

## Today's Services of Holy Communion

8:00 am (Book of Common Prayer)

Preacher and Celebrant: The Rev. Dr. Jane Rowland

Liturgical Assistant: Wendy Both

10 am (Book of Alternative Services)

Preacher and Celebrant: The Rev. Dr. Jane Rowland

Liturgical Assistant: Lorraine Grant

Deacons: The Rev. Carolyn Herold and The Rev. David Ney

Organist: Chris Fullerton

## The Leadership Team at St Peters

If you or someone you know is ill or in need of pastoral care,  
please leave a message at the office or email one of our clergy.

Please feel free to direct any inquiries, questions or concerns to one of the wardens.

The Rev. Dr. Jane Rowland, Priest	403-252-0393	<a href="mailto:jane@stpeterscalgary.ca">jane@stpeterscalgary.ca</a>
The Rev. David Ney, Curate	403-252-0393	<a href="mailto:neydp@yahoo.ca">neydp@yahoo.ca</a>
Aaron Havens, Youth Leader	403-252-0393	<a href="mailto:aaron@stpeterscalgary.ca">aaron@stpeterscalgary.ca</a>
The Reverend Julienne Hendrickson, Deacon		<a href="mailto:kitnevang@hotmail.com">kitnevang@hotmail.com</a>
The Reverend Rosemary Bishop, Deacon		<a href="mailto:romyb@telusplanet.net">romyb@telusplanet.net</a>
The Reverend Carolyn Herold, Deacon and Intern		<a href="mailto:cwhsoars@gmail.com">cwhsoars@gmail.com</a>
Treasurer, Grant Hanna		<a href="mailto:grantehanna@shaw.ca">grantehanna@shaw.ca</a>
Chris Fullerton, Music Director		<a href="mailto:chfullerton@hotmail.com">chfullerton@hotmail.com</a>
Corinne MacLean, Sunday School Co-ordinator		<a href="mailto:corinnesmaclean@gmail.com">corinnesmaclean@gmail.com</a>
Avril LeBlanc, Parish Secretary	403-252-0393	<a href="mailto:avril@stpeterscalgary.ca">avril@stpeterscalgary.ca</a>
Benita Haslett, Envelope Secretary	403-640-7676	<a href="mailto:bhaslett@shaw.ca">bhaslett@shaw.ca</a>

### Wardens:

Pam Milne, Incumbent's Warden	403-258-3042	<a href="mailto:milnei@telusplanet.net">milnei@telusplanet.net</a>
Mary Westell, People's Warden	403-238-1012	<a href="mailto:mewestell@gmail.com">mewestell@gmail.com</a>
Glenn Werth Asst. Incumbent's Warden	403-259-6662	<a href="mailto:werth@telus.net">werth@telus.net</a>
Jeff Oneski, Asst. People's Warden	403-816-9453	<a href="mailto:jeffoneski@shaw.ca">jeffoneski@shaw.ca</a>

**March 22<sup>nd</sup>, 2015**  
**5<sup>th</sup> Sunday in Lent**  
**An Instructed Eucharist**  
**10:00 am**



**St. Peter's Anglican Church**  
**903-75<sup>th</sup> Avenue S.W., Calgary, Alberta 403-252-0393**

*Welcome to our service of Holy Communion. Today's intergenerational Eucharist service is an opportunity to learn more about the worship we experience every Sunday. The children and youth will be involved throughout the service. Explanations of the parts of the service will be offered verbally, in your service booklet and in the material on the insert. Feel free to take this home with you for further reading and reflection.*

## THE GATHERING OF THE COMMUNITY

*A gong rings before the opening hymn, calling us to stillness and to worship.*

**Prelude: “Primavera” by Ludovico Einaudi**

**Processional Hymn: #608 Come, You Sinners, Poor and Needy**

*The service begins with a responsive greeting between the celebrant and the congregation, stating briefly what we have come together to do.*

*During Lent, our service is reordered, with the penitential rite at the beginning rather than following the prayers. This is a time to reflect upon the past week, to release to God all our sins and regrets, and to receive God’s mercy and forgiveness.*

### **Greeting**

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. **And also with you.**

For the forgiveness of our sins and offences, let us pray to the Lord.

### **Penitential Rite**

## Absolution

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. Amen

Blessed are those whose transgression is forgiven and whose sin is covered.

