



INSTRUCTED EUCHARIST

THE HOLY EUCHARIST: RITE II

THE BOOK OF COMMON PRAYER, 1979

prepared by

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INTRODUCTION - *the people sit*

We gather, as Christians have done for the past twenty centuries, to celebrate the Eucharist. Before there was a Bible as we know it or the Creeds as we know them, there was a Eucharist. Christian beliefs, customs and rites have grown and changed, have come and gone, but there have always been two great sacraments or common elements of the Christian life: Baptism and the Holy Eucharist.

Although there are other sacraments, only Baptism and the Holy Eucharist were directly commanded by our Lord. In St. Matthew's Gospel (Matt. 28:19), Jesus told his followers to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." And in St. Luke's Gospel (Luke 22:19), at the Last Supper, after saying "This is my body, which is given for you," Jesus commanded, "Do this in remembrance of me."

Eucharist is celebrated in one way or another in all Christian traditions. It is the principal act of worship in Orthodox, Roman Catholic and Anglican churches. And, happily, it has gained increasing favor in recent years in most other Christian denominations as well. This service has been known by many names – The Holy Eucharist, Holy Communion, the Holy Mass, the Lord's Supper, the Last Supper, the Divine Liturgy, and others.

The words *liturgy* and *eucharist* are Greek words; *liturgy* means "the work of the people" and *eucharist* is from a verb "to give thanks." Thus, today's service becomes literally the task for all of us to give thanks for what God has done for us in the life, death and resurrection of Jesus Christ.

In the first and second centuries, Sacred Liturgy was usually said in Greek, though Latin became increasingly common. Christian missionaries going from Rome to various countries found local languages "too crude" to be used for liturgy, and the language of Rome, the imperial city, became, by papal decree, the language of the Mass.

And so it was for centuries until reforms, spearheaded by the Church in England, were made with the intention of "cleaning up" the content of the Latin Mass. To make the liturgy (which had come to include much of questionable theological value), more meaningful and accessible to the common people, the first English language Mass was celebrated in 1548, resulting in Archbishop Thomas Cranmer's first Book of Common Prayer a year later in 1549. The tradition of using common language continued in the American Episcopal

Church with its first Prayer Book in 1789 and continues today in the 1979 version, the small red book in our pews. Reference to the Book (BCP) by page number is common during Eucharistic celebrations.

Our service has its roots in the services of the Jewish synagogue. From the time of Moses, the Jewish people have gathered for the reading and preaching of Scriptures. This basic format constitutes the first half of our Eucharistic service.

*Beginning on page 355, the first section is called **THE WORD OF GOD**, and is intended to bring us into a fuller awareness of God's interaction with the world. Here we will worship and glorify God, say prayers, hear scriptures, have those scriptures applied to our lives, affirm our common faith, make supplications to our Lord, confess our sins, be given Absolution, and finally reconcile ourselves with one another in the exchange of God's Peace.*

*Then, in the second half of the service, we will celebrate the presence (communion) of Christ in our midst in the Sacrament of his Body and Blood, in the rite the Prayer Book calls **THE HOLY COMMUNION**.*

At places in today's narration, mention will be made of the ceremonial actions members of the congregation may perform during the Eucharist – making the sign of the cross, bowing, genuflecting, and the like. These are included, and properly so, since they are part of the long-standing practices of the service, coming in general from the “High Church” or the “Anglo-Catholic” traditions of our denomination. It is recognized, however, that not all persons are comfortable doing these gestures. Some do most of them, many do a few, and some do none whatsoever. One of the great strengths of the Episcopal Church is that it is at once both Catholic and Protestant, combining the best of both of these Christian traditions. Episcopalian, as individuals, have always worshiped in the manner that seems best for them; this each of us should do as well.

Eucharist is a time of prayer – both individual and corporate prayer. The Eucharist takes us into a most intimate relationship with God, both hearing and reflecting on God’s Word and encountering the real presence of Christ in the consecrated bread and wine. We should be active participants when at the Eucharist. A congregation at worship, at prayer, is not an audience at an entertainment event. All are part of the service – as much as the celebrant, any of the other ministers, the acolytes, or the choir. Time spent at Eucharist should be time central to our prayer life.



THE WORD OF GOD

PRELUDE, CALL TO WORSHIP

A hymn, psalm or anthem may be sung.

