

## The Great Thanksgiving

**Minister:** This series of responses and praise in preparation for the Lord’s Supper includes the second century elements from the “Canons of Hippolytus”. Using these words allows us to join with all Christians throughout history in common expression.

## The Consecration

**Minister:** Here the sacramental words and actions of Jesus are repeated from the Last Supper before his death. A prayer of consecration follows:

Praise and thanks to you, Father in heaven: For on the night on which he was betrayed your Son Jesus Christ took bread and gave you thanks, he broke it and gave it to his disciples saying:

*“This is my body, given for you.”*

Taking the cup of wine, he said:

*“This is my blood, shed for you and for many for the forgiveness of sins. Do this in remembrance of me.”*

As we remember his death on the cross, his sacrifice once for all to save us, we rejoice in his living presence. Send your Holy Spirit, that the bread which we have broken and the cup which we have blessed may be the communion of the body and blood of Christ. Unite us with him and all God’s people in heaven and on earth who sing your praise.

**All:** *Amen.*

## We Partake of the Body and Blood of Christ by Faith through the Holy Spirit

### The Distribution of the Bread

**The Distribution of the Cup** The elements of bread and wine are distributed.

Music offered during distribution is provided to enhance the focus and meditation of the congregation while the communion elements are being distributed. It may be instrumental or vocal.

## Prayer of Thanksgiving

**All:** Here the minister leads the congregation in giving thanks for the grace of God received in the Lord’s Supper.

## We Offer Ourselves through Gifts and Prayers

### Offering God our wealth/Offertory

**\*Doxology: (Hymnal # if any)**

TUNE NAME

The Greek word “*Doxa*” means “praise”. We offer a short song of praise to God as we present our offerings.

### Prayer of dedication of offerings

A brief prayer is made in dedication of our offerings recognizing that we are stewards, not owners.

### Items for Prayer

These items placed in the offering plate are now shared (if appropriate) with the congregation.

## Call to Prayer

This is an ancient greeting and call to prayer. These words recognize and remind us of Christ’s presence in his church and his readiness to hear our prayers.

**Minister:** The Lord be with you.

**People: And also with you.**

**Minister:** Let us pray.

This prayer offered in the minister’s words is a comprehensive prayer encompassing many things. It usually begins with our creation and excellent estate, our fall into sin, our condemnation, and God’s gracious promise of salvation in Christ. The prayer incorporates praise, petition, and supplication for the whole church as well as the local congregation and the needs of individual believers. It often includes the Collect of the day as found in the earliest and most reformed versions of the Book of Common Prayer and concludes with the Lord’s Prayer.

### The Lord’s Prayer

This prayer, given by Jesus, is not only a pattern for prayer, but an excellent prayer and summary of all good prayer. The historic church has always offered this prayer as a part of worship. We have chosen to use the version below:

**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 sins,**

**As we forgive those who sin against us.**

**And lead us not into temptation,**

**But deliver us from evil.**

**For thine is the kingdom, and the power, and the glory forever.**

**Amen**

## God Sends Us out with His Blessing

**\*Hymn before the Dismissal and Benediction:**

TUNE NAME

(Hymnal #, if any) - *First Line Title*

This hymn is usually a vibrant hymn of celebration and response to God’s word and gospel. Often triumphant and expectant in tone, both text and music are chosen to express confidence and hope as we prepare to go out into God’s ordinary service in our daily lives.

### Dismissal and Benediction

As God has called us to worship and has spoken to us in his Word, and has often fed us at his table with the spiritual food of the body and blood of Christ; he now sends us out to serve with his blessing pronounced by the minister. Since we are confident of God’s blessing we join to say “amen”.

### Postlude

Instrumental music is offered as God’s people go. This is often a reprise of one of the hymns sung during the service.



GRACE &  
PEACE  
Presbyterian Church, OPC

## Worship Narrative

## Ordinary Calendar Date

## Church Calendar Date

This heading, normally in *English Gothic* typeface, states the season of God’s grace currently being celebrated. This is more important to us than the secular calendar. Our whole orientation is in Christ.

## *The Collect*

PRAYERS appropriate for the celebration of God’s grace are published here for personal preparation. The short prayers called *collects* are borrowed from the best reformed sources.



# Morning Worship



## The Tenth Sunday After Trinity (The season of God’s grace)

Please program all communication devices to silent mode. Thank you.

### God Calls Us into His Presence

**We worship one God; the Father, the Son, and the Holy Spirit**

*\*indicates standing for those who are able*

#### Pre-service Musical Offering

**Welcome—This is an opportunity for welcome to all and for instruction to newcomers concerning guest cards and thanksgiving and prayer requests.**

**Preface or Introit—This is a sentence from Scripture to begin our focus on God. When it is read it is called “*preface*”, when sung it is an “*introit*”.**

#### Apostolic Greeting and Call to Worship

The apostolic greeting is a quote or composite of all the greetings given in the New Testament letters to the church. The words of greeting were read out in the church assembly on the Lord’s Day. We certainly could make our own greeting, but making use of the apostolic greeting reminds us of our communion and union with the earliest church.

