jews eat as Passover, the meal we eat in anticipation of our liberation from bondage to sin.

In the post-communion prayer, we give thanks for the grace God has made known to in bread and wine, the Body and Blood of Christ.

As the service ends, we are charged to "Go in peace to love and serve the Lord." Holy Communion is therefore not an exclusive gathering that separates us from the world, but the act through we are charged and empowered to reach out beyond our own church to the world around us.

CHURCH of the GOOD SHEPHERD



Annotated Order of Service

As we enter, the *Prelude* helps to quiet our minds and dispose our hearts to the worship of God.

The *Entrance Hymn, Benediction, Collect of Purity, and Hymn of Praise* serve to center the service on the God we are gathered to praise in our worship.

We gather in the name of God—Father, Son, and Holy Spirit—calling on God's Spirit to help us to worship.

A *Collect* is a prayer intended to "collect" the thoughts and prayers of those gathered. It names some attribute of God or something God has done, asks something specific in response to this attribute of God, and closes with praise of God. The *Collect of Purity*, which dates back to the *Book of Common Prayer* of 1552, asks God to cleanse our hearts that we might draw near to God to worship Him.

The *Collect of the Day* 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.

PRELUDE

The congregation stands

ENTRANCE HYMN

see bulletin or Hymn Board

BENEDICTION

Book of Common Prayer, p355

Priest Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

COLLECT OF PURITY

Book of Common Prayer, p355

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.*

GLORIA (HYMN OF PRAISE)

Book of Common Prayer, p356

**"Glory to God in the highest, and peace to God's 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."**

COLLECT OF THE DAY

Response after the prayer, the People say, Amen.

Congregation may be seated

CHURCH OF THE GOOD SHEPHERD

Forest Hill & 43rd Street, Richmond, VA 23225
www.goodshepherdichmond.org (804) 233.2278

Ministers: The Congregation Bishop: The Rt. Rev. Susan B. Haynes
Priest: The Rev. W. Terry Miller Music Director: Andrew Shelden

Reading the Bible together goes back to the earliest worship services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set schedule called a 'lectionary.' Our custom is to read a portion of the Old Testament or from the New Testament letters, followed by a Psalm, then reading a portion from the Gospels, which are accounts of Jesus' earthly ministry. In respect, we stand for the reading of the Gospel.

In the *sermon*, the preacher draws out the meaning of the Scripture just read and from them proclaims God's Word for today. Preaching was rare during the Middle Ages, but was put back into a place of honor during the Reformation in the 1500s. Since 1549, a sermon has been required at every Eucharist service.

The word *creed* comes from the Latin *credo* for 'I believe,' the first words of faith. While the entire service is rightly a "confession of faith," since the 6th Century, the church has recited the *Nicene Creed* in affirmation of faith in God. Together with the *Apostles' Creed*, which is used at baptisms and Daily Prayer services, and the *Athanasian Creed* (see the Book of Common Prayer, p. 864), the Nicene Creed summarizes the essential beliefs of the Christian Church.

Now we pray for our own needs and on behalf of others (interceding with God on their behalf).

SERVICE OF THE WORD

FIRST LESSON

Reader concludes, The Word of the Lord. *People* **Thanks be to God.** *see bulletin insert*

PSALM

see bulletin insert

GOSPEL HYMN

see bulletin or Hymn Board

GOSPEL

see bulletin insert

Before the Gospel, the Priest says

The Holy Gospel of Our Lord Jesus Christ according to _____.

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

After the Gospel, the Reader says

The Gospel of the Lord.

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

Congregation may be seated

SERMON

The congregation stands

CONFESSION OF FAITH: NICENE CREED

Book of Common Prayer, p358

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.

PRAYERS OF INTERCESSION AND OTHER CONCERNS

See bulletin for page number in the Book of Common Prayer and appropriate responses.

Being reminded in the sermon of how glorious is the life we have in Christ and of how short we fall of that glory, we now ask God for forgiveness of our sins. The priest's declaration of absolution (freedom from guilt and punishment) assures us that we are forgiven and reconciled with God.

Now we come to the "third act" in the drama. This is known in different traditions as the Lord's Supper, Holy Communion, Holy Eucharist ("thanksgiving"), Divine Liturgy, and Mass. In form, it is based on Jewish Fellowship meals, particularly the Passover observance. This act begins with the *Sharing of the Peace*, a sign of the solidarity among believers. Here we share a handshake or hug.

At the *Offertory*, we give back to God from the gifts God has given us. In offering them back, we acknowledge and give thanks for all the many blessings from God.

In the *Great Thanksgiving* prayer, we recall God's saving deeds throughout history, culminating with Jesus' offering of himself on the cross.

We join in singing the *Sanc-tus* ("Holy, Holy, Holy"), a great hymn of praise from Isaiah and Revelation, which it is sung by angels before God's throne, in praise of God's transcendent goodness.

By repeating the words and actions of Jesus' last meal with his disciples, we join the story of salvation 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 receive the Body and Blood of Christ. In this way, the bread and wine become outward signs of an inward grace, or gift from God, through the power of the Holy Spirit.

CONFESSION AND FORGIVENESS

Book of Common Prayer, p360

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 priest declares the forgiveness of sins.

SERVICE OF HOLY COMMUNION

SHARING THE PEACE

Priest The peace of the Lord be always with you. *People* **And also with you.**

The Priest and Congregation then greet one another with Christ's peace.

OFFERING

The congregation may be seated, as collection plates are passed through the congregation to collect moneys offered to God to further the work of the Church.

OFFERTORY ANTHEM

see bulletin or Hymn Board

As the collected offering is presented at the altar, we stand and sing:

PRESENTATION

Hymn #380, v3

Praise God, from whom all blessings flow; Praise Him, all creatures here below. Alleluia. Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Alleluia.

THE GREAT THANKSGIVING

Book of Common Prayer, p361

Priest The Lord be with you.

People **And also with you.**

Priest Lift up your hearts.

People **We lift them to the Lord.**

Priest Let us give thanks to the Lord our God. *People* **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth....And therefore we praise you, joining with prophets, apostles, and martyrs, the church on earth and the hosts of heaven, to proclaim with them your glory, in their unending hymn:

All **"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."** *Hymn S-128*

The prayer continues, as we recall the institution of the Lord's Supper:

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

Book of Common Prayer, p363

People **"Christ has died. Christ is risen. Christ will come again."**