

# Welcome to The Discovery Class

## A Five-Week Adult Confirmation Course

### We're glad you're a part of Calvary Episcopal Church!

And just so you know you're in the right place, this class is for:

- All persons who have recently transferred to Calvary from another Episcopal Church or another denomination.
- All persons who are seeking more information about the Episcopal Church.
- All persons who are seeking a renewal course in the basics of the Episcopal faith and practice.
- All persons who are exploring the Episcopal Church with a potential or desire for Confirmation, Reception, or Reaffirmation.

**Confirmation** - Confirmation in the Episcopal Church is a sacramental rite in which a baptized person makes a mature and public affirmation of the promises that are usually made at baptism by parents and godparents. After making these affirmations, a bishop lays hands on the candidate and prays a prayer of confirmation. (See the Book of Common Prayer for the promises made at Holy Baptism, pp. 299-308, and for the proceedings at the service of Confirmation, pp. 413-419.)

**Reception** - In some dioceses, reception is reserved for those who have already been confirmed by a bishop in another denomination (such as Roman Catholics or Orthodox). A more widely accepted understanding of reception is that it is a way of honoring anyone who has made a mature confession of faith in any other denomination by saying, in effect, we recognize and honor your spiritual journey in another fellowship, and we welcome you into the fellowship of the Episcopal Church, as you continue that journey. The bishop lays hands on the person being received and says, "We recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion" (Book of Common Prayer, p. 418). So, if you have not been confirmed or received by a bishop, you may choose either confirmation or reception, although tradition might nudge you toward confirmation.

**Reaffirmation** - Reaffirmation is for people who have already been confirmed in the Episcopal Church. Some people presented to the bishop during the service of Confirmation are there to "reaffirm" their Christian vows. These might be people who have been away from the church for a period of time and want to make a new beginning. Others might be people who sense that they are at a new stage in their spiritual life and want to affirm this in ritual. Periodically, a spouse, fiancé or parent who is already a confirmed Episcopalian will go through reaffirmation as a way of honoring his or her family member's decision to become a confirmed Episcopalian, saying in effect, "We are in this together." We all go through many changes in our life's journey, and reaffirmation provides a rite for those who want to take stock of their religious and spiritual life anew.

# Discovery: The Book of Common Prayer

The presence of a standard prayer book in all Episcopal Churches probably says more about Episcopalians than anything else. We are a literate people. We like our worship ordered and deliberate. We intend to worship in a similar way in all our congregations across the globe. We follow the same church year that sets all our major festivals and fasts. Any of us can walk into an Episcopal Church anywhere and find the same liturgy offered, though often with some tweaks and expressions that are unique to the parish.

The prayer book takes its name from the intent that our prayer be common to us all. Since the first American prayer book was ratified in 1789, it has been amended numerous times. The 1789 prayer book was modeled on the Scottish prayer book with the understanding that it could be amended in the future. Our 1979 prayer book is the first of the amended Episcopal Church prayer books to reach back past the first English BCP of 1549 for forms of prayers and services. In doing so, the revision captures some ancient forms, with a more pan-Christian feel, than its predecessors had.

The Book of Common Prayer, 1979, is divided into fifteen broad categories:

