

The Holy Eucharist
for
The Day of Pentecost

with expanded rubrics,
known also as

“an instructed Eucharist”

Sunday, 19 May 2024
ten o'clock in the morning



Christ Church Parish
Stevensville, Kent Island, Maryland

A part of what we hope to demonstrate in this Liturgy is its shape.... the way the various elements of the Liturgy are arrayed, and why. Indeed, Dom Gregory Dix wrote a classic called *The Shape of The Liturgy*, which has been used in priestly formation since it was published in 1945; its title suggests that the structure of the liturgy matters. Dom Gregory was right- it does matter.

Far and away, the most important book ever written regarding the 1979 American prayer book is *Commentary on The American Prayer Book* by Marion J. Hatchett. I say this not because Dr. Hatchett was a friend and occasional correspondent, but because the scholarship supporting his work is in its depth and breadth utterly unassailable. Any serious student of the Liturgy will own a copy of Dr. Hatchett's book.

From Hatchett, and from Dix before him, we learn much about the shape of the Liturgy, which gathers us,

first for a song of praise and a centering prayer,

then for readings from the Scriptures that teach, and preaching that we pray will inspire

then we confess the Faith we have heard both from lectern and pulpit, and say our prayers

and then we face ourselves and God and confess our sins, and receive absolution

after which we hear the Peace of God, and greet each other in that Peace

and pray that God will feed us with The Divine Presence in Bread and Wine

from which we derive strength to go on our way in the power of the Spirit.

This shape provides logical, and *theological*, progress permitting us to be about our work of worship in a way that places us before God rather than simply placing God before us.... we do the liturgy for God, not the other way 'round.

Be aware of this progress, this FLOW, as we worship together today.

FBC3+

© 2024 Frank Boyd Crumbaugh III

Concerning the Celebration

It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel.

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. In the absence of a deacon, these duties may be performed by an assisting priest.

Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

The passage above ↑, and all the other italicized "stage directions" in the Liturgy are called **RUBRICS**. They are called rubrics because they originally were written in red (*rubra* in Latin), and so they are named for how they looked originally. They are the unspoken cues by which we know when to sit, stand, speak together, *etc.*

Liturgy is the proper name for what we do each time we gather as the Eucharistic assembly. Liturgy is an English word derived from a Greek word- λειτουργία, *leitourgea* - "the work of the people"... liturgy, both spiritually and literally, is **the work of the people**.

The Holy Eucharist: Rite Two

↑ There are two basic rites in *The Book of Common Prayer 1979*. Rite I is often characterized as a "traditional language" Liturgy since its language refers to God as "Thee, Thou, Thine" *etc.* The second rite- Rite II- carries the vernacular, where God is "You, Yours," and this rite is the assumed default for *The Book of Common Prayer 1979*. Though any Liturgy found in the prayer book may be cast either in traditional or contemporary language, the intention of this prayer book assumes the vernacular as the "standard."

The Word of God

↑ The Eucharistic Liturgy is composed of two parts- **The Liturgy of The Word**, and **The Great Thanksgiving**. In The Liturgy of The Word, there is a time of gathering, a time collecting and focus, a time of listening, a time of declaration, a time of intercession and petition, a time of absolution, and the Peace. This sequence of events is not accidental; ALL of The Liturgy of The Word prepares us for the second half of the service - The Great Thanksgiving.

+Processional Hymn

Put forth, O God, thy Spirit’s might

A hymn, psalm, or anthem may be sung.

↑ The language of this rubric identifies it as a *permissive* rubric, since it offers an option, stating that something “MAY” be done.

Descant

4 O Judge di - vine of hu - man strife! O

1 Put forth, O God, thy Spi - rit's might and
 2 Let works of dark - ness dis - ap - pear be -
 3 Let what a - pos - tles learned of thee be
 4 O Judge di - vine of hu - man strife! O

Van - quish - er of pain! To know thee is e -

bid thy Church in - crease, in breadth and length, in
 fore thy con - quering light; let ha - tred and tor -
 ours from age to age; their stead - fast faith our
 Van - quish - er of pain! To know thee is e -

ter - nal life, to serve thee, to reign.

depth and height, her u - ni - ty and peace.
 ment - ing fear pass with the pass - ing night.
 u - ni - ty, their peace our her - it - age.
 ter - nal life, to serve thee is to reign.