Congregants stand for these opening prayers of celebration and blessing. We stand in respect that as the Priest enters the congregation, he/she is representing the presence of Christ in our midst. Our respect is for Christ, the King of Kings and the Lord of Lords.

To begin the service, we will affirm our relationship to God. The Celebrant pronounces the **acclamation**, “Blessed be God: Father, Son and Holy Spirit” and we respond “*and blessed be God’s kingdom, now and forever.*”

This acclamation will be followed by the **Collect for Purity** (a prayer found in the 14th Century spiritual classic, the *Cloud of Unknowing*) to remind us that absolute sincerity is the condition of all true worship. This prayer is found on page 355 of the BCP.

We then move to page 356 and sing an ancient hymn of praise, **Gloria in Excelsis**, “Glory to God in the Highest.” In Lent and other penitential occasions, when we maintain a strong focus on our sorrow for our sins and our need for God to change our hearts, we use the pleading Greek **Kyrie Eleison**, “Lord, have mercy.” Also allowed is the **Trisagion**, which comes from the Eastern tradition, intoning “Holy God, Holy and Mighty, Holy Immortal One.” Both the Kyrie (in Greek or English) and the Trisagion may be repeated three times. The *Gloria, Kyrie and Trisagion* each remind us our personal lives with God begin with praise and petition for God’s mercy.

The Celebrant next will say the **Collect or Prayer of the Day**, a short prayer said for the collective congregation; hence it is called the “Collect.” The Collect expresses the emphasis of the day or Church season and often echoes the Scripture readings used in the service. The Collect, along with the day’s appointed readings, are part of the “**Propers**” of the day and are found in the Lectionary at the back of the BCP. Propers are those elements of the Eucharist that are assigned to a given day or time of the Church year.

THE LESSONS

Congregants now sit to be instructed by the Holy Scriptures

Holy Scriptures tell our story as Christians. We hear the Word of God proclaimed from Scriptures four times each Sunday: from the Old Testament (the Hebrew Scriptures) or the Book of Acts, from the Psalms, from the Epistles (the letters written to the early Christian church), and from the Gospels (the four accounts of the life, death, and resurrection of Jesus Christ).

We follow a lectionary which leads us systematically through the Bible over a three-year period. Lectionary years, which start on the First Sunday of Advent, are designated A, B, and C. The beginning of Advent in 2010 will begin Year A. “A” years emphasize the Gospel of St. Matthew; “B” years emphasize the Gospel of St. Mark; and “C” years emphasize the Gospel of St. Luke. Readings from St. John’s Gospel are interspersed throughout all three years, used mostly in the season of Lent.

With the 1979 version of the BCP, the Episcopal Church revived the practice of the early western church in having three lessons read at Eucharist. In the Middle Ages, liturgy changed and only two – the Epistle and Gospel – were read. That practice continued into fairly recent times, as reflected in our 1928 prayer book, and, until just a few years ago, the Roman Catholic Mass. Many non-western churches even today have more than three readings.

When we hear the reading from the Old Testament, referred to by some as the “Hebrew Scriptures,” we relive the mighty acts of God encountered by God’s chosen people, the Jews. We hear of God preparing them for the Messiah. The first and second readings are done by a **Lector** or **Lay Reader** – a lay person who comes to the lectern from his or her place in the congregation, stressing again that the Eucharist is a celebration involving all present.

After the Old Testament lesson, a selection from the Psalter or Book of Psalms will be read or sung. This portion of the service has been called the **Gradual** from as early as the fourth century, taking its name from the word “gradus” meaning “an elevated step.” In Medieval times, a cantor would intone the first verse of the Psalm from one of the steps of the pulpit. Following the Psalm, the New Testament (Epistle) reading is offered.

The people stand in respect for the reading of the Gospel

In earlier times, the **Sequence**, also called the **Prose**, was a very precise and strictly defined musical form used mainly for festival services. We have carried the term over into modern times to refer to any appropriate hymn sung in preparation for the reading of the **Gospel**. Following a practice originated in the early church, the Book of the Gospels is carried from the altar to the central aisle in the midst of the people. This movement acts out the coming of the Gospel or Good News of God to earth in the person of Jesus Christ.

