The interpreted Eucharist
Our Eucharist today is designed to help us deepen our understanding of the significance of each part of the service and what the Eucharist means. At intervals during the service, explanations will be offered to interpret the actions and prayers. The bulletin, which we encourage you to keep, also contains notes that address frequently asked questions about our way of worship. The primary sources for our liturgy are the Book of Common Prayer (BCP) and additional materials authorized by the Episcopal Church.

Why we are here
From the beginning, Christians have gathered together on the Day of the Resurrection, Sunday, to share the eucharistic meal.

The Word of God
The Word of God is the first of two major sections of the Eucharist service.

Opening Hymn
The people stand to sing the opening hymn that is often chosen to highlight the scriptural theme of the day. A hymn or psalm has been sung as part of the entrance rite since around 430 A.D. In ancient times, the entrance hymn would have been a chant called the introit. The hymn number indicated here refers to The Hymnal 1982. We also use hymns from Lift Every Voice and Sing II (LEVAS II) and Wonder, Love and Praise (WLP). Next to the hymn number is the first line of the hymn text and the tune name.

Opening Acclamation
Today’s acclamation (“Blessed be God . . .”) is based on the opening greeting from the Eastern Orthodox liturgy.

Prayer
This ancient prayer (“Almighty God, to you all hearts are open . . .”) was originally said privately by the presider. It was made part of the public rite after the Anglican reformation in the 16th century.
Song of Praise

The Song of Praise takes many forms. Today we sing either an anthem, or a Kyrie Eleison—Lord have mercy upon us. At other times we sing a Gloria—Glory to God in the highest and peace to God’s people on earth. We also use the Trisagion, which is an Eastern Orthodox hymn giving praise to God—Holy God, Holy and Mighty, Holy Immortal One, have mercy on us. At other times we may use a portion of a hymn or chant to offer praise to God.

Collect of the Day

The Collect of the Day gathers people together in a prayer that highlights the scriptural theme of the day and is appointed specifically for the Sunday of the liturgical year. The collects are found in the Book of Common Prayer beginning on page 211.

Readings and Psalms

Appointed Bible readings and psalms are read in accordance with the Revised Common Lectionary, a three-year cycle of scripture readings that the Episcopal Church shares with several other Christian denominations as assembled by the National Council of Churches of Christ.

Psalms come from the collection of 150 songs found in the Hebrew Scriptures. The Book of Psalms was the ancient hymnal of the church. Psalms are often sung, as was the ancient practice.

thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Song of Praise  See service music insert in pew rack  Carl MaultsBy

The Collect for the Seventh Sunday after the Epiphany  standing

O Lord, you have taught us that without love whatever we do is worth nothing; Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The First Reading Leviticus 19:1-2, 9-18  11:15 am seated

At 9 am this is the only reading, followed by the Psalm.

The Lord spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy. When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God.

You shall not steal; you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by the name of your God: I am the Lord. You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning. You shall not revile the deaf or put a stumbling block before the blind; you shall fear your God: I am the Lord. You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profane the name of your God: I am the Lord. You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

The Word of the Lord. Thanks be to God.

Psalm 119:33-40 seated, all sing

Robert Knox Kennedy†

Teach me, O Lord, the way of your statutes, * and I shall keep it to the end.
Alleluia

The word Alleluia is derived from the Hebrew word Halleluya, which is an expression of praise to God: a superlative expression of thanksgiving, joy and triumph.

The Holy Gospel

The Gospel reading is traditionally read by a deacon. The Gospeller takes the Gospel book into the midst of the people because the Gospel stories are the words of Jesus who is God in the midst of us. When the Gospel is proclaimed, all stand as they are able and turn to face the Gospel book.

Give me understanding, and I shall keep your law; * I shall keep it with all my heart.
Make me go in the path of your commandments; * for that is my desire.
Incline my heart to your decrees; * and not to unjust gain.
Turn my eyes from watching what is worthless; * give me life in your ways.
Fulfill your promise to your servant; * which you make to those who fear you.
Turn away the reproach which I dread; * because your judgments are good.
Behold, I long for your commandments; * in your righteousness preserve my life.

