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The Right Rev. Anna Greenwood-Lee, Bishop
Rev. Sr. Ingrid Andersen, Priest

***“Together in Christ
we seek to love God and to love
and serve all others”***

Proper 19. Instructed Eucharist 2024 Part 1
10:00 a.m. Service
Aug 11, 2024



Cross of the Eucharist. 20th Century. Peter Koenig. Vanderbilt University Divinity Library.

Sunday Services are at 8:30 a.m. (Traditional Rite)
10:00 a.m. (Contemporary)

Office Hours Tues to Thurs 9:00-Noon (closed Monday & Friday)

Online Bible Study Thursdays at 10:00 a.m.

WELCOME TO CHURCH OF THE ADVENT

If you are a newcomer, please identify yourself to the sidespersons or priest so we can welcome you.

We recognize that we worship on the traditional lands of Coast Salish peoples. We commit ourselves to continue with our First Nations neighbours on the journey of healing, truth, and reconciliation.

Reverend Ingrid Andersen preaches & presides.

This service is broadcast live on the Internet. By attending this morning, you acknowledge and consent to the fact that video images of you may appear there.

10:00 a.m. Holy Eucharist
Book of Alternative Services, p. 185

Lay Eucharistic Minister is Zoe Urquhart
Sidespeople are Jose Perena Pratt & Rose Chandler
Director of Music is Nell Howard
Livestream – Deb Wastle

THE GATHERING OF THE COMMUNITY

Leader: As we meet today, we begin by remembering the Songhees and Esquimalt nations, on whose traditional land we now gather in gratitude. We acknowledge their story and their stewardship of the land and water, the plants, and animals, through the many generations.

As we meet today, we remember those who have called this place their home in recent years—the community of faith known as Church of the Advent. Let us greet one another with words and signs of welcome.

What is a rubric?

Example: A hymn, psalm, or anthem may be sung.

This sort of note, offering directions about liturgy is called a "rubric," which comes from the Latin word *rubrica* ("red") — referring to a time when these instructional notes were written in red type. In the Episcopal Church, the rubrics "have the force of law" — they are authoritative and binding. As part of their ordination oath, clergy agree to uphold them as part of the "worship of the Church." (p. 183)

Opening Hymn: MV 8 And on This Path

© 2000 Lynn Bauman, from "Ancient Songs Sung Anew: the Psalms as Poetry" ; Tune: © 2003 Borealis Music

And on this path, the gates of holiness are open wide,
and on this path, the gates of holiness are open wide,
and on this path, the gates of holiness are open wide!
Open wide! Open wide! Open wide! The gates are open wide!

So enter in the gates of holiness are open wide,
so enter in the gates of holiness are open wide,
so enter in the gates of holiness are open wide!
Open wide! Open wide! Open wide! The gates are open wide!

Sentence of the Day: I am the living bread which came down from heaven, says the Lord; anyone who eats this bread will live for ever.

Collect of the Day: Almighty God, **you sent your Holy Spirit to be the life and light of your Church. Open our hearts to the riches of your grace, that we may bring forth the fruit of the Spirit in love, joy, and peace; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

This opening prayer is called a "Collect" because traditionally it followed a period of time when the people all offered their prayers, then the person presiding would "collect" all their prayers into a summary prayer. The Collect of the day still summarizes the theme(s) of the day.

THE STORY OF FAITH IS PROCLAIMED

First Reading: 2 Samuel 18: 5-9, 15, 31-33

Dayle Robertson

The king ordered Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man Absalom." And all the people heard when the king gave orders to all the commanders concerning Absalom. So the army went out into the field against Israel; and the battle was fought in the forest of Ephraim. The men of Israel were defeated there by the servants of David, and the slaughter there was great on that day, twenty thousand men. The battle spread over the face of all the country; and the forest claimed more victims that day than the sword. Absalom happened to meet the servants of David. Absalom was riding on his mule, and the mule went under the thick branches of a great oak. His head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on. And ten young men, Joab's armour-bearers, surrounded Absalom and struck him, and killed him. Then the Cushite came; and the Cushite said, "Good tidings for my lord the king! For the Lord has vindicated you this day, delivering you from the power of all who rose up against you." The king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "May the enemies of my lord the king, and all who rise up to do you harm, be like that young man." The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

Hear what the Spirit says to the Church.

Thanks be to God.

Psalm: 130 (BAS Pg. 888)

Out of the depths have I called you, O Lord; Lord, hear my voice; *
let your ears consider well the voice of my supplication.

