



Episcopal



101



FALL 2025

*St. Andrew's
Episcopal Church*

We're glad you're a part of

St. Andrew's Episcopal Church!



And just so you know you're in the right place, this is for:

- New members and anyone considering becoming a member of St. Andrew's.
- Anyone seeking more information about the Episcopal Church.
- Anyone seeking a renewal course in the basics of faith and practice in the Episcopal tradition.
- Anyone exploring Confirmation, Reception, or Reaffirmation of baptismal vows in the Episcopal Church.

Confirmation — Confirmation in the Episcopal Church is a sacramental rite in which a baptized person makes a mature and public affirmation of the promises that are usually made at baptism by parents and godparents. A bishop then lays hands on the candidate and offers a prayer of Confirmation. (See the Book of Common Prayer for the promises made at Holy Baptism, pp. 299-308, and for the proceedings at the service of Confirmation, pp. 413-419.)

Reception into the Episcopal Church — Reception is a way of honoring someone who has been confirmed or made a mature confession of faith in any other denomination by saying, in effect, we recognize and honor your spiritual journey in another fellowship, and we welcome you into the fellowship of the Episcopal Church, as you continue your journey. The bishop lays hands on the person being received and says, "We recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion" (Book of Common Prayer, p. 418).

Reaffirmation of Baptismal Vows — Reaffirmation is for people who have already been confirmed in the Episcopal Church. Some might be people who have been away from the church for a period of time and want to make a new beginning. Others might sense they are at a new stage in their spiritual life and want to affirm this in ritual. A spouse, fiancé(e) or parent who is already a confirmed Episcopalian might go through Reaffirmation as a way of honoring his or her family member's decision to become a confirmed Episcopalian, saying in effect, "We are in this together." We all go through many changes in our life's journey, and Reaffirmation provides a rite for those who want to claim their religious and spiritual life anew.

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The Book of Common Prayer

The presence of a standard prayer book in all Episcopal Churches probably says more about Episcopalians than anything else. We are a people defined by worship, and we like our worship to be ordered and intentional. We worship in a similar way in all of our congregations of the Anglican Communion across the globe. We follow the same church year that sets all of our major festivals and fasts. You can walk into an Episcopal Church anywhere and find basically the same liturgy offered, though often with some tweaks and expressions that are unique to the parish.

The prayer book takes its name from the intent that our prayer be common to us all. Since the first American prayer book was ratified in 1789, it has been amended numerous times. The 1789 prayer book was modeled on the English and Scottish prayer books with the understanding that it could be amended in the future. Our 1979 prayer book is the first of the amended Episcopal Church prayer books to reach back past the first English prayer book of 1549 for forms of prayers and services. In doing so, the revision captures some ancient forms, with more attention to early-church roots, than its predecessors had.

The Book of Common Prayer, 1979, is divided into fifteen broad categories:

1. **Introductory** (pp. 8-33). This section contains the Calendar of the Church Year (pp. 15-33), which lists the Feasts, Holy Days, Days of Special Devotion, and Days of Optional Observance.

2. **The Daily Offices** (pp. 36-146). This section contains the services Morning Prayer and Evening Prayer, as well as the following additional services: An Order of Service for Noonday, An Order of Worship for the Evening, Compline, and Daily Devotions for Individuals and Families. *Lay persons, as indicated by the rubric on p. 36, may lead all these services.*

3. **The Great Litany** (pp. 148-155). This classic expression of penitence is traditionally said, or chanted, on the First Sunday in Lent.

4. **The Collects for the Church Year** (pp. 159-261). Each Sunday has its own collect, the prayer said near the beginning of the service of Holy Eucharist. The word “collect” (pronounced emphasizing the first syllable) derives from the Latin *collecta*, which means a short prayer consisting of an invocation, a petition and a pleading in Christ’s name or an ascription of glory to God. Many of the collects are very ancient; some are from the 1549 English prayer book.

5. Proper Liturgies for Special Days (pp. 264-295). This section consists of the liturgies for the following: Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and the Great Vigil of Easter.

6. Holy Baptism (pp. 298-314). Holy Baptism has its own section, as befitting the centrality of this sacrament in the liturgy of the Episcopal Church.

7. The Holy Eucharist (pp. 316-409). This section contains the orders of service for the Eucharist — Rite I (traditional language) forms I and II, and Rite II (contemporary language) forms A, B, C, and D. Also included are the Penitential Orders used during Lent, and sometimes during Advent. Also included are: the Decalogue (Ten Commandments); the Offertory Sentences; the Proper Prefaces (these are the prefaces said at the beginning of the Eucharistic Prayer and change with the seasons of Advent, Christmas, Epiphany, Lent, Easter, and Pentecost); the Prayers of the People; and Communion Under Special Circumstances.

8. The Pastoral Offices (pp. 411-507). These are the services that usually require either a priest or a bishop (some can be led by a deacon or lay person). They include: Confirmation, Reception, and/or the Reaffirmation of Baptismal Vows; Marriage and the Blessing of a Civil Marriage; Thanksgiving for a Child; Reconciliation of a Penitent; Ministration to the Sick; Ministration at the Time of Death; and Burial of the Dead.

9. Episcopal Services (pp. 510-579). These are services at which a bishop presides, including: Ordination of a Bishop, Ordination of a Priest, Ordination of a Deacon, Celebration of a New Ministry, and Consecration of a Church.

10. The Psalter (pp. 582-808). All 150 Psalms, in a version that differs slightly from Bible translations, are found in this section.

11. Prayers and Thanksgivings (pp. 810-841). Special prayers and thanksgivings are found here for a wide variety of intentions, moments, and seasons of one's life.

12. An Outline of the Faith (pp. 844-862). This section of the prayer book is commonly called the Catechism. All confirmands are encouraged to review it as a means of preparing for Confirmation.

13. Historical Documents of the Church (pp. 864-878). The following are in this section as reminders of our heritage: the Athanasian Creed, the Preface to the First Book of Common Prayer, the Articles of Religion (The 39 Articles), and the Chicago-Lambeth Quadrilateral.

14. Tables for Finding Holy Days (pp. 880-885). There are two annual celebrations that define the church calendar: the fixed Feast of Christmas (December 25) and the movable Feast of Easter, which occurs on the first Sunday following the first full moon after the vernal equinox (the paschal moon). This section shows how to find the date of Easter for any year.

15. The Lectionary (pp. 888-1001). This final section contains two lectionaries. The Lectionary for Sundays (Eucharistic Lectionary) follows a three-year cycle (A, B, & C), starting on the First Sunday of Advent in years evenly divisible by three. It lists the readings for Sundays at celebrations of the Holy Eucharist. **The Episcopal Church no longer follows this lectionary for Sundays**, using instead the Revised Common Lectionary (along with several other denominations). The second lectionary in this section, for the Daily Offices of Morning and Evening Prayer, follows a two-year cycle, with Year One beginning on the First Sunday of Advent preceding odd-numbered years. It lists the readings for each day.



The Sacraments

A sacrament is an outward and visible sign of inward and spiritual grace. It is something that can be seen, symbolizing an action taking place at a spiritual level. There are an unlimited number of things that match the definition of “sacrament,” but the Church recognizes two primary, great sacraments that share with us God’s grace, Holy Baptism and Holy Eucharist. Five others are means of grace, but are not necessary for all persons in the same way Baptism and the Eucharist are.

Primary Sacraments

Holy Baptism

Holy Baptism is full initiation by water and the Holy Spirit into Christ’s Body the Church. Other baptized persons sponsor a candidate for Holy Baptism. Sponsors of adults present their candidates and thereby signify their endorsement of the candidate and their intention to support the candidate by prayer and example in the Christian life. Sponsors of young children, commonly called godparents, take vows on behalf of their candidates and, by their influence and example, are expected to see that the children are brought up to fulfill these vows.

