

 Saint Andrew's  
Episcopal Church



Eucharistic Worship  
during  
Ordinary Time

## Ordinary Time

The church's year has two distinct focal points. It begins with the seasons of Advent, Christmas and Epiphany, and from there moves to those of Lent, Holy Week and Easter, culminating with the celebration of Pentecost. 'Ordinary Time' refers to all those portions of the church's year falling outside these seasons. In practice that means the weeks between Epiphany and Ash Wednesday, and the weeks between Pentecost and Advent. This is actually some twenty-eight weeks—more than half the year. 'Ordinary' does not mean 'unremarkable' or 'lacking in interest'. It comes from the Latin word 'ordinal', and simply means 'counted' – i.e. the weeks numbered or counted after the seasons of Epiphany and Pentecost respectively have ended. Lots of exciting things happen during that time! Ordinary Time is marked as other seasons are, by the use of particular liturgical colours. The colour for Ordinary Time is typically green.

# Scottish Liturgy, 1982 (with variants)

## PREPARATION

### 1 Welcome

Grace and peace to you from God our Father  
and the Lord Jesus Christ.

**Amen.**

### 2 Collect for Purity

**Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

### 3 Summary of the Law

Our Lord Jesus Christ said:  
The first commandment is this:  
'Hear, O Israel, the Lord our God is the only Lord.  
You shall love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind  
and with all your strength.'

The second is this:

'Love your neighbour as yourself.'

There is no other commandment greater than these.

**Amen. Lord have mercy.**

#### **4 Confession and Absolution**

God is love and we are God's children.

There is no room for fear in love.

We love because God loved us first.

Let us confess our sins in penitence and faith.

*Silence*

**God our Father, we confess to you**

**and to our fellow members**

**in the Body of Christ**

**that we have sinned in thought,**

**word and deed,**

**and in what we have failed to do.**

**We are truly sorry.**

**Forgive us our sins,**

**and deliver us from the power of evil,**

**for the sake of your Son who died for us,**

**Jesus Christ, our Lord.**

God, who is both power and love,

forgive *us* and free *us* from *our* sins,

heal and strengthen *us* by the power of the Holy Spirit,

and raise *us* to new life in Christ our Lord.

**Amen.**

## 5 Kyrie

Lord, have mercy.

**Lord, have mercy.**

Christ, have mercy.

**Christ, have mercy.**

Lord, have mercy.

**Lord, have mercy.**

*or* Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

## 6 Gloria

**Glory to God in the highest,  
and peace to his people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world;  
have mercy on us;  
you are seated at the right hand of the Father;  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

7 Collect of the day

**THE LITURGY OF THE WORD**

8 Old Testament Reading

9 Epistle

10 Gospel

*When it is announced:*

**Glory to Christ our Saviour.**

*At end:*

Give thanks to the Lord for his glorious Gospel.

**Praise to Christ our Lord.**

11 Sermon

*or other exposition of the Word*

12 The Apostles' Creed

I believe in God ...

**... the Father Almighty,**

**Maker of heaven and earth:**

**And in Jesus Christ his only Son our Lord,**

**Who was conceived by the Holy Spirit,**

**Born of the Virgin Mary,**

**Suffered under Pontius Pilate,**

**Was crucified, dead and buried :  
He descended into hell;  
The third day he rose again from the dead;  
He ascended into heaven,  
And is seated at the right hand of God  
the Father Almighty;  
He shall come 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.**

### **13 Prayers of the People**

*Prayer is offered for the world and its people, for those in need, for the Church and its members.*

### **14 Peace**

Christ is our peace. He has reconciled us to God in one body by the cross. We meet in his name and share his peace. The peace of the Lord be always with you.

**And also with you.**

## THE LITURGY OF THE SACRAMENT

### *The Taking of the Bread and the Wine*

#### 15 Offering

Blessed are you, Lord God of all creation;  
through your goodness we have this bread to offer,  
which earth has given and human hands have made;  
it will become for us the bread of life.

**Blessed be God for ever.**

Blessed are you, Lord God of all creation;  
through your goodness we have this wine to offer,  
fruit of the vine and work of human hands; it will  
become for us the cup of our salvation.

**Blessed be God for ever.**

*or* **Yours Lord is the greatness, the power, the glory,  
the splendour, and the majesty; for everything in  
heaven and on earth is yours. All things come from  
you, and of your own do we give you.**

## *The Great Thanksgiving*

### 16 Eucharistic Prayer I

*We remain standing until the Lord's Prayer*

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 thanks and praise to God.**

Worship and praise belong to you Father,  
in every place and at all times.

All power is yours.

You created the heavens and established the earth;  
you sustain in being all that is.

In Christ your Son our life and yours  
are brought together in a wonderful exchange.  
He made his home among us  
that we might for ever dwell in you.

Through your Holy Spirit  
you call us to new birth  
in a creation restored by love.