This hymn tune is *Chelsea Square*- the name of that location in New York City where stands The General Theological Seminary.... *alma mater*.... and this tune, named for where she stands, offers recollection of glad and challenging days at General.

I did not select the music for today; though it is my prerogative under the Canons to order liturgy, both music and rite, I do not as a practice select the music for the weekly liturgies of the parish. I am glad to cede the task of selecting music to my colleague, Dr. Van Essen. He is after all a professional, and the treasured Minister of Music at Christ Church Parish.

The people standing, the Celebrant says

↑ This rubric carries forward old yet perhaps imprecise, thinking: *we ALL are Celebrants of the Eucharist*, not the Priest (*or Bishop*) alone. The ordained leader perhaps is better called "principal Celebrant," (*as s/he is in some other rubrics of the BCP 79*) or "presider"- either term being more descriptive of the place of the ordained leader in the liturgy. Without question, the liturgical presidency at The Holy Eucharist is reserved to Bishops or in their absence to Priests. AND "Celebrant" in the context of the Eucharistic assembly describes more than the ordained person presiding.

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

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

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.*

↑ This is **The Collect for Purity**. A **Collect** is a prayer that collects- the noun deriving its meaning from the verb describing its action. When we gather, the disparate mumblings of the people take the form of private prayers of preparation, gossipy conversation, and so forth. In the ancient Liturgy, a Deacon entered the sacred space, got everyone's attention, and collected those mumblings and aimless wanderings of soul, spirit and utterance; the Deacon did this to focus the community for the Liturgy. We continue the practice by having the cleric presiding say this collecting prayer to get us quiet, and attentive.

The Collect for Purity, as our first prayer, asks that we pray well...a prayer that prays we'll pray well...that's a good thing. Our first prayer in every context, the Eucharistic assembly included, is well said if it is, "Lord, keep us praying."

↓ What follows next is a **song of praise**.

Having settled down, and all “gotten on the same page” using **The Collect for Purity** as our guide, the flow of the Liturgy makes our first action a hymn of praise to God... an appropriate way to begin our work. The song of praise takes various forms, and all are equally appropriate for use throughout the year EXCEPT that the *Gloria* is not used in Advent or Lent because we presently understand its language is more celebratory than those seasons of preparation and penitence require.

The *Gloria in excelsis* is most appropriate in Eastertide; it is the default through **ordinary time** (*ordinary time is any part of the Church year other than Advent, Christmas, Lent, or Easter*). It is what we use today in the context of Whitsunday.

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

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For

7. you a-lone are the Most High, Je-sus Christ, with the
 Ho-ly Spi-rit, in the glo-ry of
 God the Fa-ther. A-men.

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.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. ***Amen.***

↑ If we have gathered ourselves generally at the very beginning of the service with **The Collect for Purity**, we gather ourselves now very specifically for the work of this particular day - with **The Collect of the Day**. We state as plainly as possible the focused intention of God's people in the hour ahead when we say this prayer. Some weeks it relates more closely to the lectionary readings than at other times.

This particular collect is derived from a prayer used for Pentecost as found in a liturgical book called a **sacramentary** - specifically the **Gelasian Sacramentary** - which was in circulation in French Churches by mid-8th Century.

The Collect of The Day is one of the constituent parts of **The Propers** that define each celebration of The Holy Eucharist. **The Propers** are those portions of the Liturgy that change according to time or season, giving temporal progress to the Liturgy of The Church through the calendar. Included in these "time-sensitive" Propers are: **The Collect of the Day**, the **lectionary** selections, and the **Proper Preface**. This week, the Propers offer the conclusion of The Great Fifty Days of Easter; the **Collect of the Day** observes the third most important feast in our common life - the birthday of The Church..... that

moment when The Holy Spirit first gifted us to spread The Gospel to all people everywhere.

People ***Amen.***

↑ ***Amen*** is the transliteration of a Hebrew word used to conclude prayers long before Jesus of Nazareth was born. It can be translated as "*truly,*" "*so be it,*" or "*this I believe.*" Amen is the customary audible affirmation of the community to what just has been said by the person presiding. Anglican custom pronounces "*Āmen*" rather than "*Āmen.*"

The Lessons

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

A Reading from The Acts of The Apostles

A citation giving chapter and verse may be added. (by local custom we don't here at Christ Church)

Acts 2:1-11

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power."