The Sequence hymn is sung, and as the Gospel procession passes, those in the front pews bow in reverence to the cross and turn so that all are facing the **Gospeller**, the minister reading the Gospel. Only a Deacon or Priest is authorized for this reading. Ceremony has surrounded this reading since earliest times. This reading symbolizes the presence of Christ in the midst of the believing community. Many in our congregation follow the centuries-old custom of making the sign of the cross on the forehead, on the lips, and on the chest at the beginning of the reading of the Gospel. This was, and still is, a way of acting out our intention to think about Christ, to talk about Christ, to carry Christ’s good news in our hearts. Some say this prayer silently: “*Lord, in the hearing of your word, change my mind, my lips, my heart by your love and your truth.*”

The Gospel is now read. Following the reading of the Gospel, a second verse of the Sequence hymn may be sung as the Gospel Book is processed back to the altar.

THE HOMILY – the people sit to listen

The final portion of the Eucharistic celebration of the Word of God is the **sermon** or **homily**. This is a proclamation of the Gospel. In it, the preacher makes the Gospel and other readings relevant to the congregation.

THE PRAYER – *the people kneel or stand to pray*

As the first half of the Eucharist draws to a close, we will declare our personal and corporate allegiance to God in the ancient Church's statement of faith, the **Nicene Creed**. This Creed, one of the two used in worship by the modern Church (the other being the **Apostle's Creed**) was first formulated at the Council of Nicea in 325 and was adopted in its present form by the Fourth Council of Chalcedon in 451. It did not become part of the Eucharistic liturgy until 589, when, in Spain, it was inserted after the consecration of the Bread and Wine. In 1014, Pope Benedict VIII ordered that it be said after the Gospel. The Creed remains after sixteen centuries the definitive statement of faith throughout Christendom.

As the Creed is recited there are many variations in ceremony. Some bow their heads at the name of Jesus as an expression of reverence for Christ. Others may show reverence through the use of a profound bow from the mention of the birth of Christ through the mention of his burial, others through the mention of his resurrection. Another form of reverence at this point in the Creed is a genuflection or kneeling. Bowing at the words "worshiped and glorified" acts out the words themselves. Making a sign of the cross at the end of the Creed expresses a desire to be marked among those who work as faithful followers of Christ, and reminds us that, at our own baptism, we were "marked as Christ's own forever."

After the Creed, a lector will lead us in the **Prayers of the People**, sometimes called the **Intercessions**. These have followed the Scriptures and the sermon since the second century. Our response to having heard the Word of God and having recited our common faith in the Creed comes in these prayers. We ask God's help for ourselves and others. We pray for God's whole creation, for the nation, for our Church, for those we love, for those in need, and for those who have died. Our Lord Jesus has commanded us to love one another, and this is acted out when we pray for one another.

The Prayers conclude with a general **Confession**, followed by a moment of silence. During the time of quiet, we are encouraged to look within our own hearts and to name silently before God the ways that we know that we have failed God, ourselves, and others, and to let that be present in our minds as we make our communal confession. Aloud, we confess our individual and corporate sins and acknowledge our need to renew our lives as Christians. Before the Reformation there was no confession in the Liturgy. The first Anglican Prayer Book in 1549 contained a specific confession of sin which, as the prayers we use today, emphasized corporate rather than individual confession.

After confession we will receive **Absolution**, given by the Celebrant. This assures us of God's forgiveness and empowers us to lead redeemed lives. Many in the congregation make the sign of the cross as the Celebrant pronounces absolution. This act carries on an ancient Christian tradition of acknowledging a pastoral blessing or absolution by making this ancient gesture identifying one's membership in and commitment to the Christian community.

THE PEACE – *the people stand to exchange the peace*

The Celebrant leads the **Exchange of Peace**. While the Peace does serve as a sign of the mutual love we share in the Christian community, it is first and foremost a sign to one another of our willingness to be

reconciled. We act out the reconciliation we have experienced through hearing God's Word, praying together and communally confessing our sins. Jesus told us we must be reconciled before offering our gift at the altar. In the Peace we endeavor to do just that.

We exchange the Peace at the point the Liturgy is moving into its most solemn phase. The Peace is intended to be less a "break in the action" than a time of smooth transition into the transcendent mystery of the Holy Communion itself.

The Exchange of the Peace, or Kiss of Peace, was celebrated in the earliest liturgies of the Church but fell into disuse during the Reformation. In recent years we have recaptured this corporate dimension in worship that had been lost for so long.