Holy Eucharist

Holy Eucharist is the sacrament in which the soul is nourished with spiritual food; through it one receives the sustenance of spiritual life. Jesus commanded this sacrament for the continual remembrance of his life, death, and resurrection, until his coming again. Holy Eucharist is also known as Holy Communion, the Lord’s Supper, and the Mass. Bread and wine are the visible signs of the Eucharist; and the Body and Blood of Christ, received by faith, are the inward and spiritual mediators of grace. Through the Eucharist, we receive forgiveness of our sins and strengthen our union with Christ and one another.



Other Sacramental Rites

Confirmation

In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a public affirmation of their faith and to receive the laying on of hands by the bishop. The laying on of hands by the bishop is symbolic of the spiritual strengthening to resist evil and lead a Christian life empowered by the Holy Spirit. The sacrament of Confirmation marks an individual's clear choice and commitment for spiritual growth and ministry to further God's reign.

The Blessing of a Marriage

Christian marriage is a public covenant in the presence of God. The exchanging of rings and the joining of hands are the outward signs; and the joining of two lives into one is the inward and spiritual grace. Through the marriage liturgy, a couple is united in a life of blessing to accomplish God's purposes in the world.

Holy Orders

Since the time of the New Testament, three orders of ordained clergy have been part of Christ's holy catholic Church: bishop, priest, and deacon. Those recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of a bishop's hands. Through the sacrament of Holy Orders, God imparts the spiritual strength to fulfill the task of ordained ministry in Christ's Church.

Holy Unction

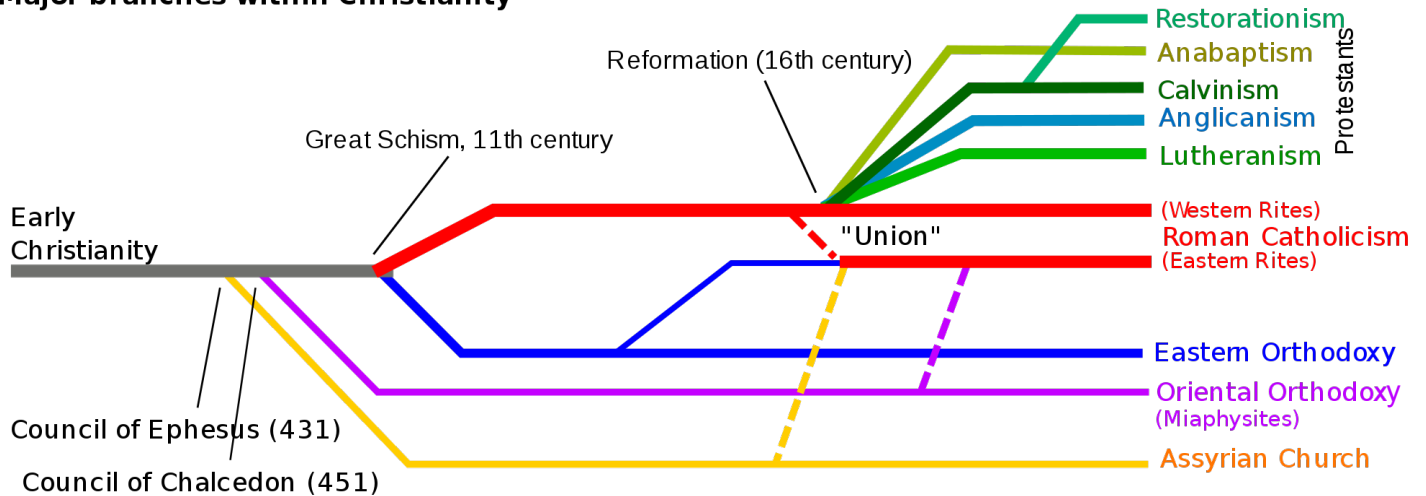
Holy Unction is the sacrament of anointing the sick with oil for spiritual and bodily healing. Oil was chosen as the outward symbol because it has from ancient times been a healing agent. The sacrament proclaims God's power to heal the body, mind, and spirit. When it is administered to the faithful, the oil of Holy Unction can help to predispose their minds to health and hope, and to center their trust in God, the Great Physician.

Penance/Reconciliation

The Reconciliation of a Penitent is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution. Confessions may be heard anytime and anywhere, but only a bishop or priest may pronounce the absolution of sins. In the absence of a priest, any Christian may hear a confession and provide a declaration of forgiveness. The confidentiality of a confession is morally absolute for both the confessor and the one hearing the confession, and it must not be broken.

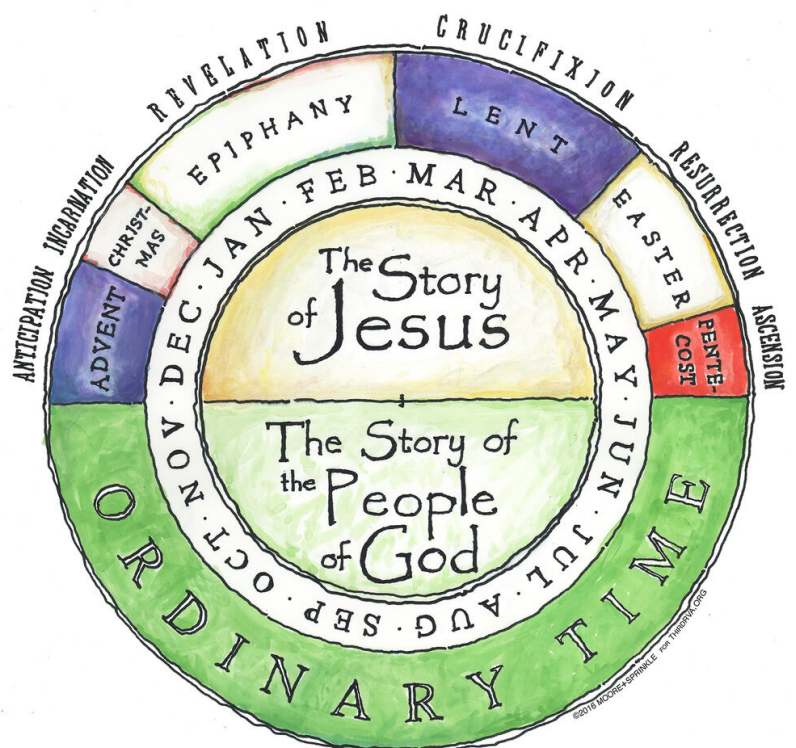
Timeline of Church Development

Major branches within Christianity



The Church Year

The Christian year is as old as the resurrection of our Lord and as new as the last church that adopts it. After Jesus was raised from death, the disciples of Jesus began a weekly celebration of the event of resurrection on the first day of the week, Sunday. The disciples, like our Lord, had observed the Jewish ritual year. Eventually they substituted Sunday for Saturday's Sabbath, Easter for Passover, and the Baptism of the Holy Spirit for the giving of the Law from Sinai. Adding certain preparatory and penitential seasons, they had by the sixth century developed a Christian year for the order of worship, substantially as we know it today.



The Church year begins with the four weeks of Advent (coming), which are devoted to preparation for the Feast of the Nativity (Christmas). Following events of Jesus' earthly life that manifest his power and glory, we practice self-examination during Lent. We celebrate his death, burial, and resurrection during Holy Week and Easter, as well as the descent of the Holy Spirit on Pentecost (Whitsunday). The second half of the Church year is a celebration of the work of Christ in his Church through the Spirit.

Certain days are fixed dates; others are moveable, all depending upon the date of Easter. Easter falls on the Sunday after the first full moon following the vernal equinox. The Book of Common Prayer contains a chart to determine when Easter will fall (BCP pp. 882-83).

The Anglican, Roman Catholic, Greek Orthodox, and Lutheran churches follow the Church year, with each making its own distinctive additions. A new emphasis on spiritual practices is bringing the Christian year into even wider use among other Christian traditions, too. The Episcopal calendar incorporates a color system that identifies festivals of the Church year and special days.

The Liturgical Colors

As God has flooded the earth and sky with color, so the Church has long valued the symbolic use of color in its worship. Altar hangings and vestments worn by clergy are changed to identify the season of the Church year or the particular feast day being celebrated.