The Second Reading 1 Corinthians 3:10-11, 16-23

According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple. Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their craftiness,” and again, “The Lord knows the thoughts of the wise, that they are futile.” So let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all belong to you, and you belong to Christ, and Christ belongs to God.

The Word of the Lord. Thanks be to God.

Alleluia See service music insert in pew rack. Leon C. Roberts

The Holy Gospel Matthew 5:38-48 standing

The People stand for the reading of the Gospel.

The Holy Gospel of our Lord Jesus Christ according to Matthew. Glory to you, Lord Christ.

Jesus said, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you. You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray
Sermon
A bishop, priest or deacon typically preaches the sermon. The preacher explores the deeper meaning of the scripture readings and interprets the significance of the Gospel for our lives today.

Nicene Creed
Now that we know about the nature of the God we are worshipping, we are invited to stand and reaffirm our faith in the words of the creed. A creed is a statement of the Church’s belief. The one used here is the creed formulated at the Council of Nicaea in 325 A.D. It tells the story of the Holy Trinity revealed in the life, death, and resurrection of Jesus of Nazareth.

Prayers of the People
As the body of Christ gathered, we gather together our individual and corporate prayers and offer them before the altar. Traditionally a deacon would offer the prayers on behalf of all the people. In most Episcopal churches today, a layperson comes forward from the congregation to lead the prayers. BCP page 383 provides a basic outline for these intercessions, followed by several commonly used forms.

Confession of Sin
The confession of sin on the part of the whole congregation was introduced during the Reformation in the 16th century so that the people would feel assured of God’s love and forgiveness, and be encouraged to receive Communion with joy and confidence in God’s grace. This prayer celebrates the reconciling power of God’s love and acknowledges our sinfulness and God’s forgiveness.

Absolution
A bishop or priest proclaims God’s forgiveness and the promise of God’s mercy and strength.

for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect."

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

The Alleluia is sung again at the conclusion of the Gospel.

The Sermon

The Nicene Creed standing
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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

The Prayers of the People
The People respond Hear our prayer.

The Confession of Sin
Presider and People
Most merciful God, we confess that we have sinned against you in thought, word and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will and walk in your ways, to the glory of your Name. Amen.

The Presider offers the absolution.
Peace
We greet those around us in love and peace. The tradition of offering the “holy kiss” before the sharing of the bread and wine shows the importance of forgiveness, reconciliation and equality as a community.

Announcements
Offertory
A sentence of scripture is offered to summon the community to acts of self-giving, presenting bread and wine for the altar, food for distribution to the hungry and money to support the work of the church. The altar is prepared while a hymn or anthem is sung.

Holy Communion: The Liturgy of the Table
The Liturgy of the Table is the actual meal of the Lord’s Supper. We bless God for all God’s gifts, culminating in the gift of Jesus Christ himself to us through his life, death and resurrection. As we offer remembrance through the very same acts that Jesus carried out at his last supper over bread and wine, we trust in his own promise that they become to us the means of taking in his living presence, his body and blood.

Eucharistic Prayer
There are several forms of the Eucharistic Prayer in the Book of Common Prayer as well as supplemental resources. We are using Prayer B during the season of Epiphany. The core of the Eucharistic Prayer is enacting the words and actions of Jesus at the last supper.

Sursum Corda
When the table is prepared and all are ready, the presider begins the dialogue known as the Sursum Corda. This is one of the most ancient parts of the liturgy. It originated in a Jewish liturgy familiar to the first Christians. “Lift up your hearts” was a command to stand up for prayer. “Let us give thanks” was a request for permission to offer thanks in the name of the congregation.

The Peace
All stand and the Presider says to the People.
The Peace of the Lord be always with you.
And also with you.
The Ministers and People greet one another in the name of the Lord.

At the Offertory
By making our offering of money to God in gratitude a priority—the first claim on our resources—we express the same joyful trust as our biblical forebears who offered the first fruits of every harvest in sacrifice.

Children are invited to bring food for Samaritan Ministry to the altar during the offertory music. When the music is finished, the children are asked to return to their seats, even if food remains in the back. Please be generous each week—the need is great.