As children of your redeeming purpose,  
we offer you our praise,  
with angels and archangels

and the whole company of heaven,  
singing the hymn of your unending glory:

**Holy, Holy, Holy Lord,  
God of power and might.  
Heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

Glory and thanksgiving be to you,  
most loving Father,  
for the gift of your Son born in human flesh.  
He is the Word existing beyond time,  
both source and final purpose,  
bringing to wholeness all that is made.

Obedient to your will he died upon the Cross.  
By your power you raised him from the dead.  
He broke the bonds of evil  
and set your people free  
to be his Body in the world.

On the night when he was given up to death,  
knowing that his hour had come,  
having loved his own,  
he loved them to the end.

At supper with his disciples  
he took bread and offered you thanks.  
He broke the bread and gave it to them, saying:  
'Take, eat. This is my Body: it is broken for you.'

After supper he took the cup.  
 He offered you thanks,  
 and gave it to them saying:  
 'Drink this, all of you.  
 This is my Blood of the new covenant;  
 it is poured out for you and for all,  
 that sins may be forgiven.  
 Do this in remembrance of me.'

**We now obey your Son's command.  
 We recall his blessed passion and death,  
 his glorious resurrection and ascension;  
 and we look for the coming of his Kingdom.  
 Made one with him, we offer you these gifts  
 and with them ourselves,  
 a single, holy, living sacrifice.**

Hear us, most merciful Father,  
 And send your Holy Spirit upon us  
 and upon this bread and this wine,  
 that, overshadowed by the Spirit's life-giving power,  
 they may be the Body and Blood of your Son,  
 and we may be kindled with the fire of your love  
 and renewed for the service of your Kingdom.

**Help us, who are baptised into the fellowship of  
 Christ's Body  
 to live and work to your praise and glory;  
 may we grow together in unity and love  
 until at last, in your new creation,  
 we enter into our heritage  
 in the company of the Virgin Mary,  
 the apostles and prophets,  
 and of all our brothers and sisters**

**living and departed.  
Through Jesus Christ our Lord,  
with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be to you,  
Lord of all ages,  
world without end.  
Amen.**

*(The service continues on page 13)*

## **17 Eucharistic Prayer II**

*We remain standing until the Lord's Prayer*

The Lord is here.  
**His Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise to God.**

It is indeed right,  
it is our duty and our joy,  
at all times and in all places  
to give you thanks and praise,  
holy Father, heavenly King,  
almighty and eternal God,  
through Jesus Christ our Lord.

For he is our great high priest,  
who has loosed us from our sins

and has made us to be a royal priesthood to you,  
our God and Father.

Therefore with angels and archangels,  
and with all the company of heaven,  
we proclaim your great and glorious name,  
for ever praising you and singing:

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.**

**Blessed is he who comes in the name of  
the Lord.  
Hosanna in the highest.**

All glory be to you, our heavenly Father,  
who in your tender mercy,  
gave your only Son our Saviour Jesus Christ  
to suffer death upon the cross for our redemption;  
who made there by his one oblation of himself once  
offered a full, perfect and sufficient sacrifice, oblation  
and satisfaction for the sins of the whole world;  
he instituted, and in his holy gospel commanded us  
to continue, a perpetual memory of  
his precious death until he comes again.

Hear us, merciful Father, we humbly pray,  
and grant that, by the power of your Holy Spirit,  
we receiving these gifts of your creation,  
this bread and this wine,  
according to your Son our Saviour Jesus Christ's  
holy institution, in remembrance of his death

and passion, may be partakers of his most  
 blessed body and blood;  
 who, in the same night that he was betrayed,  
 took bread and gave you thanks;  
 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.  
 In the same way, after supper  
 he took the cup and gave you thanks;  
 he gave it to them, saying,  
 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.  
 Do this, as often as you drink it,  
 in remembrance of me.

Great is the mystery of faith:

**Christ has died:**

**Christ is risen:**

**Christ will come again.**

Therefore, Lord and heavenly Father,  
 in remembrance of the precious death and passion,  
 the mighty resurrection and glorious ascension  
 of your dear Son Jesus Christ,  
 we offer you through him this our sacrifice  
 of praise and thanksgiving.

Grant that by his merits and death,  
 and through faith in his blood,  
 we and all your Church may receive forgiveness  
 of our sins  
 and all other benefits of his passion.

Although we are unworthy, through our manifold sins,  
 to offer you any sacrifice,  
 yet we pray that you will accept this  
 the duty and service that we owe.  
 Do not weigh our merits, but pardon our offences,  
 and fill us all who share this holy communion  
 with your grace and heavenly blessing.