1. **Introductory** (pg. 8-33). This section contains the Calendar of the Church Year (pg. 15-33), which lists the Feasts, Holy Days, Days of Special Devotion, and Days of Optional Observance.
2. **The Daily Offices** (pg. 36-146). This section contains the services Morning Prayer and Evening Prayer, and the following additional services:
  - An Order of Service for Noonday
  - An Order of Worship for the Evening
  - Compline
  - Daily Devotions for FamiliesLay persons, as indicated by the rubric on pg. 36, may say all these services.
3. **The Great Litany** (pg. 148-155). This is traditionally said, or chanted, on the First Sunday in Lent.
4. **The Collects for the Church Year** (pg. 15-261). Each Sunday has its own Collect, the prayer said near the beginning of the service of Holy Eucharist. The word “collect” derives from the Latin *collecta*, which means a short prayer consisting of an invocation, a petition and a pleading in Christ’s name or an ascription of glory to God. Many of the Collects are very ancient; Archbishop Cranmer wrote some.
5. **Proper Liturgies for Special Days** (pg. 264-295). This section consists of the liturgies for the following:
  - Ash Wednesday
  - Palm Sunday
  - Maundy Thursday
  - Good Friday
  - Holy Saturday
  - The Great Vigil of Easter
6. **Holy Baptism** (pg. 298-314). Holy Baptism has its own section, as befitting the centrality of this sacrament in the liturgy of the Episcopal Church.
7. **The Holy Eucharist** (pg. 316-409). In this section may be found the orders of service for the Eucharist—Rite I (traditional language), forms I and II, and Rite II (contemporary language), forms A, B, C, and D. Also included are the Penitential Orders used during Lent, and sometimes during Advent. Also included are:
  - The Decalogue (Ten Commandments)

- The Offertory Sentences
  - The Proper Prefaces (these are the prefaces said at the beginning of the Eucharistic Prayer and change with the seasons of Advent, Christmas, Epiphany, Lent, Easter, and Pentecost)
  - The Prayers of the People
  - Communion Under Special Circumstances
8. **The Pastoral Offices** (pg. 411-507). These are the offices that usually require the services of either a priest or a bishop (some can be led by a deacon or lay person). They include:
- Confirmation, Reception, and/or the Reaffirmation of Baptismal Vows
  - Marriage and the Blessing of a Civil Marriage
  - Thanksgiving for a Child
  - Reconciliation of a Penitent
  - Ministration to the Sick
  - Ministration at the Time of Death
  - Burial of the Dead
9. **Episcopal Services** (pg. 510-579). These are services at which a bishop presides, including:
- Ordination of a Bishop
  - Ordination of a Priest
  - Ordination of a Deacon
  - Celebration of a New Ministry
  - Consecration of a Church
10. **The Psalter** (pg. 582-808). All 150 Psalms, in a version that differs slightly from the Bible translation, are found in this section.
11. **Prayers and Thanksgivings** (pg. 810-841). Special prayers and thanksgivings are found in this section. Additional prayers are found elsewhere as, for example, in Morning Prayer and Evening Prayer.
12. **An Outline of the Faith** (pg. 844-862). This section of the prayer book is commonly called the Catechism. It is something that all Confirmands are encouraged to review as a means of preparing for Confirmation.
13. **Historical Documents of the Church** (pg. 864-878). The following are in this section as a reminder of our heritage:
- The Athanasian Creed
  - The Preface to the First Book of Common Prayer
  - The Articles of Religion (The 39 Articles)
  - The Chicago-Lambeth Quadrilateral
14. **Tables for Finding Holy Days** (pg. 880-885). There are two cusps that define the church calendar: the fixed Feast of Christmas (December 25) and the movable Feast of Easter, which occurs on the first Sunday following the first full moon after the vernal equinox (the paschal moon). This section shows how to find the date of Easter for any year.
15. **The Lectionary** (pg. 888-1001). This final section contains two lectionaries:
- The Lectionary for Sundays (Eucharistic Lectionary) follows a three-year cycle (A, B, & C), starting on the First Sunday of Advent in years evenly divisible by three. It lists the readings for Sundays at celebrations of the Holy Eucharist.
  - The Daily Office Lectionary follows a two-year cycle, with Year One beginning on the First Sunday of Advent preceding odd-numbered years. It lists the readings for each day.

# Discovery: The Sacraments

A Sacrament is an outward and visible sign of inward and spiritual grace. It is something which can be seen, symbolizing an action going on inside one's mind. There are an unlimited number of things that match the definition of "sacrament," but the Church recognizes two primary, great sacraments that bring about grace, Holy Baptism and Holy Eucharist. Five others are means of grace, but are not necessary for all persons in the same way that Baptism and the Eucharist are.