↑ This is the last Sunday of this Church year until next Eastertide that we are given the option of hearing Acts (*a New Testament book*) as the first reading, and then, have the second reading taken from another New Testament book. The usual lectionary pattern outside Eastertide has one Old Testament reading (*first*), a psalm, and then a New-Testament-not-Gospel reading (*second*), and then The Gospel for the Day.

This *particular* reading causes more wincing and grimacing among parish clergy than any other lesson anywhere in the lectionary. The proper nouns in the Acts lesson at Pentecost seem to elude many Lectors, though they are no more difficult than any other proper nouns, if rehearsed...when unrehearsed, the nouns in this lesson get butchered thoroughly.

Fortunately, we are blessed at Christ Church to have lectors who prepare and take great care with their work.

After each Reading, the Reader may say (and we do... again, by local custom)

The Word of the Lord.

People **Thanks be to God.**

Silence may follow.

↑ This may be the most feared rubric in the prayer book, and it is "permissive" rather than imperative. I've observed that if there is a silence lasting much longer than 10 seconds, folks begin to clear their throats, and look at their watches, and wonder if ol' Father Fuddy-duddy has lost his way in the Liturgy. [*Unfortunately, there are times, when presiders are no longer able to lead well, and they DO get lost in the Liturgy. Such times are exquisitely painful for all present.*]

SILENCE is a blessing and is meant to be a part of the Sunday Liturgy, but it takes practice. The use of silence is a habit that must be cultivated - it is a learned behavior.

MOST OF THE TIME, however, silence-anxiety is just plain interesting, if not downright amusing, to observe.

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

↓ There are 150 "canonical" (*meaning they made into the book*) Psalms.

Psalms, or the Psalter, is the most widely used of all the books of The Holy Bible in public worship. The option for its use is rubricated in every Liturgy. This is a lovely hold-over from the days when we sang to God using these poems, whether the worship and singing took place in Jerusalem's Temple, in the local synagogue, or in the Daily Offices of monastery or parish church.

Anglican chant psalter is perhaps the most enduring contribution to western liturgy so far made by the Anglican tradition.

²⁵ O LORD, how manifold are your works! *
in wisdom you have made them all; the earth is full of your creatures.

²⁶ Yonder is the great and wide sea with its living things too many to number, *
creatures both small and great.

²⁷ There move the ships, and there is that Leviathan, *
which you have made for the sport of it.

²⁸ All of them look to you *
to give them their food in due season.

²⁹ You give it to them; they gather it; *
you open your hand, and they are filled with good things.

³⁰ You hide your face, and they are terrified; *
you take away their breath, and they die and return to their dust.

³¹ You send forth your Spirit, and they are created; *
and so you renew the face of the earth.

³² May the glory of the LORD endure forever; *
may the LORD rejoice in all his works.

³³ He looks at the earth and it trembles; *
he touches the mountains and they smoke.

³⁴ I will sing to the LORD as long as I live; *
I will praise my God while I have my being.

³⁵ May these words of mine please him; *
I will rejoice in the LORD.

³⁷ Bless the LORD, O my soul. *
Hallelujah!

↑ The **gradual psalm** is named for where it happens and what it does. It permits time for the server to move the Altar book from the Epistle side to the Gospel side of the Altar, using the steps in front of the Altar- in Latin, *gradus*. Though that movement of the book no longer is a part of the rite, the place of the gradual psalm is assured.

On page 582, our prayer book states: "*The psalter is a body of liturgical poetry. It is designed for vocal, congregational use, whether by singing or reading.*" This "*body of poetry*" forms effectively what was the ancient hymnal.

Western musical notation is only about 1000 -1200 years old, so the Psalms were in liturgical use for the better part of 1500 years before we figured out how to write music. Whatever form the original psalm tunes and instrumental music took in ancient Temple-cult Judaism can only be conjectured; there's no written record - it was an oral/aural tradition that had neither mechanism nor need to be written down.

A Reading from The Letter of Paul to the Romans

Romans 8:22-27

We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

The Word of the Lord.