White

A symbol of purity, joy, and the light of truth. White is used to celebrate the most important days of the year relating to Christ—Christmas, Easter, the Ascension, Trinity Sunday, the Transfiguration, and the Epiphany. White is used also to denote a non-martyred saint's day, baptism, marriage, burial, Thanksgiving Day, Independence Day, and dedication festivals.

Purple

The color of penitence and expectation. Purple is used in the seasons of Lent and Advent. Dark blue is an alternative color used in many congregations during Advent.

Red

A symbol of blood or fire. Red is used at Pentecost, Holy Week, Confirmation, and Ordination. It is also used for martyred saints' days.

Green

A symbol of hope, life, and nature. Green is used for the two longest seasons, Epiphany and Ordinary Time.

Black

A symbol of mourning. Clergy dress in black on Good Friday. In many congregations, the cross is shrouded in black after worship on Maundy Thursday.

Theological Tour of St. Andrew's

The Rev. Charles Weed formed St. Andrew's in 1913 and began holding services in the back room of a grocery store. Construction of the present worship space was completed in 1952. St. Andrew's is designed like many traditional church buildings, designed on an east/west axis with the altar at the east, so that the congregation faces the east and Jerusalem.

The major sections of our church:

Narthex

The area just inside the front doors at the west end of the church. "Narthex" comes from a word meaning to scourge, reflecting the space's original use as a space for penitents.

Nave

The area where the congregation worships. The root of the word "nave" is the same as the root of the word "naval." If the church were turned upside down, it might appear to be a great ship.

Chancel

The area where the choir and the organ are found (another name for the chancel is the "choir"). The pulpit, from which the priest delivers sermons, and the lectern, where the reader stands, are on the platform slightly raised above the congregation.

Sanctuary

The innermost part of the chancel, inside the altar rail, surrounding the altar. Here one finds the altar and cross, which are the central furnishings in every Anglican church. Also in the sanctuary is the bishop's seat, which is found in many Episcopal congregations.

Altar or Holy Table

The center of the church and the most sacred element since it is here that the sacrament of Holy Eucharist is celebrated. The word "altar" is derived from the Latin word meaning "high."



The stained glass windows in a medieval church traditionally served a teaching purpose. As most of the population was illiterate, the windows were used to illustrate Bible stories and events in the life of Jesus.

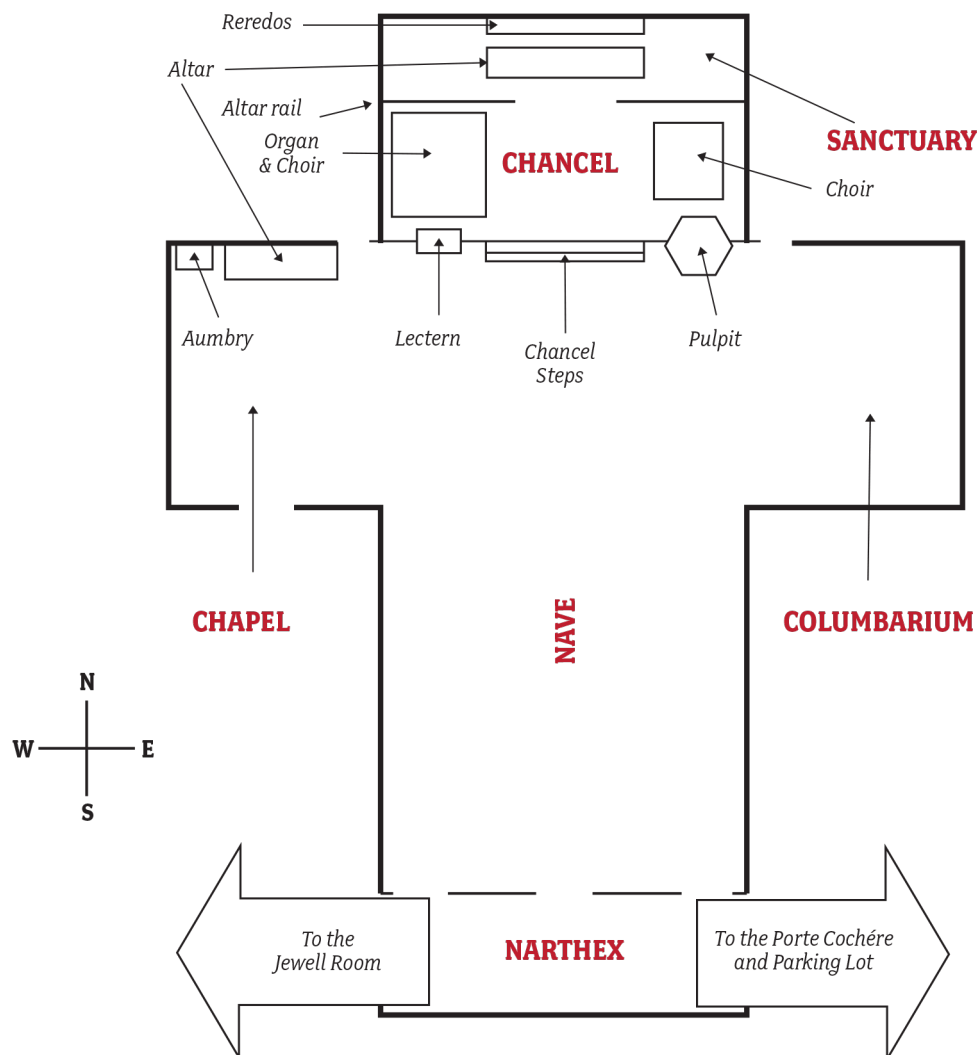
At St. Andrew's, the triptych above the altar shows three figures: St. Andrew, the Risen Christ, and St. Peter.

Christ is depicted standing in the middle of a mandorla, symbolizing his place at the threshold between time and eternity.

Churches in the Middle Ages were more than just places of worship. They were also centers of music, the arts, and education. To this day, the deacon reading the Gospel comes down among the people, to tell them the story of the life of Jesus in the midst of the congregation.

The mosaic on the front of the altar spells out the medieval Christogram “IHC” derived from the first three letters of the Greek name of Jesus, iota-eta-(lunate)sigma. (The Greek lunate sigma looks like the letter “s” for us.) The altar has two shields, one with an upside-down anchor (a symbol of St. Andrew) and another with a descending dove.

For many years at St. Andrew’s Church, when baptisms were private ceremonies reserved for family and friends, the baptismal font was located in the alcove towards the front of what now is the columbarium. Today, baptisms are celebrated in front of the whole congregation, thus the wooden font is located in the narthex, symbolizing baptism as the entry point into our life in Christ. During baptisms, a scallop shell is used to apply the baptismal water. The scallop shell is a traditional Christian symbol, dating from the days when the “mother church” of an area was found on the coast, while the “daughter churches” were inland. While on a visit to the mother church, the pilgrim would collect a scallop shell to take home as a keepsake and proof that he or she had made it to the coast. Just as the pilgrim’s scallop shell was a symbol of the journey to the mother church, so the scallop shell used in baptism is a symbol of the new member’s journey in faith.





Appendix A

Glossary of Terms

Acolyte

Those who assist in worship by serving at the altar, as well as those who carry crosses, incense, torches, flags, and banners in procession.

Agapé

Selfless Christian love. Agapé reflects the love of God, and it is the kind of love that Christians are called to share with one another. The term is also used for a common meal or "love feast" of the early Church, from which the Eucharist developed as a separate rite.

Agnus Dei

Latin for "Lamb of God." The fraction anthem "Lamb of God" is based on John 1:29 and may be used in the celebration of the Eucharist at the breaking of the bread (BCP, pp. 337, 407). The invocation is repeated three times, with the first two invocations followed by the phrase "Have mercy upon us." The third invocation is concluded by the phrase "Grant us thy peace." The text of the Agnus Dei is also used in the Great Litany (BCP, p. 152).

Alb

A long white garment with narrow sleeves, which is the basic garment worn by ordained and lay ministers at the Eucharist. The alb (from Latin *alba*, meaning white) is derived from the undertunic of the Greeks and Romans of the fourth century. It may be girded at the waist.