## Holy Baptism

Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. Other already-baptized persons sponsor a candidate for Holy Baptism. Sponsors of adults present their candidates and thereby signify their endorsement of the candidate and their intention to support them by prayer and example in their Christian life. Sponsors of young children, commonly called godparents, take vows on behalf of their candidates, and by their influence and example are expected to see that the children are brought up to fulfill these vows.



## Holy Eucharist

Holy Eucharist is the sacrament in which the soul is nourished with spiritual food; through it one receives the sustenance of one's spiritual life. Jesus commanded this sacrament for the continual remembrance of his life, death and resurrection, until his coming again. Holy Eucharist is also known as Holy Communion, The Lord's Supper, and the Mass. Bread and Wine are the visible signs of the Eucharist; and the Body and Blood of Christ, received by faith, are the inward and spiritual signs of grace. Through the Eucharist, we receive the forgiveness of our sins and strengthen our union with Christ and one another.

## Sacramental Rites

### Confirmation



In the course of their Christian development, those baptized at an early age and those who are baptized as adults are expected, when they are ready and have been duly prepared, to make a public affirmation of their faith and to receive the laying on of hands by the bishop. The laying on of hands by the bishop is symbolic of the spiritual strengthening to resist evil and lead a Christian life led by the Holy Spirit. The sacrament of Confirmation is clearly the individual choice and commitment for spiritual growth from the baptized person.

## The Blessing of a Marriage

Christian marriage is a public covenant in the presence of God. The exchanging of rings and the joining of hands are the outward symbols; and the joining of two lives into one is the inward and spiritual grace. Through the marriage liturgy, a couple is united to accomplish God's purposes in the world. Those couples that have every intention of living their married life in accordance to God's will shall receive the Church's blessing through Holy Matrimony.



## Ordination

Since the time of the New Testament, three orders of ordained clergy have been characteristic of Christ's holy catholic Church: bishop, priest and deacon. The persons who are recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of a bishop's hands. Through the sacrament of Holy Orders, the spiritual strength to fulfill the task of a minister in Christ's Church is imparted.



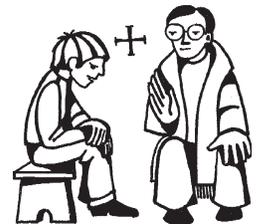
## Holy Unction

Holy Unction is the sacrament whereby the sick are anointed with oil for spiritual and bodily healing. Oil was chosen as the outward symbol because it has from ancient times been a healing agent. The sacrament proclaims God's power to heal both the body and the soul. When it is administered to people who are faithful, the oil of Holy Unction can help to predispose their minds to health and hope, and to center their trust on God, the Great Physician.