If you, Lord, were to note what is done amiss, *
O Lord, who could stand?

For there is forgiveness with you; *
therefore you shall be feared.

I wait for the Lord; my soul waits for him; *
in his word is my hope.

My soul waits for the Lord, more than watchmen for the morning, *
more than watchmen for the morning.

O Israel, wait for the Lord, *
for with the Lord there is mercy;

With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Second Reading: Ephesians 4:25-5:2

Cat Mason

So then, putting away falsehood, let all of us speak the truth to our neighbours, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labour and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven

The Anglican Church uses the three-year Revised Common Lectionary, shared by many of the major Christian denominations. The lectionary cycles the readings that are used. We are in Year B, and Year C will begin at Advent. On Sundays and major feast days, generally three readings and a psalm are used
(1) a reading, usually from the Hebrew Scriptures ("the Old Testament"), except in Easter when the reading is from the Acts of the Apostles
(2) a Psalm or Canticle (this is intended to be a response to the first reading, not a reading in itself.)
(3) a reading from the Epistles (the letters by Paul and others that are included in the "New Testament")
(4) the Gospel reading about Jesus from Matthew, Mark, Luke, or John's account. (A Gospel text must be read at every Eucharistic celebration. It is the one reading which can never be omitted.)

you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Hear what the Spirit says to the Church.

Thanks be to God.

(Please stand as you are able for the Gradual Hymn)

Gradual Hymn: MV 194 Bread of Life, Feed My Soul

© 2005 by Stephen Spencer

Bread of life, feed my soul, as the presence of the Spirit makes me whole.
Bread of life, fill my heart with the grace and mercy you impart.

I have heard your voice calling, "Come, my friend, and share in the feast that is laid out for you to show how much I care."

Bread of life, help me live a life as pure and true as Jesus did.
Bread of life, help me see the boundless love of Christ for you and me.

I have heard your voice calling, "Come, my friend, and share in the feast that is laid out for you to show how much I care."

Bread of life, feed my soul, as the presence of the Spirit makes me whole.
Bread of life, fill my heart with the grace and mercy you impart.

The Lord be with you.
And also with you.



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

As Christians, the gospels about Jesus hold a special place in our worship. So we stand rather than sit for the reading, and whereas lay people (those not ordained) usually read the earlier readings. We have a special book, from which we read the Gospel text, which is carried in procession before reading; this highlights its importance to us.

This exchange is called "The Salutation" in liturgical parlance. It has roots in Boaz's greeting and his reapers' response in the biblical book of Ruth.

Often at the announcement of the Gospel reading, people trace a little cross on their foreheads, then on their lips, and then on their chests. This symbolises the unspoken prayer, "May the Gospel be in my mind, on my lips, and in my heart."

Gospel: John 6:35, 41-51

Rev. Ingrid Andersen

Jesus said to the people, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

The Gospel of Christ,
Praise to you Lord Jesus Christ.

Sermon: There is no sermon at Instructed Eucharist services.

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.

The Nicene Creed is one of the early summaries of the Christian Faith and dates back to the Church Councils of Nicaea (325) and Constantinople (381), when bishops from the whole church gathered to discuss what was most important in the Christian Faith. The Creed is now recited at most Sundays and major holy days.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the
Father and the Son.
With the Father and the Son he is worshiped and glorified. He has spoken
through the Prophets.
We believe in one holy catholic and apostolic Church. We
acknowledge one baptism for the forgiveness of sins. We
look for the resurrection of the dead,
+ and the life of the world to come. Amen.

The word "catholic" means "universal." Anglicans have always professed to be part of the catholic/ universal church.

Many people cross themselves at the mention of resurrection and eternal life at the end of the Creed.

RESPONDING TO THE WORD

In 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
A Province in the Anglican Communion, the
Anglican Church of Canada, our Diocese, a
parish in our region, our parish.
The departed

The Prayers of the People are meant to represent the congregation's prayer intentions for the local community and the world. The Book of Alternative Services includes different litanies or forms of prayer, (beginning on page 110). Although these are sometimes used in worship, they do not have to be used. They are meant to be examples of how a congregation might say the Prayers of the People. Our Prayers of the People are written by parishioners at the Church of the Advent and follow the pattern shown here.

Prayers of the People:

Kathy Middleton

(Please be seated for the prayers)

Each petition will end with – Lord in your mercy.
Please respond with – **Hear our prayer.**

Confession & Absolution:

Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins,
confident in God's forgiveness.

**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.**

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.

(Please stand as you are able for the Peace)

The Peace:

The peace of the Lord be always with you.
And also with you!