All Saints' Day

Commemorates all saints, known and unknown, on Nov. 1. All Saints' Day is one of the seven principal feasts of the Church year, and one of the four days recommended for the administration of baptism. All Saints' Day may also be celebrated on the Sunday following Nov. 1.

Alleluia

A liturgical expression, "Praise ye the Lord," from the Hebrew "Hallelujah." The BCP states that Alleluia is omitted during Lent. See **Hallelujah**.

Alms Basin

A plate, basket, or other container used to collect and present the gifts given by the congregation.

Altar

The structure, also known as "the Lord's Table," "the Holy Table," and "the Table," where the offerings are presented and the elements of bread and wine are consecrated in the Eucharist.

Ambulatory

A sheltered place in which to walk, such as a gallery of a cloister or the outside aisle of a church. It is sometimes called the apse aisle. It may also be a passageway in back of the altar used for a procession.

Andrew, St.

Along with his brother, Simon Peter, Andrew was a fisherman. It was Andrew who brought the boy with the loaves and fishes to Jesus for the feeding of the multitude. The tradition claims that he was crucified on an X-shaped cross. Andrew has been the patron saint of Scotland since the middle of the eighth century. St. Andrew the Apostle is commemorated in the Episcopal calendar of the Church year on Nov. 30.

Anglican Chant

Chant in four-part harmony for psalms and canticles. Anglican chant reflects development and adaptation of medieval plainsong. Each half verse of the psalm or canticle begins with a reciting note, and concludes with a melodic ending.

Anglican Communion, The

Churches throughout the world in communion with the See of Canterbury. Member churches exercise jurisdictional independence but share a common heritage concerning Anglican identity and commitment to scripture, tradition, and reason as sources of authority. Churches in the Anglican Communion continue to reflect the balance of Protestant and Catholic principles that characterized the via media of the Elizabethan settlement. Unity and cooperation in the Anglican Communion are encouraged by the assembly of Anglican bishops at Lambeth Conferences. The work and vision of the Lambeth Conferences are continued between meetings by the Anglican Consultative Council, which includes representatives from Anglican churches throughout the world.



Apostles' Creed, The

Ancient formula of Christian belief in three sections concerning God the Father, the Son, and the Holy Spirit. Although its authorship is attributed to the twelve apostles, opinions vary concerning its origin. Its title dates from the late fourth century, and it may be based on a shorter form of the creed in use at Rome in the middle of the second century. The Apostles' Creed may be considered to be an authentic expression of the apostolic faith. It contains twelve articles, and is known as the baptismal creed because those preparing for baptism were traditionally required to recite it before that rite. It was the basis for the original baptismal formula. Candidates were baptized by immersion or affusion after their response of faith to each of the three questions concerning Father, Son, and Holy Spirit. The Apostles' Creed is the basis for the baptismal covenant in the prayer book (p. 304), and it is used in the Daily Offices. It may be used at the Celebration and Blessing of a Marriage, at the Burial of the Dead, and at the Consecration of a Church.

*I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.*

(BCP, p. 96)

Archbishop

A bishop with administrative and disciplinary authority over other bishops. In the Anglican Communion, an archbishop is the chief bishop of a province. The term is not used by any bishop in the Episcopal Church, however, where the chief bishop is known as the "Presiding Bishop, Primate, and Chief Pastor," or simply as the "Presiding Bishop." Historically, from the fourth and fifth centuries, an archbishop was a patriarch or holder of another important see, later including those with broad regional jurisdiction such as metropolitans and primates.

Baptism

Full initiation by water and the Holy Spirit into Christ's Body, the Church. God establishes an indissoluble bond with each person in Baptism, adopting us and making us members of the Church and inheritors of the Kingdom of God (BCP, pp, 298, 858). It is one of the primary sacraments, instituted and required by Christ.

Baptismal Covenant

The rite of Christian initiation contains a series of vows, made by all present, called the "baptismal covenant" (BCP, pp. 304-305). After the candidates have renounced evil and committed themselves to Christ, the presider asks the congregation to join them and "renew our own baptismal covenant." Responding to a series of questions, the people affirm belief in the triune God (through the Apostles' Creed) and promise to continue in the Christian fellowship, resist evil and repent, proclaim the gospel, serve Christ in all persons, and strive for justice and peace. The prayer book also suggests the covenant for use, in place of the Nicene Creed, on baptismal days when there are no candidates for baptism: the Easter Vigil, the Day of Pentecost, All Saints' Day or the Sunday thereafter, and the feast of the Baptism of our Lord. In the Episcopal Church, the baptismal covenant is widely regarded as the normative statement of what it means to follow Christ.

Benediction

A blessing pronounced by a bishop or priest at the conclusion of a worship service. In a general sense, it may refer to any prayer that closes a meeting or gathering.

Bishop

One of the three orders of ordained ministers in the Church, bishops are charged with the apostolic work of leading, supervising, and uniting the Church. Bishops represent Christ and his Church, and they are called to provide Christian vision and leadership for their dioceses. The prayer book (p. 855) notes that the bishop is "to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry." Bishops stand in apostolic succession, maintaining continuity in the present with the ministry of the apostles. Bishops serve as chief pastors of the Church, exercising a ministry of oversight and supervision. Diocesan bishops hold jurisdiction in their dioceses, with particular responsibility for the doctrine, discipline, and worship of the Church. Bishops serve as the focus for diocesan unity and for the unity of their dioceses with the wider church. Since the bishop's ministry is a ministry of oversight, the term "episcopal" (derived from the Greek *episcopos*, "overseer") is applied to matters pertaining to bishops. An episcopal church is a church governed by bishops, and episcopal services are led by bishops. Episcopal services in the prayer book include the services for the Ordination and Consecration of Bishops, Ordination of Priests, Ordination of Deacons, the Celebration of a New Ministry, and the Consecration of a Church or Chapel. Bishops also preside at services of Confirmation, Reception, or Reaffirmation. In the Episcopal Church, diocesan and suffragan bishops are elected by Diocesan Convention. Three bishops are required to participate in the ordination and consecration of another bishop. Diocesan bishops may also be assisted by suffragan and assistant bishops, who have no right of succession upon the resignation of the diocesan bishop.

Breaking of the Bread (The Fraction)

The breaking of the consecrated bread for distribution by the celebrant at the Eucharist. The fraction also recalls Christ's body being broken for us and our salvation. The breaking of the bread follows the Eucharistic prayer and the Lord's Prayer and is accompanied by a period of silence. A fraction anthem, or confractorium, may also be sung or said after the breaking of the bread. The fraction is followed by the celebrant's invitation to communion and the administration of communion. The 1662 English prayer book directed the celebrant to break the bread at the words "he brake it" in the institution narrative of the Eucharistic prayer. The direction of this rubric was continued by American prayer books through the 1928 version. The breaking of the bread was restored to its traditional place in the 1979 prayer book, after the Eucharistic prayer and immediately before the communion of the people.

Canterbury

The city in southeastern England that became the ecclesiastical center for England and, eventually, the Anglican Communion. The Benedictine monk Augustine founded the church in Canterbury on his mission from Rome in 597. From there Christianity spread throughout England. Canterbury has had a preeminence from the beginning of the English church. The Archbishop of Canterbury is "Primate of All England" and head of the Church of England. The churches of the Anglican Communion may be defined as the churches in communion with the See of Canterbury. The Archbishop of Canterbury likewise holds a position of honor in the Anglican Communion. The Archbishop of Canterbury convenes the bishops when they gather, especially at the Lambeth Conferences, and sits with them as "first among equals." Canterbury holds a position of honor and preeminence in the Anglican Communion but holds no official authority over the churches of the communion or its individual members. This may be contrasted with the Roman Catholic understanding of papal authority and the authority of the Church.

Cassock

A long, close-fitting garment with narrow sleeves worn by clergy and other ministers. Cassocks are typically black but also may be blue, gray, or red. Bishops may wear purple cassocks. It may be worn under a surplice and is typically worn in services of the Daily Office. Historically, the cassock was the street garb of a person in clerical orders. It was part of the outdoor dress of Anglican clergy until the beginning of the nineteenth century.