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

↓ What follows is the **sequence hymn**. It is called a **sequence** hymn because a monk named Notker, writing c875CE at the Abbey of St. Gall in Switzerland, wrote elaborate anthems called sequences to attend liturgical movement as the Gospel Book was gathered, the Deacon received a blessing from the Bishop, *etc.* We retain Notker's "traveling music" at this point in the liturgy, modified or expanded in local usage in subsequent generations.

+Sequence Hymn

In the midst of new dimensions

1 In the midst of new di - men - sions, in the face of
2 Through the flood of starv - ing peo - ple, war - ring fac - tions,
3 As we stand, a world di - vid - ed by our own self -
4 We are man and we are wom - an, all per - sua - sions,
5 Should the threats of dire pre - dic - tions cause us to with -

chang - ing ways, who will lead the pil - grim peo - ples
and de - spair, who will lift the ol - ive branch - es?
seek - ing schemes, grant that we, your glob - al vil - lage,
old and young, each a gift in your cre - a - tion,
draw in pain, may your blaz - ing phoe - nix spir - it

Refrain

wan - dering in their sep - arate ways?
Who will light the flame of care?
might en - vi - sion wid - er dreams. God of rain - bow, fi - ery pil - lar,
each a love song to be sung.
res - ur - rect the church a - gain.

lead - ing where the ea - gles soar, we your peo - ple, ours the jour - ney

now and ev - er, now and ev - er, now and ev - er - more.

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

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

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

John 15:26-27; 16:4b-15

Jesus said to his disciples, "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. You also are to testify because you have been with me from the beginning. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

↑ There can be no celebration of The Holy Eucharist without a reading from **The Holy Gospel**. One of the ways we know a liturgy *is* Eucharistic is that among its other required constituent parts is a portion from The Holy Gospel.

A book called *The Apostolic Constitutions*, in use by the late 4th Century, informs us of the custom, (*established and long-standing by then*), of having a Deacon, when present, read The Gospel. That tradition has carried forward ever since.

After the Gospel, the Reader says

The Gospel of the Lord.

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

↑ Preaching has been with us since the very beginning. **The sermon** has been required rubrically since the first *Book of Common Prayer* (1549). It is that portion of the liturgy where, having heard Scripture read, the Scripture then is proclaimed. **Proclamation is a combination of teaching, pastoral care, and exhortation.** Proclamation is not simply explaining difficult passages, though preaching may include that element; it is *the faithful speaking of meanings* - a faithful expanding of understanding that comforts *and* convicts the community hearing the sermon. In our tradition, we seek the balance of Word and Sacrament.... pulpit and Altar held together to serve God's purposes.

Preaching takes different forms in different traditions and times. Scripture records prophetic preaching that shocked and annoyed nearly everyone who heard it (*that means it probably was having God's desired effect...*) Scripture records as well Ezra the scribe preaching from the pulpit constructed in the square facing the Water Gate in Jerusalem. Of course, the New Testament records John the Baptist, Jesus, Stephen, Peter, and Paul each as having preached in various circumstances.

There are faith communities where the sermon is the featured moment in public worship; sometimes preaching is the main and only event for the gathering. In some evangelical Christian bodies, preaching is academic in one way, with scholarly preparation appearing as audible footnotes in the preaching- "*...as it says in John 3:16...*" In other communities of Faith, preaching is academic in another way - seeking to explore exquisitely fine points of doctrine and esoterica within the tradition - what might be called by outsiders "minutia." In still other, non-liturgical, Churches, the sermon may take the form of **exhortation** - a kind of pep-talk, or sacred cheerleading, by the preacher, giving urgent encouragement to the community. And in other traditions, the sermon is deemed so unimportant as to be completely absent from public worship.

Two helpful scriptural descriptions include one describing liturgical preaching and non-liturgical preaching. From Nehemiah 8:7b-8 "The Levites helped the people to understand the law, while the people remained in their places. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading." And from Luke 24:32 "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"

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.
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.*

↑ Perfect. Having heard Scripture read, and then heard Gospel proclaimed, the Eucharistic assembly, strengthened and galvanized to stand on its feet, says what it believes, using **The Creed**. The word Creed comes from the first word of the Creed in Latin- "*credo*"-meaning "*I believe*."