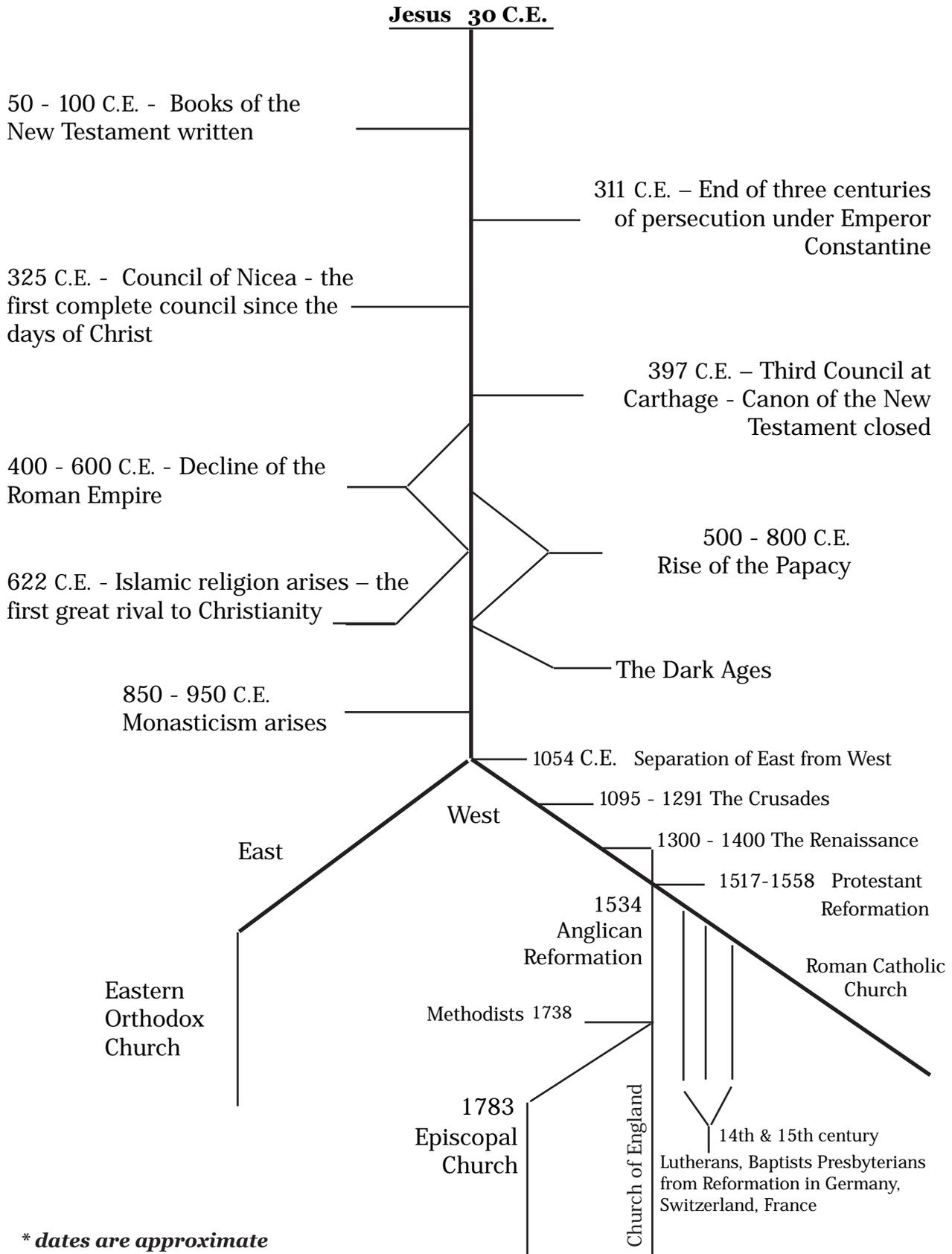


## Penance/ Reconciliation

The reconciliation of a penitent is the rite in which those who repent their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution. Confessions may be heard anytime and anywhere, but only a bishop or priest may pronounce the absolution of sins. In the absence of a priest, any Christian may hear a confession and provide a declaration of forgiveness. The confidentiality of a confession is morally absolute for both the confessor and the one hearing the confession, and must not be broken.



# Discovery: Timeline of Church Development



*\* dates are approximate*

# Discovery: The Church Year

The Christian Year is as old as the resurrection of our Lord and as new as the last church which adopts it. After the resurrection, the disciples of Jesus began a weekly celebration of the event of resurrection on the First Day of the week, Sunday. The disciples, like our Lord, had observed the Jewish ritual year. Eventually they substituted Sunday for Saturday, Easter for Passover, and the Baptism of the Holy Spirit for the giving of the Law from Sinai. Adding certain preparatory and penitential seasons, they had by the sixth century developed a Christian Year for the order of worship, substantially as we know it today.

The Church Year begins with the four weeks of Advent (Coming) which are devoted to preparation for the Feast of the Nativity (Christmas). Following the events of His earthly life, we practice self-examination during Lent, we celebrate His death, burial, and resurrection during Easter, and the descent of the Holy Spirit on Pentecost (Whitsunday). The second half of the Church Year is a celebration of the work of Christ in his church by the Spirit.