After the Exchange of Peace, time may be set aside for making announcements, greeting visitors, and the like before the service moves into its second part, the Holy Communion. Usually the Celebrant makes the announcements, although this may be done by any designated party.

THE HOLY COMMUNION

The Offertory Sentence will be read to signal the start of the first of four parts of the **Holy Communion** portion of the Liturgy.

The four parts of the Holy Communion are:

The Offertory, which is the offering of our "goods" and of the bread and wine

The Great Thanksgiving, which is the giving of thanks and the consecration of the bread and wine

The Breaking of the Bread

The Communion, when the bread and wine are distributed to the people

The **OFFERTORY** has significance deeper than giving gifts and goods. These are tokens of our lives. Our practice of bringing "the elements" – the bread and wine – from out of the congregation to the altar reminds us that our gifts are transformed by God. Our simple gift of bread and wine will be returned to us as the Body and Blood of Christ. During the Offertory, an anthem or hymn will be sung by the choir and the offerings of the congregation collected. When the offerings are brought forward the congregation will rise and sing a **Doxology** (Praise God from Whom all blessings flow).

Normally, the table is set by a **Deacon**, if one is available, and prepared for consecration at the altar while the anthem is being sung and the collection taken. Setting the table involves many symbolic movements and vessels, which are detailed below:

Celebrant says the *Offertory Sentence* - "*Let us remember the words of scripture: that we are to walk in love, as Christ loved us, and gave himself for us, an offering and a sacrifice to God*" – then moves up the Altar.

Ushers bring the elements forward giving them to Acolytes who hand them to the *Celebrant*

Celebrant and Acolytes listen to the hymn or anthem, resuming their place at the Table when the collection is brought forward at the start of the Doxology

Acolytes may return to their seats or stand next to the **Celebrant**

The Table is set in a precise manner that stems from various traditions of long-standing:

Burse: First, the deacon or priest takes the burse and removes the corporal (pure white linen sheet about the size of a handkerchief) and extra purifiers to be used in the service. “Burse” is taken from the Latin word *bursa* from which we get the English word “purse.” It is simply what holds the linens that are used in the service. The purifiers are the linens used to wipe the chalice after each person sips the wine made holy.

Veil: Next, the deacon or priest removes the veil, folds it and sets it aside. Like the burse, the veil is the same color and fabric as the Celebrant’s chausable and is considered part of the vestments. The color of the vestments signify the season of the church year.

Corporal: The corporal is the most ancient of the linens used at the altar. It is unfolded and put at the center of the Table. The sacred vessels and the hosts are placed only on the corporal during the Communion service. It is used to signify the especially holy space where the bread and wine will be placed and blessed to become the Real Presence of Christ. Any space on which a **corporal** is laid may become an “altar” – a holy place.

Pall: Then the pall, a stiffened square linen cloth, is removed. The pall is related historically to the corporal. The pall and the veil are reminiscent of the materials used to cover the body of one who has died. In fact, as the bread becomes the Body of Christ, these serve to remind us of Christ’s body which was broken for us on the cross, and was wrapped in a “pall” and laid in the tomb.

Priests’ wafer/Paten: The priest’s wafer is under the pall on a precious-metal dish called the paten. The priest’s wafer is the large host used by the Celebrant at the consecration. The word *paten* comes from the Greek and means “a shallow vessel.”

Purifier: Below the paten is the purifier, a piece of linen used to cleanse the chalice. Purifiers are also used by the Eucharistic ministers to keep the edge of the chalice clean when consecrated wine is served to the congregation.

The purifier, along with the corporal, pall and lavabo towel used by the Celebrant when washing his/her hands after the table is set, are referred to as the **altar linens**. They are holy objects, symbolic of the linen cloth in which our Lord’s body was wrapped when placed in the tomb. They are always reverently handled and cared for by the ministers and the Altar Guild members.

When all of the items have been placed, the table is set, and the chalice remains prominently at the center – the principal among the sacred vessels and reminiscent of the holy cup our Lord blessed and shared with his disciples at the Last Supper.

Right Acolyte: leaves his/her seat and stands by the credence table to receive the host container from the Celebrant and to hand him/her the water cruet.