The Nicene Creed takes its form from an earlier statement of Faith, first promulgated by the Council of Nicæa in 325CE. It first became a public statement of Faith to combat a heresy called **Arianism**, and it did not enter liturgical use for some time.

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)

↑ This rubric, in its text, lays out the shape of the Prayers of the People. We follow this shape in whatever prayer book form we use. We also follow this shape when crafting locally written prayers of the people for specific occasions. The form in use today is modified from Form Five as it is found in Rite II.

Deacon or other leader

In peace, let us pray to the Lord, saying, "Lord, have mercy"

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Here and after every petition the People respond

Lord, have mercy.

For Michael our Presiding Bishop, for Santosh, The Bishop of. Easton, for Frank our Priest, and for the 81st General Convention of The Episcopal Church, soon to convene in Louisville, that the Church's deliberations may tend to your glory and reveal your righteous will, we pray to you, O Lord.

For all who fear God and believe in you, Lord Christ, that our divisions may cease; that all may be one as you and the Father are one, we pray to you, O Lord.

For all who are preparing to be Baptized, Confirmed or Received, for those preparing to Re-Affirm their Baptismal Vows, and for those preparing to be Ordained, we pray to you, O Lord.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

For all who will be born today, and all who will die today, that your will for them may be fulfilled, we pray to you, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

For the peace of the world; for an end to violence in Ukraine, Gaza, the Horn of Africa, Nigeria, Myanmar, Afghanistan, and Syria; that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

For those in positions of public trust especially Joseph our President, and Westley our Governor, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

For all who live and work in this community, we pray to you, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

For this congregation- for those who are present, and for those who are absent - that we may be delivered from hardness of heart and show forth your glory in all that we do, we pray to you, O Lord.

For our enemies and those who wish us harm; and for all whom we have injured or offended, we pray to you, O Lord.

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

For Holy Spirit/Ocean City and all other parishes keeping their feast of title this day, we pray to you, O Lord.

For those celebrating birthdays and wedding anniversaries in the week ahead, we pray to you, O Lord.

For those wearing our uniform at home and abroad, we pray to you, O Lord.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Rejoicing in the fellowship of the ever-blessed Virgin Mary, blessed Michael the Archangel, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

To you, O Lord our God.

Silence. The Celebrant adds the following Doxology

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and forever. *Amen.*

↓ Having prayed for ourselves and others, we now prepare ourselves for the **Kiss of Peace**, and the **Great Thanksgiving** that follows. We do that by not carrying any baggage with us into The Holy Eucharist.... we **confess** our sins.

The General Confession enters the Anglican liturgy in 1548. Since 1662, it has been said audibly by all present.

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. The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept. Minister and People say

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** is ancient. Before Baptism, catechumens could not greet each other or be greeted by Baptized persons in this way. You got kissed when you were Baptized (*you may have noticed that I kiss each person I Baptize*), and so, the Kiss of Peace is that greeting reserved by the ancient liturgy for those who are full members of the Body of Christ by virtue of their Baptisms.

Some liturgies place the peace at the conclusion of the Eucharistic prayer... not a bad place when you think about it. Our liturgy places it in an even more helpful place. Consider: we've read from the Bible, heard preaching, said what we believe, said our prayers, asked for forgiveness and received absolution... and NOW, in this splendid Grace-drenched moment, we greet one another in Peace, after which we share the sacred meal. Perfect.

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.

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.

I will sing of God’s mercy, every day, every hour, He gives me power.
 I will sing and give thanks to Thee,
 for all the dangers, toils and snares that He has brought me out.
 He is my God and I’ll serve Him, no matter what the test.
 Trust and never doubt, Jesus will surely bring you out, He never failed me yet.

I know God is able to deliver in time of storm.
 And I know that He’ll keep you safe from all earthly harm.
 One day when my weary soul is at rest, I’m going home to be forever blessed.
 Trust and never doubt, Jesus will surely bring you out, He never failed me yet.

Didn’t my God deliver Moses from King Pharaoh?
 And didn’t He cool the fiery furnace for Shadrach, Meshach, and Abednego?
 When I think of what my God can do, He delivered Daniel, I know He will deliver
 you. Trust and never doubt, Jesus will surely bring you out, He never failed me yet.