Certain days are fixed dates; others are moveable, all depending upon the date of Easter. Easter falls on the Sunday after the 14<sup>th</sup> Paschal moon- that is- the calendar moon whose 14<sup>th</sup> day falls on or after the vernal equinox, March 21<sup>st</sup>. The Book of Common Prayer contains a chart to determine when Easter will fall. (BCP pg. 882-83)

The Anglican, Roman Catholic, Greek Orthodox and Lutheran churches follow the Christian Church Year, with each making its own distinctive additions. A new emphasis is bringing the Christian Year into even wider use among all Christian faiths. The Episcopal calendar incorporates a color system that identifies festivals of the Church Year and special days.

## The Liturgical Colors

As God has flooded the earth and sky with color, so the Church has sensed the symbolic use of color in its worship. Altar hangings and vestments worn by clergy are changed to identify the season of the Church Year or the particular feast day that is being celebrated.

**White:** a symbol of purity, joy and the bring light of truth. White is used to celebrate the most important days of the year relating to Christ—Christmas, Easter, the Ascension, Trinity Sunday, the Transfiguration, and the Epiphany. White is used also to denote a non-martyred saint's day, Baptism, Marriage, Burial, Thanksgiving Day, Independence Day, and dedication festivals.

**Purple:** the color of penitence and expectation. Purple is used in the seasons of Lent and Advent. Dark blue is an alternative color used during Advent.

**Red:** a symbol of blood or fire. Red is used at Pentecost, Holy Week, Confirmation and Ordination. It is also used for martyred saint's days.

**Green:** a symbol of hope, life, and nature. Green is used for the two longest seasons, Epiphany and Pentecost.

**Black:** a symbol of mourning. Clergy dress in black on Good Friday. The processional cross is shrouded in black on Maundy Thursday evening.

# Discovery: Theological Tour of Calvary Church

The Rev. Thomas Wright formed Calvary Church in 1832 and began holding services in a log cabin in Court Square. Construction of the present church was begun in 1842 and was built for one-sixth of Memphis' entire population at that time. The tower was completed in 1848. The parish house was built in 1900 and expanded in 1992. Our church is the oldest public building in continuous use in Memphis.

Calvary Church is designed like many great churches in Europe. Like many traditional churches, Calvary is built on an east/west axis, with the altar at the east, so that the congregation faces the east and Jerusalem.

The major sections of our church are the:

- **Narthex:** the area just inside the front doors at the west end of the church. Originally called the 'north exit', over time it came to be called the narthex.
- **Nave:** the area where the congregation worships. The root of the word "nave" is the same as the root of the word "naval." If the church were turned upside down, it might appear to be a great ship.
- **Chancel:** the area where the choir and the organ are found (another name for the chancel is the 'choir'). The Pulpit, from which the priest may deliver a sermon, and the lectern, where the lector stands, are on the platform slightly raised above the congregation.
- **Sanctuary:** the innermost part of the Chancel, inside the Altar rail, surrounding the altar. Here one finds the cross, which is the central furnishing in every Anglican Church. The Aumbry, to the left of the Altar, is where consecrated bread and wine are stored for use during the week. The Aumbry Candle, to the left of the altar, is lit whenever there is pre-consecrated bread and wine present. Also in the sanctuary is the Bishop's seat, which is found in every Episcopal Church.
- **Altar or Holy Table:** the center of the church and the most sacred part since it is here that the Sacrament of Holy Eucharist is celebrated. The word "altar" is derived from the Latin word meaning "high."