**They are happy, for the Lord declares them "not guilty"**

Let us worship and rejoice

**The Lord is our hiding place and our refuge in times of trouble.**

## Collect

Almighty God, **your Son came into the world to free us all from sin and death.**

**Breathe upon us with the power of your Spirit, that we may be raised to new life in Christ, and serve you in holiness and righteousness all our days; through the same Jesus Christ, our Lord. Amen.**

## THE PROCLAMATION OF GOD'S WORD

*Christians are people of The Book in the sense that we regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. This is why the reader concludes by declaring, "The Word of the Lord," or "Hear what the Spirit is saying to the Church," to which we respond, "Thanks be to God." We use three readings each week: one Old Testament, one Epistle, and one Gospel, as well as a psalm.*

### Reading: Jeremiah 31: 31-34

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

The Word of the Lord. **Thanks be to God.**

### Reading: Hebrews 5: 5-10

Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, according to the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

The word of the Lord. **Thanks be to God.**

### Gradual Hymn: #583 When God Restored Our Common Life

*A reading from one of the four gospels is given by a deacon or priest. The Gospel is said in the midst of the people as a symbol that Christ came into the world. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.*

### The Gospel Reading: John 12:20-33

The Lord be with you. **And also with you.**

The Holy Gospel of our Lord Jesus Christ according to John

**Glory to you, Lord Jesus Christ**

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd

standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgement of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

The Gospel of Christ. **Praise to you, Lord Jesus Christ.**

**Homily: The Rev. Dr. Jane Rowland**

*The Homily or Sermon follows the Gospel and is intended to explain the Word, so that it may be a living and transforming reality in our lives.*

**Affirmation of Faith**

*The people’s response to the Gospel is expressed in the Apostle’s Creed or the Nicene Creed. The Creeds sums up the essential beliefs held by all faithful Christians. Today we are using a simple Affirmation of Faith.*

Do you believe and trust in God the Father, source of all being and life, the one for whom we exist? **We believe and trust in God.**

Do you believe and trust in God the Son, who took our human nature, died for us and rose again? **We believe and trust in God.**

Do you believe and trust in God the Holy Spirit, who gives life to the people of God and makes Christ known in the world? **We believe and trust in God.**

This is the faith of the Church. **This is our faith. We believe and trust in one God, Father, Son and Holy Spirit. Amen.**

**The Prayers of the People:**

*The people’s response to God’s Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. At St. Peter’s, prayers are usually prepared and led by our liturgical assistants.*

**The Peace**

*We greet one another with the peace of Christ. In the Peace we affirm our reconciliation with one another in Christ, prior to receiving communion.*

## THE LITURGY OF THE HOLY COMMUNION

### Offertory Hymn: The Power of the Cross (Oh to See the Dawn) - see insert

*The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon or server prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant, recalling Psalm 26: “I will wash my hands in innocence, before I go unto the altar of the Lord.”*

### The Prayer over the Gifts:

**Giver of life, your Son has destroyed the power of death for all those who believe in him. Accept all we offer you this day and strengthen us in faith and hope; through Jesus Christ, the Lord of all the living. Amen.**

### The Great Thanksgiving

*In the Great Thanksgiving we do what Jesus asked us to do: we thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, has four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.*

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.**

**Question:** Why is it right to give thanks and praise?

**Answer:** Listen, and we will hear.

*The opening is like an introduction, called by its original Latin name, Sursum Corda, which means simply “up [your] hearts!”*

You give us happy times and things to celebrate. In these we taste your kingdom, a feast for all your children.

You made us all, each wonderfully different, to join with the angels and sing your praise:

**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.**

*We join in with the song of heaven, the Sanctus, which is Latin for "holy."*

We thank you loving Father, because, when we turned away, you sent Jesus, your Son. He gave his life for us on the cross and shows us the way to live.

**Question:** Why do we share this bread and wine?

**Answer:** Listen, and we will hear.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying: 'This is my body, given for you. Do this to remember me.'

After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: 'This is my blood, poured out for you and for many, for the forgiveness of sins.'

Gracious God, with this bread and this cup we celebrate his love, his death, his risen life. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Saviour.

**Question:** How do we follow Jesus Christ?

**Answer:** Listen, and we will hear.

Help us, loving God, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms.

*The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology.*

And now with St Peter and all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for ever. **Amen.**

### **The Lord's Prayer**

Gathering our prayers and praises into one, let us pray as our Saviour taught us,

**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.**

**Save us from the time of trial, and deliver us from evil.**

**For the kingdom, the power, and the glory are yours,  
now and for ever. Amen.**

### **The Breaking of the Bread**

We break this bread,

**Communion in Christ's body once broken.**

Let your church be the wheat  
which bears its fruit in dying.