Offertory Response

Praise God from whom all bless-ings flow; praise him, all crea-tures here be - low: Al - le -
 lu - ia, al - le - lu - ia! Praise him a -bove ye heav'n -ly host; praise Fa -ther, Son, and Ho -ly
 Ghost: O praise him, O praise him, al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

The Great Thanksgiving

The Eucharist - *εὐχαριστία, eucharistia*- is at times facilely termed “Thanksgiving dinner,” which as a linguistic fact is unassailable.... the Greek word seen here literally means ‘thanksgiving.’ The Eucharist is the beating heart and the active mind of the Church in the World. The Eucharist is “*the principal act of Christian worship on the Lord’s Day and other major feasts,*” and it frames everything else that we do and say in Jesus’ Name.

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God 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.

through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

↑ This is the **Proper Preface** for Pentecost. It links the fixed introduction of The Collect of the Day with our intention now to sing with the Angels and Archangels. Please recall that this and all Proper Prefaces are among those portions of the liturgy that change as the seasons of the Church year move along - **the Propers**.

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:

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

↑ Another stable feature of the Eucharistic liturgy is the *sanctus*. Every time we sing this, we are quoting a vision of the Prophet Isaiah (Isaiah 6:1-8)... "*qadosh, qadosh, qadosh, adonai elohim sabaoth*"

The people stand or kneel. Then the Celebrant continues

↑ This rubric provides an option where posture is concerned. The ancient posture for prayer was standing. It is perfectly appropriate to stand throughout the liturgy, though standing during preaching does seem excessive... you choose whether you stand or kneel for the Eucharistic Prayer.

The form of **Eucharistic Prayer** we use today is Rite II, Prayer A. It was written for *The Book of Common Prayer 1979* by The Rev'd Dr. H. Boone Porter.

Anamnesis (*the opposite of amnesia*) - the rehearsal of the mighty saving acts of God/

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.

↑ An interesting rubric that calls forward an ancient and prevailing understanding about the **convective moment** in the liturgy - the change moment. This rubric suggests that it is when my ordained hands touch these things that they become the Real Presence of Jesus Christ. Is there another point where we might claim the convective moment?

Words of institution – Jesus’ words at The Last 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."

Memorial acclamation:

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

↑ I believe this to be as close to perfect a distillation of Christian Faith as we get in the prayer book. This one statement, all by itself, sums up our Faith. Imagine the discovery 2,500 years from now of a rusticated compact disc containing this lost-for-a-couple-of-millennia text. We would be well and faithfully remembered if this were ALL they found...

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.

Epiclesis, or invocation over what we offer to God:

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.

Doxology, Gk: δόξολογία *doxologia* – “glory saying” :

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.*

↓ Since c400CE, the liturgy has included the Lord’s Prayer as a devotion preparatory to receiving The Blessed Sacrament. In some places it is, or has been, said between the Breaking of the Bread (**the Fraction**) and reception of The Blessed Sacrament, while here, we recite the Lord’s Prayer at the conclusion of the Canon of the Mass, but before the Breaking of the Bread (**the Fraction**).

Two forms are provided for use by *BCP 79*, and local custom at Christ Church Parish chooses the traditional language version of the Lord’s Prayer for Sunday morning usage.

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

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

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,*

*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,*

*but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.*

*and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.*

↓ As a practical matter (*from long before there were Jewish Sabbath meals at home or knives in common use anywhere to cut bread at any meal*) bread has been broken so that it can be distributed to be eaten. Though the practical need to break the bread is removed with communion wafers cut in convenient portions, we still must break the bread in remembrance of Jesus' behavior and His interpretive remarks (The Words of Institution) at The Last Supper, where it becomes not only bread but also His Body, broken for us.

Such multiple layers of interpretive understanding are **semiotic** - the simultaneous interplay of several dynamic meanings, actions and concepts.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept. Then may be sung or said

+Fraction Anthem This is the feast of victory

Choir only: This is the feast of victory for our God. Alleluia, alleluia, alleluia!

