

SAINT THOMAS CHURCH

In the City of New York WEEKDAY FESTAL EUCHARIST ORDER OF SERVICE

Please switch off all cellular telephones and pagers.

INTRODUCTORY RITE

All stand as the Procession enters the Church. At the chancel steps the Celebrant says

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

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

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

Alleluia. Christ is risen.

The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bless the Lord who forgiveth all our sins.

His mercy endureth for ever.

Here may be sung

Kyrie eleison

Lord, have mercy upon us.

Christe eleison

Christ, have mercy upon us.

Kyrie eleison

Lord, have mercy upon us.

Or

Glory be to God on high,

and on earth peace, good will towards men.

We praise thee, we bless thee,

we worship thee,

we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

receive our prayer.

Thou that sittest at the right hand of God the Father,

have mercy upon us.

For thou only art holy;

thou only art the Lord;

thou only, O Christ,

with the Holy Ghost,

art most high in the glory of God the Father. Amen.

The Celebrant sings or says

The Lord be with you.

And with thy spirit.

Let us pray.

The People remain standing as the Celebrant sings or says

The Collect of the Day

People Amen.

THE LITURGY OF THE WORD

After the Reading, the Subdeacon says

The Word of the Lord.

Thanks be to God.

All stand. A Hymn may be sung. Then the Deacon reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ

according to Saint _____.

Glory be to thee, O Lord.

After the Gospel, the Deacon says

The Gospel of the Lord.

Praise be to thee, O Christ.

On major feasts there follows, all standing

The Nicene Creed

I believe in one God,

the Father Almighty,

maker of heaven and earth,

and of all things visible and invisible;

And in one Lord Jesus Christ,

the only-begotten Son of God,

begotten of his Father before all worlds,

God of God, Light of Light,

very God of very God,

begotten, not made,

being of one substance with the Father;

by whom all things were made;

who for us men and for our salvation

came down from heaven,

and was incarnate by the Holy Ghost of the Virgin Mary,

and was made man;

and was crucified also for us under Pontius Pilate;

he suffered and was buried;

and the third day he rose again according to the Scriptures,

and ascended into heaven,

and sitteth on the right hand of the Father;

and he shall come again, with glory,

to judge both the quick and the dead;

whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,

who proceedeth from the Father and the Son;

who with the Father and the Son together is

worshiped and glorified;

who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;

I acknowledge one Baptism for the remission of sins;

and I look for the resurrection of the dead,

and the life of the world to come. Amen.

The Prayers of the People

The People remain standing. The Deacon says

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy."

For the peace of the world, for the welfare of the holy church of God, and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For our Bishop, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city of New York, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

For the absolution and remission of our sins and offenses, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of the Blessed Virgin Mary, Mother of God, Saint Thomas our Patron, [] and all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

After a period of silence, the Celebrant adds a concluding Collect, and then bids

The Peace

The peace of the Lord be always with you.

And with thy spirit.

The Greetings and Homily

The People sit

THE LITURGY OF THE EUCHARIST

At the Offertory a hymn or anthem is sung. The People stand. The Celebrant faces them and sings

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

Then, facing the Altar, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface is sung

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Choir

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

The People kneel for

The Eucharistic Prayer

The Celebrant continues as follows, or with an alternative Eucharistic Prayer

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies.

Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

Amen.

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

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread and says

[Alleluia.] Christ our Passover is sacrificed for us;

Therefore let us keep the feast. [Alleluia.]

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

The Celebrant says the following Invitation

Behold the Lamb of God; behold him that taketh away the sins of the world.

The Bread and Cup are given to the communicants with these words

The Body of Christ. **Amen.**

The Blood of Christ. **Amen.**

During the ministration of Communion, the Agnus Dei may be sung.

CONCLUDING RITE

After Communion the Celebrant says

Let us pray.

The People join in saying the Postcommunion Prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Bishop when present, or the Celebrant, gives the blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the ✠ blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

The Deacon dismisses the People who respond with these words

Thanks be to God.

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to the dismissal and the People's response.

All stand as the Procession leaves the Church.