**If we have died with him, we shall live with him,  
if we hold firm, we shall reign with him.**

### **The Invitation**

The Gifts of God for the People of God. **Thanks be to God.**

### **Agnus Dei**

**Jesus, Lamb of God, have mercy upon us.**

**Jesus, Redeemer of the world, have mercy upon us.**

**Jesus, Bearer of our sins, give us your peace.**

*At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.*

*The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross*

## The Communion

*In communion we are joined not only with one another, but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body.*

*All baptized (including infants and children) are welcome to receive the sacrament of Holy Communion. One need not be a member of the Anglican Church. Those who do not receive Communion may come forward for a blessing. Please signify this desire by crossing your arms across your chest.*

*Gluten-free wafers are available upon request.*

*After receiving the sacrament, you may return to your seat or go to the prayer room behind the organ to receive prayer. It is customary to spend time in personal prayer after receiving communion. This is a time to pray the prayers of your heart. Music and choir anthems are chosen to assist such devotion.*

**Music: The Dark Bank of Clouds, by Ludovico Einaudi  
Kimiko by Philip Aaberg**

### Prayer after Communion

All your works praise you O Lord.

**And your faithful servants bless you.**

**Gracious God, we thank you for feeding us  
with the body and blood of your Son Jesus Christ.**

**May we, who share his 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 that we and all your children shall be free,**

**and the whole earth live to praise your name;**

**through Christ our Lord. Amen.**

*This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world.*

### Blessing

May the power of God the Creator, the peace of God the Redeemer, and the presence of God the Comforter, be with you now and forever. **Amen**

## Announcements

*There is no good place for announcements, whether at the liturgy's opening or end or in the middle. Yet there are always matters important for all to hear!*

## Recessional Hymn: #177 A Spendthrift Lover Is the Lord

## Dismissal

*The dismissal is given by the Deacon, who sends us out into the world to serve God. An appropriate sign at the front door as you leave this morning would be: "You are now entering your mission field!"*

Go in peace to love and serve the Lord. **Thanks be to God.**

## Postlude

Please join us for coffee and tea in the parish hall

Thank you to our young members who participated in today's service.

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## Credits:

Commentary: Adapted from St. Peter's Church, Cambridge, Massachusetts; and Grace Church, Colorado Springs, Colorado

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### Prayers

- In our worldwide Anglican Cycle of Prayer we pray for the Church of Morogoro, Tanzania, and their clergy, The Rt. Rev. Godfrey Sehaba.
- In our Diocesan Prayer Cycle we pray for St. Hilda, Arthurvale; St. Columba, Delburne; St. David, Elnora; and Holy Trinity, Pine Lake, and their clergy, The Rev. Edith Sandusky; and for the Anglican Laity Retreat.
- In our Companion Diocese in the Windward Islands we pray for Grenada: St. David and St. Paul, and their clergy, The Rev. Fr. Edward Mark; and for Archdeacons: The Ven. Jn. Everto Weekes (St. Vincent), The Ven. Randolph Evelyn (St. Lucia), and The Ven. Christian Glasgow (Grenada).
- In our own parish let us ask for God's healing love to uphold and sustain all who are in any kind of need, especially: Leif Dixon, Pamela Grigg, Cam Keith, Alan Manship, Sylvia Stanley, Jennifer Wiebe, Mary Wojna, Connie Hill, Olive Holgate, Allan Knobbe, Howie Dawe, Joy Tufts, Doug, Judy and Emily Rousell and family, Maria Dalla Costa, Kolby Thomson, Ruth Elford, Alison James, Laurie Arsenault, Kenneth Robertson, Tracey (Janzen) Grenier, Virginia Goodman, Ernie Rice, Edith Lenko, Nellie Werth, Marguerite Dimmer, Joan Brisbane, Chad McGregor, Peggy Brookes, Mariam Jacobs, Eileen Williams, Andrew Howe, Linda Redel, Mackenzie and the Walsh family, and Samantha.
- Please pray for the Rev. Julienne Hendrickson as she supports the ministry at Tsuu T'ina.
- Please pray for Kristin Jones as she prepares for confirmation.
- Please pray for The Rev. David Ney and The Rev. Carolyn Herold as they prepare for ordination.
- Congratulations to The Rev. David Ney , his wife Jamie, Isabelle, Abigail, and Daniel on the arrival of their new daughter and sister.

**Flowers are given this morning to the glory of God by** Joyce Willis & family, to the glory of God & in loving memory of Ken Willis, husband, father & grandfather; and by Maryanne Pope, in loving memory of Mary Pope who passed on March 24<sup>th</sup>, 2014 - greatly missed, but whose spirit lives on in her family, and in special remembrance for Mary's mother, Nan Nan; son-in-law, Cst. John Petropoulos; and his mom, Fotine Petropoulos who passed on Nov. 26<sup>th</sup>, 2014..