Anthem
9 am
The Best of Rooms
Dale Wood
The Boy and Girl Chapel Choirs

11:15 am
The Best of Rooms
Randall Thompson
The St. Columba Singers

Christ, He requires still, wheresoe’er He comes,
To feed, or lodge, to have the best of rooms:
Give Him the choice; grant Him the nobler part
Of all the house: the best of all’s the heart.

The Holy Communion
The Great Thanksgiving standing Eucharistic Prayer B, BCP, p. 367
The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:
Proper Preface
The proper preface (which follows the phrase “Creator of heaven and earth”) is the only part of the Eucharistic Prayer that changes with the liturgical season. Today’s proper preface appears on page five.

Sanctus and Benedictus
This part of the Eucharistic Prayer is traditionally sung. It comes from the ancient Jewish synagogue liturgy and has been an acclamation of the people since the earliest days of the church. See Isaiah 6:1-3 and Revelation 4:8.

Memorial Acclamation
The memorial acclamation in Eucharistic Prayer B (“We remember . . ., We proclaim . . ., We await . . .”) is taken from the Eastern Orthodox Liturgy.

The Epiclesis
In this prayer, known as the Epiclesis, the presider asks the Father (the Creator of everything that is) to send the Holy Spirit (the aspect of God that makes God present to us now) to interpenetrate the elements of bread and wine so that they are for us the body and blood of Christ. God answers our prayer, so that these holy gifts become a means for our own transformation, so that we can live as God intended. Some people mark this by making the sign of the cross.

The Great Amen
The Great Amen (in capital letters) is said or sung with great boldness and conviction. It is our resounding and grateful “yes” to God’s action and gift.

Sanctus
See service music insert in pew rack. Grayson Warren Brown
The People stand or kneel. Then the Presider continues
We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.
On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."
Therefore, according to his command, O Father,

Presider and People
We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Presider continues
And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.
We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

AMEN.
The Lord’s Prayer

We now pray the prayer that Jesus taught his disciples.

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

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 presider breaks the consecrated bread. This solemn action, known as the fraction, is marked by reverent silence.

Fraction Anthem

After the fraction, the people sing about God’s love and forgiveness.

The Communion

At the culmination of this meal, the people receive the bread and wine. This is a moment of intimate communion with Christ. We are reminded (to paraphrase St. Augustine): Behold what you are; become what you behold.

The Healing Rite

At St. Columba’s, prayers for healing are offered in the Chapel during Communion. Fortified by God’s grace in the Eucharist we ask for individual intercessions of healing for ourselves and those we love. Enter St. Aidan’s chapel through the door to the right of the pulpit or wait near the crucifix at the rear corner of the church at the 42nd Street entrance. You are welcome to receive healing for yourself and on behalf of others. All prayers will remain confidential. You may seek further prayer and counsel from any member of the pastoral staff.

Postcommunion Prayer

We give thanks for our renewed union with Christ and are reminded that we are to go out and be Christ’s body in the world.

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

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 standing

The bread is broken, and silence observed.

God of promise, you have prepared a banquet for us.

Happy are we who are called to the feast.

Fraction Anthem See service music insert in pew rack. Leon C. Roberts

The Invitation to Communion

The Gifts of God for the People of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

The Communion

Christ welcomes everyone to communion who desires to receive him in the bread and wine. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips. (Or you may dip the wafer into the wine.) Respond to communion by saying “Amen.” If instead you prefer to receive a blessing, please indicate your choice by crossing your hands across your chest. Gluten-free wafers are available upon request.

We encourage those not yet baptized to explore with a priest or staff member how we prepare seekers to become full members of Christ’s Body, the Church, through this rite of initiation into Christian life and witness.

Anthem Come down, O love divine R. Vaughan Williams The St. Columba Singers

Chant all The Lord is my light Lilian Bouknight²

The Lord is my light and my salvation, the Lord is my light and my salvation, the Lord is my light and my salvation; whom shall I fear?

Postcommunion Prayer

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.
Eucharistic Ministers

Our worshipping community includes those who are prevented from being present in person, for reasons such as illness. On behalf of the whole congregation, lay ministers receive portions of the consecrated bread and wine to take to absent members in their homes, so that they can receive holy communion and the assurance of the community’s love and care.