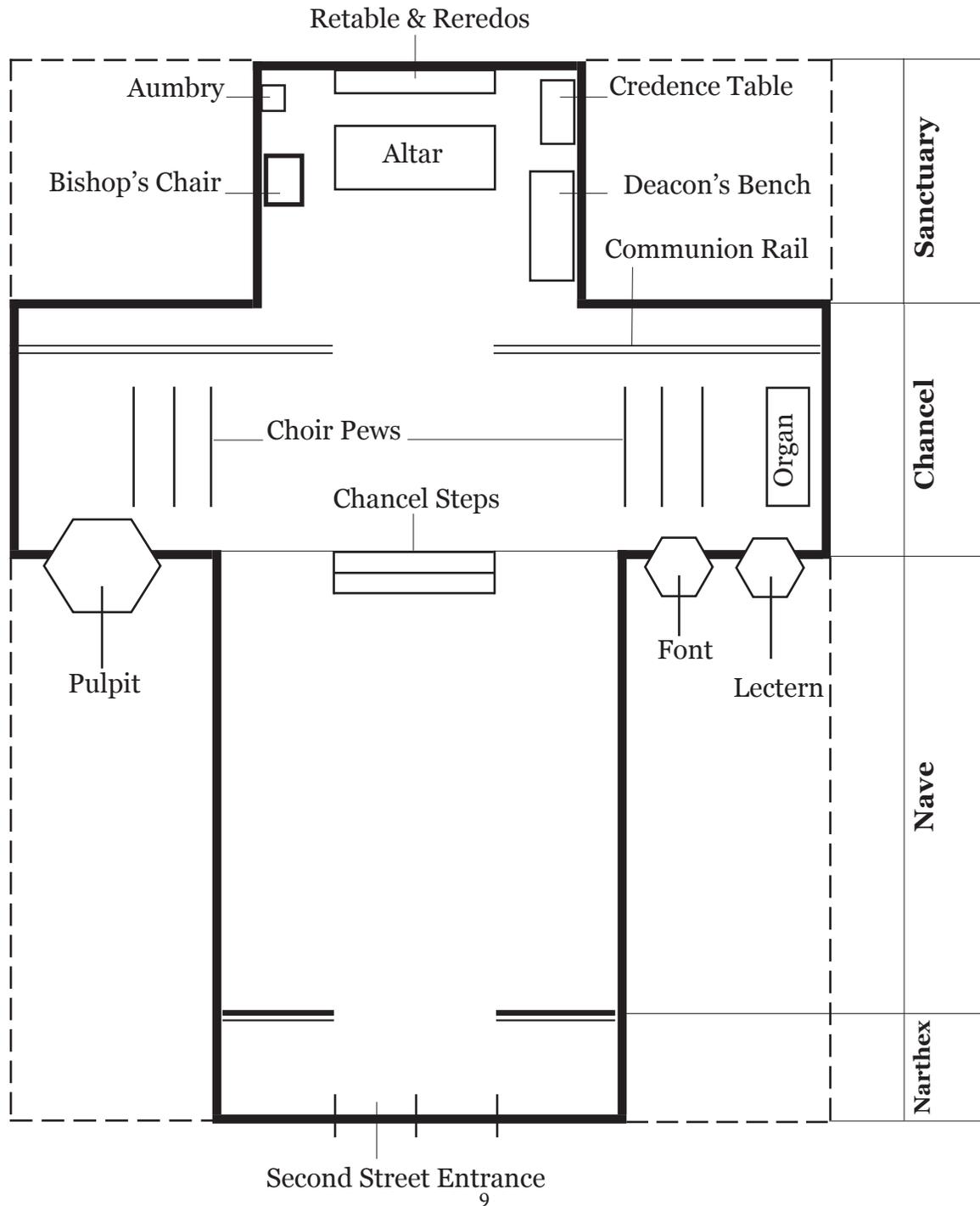
The stained glass windows in a medieval church traditionally served a teaching purpose. As most of the population was illiterate, the windows were used to tell Bible stories and events in the life of Jesus. In Calvary, the triptych above the altar shows three scenes of Jesus' life: his birth, his crucifixion and his ascension. Also depicted are the Alpha and Omega, the first and last letters in the Greek alphabet. They symbolize Jesus as the beginning and the end of all things.

Churches in the Middle Ages were more than just a place of worship. They were also centers of music, the arts and education. People came to church to learn reading, dance and drama, as well as to learn about the Christian faith. To this day, the deacon reading the Gospel comes down among the people, to tell them the story of the life of Jesus in the midst of the congregation.

The central carving of the altar in Calvary Church depicts Jesus at the Emmaus Supper. In most churches, a carving like this would always be of the Last Supper. The unusual nature of this carving is that it portrays Luke's Gospel story of "the First Supper," the first supper with the resurrected Jesus and those companions on the road to Emmaus.