THE HOLY EUCHARIST

Pastoral Directions on How to Receive Holy Communion

The Holy Eucharist, the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ, goes by many names in the Christian community: the Lord's Supper, the Divine Liturgy, the Mass, the Holy Mysteries, the Holy Sacrifice, Holy Communion. Jesus instituted the Eucharist on the night before he died for us and told his followers to "do this in remembrance of me." The Eucharist is the outward and visible sign of our Redemption by the sacrifice, death, and resurrection of Jesus Christ our Lord.

In the sacramental tradition of Christianity, which includes the Anglican (Episcopal) tradition, the Eucharist is the principal service on the Lord's Day (Sunday) and all Major Holy Days. Our Church upholds the Real Presence of Jesus in this Sacrament. At SAINT THOMAS CHURCH, we have the joy and privilege of celebrating the Eucharist every Sunday and weekday of the year.

The Episcopal Church, of which SAINT THOMAS CHURCH is a parish in the Diocese of New York, welcomes all baptized Christians to receive the Blessed Sacrament at its altars, if they desire the Body and Blood of Christ, and if, in the words of the Invitation, they "truly and earnestly repent of their sins and are in love and charity with their neighbors." The following directions are intended to assist our visitors and guests in receiving Holy Communion.

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1. The People approach the altar rail through the center aisle and proceed to find a space at the rail. At the 11 a.m. Sunday service, the Sacrament is distributed at the High Altar and, on most Sundays for convenience and accessibility, also at the Chantry Chapel Altar. It is customary at Saint Thomas Church to kneel, but it is acceptable to stand.
 2. While we are familiar with, and respect, other customs, Episcopalians customarily place their right palm across the left for the priest to place the Host (the wafer of consecrated Bread) upon the open palm. Then raise the Host to your mouth and consume it.
 3. When the chalice minister offers the consecrated Wine, it is helpful if you assist by gently touching the base of the chalice, guiding the cup to your lips, and taking a small sip.
 4. Sharing the common chalice is a powerful sacramental symbol and privilege enjoyed by Anglicans for nearly 500 years. This practice has never been associated with the spread of any illness. Nevertheless, persons who do not wish to receive the consecrated Wine for any reason may accept the Host only; Holy Communion is fully received under either form of Bread or Wine. Simply cross your arms over your chest to indicate to the chalice minister that you are declining to receive from the cup.
 5. Some people prefer to receive Communion by intinction, that is, dipping the wafer into the wine. You may leave the wafer in your palm and allow the chalice minister to dip it and place it on your tongue. If you prefer to intinct for yourself, **be careful to avoid touching the wine with your finger-tips.**
 6. Please remove any gloves before receiving the Host. We would ask ladies to remove lipstick before drinking from the chalice.
 7. After the person following you has received the chalice, rise and return to your pew.
 8. Many people bow or genuflect when they leave their pews to approach the Blessed Sacrament. Many others make the sign of the cross when they receive Communion and at other times during the service. These acts are traditional personal devotions done out of respect for the Real Presence of Christ in the Blessed Sacrament. We welcome these signs of reverence, but we do not require them or expect them of everyone.
 9. The Blessed Sacrament is perpetually reserved at Saint Thomas Church for prayer and devotion as well as for the Communion of the sick and homebound. The Aumbry for the Sacrament, which is on the right side of the High Altar sanctuary, or in the Tabernacle on the Chantry Chapel Altar, is marked by a white light which burns constantly.
 10. If you wish to come to the altar rail to receive only a blessing from the priest (without receiving Communion), cross your arms over your chest, and the priest will bless you. Remain in that posture until the person following you has finished receiving both the Bread and the Wine. You may receive the priest's blessing whether you are a baptized Christian or not, **but if you are not yet baptized as a Christian, you should refrain from taking the Sacrament of Holy Communion.**

We want everyone to feel welcome and able to worship the Lord with us at SAINT THOMAS CHURCH, especially when we celebrate the Holy Eucharist. This is a House of Prayer for all people. If you are interested in becoming fully initiated as a Christian and being baptized (and confirmed), please contact one of the Clergy. We would be delighted to speak with you. Whoever you are, welcome to the Body of Christ!

PLEASE LEAVE THIS CARD IN THE PEW