Blessing

The presider offers a final blessing, or the congregation may celebrate God’s blessing together in a chanted prayer. The ministers and people depart, symbolizing our commitment to go into the world and share God’s love.

Dismissal

The deacon sends us into the world to be witnesses of God’s love. The people gather in the Common for fellowship and refreshment.

Sources for Commentary

Our chief sources for the commentary during this eucharist are:

- The work and expertise of the clergy of St. Columba’s: Janet Vincent, Martin Smith, Rob Boulter, Rose Duncan and Margaret Guenther.
- Design: Anne M. Stone

Sending Forth of Eucharistic Ministers

In the name of St. Columba’s we send you forth bearing these holy gifts, that N. may share with us in the communion of Christ’s body and blood.

We who are many are one body, because we all share one bread, one cup.

Blessing

Light before us

Light with-in us, Light o-ver us, let all a-round us be light

Hymn 525

The Church’s one foundation

Dismissal

The People respond Thanks be to God.

Postlude

Festal Flourish

Design: Anne M. Stone

A Liturgical Glossary

**Acclamation**: A short exclamation of praise by the congregation. Includes the Opening Acclamation at the beginning of the liturgy ("Blessed be God . . .") and the Memorial Acclamation in the midst of the Eucharistic Prayer ("Christ has died . . ." or "We remember his death . . ." or "We praise you . . .").

**Acolyte**: A general term that covers not only servers, torchbearers and lighters of candles but also crucifers and banner-bearers.

**Altar**: The table on which the communion meal is prepared and consecrated; the focal point of Eucharistic worship. An altar often has an altar stone that is etched with five crosses symbolizing the five wounds of Christ.

**Altar Guild**: A volunteer group of parishioners whose ministry is to care for the altar, vestments, vessels and altar linens of the parish. Altar Guild members and sacristans prepare the sanctuary for services and clean up afterwards.

**Ambo**: The combination lectern-pulpit where the Bible is read and from which the sermon or homily is preached. It is a Latin word meaning "both," referring to its dual function. It is sometimes shaped as an eagle, a popular device since the Oxford Movement in the mid-19th century; a possible reference to Isaiah 40:31 or Exodus 19:4.

**Anamnesis**: Translated in the Eucharistic Prayer as "in remembrance," it means "to call into the present by reenacting the past."

**Anthem**: An English variant on the word "antiphon," it now generally refers to a short sacred musical work for choir.

**Antiphon**: A refrain to be repeated by the congregation at intervals during a psalm; Greek word for "opposite voice." The refrain may be a phrase from the psalm or some other short Scripture verse. This is one way for the psalm of the day to be recited.

**Antiphonal**: A style of psalm-singing in which people on opposite sides of the church sing or say alternating lines of a psalm, reflecting the dualistic literary construction of the psalms. This style of singing led to the development of traditional monastic divided choir stalls, as that is how psalms are usually done in monastic communities. It means "by opposite voices."

**Apostles' Creed**: A statement of faith especially associated with Baptism and found in the Baptismal covenant. It is also found in the burial offices.

**Asperges**: The act of sprinkling the people with holy water as a reminder of their baptismal covenant.

**Aspergillum**: A small perforated container with a handle that is used to sprinkle holy water.

**Aspersorium**: A small bucket containing holy water to be sprinkled with an aspergillum.

**Baptismal font**: The pool of holy water in which new Christians are baptized.

**Blessed Sacrament**: A term of reverence used for the bread and wine that have been consecrated to become the Body and Blood of Christ.

**Bow**: A gesture made in reverence to God by inclining the head forward or bending slightly at the waist. This is often done when the processional cross passes, at the mention of the name of Jesus, at the mention of the Incarnation in the Creed, when passing before the Blessed Sacrament and on other occasions.

**Celebrant**: The Book of Common Prayer's name for what many now call the presider, which is the bishop or priest who gathers the community together for worship. All who worship are celebrants, hence the change to the term presider for the bishop or priest leading the assembly.
Chalice: The common cup of wine given at communion.