Communion hosts: next, the small communion hosts are taken from their container and are placed with the priest's wafer on the paten. Enough hosts are used to serve all the people. The bread is unleavened, that is, it has no yeast. It is thought that Jesus used unleavened bread from the Jewish feast of Passover when he first instituted the Lord's Supper.

Chalice: then the chalice is prepared. Wine is poured into the chalice along with some water. There are several understandings of the symbology of the water. It originated apparently because water is always added to Jewish table wine. Christians see the mixing as the union of God and humans, in the person of Jesus. The water can be also related to that which flowed from our Savior's side when pierced by a spear at the time of his crucifixion.

Acolyte washes the celebrant's hands. The celebrant then washes his/her hands over the lavabo bowl and dries them with the lavabo towel. This ceremonial is left over from days when produce and animals were handled at the Offertory. Its symbolism is the Celebrant's petition for spiritual cleansing and renewal. The celebrant will usually say these words (silently or aloud) while washing: "*Lord, wash away my iniquity and cleanse me of my sin.*" The Offertory completed, we move to the second part of the Holy Communion.

THE GREAT THANKSGIVING

The Great Thanksgiving introduces the Eucharistic Prayer. There are four forms of Eucharistic Prayer in the Rite II service. They vary somewhat in language and emphasis, but all contain the essential elements of the Eucharistic service.

The Great Thanksgiving includes the **sursum corda**, "*Lift up your hearts.*" These words and the response "*we lift them up to the Lord*" are from an ancient Jewish prayer said in the home as families celebrated together the Feast of the Tabernacles.

The service moves on with the Celebrant saying the **preface**, which on Sundays and special occasions includes a **proper preface** and which ends with a call to the congregation to join literally in the joyous song of angels and archangels, the **sanctus**, praising God and saying "*Holy, holy, holy Lord.*" These words, also from Jewish synagogue liturgy, are based on the prophet Isaiah's celestial vision described in the sixth chapter of the Book of Isaiah.

All the Rite II liturgies incorporate into the **sanctus** the beautiful **benedictus qui venit** "*blessed is He who comes in the name of the Lord.*" These are the words from the Psalms (118:26) that were shouted to herald Christ's triumphant entry into Jerusalem (Mark 11:9). Missing in most earlier Anglican liturgies, the **benedictus** is now included as a result of ecumenical efforts among the principal Christian denominations to standardize insofar as possible the language of most elements of the liturgy.

After the sanctus is said or sung, the people are invited to continue standing or to kneel.

The **Consecration** prayer follows the *sanctus*; in it the Celebrant recalls the actions and words of Christ at the Last Supper wherein he:

- ❖ Took bread
- ❖ Gave thanks
- ❖ Broke the bread
- ❖ Gave it to his disciples

These four actions, called **the Words of Institution**, are the heart of the Consecration prayer. They are followed by the memorial acclamation of Christ's death, resurrection and coming again. These "mysteries of our faith" are a way of saying that, at the center of all that is True, and of all that truly matters, is the FACT that God has become human – has become one of us; has loved us fully and to the end – even dying on the cross in our place to take upon himself the guilt, shame, and horror of the brokenness of humanity. We proclaim that Christ did not "stay dead" – but was raised by the power of God into a resurrected state – a state into which we are all included now, and especially as we pass from this mortal existence into life eternal. And we believe that Christ will come again to this world in a way that only the Godhead knows – will come to reestablish creation in unity with Godself – bringing everything that is into healing and right relationship. That's what it means for Christ to "come again to judge the living and the dead" – it means to *put all things right*. There is not a sense of punishment in this – it's the sense of restoration, re-creation, resurrection. This is the "mystery of our faith" – because we do not have the capacity as human beings to envision or understand *how* – but we believe, and trust that it will be so because God has declared it to be so.

Next, the Celebrant calls upon the Holy Spirit to **bless and sanctify** the bread and wine to become the Body and Blood of Christ. As Episcopalians, we believe that these elements of earth actually become the Real Presence of Christ. Christ, who says in the scriptures that he is "the bread of life" becomes bread in our midst – bread that is broken, shared, eaten by his followers. A little "piece of God" dwells within each of us who receive the Holy Eucharist, the "loaf" fully whole and fully joined only as we share our common life and love in Christ's name. Then, joined with Christ through this action of the Holy Spirit, we will address God as "*Our Father*" – a relationship of trust, intimacy, and grace. We are one with one another, and, assembled as Christ's body, call upon our one Father who unites us all.