Cathedral

A church that contains the diocesan bishop's seat, or throne (cathedra). The cathedral is the principal church of the diocese. As the symbol and center of diocesan ministry, the cathedral is an appropriate place for diocesan celebrations and episcopal services. The dean is the clergyperson with pastoral charge of the cathedral. The dean may be assisted by other clergy, known as canons. Some cathedrals also have honorary canons who do not share in the daily pastoral responsibilities of the cathedral parish. Not all Episcopal dioceses have cathedrals, and most cathedrals are parish churches used for diocesan purposes.

Chalice

The cup for the wine that is consecrated and administered at the Eucharist. The chalice normally has a footed base. It is appropriate for only one chalice to be on the altar during the Eucharistic Prayer, but additional chalices may be filled with consecrated wine as needed after the breaking of the bread. The chalice usually matches the paten, which is the plate or dish for the consecrated bread. Chalices are typically made of silver, or other precious or semi-precious metals, and may be decorated by jewels or engraved designs. Pottery chalices are also used. A chalice and paten may be presented as symbols of office at the vesting of a newly ordained priest in the ordination service.

Chancel

Area of the church set apart for the altar, lectern, pulpit, credence table, and seats for officiating and assisting ministers. It may also include the choir. (In some churches, the altar and credence tables are in a separate area known as the **Sanctuary**.) The chancel is typically raised somewhat above the level of the nave, where the congregation gathers. The chancel may be separated from the nave by a screen, rail, or open space. In some churches, the congregation may gather on three sides or in a semicircle around the chancel.

Chasuble

The sleeveless outer vestment worn by the celebrant at the Eucharist. The chasuble is derived from the outdoor cloak worn by all classes and both sexes in the Greco-Roman world. The chasuble may be oval or oblong, with an opening for the head. It typically reflects the liturgical color of the day. Chasubles vary widely in fabric and style. They may be plain cloth or decorated with orphreys or symbols.



Choir

A body of singers who provide musical leadership for congregational singing in the worship of the Church. Choirs may also sing anthems or make other special musical offerings to beautify and enhance the experience of worship. Choir members may wear a cassock and surplice, or an alb. Some choirs do not wear vestments. The choir may be placed in a section of the chancel (also known as the "choir" or "quire"), or the choir may sit together in a designated part of the nave.

Church, The

The term "church" is from Greek words *kyriakon*, "belonging to the Lord," and *ekklesia*, "assembly." Church can also indicate a particular church body or denomination, such as the Episcopal Church; or a particular congregation or parish; or the building or place where a congregation gathers.

Daily Office

After the Anglican Reformation, Archbishop Thomas Cranmer (1489-1556) reduced the eight monastic daily offices to the two services of Morning and Evening Prayer. These services were printed in vernacular English and intended for use by all members of the Church. Participation in the Daily Office is at the heart of Anglican spirituality. It is the proper form of daily public worship. In addition to forms for daily Morning Prayer and daily Evening Prayer in contemporary and traditional language, the prayer book section for the Daily Office includes forms for Noonday Prayer, Order of Worship for the Evening, Compline, and Daily Devotions for Individuals and Families. These offices include prayers, a selection from the Psalter, readings from the Holy Scriptures, one or more canticles, and the Lord's Prayer. Forms for Morning and Evening Prayer include an optional confession of sin. The prayer book provides a Daily Office Lectionary that identifies readings and psalm choices for Morning and Evening Prayer (pp. 936-1001), and a Table of Canticles with suggested canticles for use at Morning Prayer and Evening Prayer (pp. 144-145). The officiant in the Daily Office may be a member of the clergy or a lay person.

Deacon

Deacons are one of three distinct orders of ordained ministry (with bishops and priests). In the Episcopal Church, a deacon exercises “a special ministry of servanthood” directly under the deacon’s bishop, serving all people and especially those in need (BCP, p. 543). This definition reflects the practice of the early Church, in which deacons were ordained “not to the priesthood but to the servanthood [diakonia, “ministry”] of the bishop” (Hippolytus, Apostolic Tradition). In the ancient Greek-speaking world, the term diakonos meant an intermediary who acted or spoke for a superior. Christian deacons were agents of the bishop, often with oversight of charity. Since ancient times the liturgical functions of deacons have suggested the activity of angels. As they proclaim the gospel, lead intercessions, wait at the Eucharistic table, and direct the order of the assembly, deacons act as sacred messengers, agents, and attendants. The revival of the order of deacons in the twentieth century has emphasized social care and service. Many bishops in the Episcopal Church expect their deacons to promote care of the needy outside the Church. In addition to those ordained deacon as a permanent vocation, there are also “transitional deacons” who are ordained deacon as a step toward ordination as a priest. This practice is required by the canons of the Episcopal Church, but its theology and usefulness has been questioned by those who favor direct ordination to the order for which one is chosen.

Episcopal

An adjective describing matters pertaining to bishops. It comes from the Greek *episcopos*, meaning “overseer.” An episcopal church is one overseen by bishops and episcopal services are those led by bishops.

Episcopalian

A member of the Episcopal Church. The term is used as a noun, not as an adjective. The term can be applied to a member of any church under the leadership of bishops.

Eucharist

The sacrament of Christ’s body and blood, and the principal act of Christian worship. The term is from a Greek word meaning “thanksgiving.” Jesus instituted the Eucharist “on the night when he was betrayed,” sharing the bread and cup of wine at a sacred meal with his disciples (the Last Supper). It is one of the primary sacraments, instituted and required by Christ.

Eucharistic Prayer

The prayer of consecration said over the bread and wine at the Eucharist. Also known as the Great Thanksgiving.

Ewer

A pitcher for pouring water. It is typically made of silver or another precious metal, or pottery. A ewer may be used to pour water into the font before the prayer of thanksgiving over the water at baptism, or to fill basins for the washing of feet on Maundy Thursday. Images of a ewer and basin are commonly used to denote the servant ministry of the church and may therefore symbolize the diaconate.

Fair Linen

A long white cloth that covers the top of the altar. It typically hangs down some distance over the ends of the altar. The prayer book directs that at the Eucharist the altar “is spread with a clean white cloth during the celebration” (p. 406). Historically, in the early Church, a small table was brought out and put in place for the liturgy of the table. A white cloth was spread on the table at this time. As late as the eighth century, a white cloth was spread upon the holy table during the Eucharist by deacons after the liturgy of the word. It is appropriate for the altar cloth to be spread on the altar before the service or at the offertory. It may be embroidered with five crosses, one on each corner and one in the center.

Font

The term comes from the Latin *fons*, “spring of water,” and designates a receptacle for baptismal water. Fonts in the early Church were pools or sunken basins, often in the shape of a cross, in which candidates were immersed in running water. Many fonts remained large even after infant baptism became the norm, but they were raised above ground for convenience. Eventually the typical font was the size of a wash basin, and even adult candidates were baptized by pouring a little water on their heads. The ancient practice never died out, however, and the prayer book lists immersion as a method of baptizing. Today some new or renovated church buildings have a large font, suitable for immersion, located where the people can easily see it or gather around it.

General Thanksgiving

A prayer of corporate gratitude from the rite of Morning Prayer in the 1549 English prayer book and in following versions. The 1979 prayer book also includes “A General Thanksgiving” in the Prayers and Thanksgivings section (p. 836). It thanks God for the splendor of creation, for the blessing of family and friends, for tasks which demand our best efforts, for disappointments that lead us to acknowledge our dependence on God, for Jesus, and for his resurrection that raises us to the life of God’s kingdom, and for the gift of the Spirit through whom we give thanks to God in all things.

Gospel

The English word “gospel” (from Anglo-Saxon godspel) or “good news” translates the Greek word euangelion. Originally in Christian usage it meant the good news of God’s saving act in Jesus Christ, focused on the cross and resurrection (1 Cor 15:1-11). The New Testament contains four gospels—Matthew, Mark, Luke, and John. Other apocryphal writings have been designated as gospels but not included in the scriptural canon.