Chalice Bearers: Lay Eucharistic Ministers who administer the wine at communion.

Chancel: Usually, the part of a church containing the altar and seats for the ministers of the liturgy. The word “chancel” (from a Latin word for a lattice screen) implies an area that is enclosed and separated from the rest of the church. When this is not the case, the area is called the “sanctuary.” At St. Columba’s we often refer to this area as the “platform.”

Chant: A particular kind of sacred song designed as a method of centering prayer. It is sometimes called “Gregorian chant” because the repertoire of chants was codified by Pope Gregory the Great in the 6th century; also called “plainsong” or “plainchant” because it is unencumbered by external ornamentation. Simple chants are sung by congregations today. At St. Columba’s, we often use a style called Simplified Anglican Chant.

Choir: A body of singers who provide musical leadership for congregational singing during worship. Choirs may also sing anthems or make other special musical offerings to enhance the experience of worship. The primary role of the choir is to lead and support the congregation’s worship through singing.

Chriism: Oil consecrated by the bishop that is used for anointing the newly baptized person with the sign of the cross. It is olive oil mixed with a fragrant ointment.

Collect for Purity: Part of the entrance rite, a collect asking the Holy Spirit to cleanse and focus our thoughts for the Eucharist to come. (“Almighty God, to you all hearts are open . . .” BCP p. 355).

Collect of the Day: The collect at the beginning of the Word that sets the theme of the day and reflects on the readings to come. The Collect of the Day is part of the “propers,” which are found in The Book of Common Prayer beginning on p. 211.

Collect: A special form of prayer that “collects” the intentions of all present (pronounced COL-lect).

Communion or Holy Communion: Receiving the consecrated bread and wine in which we believe Jesus Christ to be truly present.

Corporal: A square linen cloth used on the altar as a kind of placemat during the celebration of the Eucharist. From the Latin “corpora” (body) for the bread is the body of Christ.

Crucifer: One of the ministers of the liturgy, the bearer of the processional cross. From the Latin “crux” (cross) and “ferre” (to carry).

Deacon: One of the ministers of the liturgy, the traditional role of the deacon is that of servant and minister to the sick and the poor. By tradition the deacon reads the Gospel, leads the Prayers of the People and prepares the altar for the Eucharist. All priests are first ordained as deacons; therefore the person who serves in a liturgy as the deacon may also be a priest. The deacon is usually vested in a white alb with a stole worn over the left shoulder and, in festival seasons, a dalmatic (tunic) in the liturgical color of the day or season.

East end: The end of the church where the altar is located (without regard to the actual geographic orientation of the building).

Eucharist: Our principal form of corporate worship in which we recall, by his command, Jesus’ actions at the Last Supper, consecrating bread and wine, thus calling him into our midst in the present. A Greek word meaning “thanksgiving.”

Eucharistic Prayer: The great prayer of thanksgiving in which we summarize the story of creation, the tragedy of sin, the history of God’s call to us, God’s coming among us in the person of his Son, his death and resurrection, the work of the Holy Spirit in the Church and the hope of eternal life and, finally, asking the Holy Spirit to consecrate for us the bread and wine to be the Body and Blood of Christ, after his commandment. There are four forms that we normally use: Form A (BCP p. 361), B (p. 367), C (p. 369) and D (p. 372). We also use authorized forms found in a supplemental text called “Enriching Our Worship.”
**Flower Guild**: A volunteer group of parishioners whose ministry is arranging flowers to bring the beauty of the creation into worship.

**Font**: See “Baptismal font.”

**Fraction anthem**: A short song reflecting on the communion we are about to receive. It is sung while the bread is broken and distributed into several patens or plates.

**Gloria in Excelsis**: The Latin first words (“Glory to God in the highest”) of the usual Song of Praise sung during the entrance rite.

**Gospel Book**: The ceremonial copy of the Gospels from which the deacon reads, it contains the Gospel passages of the lectionary. During the Liturgy of the Word, the Gospel Book is placed on the altar to show the focus of that portion of the service upon the Word of God. When it is read it is carried into the midst of the people since it contains the words of Jesus, who was God in the midst of us. Because of its importance, all stand and turn to face the book as the Gospel is read.