The third part of the Eucharist, the **breaking of the bread** or the **fraction** is the symbolic reminder of the breaking of Christ's body on the cross. The fraction: "*Alleluia. Christ our Passover is sacrificed for us*" will be followed by the congregation's response in the **fraction anthem** "*therefore, let us keep the feast.*" In other words, if God has so wonderfully spread a banquet or feast for us of Christ's own body and blood – a feast that cost the Godhead everything of love – we praise God (alleluia!) and gratefully and humbly receive the gift that is given to us.

Then we enter the last of the four parts of the Eucharist: **receiving the Holy Communion**. The gifts we gave in the Offertory are now returned to us transformed into the Body and Blood of Christ. The Communion starts with the Celebrant's invitation: "*the gifts of God for the people of God,*" after which he/she and others at the altar receive the Sacrament. It is then delivered to the people.

Here, all seeking the real presence of God are welcome at the Lord's table. We receive, not because we have achieved some kind of worthiness by our own merits, but because God is generous. That generosity

extends to all who will come, to all who seek God. When coming to receive, some kneel and some stand. In the early church, communion was always received standing since this is the traditional stance for prayer and praise. Kneeling is common in many Episcopal churches, though both positions are entirely acceptable.

Some make the sign of the cross when coming to take communion. Traditionally, the bread and the wine are taken separately – the bread by simply cupping the hands together and the wine by drinking directly from the cup. It is customary to say “amen” after receiving each of the elements.

It is helpful when receiving the bread to extend your cupped hands to the minister. Extending the hands is a gesture of giving ourselves to Christ as he so generously gives himself to us. Also, it is helpful to the chalice bearer for the receiver to hold the base of the chalice lightly as you guide it to your lips.

It is entirely acceptable to receive the Sacrament by **intinction**. Intinction is the practice of dipping the bread into the wine in the chalice rather than eating the bread first and then drinking the wine. Intinction can be done either by holding the bread in your hands and the chalice bearer then taking the bread, dipping it into the wine and placing it on your tongue, OR you may dip the bread into the wine as the chalice bearer holds the cup for you. If for any reason you do not wish to partake of the wine, you may indicate this to the chalice bearer by crossing your arms over your chest.

After receiving the bread and wine, the congregants return to their seats, sitting or kneeling quietly until all are served.

POST COMMUNION PRAYER – *the people kneel or stand*

After the remainder of the consecrated bread and wine is consumed, and the Eucharistic vessels are cleansed and put away, we will pause to thank God for the gift of new life in Christ Jesus. Various versions of the post-communion prayer have been used by the Church since the fourth century.

THE BLESSING, RECESSIONAL, BENEDICTION AND SENDING FORTH - *all the people stand*

The Celebrant will then pronounce the blessing of God, and, as the crucifier (the person who carries the cross), acolytes (those who serve at the altar), choir and ministers recess, we will sing a final hymn. Finally, our Eucharist concludes with a benediction and dismissal, sending us out into the world to serve Christ and our neighbor.



Glossary of Terms

Acolyte	a lay assistant serving at the altar or as a torchbearer or cruce at a liturgy
Aumbry	a small recess or special room next to the altar in which consecrated bread and wine or holy oils are kept
Bishop	chief sacramental officer, guardian of the faith, and chief pastor of a diocese
Celebrant	officiating priest at a Eucharistic service
Chausable	the outermost garment worn by priests and bishops during celebration of the Eucharist
Clergy	general name of all ordained ministers
Deacon	a special order of ordained ministry for men and women associated with Christian service
Diocese	a geographical area with its churches and clergy overseen by a bishop
Gospeler	deacon or priest who reads the gospel during a Eucharistic service
Lay person	a non-ordained Christian and one of the four orders of ministry: lay, bishops, priests and deacons; adjective derived from the Greek <i>laos</i> meaning “the people of God”
Liturgy	the public prayer and worship of the church
Parish	a worshiping community or congregation
Preacher	deacon, priest or bishop who preaches during a Eucharistic service
Rector	an ordained priest who is the spiritual leader of a congregation
Sacraments	words and actions intended to make us aware of the living presence and action (grace) of God in our lives