All: *Final Antiphon*

This is the feast of vic - to - ry for our God.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

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

↑ This **Fraction Anthem** does NOT signal the re-immolation of the gifts... we are NOT saying that I have just broken again Jesus' Body as it was broken at The Cross. We ARE saying that the Feast of the Real Presence of Jesus Christ is now ready to be received and consumed.

Facing the people, 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.]

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.

Communion Songs I'm goin'a sing when the Sprit says sing

The musical score is written in 4/4 time with a key signature of two flats (Bb and Eb). It consists of four systems, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are: "I'm goin' - a sing* when the Spir - it says sing." (first system), "I'm goin' - a sing when the Spir - it says sing." (second system), "I'm goin' - a sing when the Spir - it says sing, and o -" (third system), and "bey the Spir - it of the Lord." (fourth system). The asterisk (*) indicates a performance variation. The bass line in the fourth system has a (b) above the first measure.

*2. pray 3. moan 4. shout

Ev'ry time I feel the spirit

Harmony

Ev' - ry time I feel the spir - it, mov - ing

in my heart, I will pray. Ev' - ry time I feel the

Fine

spir - it, mov - ing in my heart, I will pray.

unison

1. Up - on the moun - tain my Lord spoke, out of his
2. Jor - dan ri - ver chil - ly and cold, chills the

1. mouth came fire and smoke. All a - round me looked so
2. bod - y but not the soul. There ain't but one train runs this

D.C.

1. fine, asked my Lord if all was mine.
2. track, runs to heav - en and runs right back.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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 long tradition has the post communion prayer as a presidential prayer - that is, it is meant to be said alone by the one presiding at the liturgy, whether bishop or priest. This is the second of two options provided in Rite II for use as the post-communion prayer. In Rite I, the post-communion prayer is a presidential prayer with a "may" rubric permitting people to join in saying the prayer. In Rite II, the rubric has by-passed a permissive tone to modify the custom by rubricating that the entire community say the post-communion prayer.

This subtle editorial movement within the text of the prayer book shows us how the tradition grows and changes over time.

The Bishop when present, or the Priest, may bless the people.

Gracious God, send us anywhere you would have us go, only go there with us. Place upon us any burden you may desire, only stand by us to sustain us. Break any tie that binds us, Lord, except the tie that binds us to you. And may your blessing God, Father, Son, and Holy Spirit, rest upon us all this day and for evermore. Amen.

↑ I find that this is a part of the service most people *really* want to have happen. I am glad and privileged to do so, yet when misinterpreted a Blessing at this point is superfluous. I have just served to you The Bread of Life and The Cup of Salvation – the Real Presence of Jesus Christ, our Lord and Savior. Does it really make any sense that I can "go one or any better than that" by adding a blessing at this juncture? No. The reason to offer a priestly blessing at this point in the Liturgy is 1) to offer pastoral care, and 2) to re-visit the ancient familiar language of blessing that gives assurance, comfort and strength in preparation for departing the liturgy.

↑ The language of **the Blessing** is fixed at the conclusion of Rite I, and in Rite I, the rubric directs it. The Blessing is introduced by a permissive rubric in Rite II, and since I

choose to give one, the particular form I use here, and in Rite II on most Sundays, is the form used by a Bishop whom I loved - the Bishop who ordained me,
The Rt Rev'd John Shelby Spong, DD.

+Recessional Hymn Hail thee, festival day!

The musical score is written in G major, 4/4 time, and consists of ten staves of music. It begins with a double bar line and a repeat sign, labeled 'Refrain'. The lyrics are: 'Hail thee, fes - ti - val day! blest day that art hal - lowed for ev - er, day when the Ho - ly Ghost shone in the world with God's grace.' The second staff continues the lyrics: '1 Lo, in the like - ness of fire, on those who a - 3 Hark! for in myr - i - ad tongues Christ's own, his wait his ap - pear - ing, he whom the cho - sen a - pos - tles, preach to the Lord fore - told sud - den - ly, swift - ly, de - scends: ends of the earth Christ and his won - der - ful works:'. The third staff continues: '2 Forth from the Fa - ther he comes with seven - fold 4 Praise to the Spi - rit of Life, all praise to the my - sti - cal of - fering, pou - ring on all hu - man fount of our be - ing, light that dost light - en souls in - fin - ite rich - es of God: all, life that in all dost a - bide:'. The score includes various musical notations such as triplets, repeat signs, and dynamic markings. The lyrics are placed below the corresponding musical notes.