**Jeff Oneski** is Warden on Duty.

## **Preparing for Worship**

In the Anglican Church, meditative quiet is customary before the service. This is a time for personal prayer, opening yourself to God's presence and offering to God your concerns from the past week and for the coming week. The instrumental Prelude is designed to enhance meditative preparation, so resisting conversation with pew-mates helps everyone. (The worship leaders and prayer ministry team gather in the chapel for silent prayer before the service—you are welcome to join us there.)

During the hymn, those involved in leading the service process to the altar or the holy table and then take their places on the chancel. The procession reminds us that the People of God, through time and history are moving toward God's Kingdom—following the Cross of Christ, and bringing the Light of the Gospel into all the world.

## **About Worship Posture and Gestures**

Anglican worship is designed to engage our entire being: body, soul and mind. Throughout the service, we stand, sit, walk, receive, give; we may kneel, bow, or cross ourselves. Our senses are engaged in the colours, the silence and the music, in taste and touch. We approach God with our minds as we listen and ponder God's word in the liturgy, the readings, and the sermon. We invite God's Spirit to be present in us, in the community, and in the worship itself — transforming us, healing us, teaching us. In the sacraments, we encounter the risen Christ through the power of the Spirit. "As you worship, continually offer to God not just a corner of your mind, but the wholeness of your being—your mind, and your spirit, and your body."

Our posture in worship has changed over time. While "kneel for prayer, stand for praise, sit for instruction" is a traditional Anglican adage, in recent years there has been a return to the practice of the early church, which stood for prayers. You will notice that some members of the congregation follow this practice and stand throughout the Eucharistic prayer or Great Thanksgiving. This is indicative that, as a result of God's forgiveness, we can stand before God without shame or fear.

Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

Bowing may be a low reverence from the waist to recognize God's presence, or a simple inclination of one's head, as is customarily done when the Cross passes by during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and concluded, at the opening words of the Sanctus, and in general whenever the holy Name of Jesus is said or heard.

Genuflection is kneeling briefly on the right knee and returning upright. People often genuflect as they leave their pew to go to communion and as they return.

The Sign of the Cross is made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God's blessings on us through Christ's self-giving on the cross, and expresses our trust in God and the hope that we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection. The sign of the cross is both a reminder and renewal of our baptism.

Again, remember that these gestures are entirely optional. All are welcome to use whatever gestures aid their worship and free to omit any that do not.

### **About Vestments**

Before the worship begins, the deacons, liturgical assistants, and priests all put on special clothing. The Eucharistic vestments are descended from the ordinary garments of the ancient Roman world. As fashions changed, the Church retained the older styles of garments and reserved them for particular functions in worship.

**The Cassock-Alb** — An ankle-length white garment with narrow sleeves, the cassock-alb is the basic undergarment of vestments. The traditional vesting prayer associates it with the whiteness of purity. The word alb comes from a Latin word meaning white thing.

**Cincture** — The cord or band used as a belt to gird the alb. The cincture represents the virtue of chastity, and recalls the cords that tied Jesus' hands at his trial.

**Stole** — The scarf-like vestment which bears the color of the season or day. Worn over both shoulders by bishops and priests and over the left shoulder by deacons, the stole is the distinctive sign of the authority granted in ordination and is worn for all sacramental functions and blessings. Notice that this week David and Carolyn wear their stoles sideways—this will change at their ordination to the priesthood on Wednesday! Another view of the stole is that it developed from the servant's towel, and is a symbol of service, which is the meaning behind the stoles the children will wear during today's service.

### **About the Service**

The Holy Eucharist has been the central act of Christian worship since New Testament times. In it we give thanks — the Greek word *eucharistia*, means thanksgiving — as we celebrate God's saving acts in Christ. The Eucharist Service consists of two parts, the Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word centers around the pulpit and lectern, but the Liturgy of the Holy Communion moves our attention to the Altar.

The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues. The current pattern of the Liturgy of the Word provides for an Old Testament lesson, a psalm, a New Testament lesson, a hymn, and the proclamation of the Holy Gospel.

During the Liturgy of the Eucharist (also called Holy Communion or the Lord's Supper) bread and wine are offered, consecrated or set apart, and then received by God's people with thanksgiving. In Communion, we participate in Christ by receiving the consecrated bread and wine which are, according to his own words, his Body and Blood.