**Gospel**: One of four books in the Bible (Matthew, Mark, Luke, John) containing the story of the life of Jesus. It means “good news,” and is the principal Bible reading at the Eucharist.

**Gradual**: A psalm appointed to be sung between Bible readings. From the Latin “gradus” (step) because it used to be sung while the reader walked down steps from the altar to the ambo. Part of the “propers,” the schedule of psalms can be found in The Book of Common prayer beginning on p. 888.

**Great Amen**: The “AMEN” by the people that concludes the Eucharistic Prayer. It is written in capital letters to show the special emphasis it is given as you proclaim your assent to God’s saving grace.

**Holy water**: Water that has been blessed by a priest or a bishop and used as a reminder of our baptismal covenant. Holy water can often be found in the baptismal font and, in many churches, at each entrance.

**Homily**: Another word for sermon, sometimes denoting a briefer version.

**Hymn**: A certain kind of poem set to music, which you can use to your spiritual benefit by singing the words and allowing them to speak to you. Tunes and words are usually written by different people; tunes are given names to distinguish them, such a **Hyfrydol** or **Duke Street** or **Adore devote**.

**Kyrie eleison**: Greek first words (“Lord have mercy”) of one of the Songs of Praise sung during the entrance rite, especially during penitential seasons.

**Lavabo**: Latin for “I wash.” This refers to both the action of the presider washing his or her hands before celebrating the Eucharist and the bowl and towel used for this handwashing.

**Lay Eucharistic Minister**: A lay person who is licensed by the bishop to administer the consecrated elements of the Eucharist.

**Lay Ministers of Healing**: A lay person who administers the laying on of hands for healing.

**Lay person**: The primary ministers of the Church, encompassing all Christians who are not otherwise ordained. According to The Book of Common Prayer (p. 855), “The ministers of the Church are lay persons, bishops, priests and deacons.” The primary ministry of all lay persons is to witness Christ’s love to the world. Lay persons also read the Old Testament and New Testament lessons, often read or sing the Prayers of the People, and serve as ministers of the liturgy in a variety of ways.

**Lectern**: When there is also a separate pulpit, a reading stand from which the Bible is read (see also “Ambo”). Often a lectern is shaped as an eagle, a popular device since the Oxford Movement in the mid-19th century; a possible reference to Isaiah 40:31 or Exodus 19:4.
**Lectionary:** The Bible readings, which are part of the “propers.” We use the Revised Common Lectionary (RCL), a three-year schedule of Bible readings assembled by a consortium of denominations. It is similar to the lectionary found in The Book of Common Prayer on p. 888. The RCL can be found at www.thelectionarypage.com.

**Lectionary Book:** Contains the Bible readings arranged in the order in which they will be read at the liturgy. It is placed on the ambo or lectern.

**Liturgy:** A “work of the people” from the Greek words “laos” (the people) and “ergon” (work). The official corporate worship of the Church.

**Lord’s Prayer:** The prayer (“Our Father, who art in heaven . . .”) that Jesus taught us to say (Matthew 6:9, Luke 11:2). It is said at the end of the Eucharistic Prayer, just before we receive communion.

**Narthex:** An entry space, foyer or anteroom of the church between the door and the nave. The Columba icon is in St. Columba’s narthex.

**Nave:** The main body of the church where the people sit. It is between the sanctuary (or platform at St. Columba’s) and the narthex or entry of the church building.

**Nicene Creed:** A statement of faith drawn up by the Council of Nicaea in the 4th century and recited by Christians ever since.

**Orans:** Latin for “praying,” the hands-upraised position of the presider during prayer. Shown in the earliest depictions of Christians at prayer.

**Organ voluntary:** A short work played on the organ usually just before the liturgy begins (prelude) or at the end (postlude).

**Paschal candle:** The large, decorated candle lighted at the Great Vigil of Easter that represents the risen Christ in our midst. It is lighted at all baptisms and funerals, representing our life in Christ.