The Book of Alternative Services asks us to prepare for Holy Communion by (1) examining our lives, (2) repenting of our sins, (3) being in love and charity with others. (see page 191 of the Book of Alternative Services). The Confession and Peace help us to do that work of preparation.

This declaration is called an "absolution," and it is one of the ways that ordained priests and bishops fulfill the commission that Jesus gave to his disciples "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (John 20: 23).

Often, people cross themselves as the priest reads the words of Absolution.

The Exchange of Peace was a part of early Christian worship, though over the centuries its place in the liturgy changed and later its importance diminished. It was restored by the Liturgical Renewal Movement. As early Christians did, we observe it before Offertory, with Jesus' words in mind, "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matthew 5 3- 4). The Communion is a coming together of God's people. The peace allows us to unite in holy love.

All are warmly welcomed to join us at the Lord's Table. If you prefer not to receive communion but prefer to receive a blessing, please cross your arms over your chest. Gluten-free bread is available upon request.

This concludes Part 1 of the Instructed Eucharist.
Part 2 next week will explore the Eucharist.

THE SACRED MEAL IS SHARED

Offertory Hymn: CP 435 Take My Life

Prayer over the Gifts: Father, receive all we offer you this day, and grant that in this eucharist we may be enriched by the gifts of the Spirit. We ask this in the name of Jesus Christ our Lord. Amen.

Eucharistic Prayer: #2 (BAS Pg. 196)

The Sanctus: VU 951 Santo, Santo, Santo

Anon., Argentina

**Santo, santo, santo. Mi Corazón te Adora!
Mi Corazón te sabe decir; Santo eres Dios!
Holy, holy, holy, my heart, my heart adores you!
My heart is glad to say the words: You are holy, God!**

Lord's Prayer:

Music by Gordon Light © Common Cup Company

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

The Breaking of the Bread:

We break this bread to share in the body of Christ.

We, being many, are one body, for we all share in the one bread.

The gifts of God for the People of God.

Thanks be to God.

The Communion:

Communion Anthem: How Great Thou Art ((c) Public Domain)

Soloists Jim & Carolyn Hamar

(Please stand as you are able for the Prayer after Communion)

Prayer after Communion: Eternal God, grant to your Church the unity and peace that we have tasted in this eucharist, the fruit of your life-giving Spirit. We ask this in the name of Jesus Christ the Lord. Amen.

Doxology: Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

SENDING FORTH

Blessing for Cat Mason:

Shared Ministry:

Birthdays & Anniversaries:

Blessing:

Commissioning Hymn: CP 598 Go To The World

Commissioning:

Go in peace to love and serve the Lord.

In the name of Christ!

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INTERCESSIONS

TODAY WE PRAY

We pray for The Anglican Church of Korea.

We pray for Linda our Primate, Anna our bishop, Lynne our Metropolitan, and Ingrid our Priest.

In the Western, Peninsula & Gulf Islands region we pray for The Parish of Christ Church, Gabriola Island, and for the people of their parish and neighborhood and for all those who minister in and through their church.

FOR THOSE WHO HAVE ASKED US TO PRAY FOR THEM

We pray for those who have asked for our prayers and for those we know and love, especially Fr Dimas, Nolan, John, Kathy, Ann, Graham, Opal, Mary Lou & Jim, Dave, Mitzi, Carol, Troy, Cheryl, Wayne, Neil, Précille, Bob, Christopher, Dianne, Jim, Brandon, Jo, and the residents and staff of Westshore Lodge.

SHARED MINISTRY

Garage Sale Update - The Garage Sale held last Saturday, August 3rd, was a wonderful event in the life of this church and our Westshore community! Volunteers worked steadily for five days preceding the sale, receiving donations from parishioners as well as lots of generous people in our wider community. Along the way, everyone who helped out had a great time getting to know other church members and having fun with one another. On Saturday, more than 50 volunteers helped with the early morning set-up, with the BBQ lunch, with selling items to our many customers and with the packing and clean up at the end of the day. We received many comments from customers who enjoyed their shopping experience and were impressed with the quality of the goods and the way that they were displayed. People also appreciated the fact that we accepted payment by credit and debit. Most of the unsold items have been moved on to Habitat for Humanity Restore, Anney's Closet and the Salvation Army.

Bill and I extend a huge thank you to everyone who participated in so many ways – putting up posters, bringing donations, helping with the set-up, working on the day of the sale and taking donations to the Salvation Army. As of last Sunday morning, net proceeds from the sale are \$5,354.20. Well done, everyone!