The refrain may be sung once by choir alone and repeated by all. The stanzas may be sung by choir alone, alternately by contrasted groups, or by all.

The Deacon, or the Celebrant, dismisses them with these words

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

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

+Postlude

“Little Prelude in Bb”

Bach

Note: Sequence Hymn © 1994 Julian B. Rush. Offertory anthem text © 1982 Jenson Publications, Inc. Reprinted under OneLicense.net, A709795.

Any errors in this booklet are unintentional and mine alone. I am grateful to

The Rev'd Canon Calvin Charles Adams
The Rt Rev'd Dr. John Neil Alexander
The Rev'd Dr. Boyce McLean Bennett, Jr.
Mr. Dean Bye *and*
The Choirs of Saint Timothy's/Creve Coeur
The Rev'd Canon Richard Henry Callaway
The Rev'd Dr. James Anderson Carpenter
The Rev'd Dr. Richard Warren Corney
The Rt Rev'd George Edward Councill
The Rt Rev'd William Arthur Dimmick
Mrs. Ellen J. Dondero *and*
The Choir of Holy Innocents'/Beach Haven
The Rev'd James Corner Fenhagen
The Rev'd Dr. Roland Foster
The Rev'd Dr. Marion Josiah Hatchett
The Rev'd Dr. Timothy Holder
The Rev'd Betty Brownfield Hudson
Dr. David Hurd
The Rev'd Richard Bruce Matters
The Rev'd Canon Karin Rasmussen Mitchell
The Rev'd Canon Ronald Neal Pollack
Mr. James A. Seip
The Rt Rev'd James Joseph Shand
The Rev'd Nancy Baillie Strong
The Rev'd Dr. Thomas Julian Talley
Dr. Gary Van Essen *and*
The Choir of Christ Church Parish/Kent Island
The Rev'd Gretchen Densmore Zimmerman

and so many other colleagues with whom I have studied and study still and offer the liturgy of The Church. I cannot speak or write adequately the full depth of my gratitude that they are among my Companions in the Way - the Way that begins and ends in the worship of God Almighty.

To God alone be the Glory.

The Rev'd Frank Boyd Crumbaugh III
Christ Church Parish
Stevensville, Kent Island, Maryland
19 May 2024, *being* The Day of Pentecost

Please pray for: Roger Ballard, Becky Myers, Goldey Vansant, Eileen Shreve, Susan Fralic, Fr. Frank Crumbaugh, Mary Jones (RIP), Francis Jones, Evelyn Folliot, Gary Valentine, Linda & Warren, Kane Sexton-deployed until October, Brandi Sydnor, Shane Wheeler, Teresa Majka, Cam, Tiffany Schneider, Barbara Wright, Dave Fehrenbacher, Jim Ewing, Bill Gunther, Joyce Johnson, Sierra, Liam, Larry Wilkins, Ted Wooten, Martha Conrad, Billy Willis, Ben Riley, Lou Wanex, J.C., Harper, Sophie Amador, Larry Conrad, Daniel Jones, Jr-RIP, Family of Geoff T (RIP), Nancy Goff, Bob Lipsner, Kasey Sharrow, Barbara Wright, Ben Riley, Terry Lockridge, Bill Davis-RIP, Jill Noonan, Moore Smith Sharron, Pasty Gray

Prayer Requests can be sent to prayer@ccpki.org

Ways to Support Christ Church

- **Electronic Giving scan the QR Code**
- **Text to Give** by sending keyword **CCPKI** to **73256**
- **By Check** written to CCPKI
- **Bank:** Have your bank send a check or make an ACH transfer



Serving Today

Eucharistic Ministers: Juanita Dombkowski, Charlie Mead

Lectors: Lisa Herlihy, Patrick Herlihy

Ushers: Leslie Schneider, John Reckord

Acolytes: Samuel Radley-Taylor, Katie Schaefer, Emily Schaefer

Altar Guild: Dee Dee & Kevin McCracken, Eileen Shreve, Carole Tulip

Counters: Judy Peppel, Kate McNealey

Greeters: Caroline Aland, Susie Reckord

Video Tech: Dottie Wilson