**Paten:** A small plate on which the communion bread is placed.

**Peace:** Following Jesus’ command to be reconciled with each other before offering our gifts at the altar (Matthew 5:23-24), we exchange the Peace before the Offertory, greeting one another in the name of the Lord with a handclasp or an embrace.

**Penitential Order:** A rite containing the Confession and Absolution, usually done at the beginning of the liturgy in Lent, to point up our need to be reconciled to God and to each other (BCP, p. 351).

**Platform:** The term used at St. Columba’s to describe the part of the church that contains the altar and seats for the ministers of the liturgy. In many Episcopal churches this is called the sanctuary.

**Posture:** One way we use our bodies in worship is by some modest movement. Our general custom is to sit to listen, stand for prayer and praise and to hear the Gospel, and kneel for confession. We move to a communion station to receive the consecrated bread and wine and to other areas of the church for the laying on of hands for healing.

**Presider:** The bishop or priest who gathers the community together and leads the worship.

**Procession:** The orderly movement of the ministers of the liturgy into and out of the church.

**Propers:** The Bible readings and prayers that are specific, or proper, to a particular day or season.

**Psalm:** A passage from the book of Psalms is sung or said between the first and second readings.

**Pulpit:** When there is also a separate lectern, the stand from which the sermon or homily is preached. See also “Ambo.”

**Purificator:** A linen cloth used to clean the chalice.
**Pyx:** From the Latin “pyxis” (box), a container for the consecrated bread. A pyx is used to transport consecrated bread to the sick.

**Responsorial:** A style of psalm singing in which a choir or cantor sings the psalm verses and the congregation responds at intervals with a repeated refrain.

**Rite One and Rite Two:** The Book of Common Prayer contains services in two versions: Elizabethan language (Rite One) and contemporary language (Rite Two).

**Sacrament:** “The Sacrament” is generally a term of reverence for the consecrated bread and wine (also known as “the Blessed Sacrament”). Sacraments “are outward and visible signs of inward and spiritual grace” (BCP, p. 857). These Sacraments are Holy Baptism, Holy Eucharist, Confirmation, Ordination, Holy Matrimony, Reconciliation of the Penitent, and Unction of the Sick.

**Sacristan:** At St. Columba’s, these are young people who share with the verger the responsibility of seeing to the detailed preparations for Eucharist. The goal is to allow the clergy and those who participate in the liturgy to be able to lead and enter into worship knowing that all they need for the service has been prepared and is in place.

**Sanctuary:** The area of the church where the altar and seats for the ministers of the liturgy are located. In churches where it is enclosed it is referred to as the chancel.

**Sanctuary Lamp:** A candle on the wall near the aumbry in the chapel, lighted to indicate the presence of the consecrated bread and wine in the aumbry, a recess in the wall. When it is lighted it is customary to pause in reverence before the Blessed Sacrament.

**Sanctus:** Latin for “holy,” the ancient song sung during the Eucharistic Prayer, echoing the vision of Isaiah and the Book of Revelations of the heavenly host surrounding the throne of God with praise (“Holy, holy, holy”).

**Senses:** We celebrate the human body by reaching out to all the senses in worship: sight (color, light and movement), hearing (music, silence, the rhythm of words), smell (flowers and sometimes incense), touch (embracing at the Peace, touching holy water, laying on of hands) and taste (bread and wine).

**Sermon:** A talk explaining and expounding upon the Scripture readings of the day. If it’s short it is called a homily.

**Sign of the cross:** A gesture made as a reminder of God’s saving grace. With the right hand, touch forehead, breast, left shoulder, right shoulder. Usually done in response to a blessing, when we remember those who have died in Christ, at the mention of the trinity and other occasions.

**Silence:** One of the most important sounds of the liturgy. In periods of liturgical silence we pray to God to lift us to that still place where we may contemplate his presence and breathe his living Word.

**Song of Praise:** A song, usually the Gloria in Excelsis, sung during the entrance rite to focus our attention upon the praise of God, our chief work. Also includes the Kyrie, the Trisagion and other songs of praise.

**Stations of the Cross:** A series of 14 images depicting events in the Passion of our Lord, used as a devotion especially during Lent and, at St. Columba’s, on Good Friday. This is an adaptation of a custom widely observed by pilgrims to Jerusalem, who offer prayer at a series of places in the city traditionally associated with Jesus’ passion and death.