Advent Vision 2030 – Afternoons of Saturday Sept 21st and Sunday Sept 29th . Mark your calendars for the two-part parish visioning workshop led by Bishop Logan. Each session will begin with a potluck lunch. We want to know: Who is God leading the Church of the Advent to be and to do in 2030? (in 5 years' time) How will we get there? This process will be prayer-filled AND practical. Every voice is important, no matter your age, no matter how long you've been in the parish. We'll be working in small groups to ensure that everyone gets a chance to speak.

From the Parish Library - This week's Top Shelf display features books that have returned from loan during the past few months. Your turn!

Parish Office Closure Week of August 11th - The Parish Office will be August 13th, 14, and 15th. If any non-urgent matters arise during the closure, please feel free to send an email to Caroline, and she will respond when she returns to the office on the 20th. For time-sensitive situations or pastoral emergencies, please contact the church wardens by either emailing them at wardens@colwoodanglican.ca or calling 250-889-2039. Prayer line requests may be emailed to either Sr Ingrid at iandersen@bc.anglican.ca or Kathy at kathy50@shaw.ca.

MARK YOUR CALENDARS

Aug 18 – Instructed Eucharist II

Aug 29 – Viewing & Discussion - How2Charist video, 7 PM (in-person & hybrid)

Sept 7 – Taizé Service, Chapel, 5 PM

Sept 15 – Welcome Back Coffee Hour

Jazz Vespers Featuring Edie DaPonte, 7 PM

Sept 17 – Parish Council, St. John's Rm., 7 PM

Sept 21 - Parish Visioning Process Part 1 (Sat afternoon, hall, after potluck)

Sept 25 - Ladies Guild Luncheon

Sept 28 – Spanish Eucharist Service

Sept 29 - Welcome Coffee Social

Parish Visioning Process Part 2 (Sun afternoon, hall, after potluck)

Sept 30 - Ecumenical Truth and Reconciliation Day service

Some interesting information

Liturgy

“Liturgy” comes from the Greek word *leitourgia*, which literally means “work of the people.” It was used to refer to a public work done at private expense and could be used to classify projects like a privately - financed bridge that was being built for the use of a whole town. In church usage, liturgy is the act of worship that we do on behalf of ourselves, the wider Church, and the world.

Eucharist

The word Eucharist comes from the Greek word *eucharistia*, which means “thanksgiving.” For this reason, the Anglican Prayer Books around the world also call the Eucharistic Prayer by the label “The Great Thanksgiving.” The service of Holy Communion is our great act of thanksgiving to God.

The Structure of the Eucharistic Liturgy

The Eucharistic Liturgy is divided into two main parts:

(1) The Liturgy of the Word

- The Gathering Rite
- The Lessons & Sermon
- The Creed
- The Intercessions and Confession
- The Peace

(2) The Liturgy of the Table

- The Offertory
- The Eucharistic Prayer
- The Lord's Prayer
- The Fraction
- Holy Communion
- The Post-Communion Prayer
- Blessing and Dismissal

Terms for Those Who Help with Worship

Acolyte: Carries the processional cross, assists during the service at the altar and carries the Gospel.

Altar Guild: The team of people who prepare the Altar area and are responsible for cleaning the vessels and linens.

Celebrant: A priest or bishop who presides at the liturgy.

Choir: The cool kids.

Deacon: A person ordained to the diaconate can help with reading the gospel, leading the Prayers of the People, leading the Confession, setting the Altar at Offertory, distributing Communion, cleaning up after Communion, the Dismissal. We do not have a deacon at present.

Greeters and Sidespeople: Those who greet people as they arrive, provide a prayer book, hymn book and bulletin and help people to find their seat. They collect the offering and present it, and help direct people during Communion.

Intercessor: A person who leads the Prayers of the People. In some cases, they have written the prayers themselves.

Lay Eucharistic Ministers: Lay people who have been authorized by the Rector to assist in the service and to read the Psalm.

Lay Minister: A trained person who has been licensed by the Bishop to lead Morning Prayer or a service of the Word as the primary service on Sunday – or a similar service at other times.

Lector: A person who reads a lesson from the Bible.

Livestream: the people who ensure that our services are broadcast each Sunday.

Ministers of the Chalice: distribute wine by being chalice-bearers.

Oblation-bearers: Those who bring up the gifts of bread and wine at Offertory (we will get back to this in due course)

Preacher: A person who gives a sermon or homily.

EUCCHARISTIC VESTMENTS

Alb



Cincture



Stole



Chasuble