#### \*Call to Worship

**Minister:** The call to worship (often from the Psalms) is a portion read by the minister in which God calls his assembled people to worship him.

**All: The minister and the people respond with the 4th century Gloria! This is an exclamation of praise to the Triune God. It was formulated in response to a heresy called Arianism which denied the deity of Jesus. It has been used in all Christian churches since those times. Other excellent responses may be used at times.**

**\*Hymn of Praise:** (Hymnal #, if any) *First Line Title* TUNE NAME

This opening hymn is often a majestic hymn of direct praise to God. It is not usually about our experience or aspirations concerning God, but emphasizes the transcendence and glory of God and enumerates his attributes and saving actions. Hymns of the highest musical and textual quality are chosen for this beginning.

#### Prayer of Adoration

**Minister:** This prayer focuses on God’s nature, character, and deeds. It asks for nothing from God but thanks for himself. It is led by the minister, but the whole congregation participates by joining in saying “*Amen.*”

**People: *Amen.***

### God Purifies Us by His Grace

#### God’s Standard of Righteousness

As we come humbly before God recognizing our need for his grace, a portion of Scripture is read in order to highlight God’s perfect standard for us and our falling short of his requirements.

#### Unison Prayer of Confession

*Trusting in God’s mercy and forgiveness, let us confess our sins together:*

**Since we are gathered corporately, we join in a well-written prayer that is fitting for all. There is often an opportunity for silence where private confession may be made.**

#### Words of Comfort

**Minister:** A scripture portion is read to relieve and comfort those who repent, in preparation for the declaration of pardon.

#### Declaration of Pardon

**Minister:** The minister pronounces pardon and peace as commanded by Christ in John 20:21-23 and Matthew 18:18. The people receive the declaration by saying *amen*”.

**\*Hymn:** (Hymnal #, if any) - *First Line Title* TUNE NAME

Hymn following the Declaration of Pardon—This hymn is often a personal and corporate reflection on God’s mercy in Christ. The musical style is often lighter and more intimate. Music and text are chosen to emphasize the joy and assurance of forgiveness. Tunes from folk sources or newer compositions are often used.

### God Speaks to Us through His Word

#### Old Testament Scripture Reading:

God’s word from the Old Testament is read. The portion read is often from the narrative or prophecy portions and are coordinated with the New Testament reading. The practice of reading from both testaments emphasizes the continuity of God’s word and salvation.

**\*Hymn:** (Hymnal #, if any) - *First Line Title* TUNE NAME

A hymn or Psalm is often sung or read responsively between the readings of scripture as an opportunity to celebrate and reflect upon the giving of God’s word in the history of Israel. Hearing God’s word can be compared to inhaling. Singing God’s word or reading it responsively is an opportunity to exhale—offering God’s words up to him.

#### New Testament Scripture Reading:

The New Testament reading is chosen to coordinate with the Old Testament reading. This emphasizes the unity of Scripture and demonstrates the fulfillment of God’s plan of salvation.

**Minister:** The Word of the Lord.

(From earliest times of history God’s messengers have acclaimed his revelation with these or similar words.)

**People: *Thanks be to God!***

(God’s faithful people have always responded to his revealed Word with resounding thanksgiving.)

#### Prayer for Illumination:

**Minister:** In this prayer, usually led by the minister, we ask God, whose Word is to be preached, to show us how to receive and apply it.

**All: *Amen.***

### Sermon Title

**Minister’s title and name**

The sermon is a grammatical and historical analysis of Scripture together with a declaration of the implications of God’s Word for the church and individual Christians. A good sermon must always show the need for Christ and the sufficiency of Christ to meet our needs.

#### Prayer

This is a prayer asking for God to impress his Word upon his people and to strengthen them to serve him.

### We Confess our Faith

A creed or portion of an historic statement of faith is usually chosen as a response to the sermon. Occasionally a creedal portion of Scripture is chosen. When we join with believers from prior centuries, we emphasize the universal nature of our faith. We also reject sectarian tendencies and individualism by joining our voices with others throughout the centuries.

### God Feeds Us at His Table

#### The Invitation

Words of welcome and invitation are read from Christ and his apostles, followed by an invitation and solemn admonition from the minister. And example is given below.

**Minister:** This meal is to be shared by all who have been baptized and have publicly declared personal faith in God the Holy Trinity before the church. It is for those who love Jesus Christ and trust only in him to save you. In it also we discern that we are one body in Christ, reconciled to one another through him. Anyone who eats and drinks without recognizing these realities eats and drinks to his own condemnation. Let us examine ourselves in this and eat and drink for blessing.

**\*Hymn of Preparation:** (Hymnal #, if any) - *First Line Title* TUNE NAME

This hymn is sung in preparation for the Lord’s Supper. During this time the minister moves to the table and prepares for the meal. Elders and other servants may also take their places in preparation. The hymn usually focuses upon the sacrificial, atoning death of Jesus for his people. The text and music of the hymn is chosen for its purpose here.