Gospel Book

From ancient times, the gospel readings have been collected in a large book with an ornate cover, often illustrated and adorned with icons and jewels.

Gradine

A raised shelf or ledge behind the altar. The altar cross, altar lights, and vases of flowers may be placed on it.

Great Fifty Days

The feast of Easter is a season of fifty days, from Easter Eve through the Day of Pentecost. From early times the Greek word pentecost (fiftieth day) was used also for the whole Paschal season. During this season there is no fasting. The Council of Nicaea (325) directed that Christians are to pray standing in this season. The word “alleluia” (praise the Lord) is said or sung repeatedly, which contrasts sharply with the season of Lent when the alleluia is omitted. The color of liturgical vestments and hangings is white or gold. The prayer book notes that it is customary for the Paschal candle to burn at all services of the Easter season. “Alleluia, alleluia” may be added to the dismissals and their responses during the Great Fifty Days. The traditional Christian Easter greeting (see Luke 24:34) serves as the opening acclamation at the Eucharist during the Easter season.

Great Thanksgiving

The prayer of consecration said over the bread and wine at the Eucharist. Also known as the Eucharistic Prayer.

Host (Eucharistic)

The consecrated bread of the Eucharist. The term is from the Latin hostia, “victim.” Use of the term reflects an understanding of the Eucharist in sacrificial terms relative to Christ’s death on the cross. The term is also extended to mean the bread or wafers to be consecrated at the Eucharist. The individual wafers of the Eucharist may be referred to as “hosts.” Many parishes use a large host that is broken by the celebrant at the fraction. It is typically placed on the paten prior to the service when the chalice is vested. The smaller “hosts” that will be distributed to the people are placed in a ciborium and placed on the paten with the “priest’s host” when the altar is prepared before the Great Thanksgiving at the Eucharist.

Incarnation

The term, from the Latin carnis (“flesh”), literally means “enfleshment.” It reflects the Christological doctrine that Jesus was fully human and fully divine, the Son of God “in the flesh.” It is based on John 1:14, “And the Word became flesh and lived among us.”

Incense

When burned or heated, usually over charcoal, certain woods and solidified resins give off a fragrant smoke. Both the materials and smoke are called incense. Incense was widely used in Judaism and other cultures of the ancient world as a means of sacrifice, purification, and veneration. Frankincense or pure incense, the resin of certain trees, was among the gifts brought by the Magi to the young Christ (Matthew 2:11).

Intinction

Administration of the consecrated bread and wine of the Eucharist at the same time, typically by dipping the bread in the wine and placing the moistened bread in the mouth.

Lectern

A book stand or reading desk that holds the book used for reading scripture in public worship. It may also be used for preaching, and it may hold the preacher’s notes or sermon text. (When the lectern and pulpit are thus combined, the stand is called an ambo.)

Litany Desk

A low kneeling desk for prayer. Historically it was placed in the midst of the church for use by the leader of the litany. It is also known as a faldstool and a priedieu.

Nave

The place in the church building for the congregation. It is between the chancel/sanctuary and the narthex or entry of the church building. The term is derived from the Latin navis, “ship,” which was an early symbol of the Church.

Paraments

Cloth or tapestry hangings used to adorn the space for worship, especially those hanging at the altar, pulpit, and lectern. The term is derived from the Latin, “to decorate” or “prepare.”

Parish

The term is used in the 1979 prayer book and earlier editions, and means a self-supporting congregation under a rector, as opposed to a mission or other congregation under a vicar.

Paschal Candle

A large candle that symbolizes the risen Christ. It is often decorated with a cross, symbols of the resurrection, the Greek letters Alpha and Omega, and the year. The term “paschal” concerns Easter or Passover. It should burn during the season of Easter, baptisms, and funerals.

Paten

A shallow disk or small plate for the bread at the Eucharist. The bread is placed on the paten for consecration and distribution.

Piscina

A small sink, basin, or niche that empties onto the earth instead of into a sewer. It is typically located in the sacristy or in the wall of the sanctuary. It may be used for reverent disposal of consecrated wine from the Eucharist, blessed water from baptism, and water used in washing vessels that have been used for a sacred purpose.

Presiding Bishop

Chief pastor and primate of the Episcopal Church. The office evolved originally from a rule of the House of Bishops in 1789 making its presiding officer the senior member in terms of date of consecration. In 1919 the office was made elective and invested with executive responsibility for all departments of the church’s work. The office of the presiding bishop is located at the Episcopal Church Center in New York City. The present term of office for the presiding bishop is nine years.

Priest

Derived from the Greek presbyteros, “elder,” the term is used as a synonym for presbyter. The term “priest” is more frequently used than “presbyter” in the Episcopal Church.

Pulpit

An elevated platform, usually enclosed with a railing or waist-high paneling and equipped with a reading desk. The pulpit is set prominently in the front of the church building to be the place where sermons are delivered. However, the altar rather than the pulpit typically occupies the central focus.

Rector

The priest with ecclesiastical authority over a parish. The term is derived from a Latin word for “rule.” The rector has authority and responsibility for worship and the spiritual life of the parish.

Reredos

Decorations behind or above the altar. The reredos is typically a wooden screen, hanging, or panel. It may consist of stone, wood, jeweled metalwork, or drapery. The reredos may contain biblical scenes, scenes from the lives of the martyrs, statues of apostles and saints, panels inscribed with the Lord’s Prayer and the Ten Commandments, or other Christian symbols.

Sacristy

The room adjoining a church where vestments, altar hangings and linens, sacred vessels, and liturgical books are kept until needed for use in worship. Clergy typically vest in a sacristy.

Saint

A holy person, a faithful Christian, one who shares life in Christ. The term may also indicate one who has been formally canonized or recognized as a saint by Church authority.

Sanctuary

The area around the altar, sometimes demarcated from the chancel by an altar rail.

See

The geographic location where a bishop resides and is seated in the diocese's cathedral. The see of the Diocese of West Missouri is Kansas City.

Stole

A long narrow strip of material that is the distinctive vestment and insignia of the clergy. It may be derived from the ancient practice of wearing a ceremonial garland at a festival and from use as an insignia of rank by Roman officials such as senators and consuls. It is typically worn with other vestments.

Surplice

A full white vestment with wide sleeves. It has an opening for the head at the top and typically reaches to the knees. The term is from the Latin *superpelliceum*, meaning "over a fur garment."

Tippet

A large black scarf worn by clergy over surplice and cassock at the Daily Offices. It resembles a stole and is worn around the neck with the ends hanging down the front. It may be ornamented by emblems such as the Episcopal Church seal or the insignia of the wearer's seminary.

Torches

Candles mounted on poles and carried in procession during the liturgy, including during the Gospel procession.

Verger

A lay minister (at St. Andrew's, a senior acolyte) who assists the clergy in the conduct of worship, especially the marshalling of processions.

Vestments, Eucharistic

Traditional liturgical garments worn at the celebration of the Eucharist. In medieval times in the western Church, priests officiating at the altar wore six garments over the cassock. These included the amice (a loose collar or hood), the alb (a full-length sleeved gown), and girdle or cincture (a rope belt). Over them was the stole, the maniple on the left wrist, and most conspicuously the chasuble (a robe covering front, back, and shoulders). These three were usually of fine fabric with ornamental needlework, with different liturgical colors being used for different days. In medieval times, symbolic meanings were attached to each item. Although they were disallowed in England in the sixteenth century, they were revived in the nineteenth century following the Oxford Movement. Evangelicals opposed them, preferring the customary Anglican surplice with tippet or stole. Today, with less polemical associations, Eucharistic vestments are widely used in most Episcopal parishes. The maniple, amice, and girdle or cincture now are often omitted (especially the maniple). The amice may be replaced by a hood attached to the alb.

Vestry, The legal

Representatives of the parish regarding all matters of corporate property and overseeing its temporal affairs. Vestry members are elected by the members at the annual parish meeting.

Via Media

Latin phrase translated "middle way" or the way between extremes. It describes a typically Anglican approach to theology and its practice.