**Thurible:** The pierced metal container in which incense is burned, suspended on a long chain for carrying and swinging, which allows the fragrant smoke to rise. It is carried by the thurifer.

**Thurifer:** One of the ministers of the liturgy who handles the incense. From the Latin "turis" (incense) and “ferre” (to carry).
**Torches**: Large candles carried in the procession. Those who carry them are called acolytes or torchbearers.

**Trisagion**: One of the Songs of Praise that may be sung at the beginning of the liturgy. In Greek it means “three holies” because of the text “Holy God, holy and mighty, holy immortal one, have mercy upon us.”

**Usher**: A lay person who greets and assists people as they enter the church. Ushers may hand out service bulletins, count the number of people in the congregation, collect and present the offering at the offertory, assist parishioners during the administration of communion, and clean the pews and church building after the service.

**Verger**: A lay minister who assists the clergy in the conduct of public worship, especially in the marshaling of processions.

**Visiting Lay Eucharistic Ministers**: A lay person who is licensed by the bishop to go from a Sunday Eucharist to share the sacrament with members of the congregation who were unable to be present at the celebration because of illness or infirmity.

**West end**: The end of the church opposite the altar (regardless of the actual geographic orientation of the building). Usually the location of the main entrance.

**The Word of God (also known as the Liturgy of the Word)**: The first of the two main sections of the Eucharistic liturgy that are based on forms of synagogue worship from the time of Jesus. It includes the Collect of the Day; readings from the Bible (which the preacher then expounds upon), our response by proclaiming our belief in the Creed, and prayer. Concludes with the Peace.

Diagram of St. Columba’s Church

- Altar
- St. Aidan’s Chapel
- Sacristy
- Flower Guild Room
- North Transept
- Organ
- South Transept
- Stairs to Gallery
- North Aisle
- Central Aisle
- South Aisle
- The Parclose Screen
- The Crossing
- The Common
- Nave Extension
- The West End
- Narthex
- 42nd Street Entrance
- Weigand Chapel
- Lectern
- Pulpit
- Candle tree
- Font
- The Nave
- Stairs to Gallery
- Diagram of St. Columba’s Church
St. Columba’s Episcopal Church
4201 Albemarle St., NW, Washington, DC 20016
202-363-4119 ■ Columba.org

MINISTERS: All the People of St. Columba’s.

CLERGY: Janet Vincent, Rector; Martin Smith, Senior Associate Rector; Rob Boulter, Rose Duncan, Margaret Guenther, Associate Rectors; Nan Hildebrand and Brooks Hundley, Assisting Clergy; Caleb Lee and the Rev. Dorotheella Littlepage, Seminarians.

STAFF: John Hurd, Director of Music and Organist; Diane Heath, Music Associate; Michael Funston, Interim Director of Youth Ministries; Pattie Ames, Director of Children’s Ministries; Paul Barkett, Chief Operating Officer; Anne M. Stone, Director of Communications; Joshua Huteson, Assistant Director of Communications and Assistant to the Rector; Anona Fowler, Pastoral Associate; Dustin Davis, Operations Manager; Kim Carlson, Accountant; Brindley Goodger, Coordinator of Membership and Financial Services; A. Wayne Fowler, Verger; Mary Claire Bond, Mark Allen-Gifford, John Guenther, Assistant Vergers; Rachid Gana, Printer. Larry Shelley, Director of the Water Ministry.

THE VESTRY: John Nolan, Senior Warden; Jennifer Turner, Junior Warden; Alan Beal, Inga Blust, Rick Dulaney, Lance Elliott, Gardell Gefke, David Hawkins, Lane Heard, Laurelle Sheedy McCready, Schroeder Stribling, Elizabeth Taylor and Ron Wisor, Members; Elizabeth Terry, Secretary.

ST. COLUMBA’S NURSERY SCHOOL: Julia Berry, Director; Karen Smyers, Nursery School Office Manager; Kristen Maxson, Assistant Director and Inclusion Coordinator