Through Jesus Christ our Lord,  
 by whom, and with whom, and in whom,  
 in the unity of the Holy Spirit,  
 all honour and glory be yours, almighty Father,  
 for ever and ever. **Amen.**

### *The Sharing of the Bread and the Wine*

## 18 Breaking of the Bread

Every time we eat this bread  
 and drink this cup,  
**we are united with Christ, who  
 for the world's salvation  
 gave himself once for all.**

## 19 Lord's Prayer

As our Saviour has commanded and taught us,  
 so we pray:

**Our Father in heaven,  
 hallowed be your name,  
 your kingdom come,  
 your will be done**

**on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
And lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power  
and the glory are yours,  
now and for ever. Amen.**

## **20 Communion Song**

Lamb of God, you take away the sins of the world:  
have mercy on us.  
Lamb of God, you take away the sins of the world:  
have mercy on us.  
Lamb of God, you take away the sins of the world:  
grant us peace.

## **21 Invitation**

Draw near with faith.  
Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.  
Eat and drink  
in remembrance that he died for you,  
and feed on him in your hearts  
by faith and with thanksgiving.

## 22 Prayer of Humble Approach

**We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs  
under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean  
by his body  
and our souls washed through his  
most precious blood,  
and that we may evermore dwell in him,  
and he in us. Amen.**

## 23 Communion

*Please approach the altar to receive  
the bread and wine or a prayer of blessing.*

## THANKSGIVING AND SENDING OUT

### 23 Sentence

Give thanks to the Lord, who is gracious.  
**And whose mercy endures for ever.**

### 24 Post-communion prayer

- (a) **Father, your steadfast purpose is the completion of all things in your Son. May we who have received the pledges of the kingdom, live by faith, walk in hope and be renewed in love, until the world reflects your glory and you are all in all; through Jesus Christ our Lord. Amen.**
- (b) **O Lord our God, Saviour of the world, through whom we have celebrated these holy mysteries: receive our humble thanksgiving, and of your great mercy vouchsafe to sanctify us ever more in body and soul, who lives and reigns with the Father and the Holy Spirit, One God, world without end. Amen.**
- (c) **Father of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights, give light to the world. Keep us firm in the hope you have set**

**before us, so we and all your children shall be free,  
and the whole earth live to praise your name;  
through Christ our Lord. Amen.**

## **25 Blessing**

The peace of God which passes 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 Spirit, be among you and remain with you always.

**Amen.**

## **26 Dismissal**

Go in peace to love and serve the Lord.  
**In the name of Christ, Amen.**

## Alternative Affirmations of Faith

### 1. The Nicene-Constantinopolitan Creed (AD 381)

**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 substance 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 of the Virgin Mary,  
and was made human.  
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.  
With the Father and the Son, he is worshipped 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.**

2. (Based on Philippians 2.6-11)

**We believe in Christ Jesus  
who, though he was in the form of God,  
did not count equality with God  
a thing to be grasped,  
but emptied himself, taking the form of a servant,  
being born in the likeness of men.  
And being found in human form  
he humbled himself and became obedient  
unto death,  
even death on a cross.  
Therefore God has highly exalted him  
and bestowed on him the name  
which is above every name,  
that at the name of Jesus**

**every knee should bow, in heaven and on earth  
and under the earth,  
and every tongue confess  
that Jesus Christ is Lord,  
to the glory of God the Father. Amen.**

## Creeds and Other Affirmations of Faith

From the earliest times Christians have used fixed forms of words to express core convictions proper to their faith in Jesus and the gospel. Short fragments reckoned to be of this nature can already be found in the New Testament (e.g. in Acts 8.37; Rom 10.9; 1 Cor 11.23-26, 15.3-4; 2 Cor 4.5; Phil 2.5b-11; 1 Jn 4.2-3). Such sayings, being short, were easily handed on and useful in such contexts as worship, catechesis, and evangelism.

Longer and more comprehensive ‘creeds’ (from the latin verb *credo*, ‘I believe’) soon developed, especially for use in liturgical contexts such as baptismal initiation where a public profession of ‘the faith’ would be made by each of the candidates. The so-called Apostles’ Creed, while dating in the form known to us from the middle of the 5<sup>th</sup> century, is a creed of this sort and is grounded in formulas already in use over several centuries.

Other ‘creeds’ were drafted for much more specific purposes and are of a rather different sort. The familiar Nicene-Constantinopolitan Creed (composed in AD 325 and revised and enlarged in AD 381) is a good example of this. Its primary purpose was to respond to dangerous misunderstandings and misrepresentations of particular key beliefs, clarifying the ‘official’ interpretation and proscribing the propagation of alternative views within the church. Its chief focus is on what it means to call Jesus ‘the Son of God’. Drafted by bishops and theologians, it includes lots of technical theological and philosophical terminology to pin down the answer and is necessarily uneven in its coverage.

The inclusion of creeds in acts of worship is an ancient practice. In this booklet we have opted for the Apostles’ Creed as the most ‘user friendly’ but provided both the Nicene Creed and a short ‘credal’ extract from Philippians chapter 2 for alternative use if desired.

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