Wardens

Lay officers of a parish. Two are typically selected – the senior warden being appointed by the rector and the junior warden being elected by the Vestry. The senior warden is the primary liaison between the parish and the rector. The junior warden typically represents the people to the rector and often is charged with responsibility for the property and physical plant.

Appendix B

An Instructed Eucharist

The God of the Bible consistently uses the common to express the uncommon. So, when God chose to enter human history in a very particular way, God came as a child named Jesus, who became a tradesman with dusty feet, who spoke in terms of mustard seeds, wedding parties, money, and neighborliness. And before Jesus was “edged out of human history and onto a cross” (Bonhoeffer), he sat down to eat and drink with his closest friends and requested them to do so regularly as the holiest action they could take. He said he would be present with them every time they ate and drank in his memory. This “holy action” is the Holy Eucharist.

As Christians have done for over 2,000 years, we come together for the sacramental meal that is the Lord’s Supper, or the service of Holy Communion. It is the true Christian Thanksgiving meal, the “Eucharist,” a Greek word meaning “thanksgiving.”

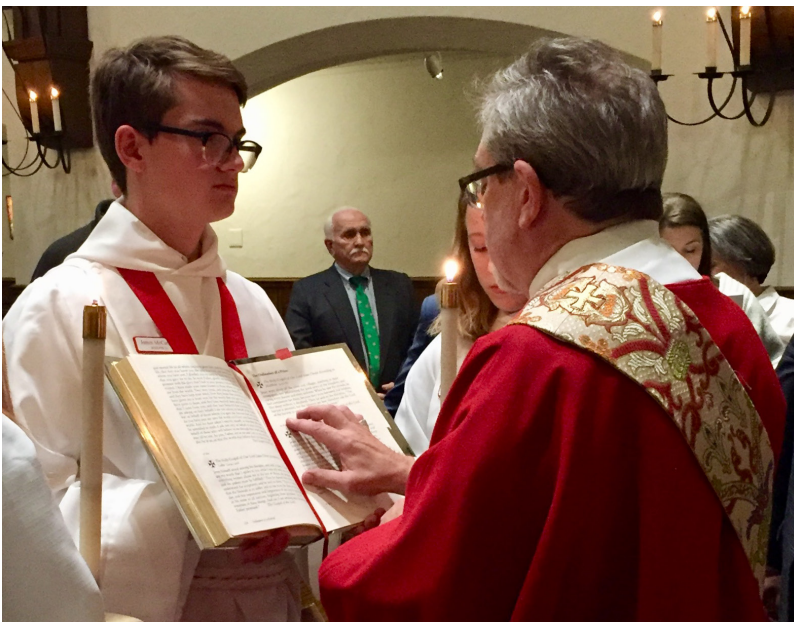
The title of “The Holy Eucharist” is used here as the title for this service because it is its most primitive name. The Eucharist derives its force and meaning in what Jesus did in great simplicity—and commanded his people to do in faith and understanding.

The whole of the worship service is called the “liturgy.” “Liturgy” is a combination of two words, also from Greek, which means “the people’s work.” For the Christian, the worship of Almighty God is her/his most important work. And so we gather as the Church, a community of the people of God, to do our work, the work of the whole Church—all the baptized, including lay people, deacons, bishops, and priests participating together.

This is the central act of Christian worship. It is the pattern for our life as Christians. This service is not something that the ordained ministers do, and to which we are spectators. Rather, it is a corporate act in which we who are the Church—the leaders and the congregation—participate. It has been compared to a drama, or a play. But do not make the mistake of seeing yourselves as spectators. We are actors in this drama; the clergy or worship leaders are prompters, giving cues, reminding us of our lines. God is audience and participant as well. We are deliberately seeking a sense of God’s immediate presence, to be intentional about our relatedness to the living God. This is no casual matter. It is not to be somber and stuffy, but reverential, dignified, and joyful. It is different from anything else we do in life.

We bring with us our own particular joys, as well as our individual cares and burdens. We bring hopes and fears, successes and failures—most of them well hidden from those standing next to us. We are hidden from others; we are even partly hidden from ourselves; but we are not hidden from God, whose presence we come here to know.

Our drama has two acts, two major parts. Prior to the first act, the ministers enter in a procession, called the Entrance Rite. Usually a hymn or anthem is sung, or the ministers enter in silence, usually following a cross. Once the ministers are in their places, the celebrant opens the service with the appropriate acclamation, and the Collect for Purity follows. Then a song of praise is sung, usually the Gloria in Excelsis or the Kyrie. Then the Collect of the day is said, and the first act begins.



HYMN AT THE PROCESSION

THE OPENING ACCLAMATION BCP, p. 355

COLLECT OF THE DAY BCP, p. 357

In **THE LITURGY OF THE WORD**, the first act of the holy drama, the words we hear are for the most part words from Holy Scripture or based directly on them. We are instructed by reading from the Hebrew scriptures, the Psalms, and from the New Testament, often from a letter written to a church or a person in very early Christian times. These readings are often read by a lector, which is another expression of the corporate nature of this service in which we are not spectators, but are actively involved.

THE HEBREW SCRIPTURE

THE PSALM

THE NEW TESTAMENT

Next, continuing **THE LITURGY OF THE WORD**, we stand to attentively hear the Gospel, read by the deacon, or a priest in the absence of a deacon, who takes the Gospel to the nave of the church or into the center of the congregation as a reminder that Christ's Gospel is to be taken into the world. We always turn toward the deacon holding the Bible as the Gospel is read. In the Gospel reading, powerful words and deeds from the ministry of Jesus Christ are proclaimed to us anew.

The responses, said by the congregation just after the announcement of the Gospel and at the conclusion of the reading, are corporate responses to the Good News of Christ. We remain standing until the Gospel procession concludes with the deacon returning the Gospel book to its place on the altar.

Also as part of the **LITURGY OF THE WORD**, we hear the sermon or homily, which breaks open the readings, to explain how they apply to and address the issues and events of our lives.

THE HOLY GOSPEL

THE SERMON



With our attention focused again on the person of Jesus Christ, we now say together a statement of belief in God and in Christ used by Christians since the fourth century. Thus we become one with all generations of the Christian family—all people, past and present, who dare to call Jesus “Lord and Savior.” We say the Nicene Creed on Sundays and all other major feasts of the Church. The word “creed” means “belief.” It’s deeper than what we know. To believe in something means to offer our heart to it. The Nicene Creed reminds us that we offer our hearts to God and affirms God’s salvation story.

NICENE CREED BCP, p. 358

In continuing response to the Word of God we have heard, now we turn our attention to Christ’s Church and the world. Together, we pray for the Church, for world leaders, for ourselves, and for the dead. The whole Church, past and present, is united together in prayer.

THE PRAYERS OF THE PEOPLE

Following our prayers, we move to the Confession and Absolution. We all need God’s forgiveness, both for wrongs that we have done and for wrongs done on our behalf. We also need to know that God will forgive us when we come in faith, love, and true repentance. When the priest says the words of the absolution, or forgiveness, we are assured of God’s forgiveness for us and all who have made a sincere confession of their sins.

CONFESSION AND ABSOLUTION BCP, p. 360

Passing the Peace is a very ancient way for people to greet one another. Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us. The exchange of Peace is an outward expression of our corporate oneness. As we prepare to make our offering, we endeavor to put aside any ill will toward others, with a prayerful intention to lead a new life with the help of God. The Peace concludes the first act of the Eucharist.

THE PEACE BCP, p. 360

ANNOUNCEMENTS

OFFERTORY SENTENCE

COLLECTION

HYMN AT THE PRESENTATION

The next part of our drama, **THE LITURGY OF THE TABLE**, begins with the Offertory. It is a sacramental way of offering a sacrament of our lives, our money, and of deliberately involving ourselves with all others who make up the Body of Christ. Bread and wine (oblations) will be offered with the money. In the early Church at this point in the service, each person or family brought forward a small loaf of bread and a small jug of wine, along with an offering of money for the poor and needy. These actions symbolize that we offer to the Lord of life the ordinary materials that represent the world’s common life. Jesus used these ordinary things, bread and wine, to celebrate the first Lord’s Supper. He touched and blessed the common table items, and in so doing they became uncommon. They became the holy food and drink for the nourishment and strengthening of the spirits of people.

As we offer our gifts, we offer sacramentally all of nature and all of our talents and labors: the work of home, school and office, shop and farm; laboratory and factory; our whole lives and the whole economic and political and social order. We bring all this to God, for God to bless and fill with new meaning.

Joy and praise are the keynotes of the next part of the service. In the immediate presence of the risen Lord we dare to “lift up our hearts” in praise. We can do this because we know God accepts us as we are, with our limitations and imperfections. The incredible mystery of God’s love is that God gladly takes what we have to offer, as much or as little of our lives as we choose to turn over to God.

As the Great Thanksgiving begins, the celebrant leads us in visibly reenacting the Lord's Supper. We bring into vivid, living remembrance the deliberate, self-giving action of Jesus Christ. The heart of the Eucharist is expressed in the Prayer of Consecration. We recall the major four-fold action of our Lord at the table in the upper room.

- The first is the OFFERING, another name for taking: "...Christ took bread..."
- The second action is the BLESSING, another name for thanksgiving: "...and when he had given thanks..."
- The third is the BREAKING: "...He broke it..."
- And the fourth action is the SHARING or GIVING: "...and He gave it to his disciples."

In this great prayer of thanksgiving, we ask God to bless and consecrate this bread and wine, believing that through God's blessing, they become holy food and drink for hungry, thirsty spirits.

The Prayer of Consecration reminds us of God's love for us from the very beginning, that we turned away from God's love, and that God sent Jesus Christ to come among us so that we might be brought back to God. In a very real way, the Holy Eucharist is a drama. It reenacts the offering of Christ and makes it real in our lives. Whether we "feel" Christ's presence or not, he is with us.

As the celebrant breaks the consecrated bread, we are reminded of Christ's broken body, of the crucifixion. We are confronted by the death and resurrection of the One we call Lord—the sacrifice of Calvary and the joy of Easter. The bread and wine that started out as symbols of us and our lives now become identified with God and God's life and therefore filled with new purpose and new meaning. In receiving the consecrated bread and wine, we are consecrated and renewed for work and witness in the world, a world so loved by God that God gave his Son for its new life.

At the high point of every service of worship in the Episcopal Church, we say the Lord's Prayer. It culminates all that has gone before.

THE GREAT THANKSGIVING Eucharistic Prayer A BCP, p. 361

PROPER PREFACE BCP, p. 377

SANCTUS

THE CONSECRATION

THE LORD'S PRAYER BCP p. 364

THE FRACTION ANTHEM

Now comes next part of the drama's second act, **THE COMMUNION**. We have offered the bread and wine and ourselves to participate in the life of the living Christ. As we share in the broken bread and the wine, we receive back that which we have offered, now consecrated to be his Body. As we share the bread and wine, we are "re-created" as the Body of Christ. This peak moment is at the same time the most personal and the most corporate; as each of us partakes by faith of the Body and Blood of Christ, we come to know how true it is that we are "members one of another." The moment when you receive the Sacrament is most personal and most corporate. As you receive the consecrated bread and wine, you will hear the very personal words:



***“The Body of Christ, the Bread of Heaven.
The Blood of Christ, the Cup of Salvation.”***

The gifts we gave at the offertory, the bread and wine, are now returned to us. But because God has accepted them and used them for this holy purpose, they have been changed. They are now for us the Body and Blood of Christ.

All baptized Christians (yes, even children) are invited to receive Holy Communion. Holy Communion connects us to one another and to all the faithful, including those who are sick and those who have died. Sometimes a lay Eucharistic visitor will take Bread and Wine home in a special case to share with members of our congregation who are in the hospital or homebound. In other words: if they can't come to Church, we will take Church to them.

THE COMMUNION

THE PRAYER OF THANKSGIVING, THE BENEDICTION, AND THE DISMISSAL

These conclude the second act of the drama. Thanksgiving! What other response could we make? Thankful response is the keynote of Christian life, and the proper motivation for all our actions the rest of the week, as we go forth from this place to “complete” the sacrament. What we do here is a cultic ritual unless we take it to be the model for the life we lead elsewhere. We go forth to break and share the Bread of Life in every area of life.

The Gospel is the Good News but it also must be related to the daily news. Worship must never be a complete withdrawal from the world. The object of worship is not just to get people out of the world and into a church building, to have them go through the right motions and make the right noises. The object is to enable us to withdraw for a short while in order that we may get a vision of the holy significance of the action world in which we live... and of God's purpose for it and for us.

When we understand the liturgy rightly, it can be the very central point in our lives. The disciples who are described in the second chapter of the Book of the Acts, “continued steadfast in the apostles' teaching,” and “in the fellowship,” and “in the prayers,” and in the “breaking of bread,” and then they went out to become involved in the world. So must we. We go now into the world, the people of God made new, for work and witness in God's world.

POST COMMUNION PRAYER BCP, p. 365

BENEDICTION

DISMISSAL BCP, p. 366

Appendix C

Discernment, Ministry Connections, and Confirmation

After the Episcopal 101 class has ended, you will be invited to take part in exploring your own calling in this family of St. Andrew's — where your gifts and passions meet the needs of the Church and the world. You will have the opportunity to meet with a connection partner who will guide you through the process of getting involved in the St. Andrew's community.

Your clergy are here to provide spiritual guidance and support to you and be available to answer your questions. Along with connection partners, the clergy will help you understand your own gifts and how you can use them here.

They can also introduce you to others and help you learn about opportunities for involvement and ways to serve God through St. Andrew's.

The Episcopal 101 experience also serves as the preparation for the sacrament of Confirmation (or to be received into the Episcopal Church, or to reaffirm

your baptismal promises). Engaging with a connection partner and attending Episcopal 101 does not mean you are required to be confirmed, but we hope you will consider it as the next step in your spiritual growth. Confirmation, Reception, or Reaffirmation is a significant moment of growth for you and this church community.

Once you have made the decision to be confirmed, or received, or to reaffirm your baptismal vows, we will ask that you choose a sponsor, a person (friend, family member, etc.) who will act as your presenter to the bishop on Confirmation Sunday. Ideally, this person will be a member of St. Andrew's, however members of other Episcopal churches are fine too. This sponsor will stand with you as the bishop prays over you during the service.

If you have any questions about the process of Confirmation, Reception, or Reaffirmation, or need help in finding a sponsor, please contact Fr. John Spicer (frjohn@standrewkc.org), Mtr. Rita Kendagor (mtrrita@standrewkc.org), or Mtr. Jean Long (jean@standrewkc.org).

Notes

Class Schedule

October 1 – Our Anglican Identity

How did the Episcopal Church get here, and what's distinctive about our way of following Jesus?

Instructor: Fr. John

October 8 – The Sacraments

What are they, and how can tangible things like water, bread, and oil embody God's loving and powerful presence with us?

Instructor: Mtr. Rita

October 15 – The Book of Common Prayer and Scripture

Why do we follow a prayer book when we worship, and what does the Bible mean for Episcopalians?

Instructors: Susan Paytner and Mtr. Jean

October 22 – Creeds and Covenants

What are we really saying when we affirm the faith given in the creeds, and on what do we stake our life?

Instructor: Fr. John

October 26 – No Class (Clergy conference concludes this day; Children's Ministry Halloween Party in the evening.)

November 5 – An Instructed Eucharist

What do the different parts of our worship mean — from gathering and Word, to table and Communion, and our being sent forth?

Instructors: Fr. John and clergy team

November 12 – Going Forth

How are we called to proclaim the good news, seek and serve Christ in all persons, and strive for justice and peace among all people? What is our next step in faith, and how can that be lived out in the St. Andrew's community?

Instructors: Dcn. Adam and Mtr. Jean

If you have any questions about the process of Confirmation, Reception, or Reaffirmation, please contact Fr. John Spicer (frjohn@standrewkc.org), Mtr. Rita Kendagor (mtrrita@standrewkc.org), or Mtr. Jean Long (mtrjean@standrewkc.org).



St. Andrew's
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