The altar is etched with symbols of the four Gospel writers: Matthew, the winged man; Mark, the lion; Luke, the bull; John, the eagle. The carved wheat and grapes are the symbols of the bread and the wine that become for us the body and blood of Christ.

For many years at Calvary Church, dating back to the time when baptisms were private ceremonies reserved for family and friends, the baptismal font was located on the north side of the chancel. Today, baptisms are celebrated in front of the whole congregation, thus the stone font was recently relocated to the left of the Lectern. During baptisms, a scallop shell is used to apply the baptismal water. The scallop shell is a traditional Christian symbol. Typically the “Mother Church” of an area was found on the coast, while the “daughter churches” were inland. While on a visit to the mother church, the pilgrim would collect a scallop shell to take home as a keepsake and proof that they had made it to the coast. Just as the pilgrim’s scallop shell was a symbol of their journey to the mother church, so the scallop shell used in baptism is a symbol of the new member’s journey in faith.



# Discovery: Glossary of Terms

**Alb** – ankle-length, long-sleeved tunic of white fabric that symbolizes purity, which is worn by acolytes and other worship participants. Alb is the root of albino.

**Alms Basin** – plate or other container used to collect and present offerings of money.

**Altar** – table, the center of worship, at which Holy Eucharist is celebrated.

**Aumbry** – a secure place in the wall of the sanctuary, where reserve sacraments are stored.

**Baptismal Shell** – scallop shell used in Holy Baptism for pouring water over the head of the person being baptized.

**Baptismal Towel** – small oblong towel with shell embroidery used by the priest to wipe the head of the child after administering the water of baptism.

**Cassock** – traditional clergy garment reaching from shoulder to ankle that is bound at the waist by cincture to symbolize self-discipline. A priest's cassock is black or gray; violet for priest serving as Canon or Dean; Bishop wears red away from the Cathedral and violet at the Cathedral.

**Cassock-Alb** – new Eucharistic garment worn by some priests and Lay Eucharistic Ministers that combines cassock, alb and amice in one piece of white fabric.

**Chalice** – cup used for Holy Communion, made of precious metal, silver or gold to hold the Elements of Wine and Water before consecration and afterward the "Blood of our Lord Jesus Christ."

**Chancel** – area of the church that houses the choir, the organ, the lectern and the pulpit.

**Chasuble** – distinctive, cloak-like garment of proper color of day.

**Ciborium** – a silver container with a lid for eucharistic wafer bread.

**Cincture** – cord that girds the waist to control the fullness of alb and secures a priest's stole as a symbolic reminder that Christ was bound by rope.

**Corporal** – a square of white linen spread on the altar, on which the bread and wine are placed.

**Credence Table** – small table on the Epistle (south) side of the Altar upon which the Cruets, Flagon, Ciborium, Lavabo Bowl and Towel are placed for the Service of Holy Communion.

**Cruciform** – in the shape of a cross.

**Cruets** – containers of silver, gold, or glass that hold the wine or water for Holy Eucharist.

**Elements** – bread and wine that are consecrated in the eucharist.

**Eucharistic Candles** – two candles placed on the Altar, or on the floor of the sanctuary at the altar, that are only lighted when there is a celebration of Holy Communion.

**Ewer** – pitcher used to carry lukewarm water to the baptismal font.

**Fair Linen** – a long white cloth that covers the top of the altar.

**Font** – the baptismal bowl.

**Funeral Pall** – cloth covering that is placed over the coffin at funerals.

- Host – the consecrated bread of the eucharist.
- Intinction – administration of the consecrated bread and wine of the eucharist at the same time, typically by dipping the bread in the wine.
- Lavabo Bowl– a container used during the ceremonial cleansing of the celebrant’s hands at the eucharist.
- Lectern – stand, often in the form of an eagle that symbolizes the spreading of the Gospel message over the world, on which the Bible sits and from which the scriptures are read.
- Litany Desk – desk placed in the center aisle from which the Litany is said. It is also known as a *prie-dieu*.
- Missal – book containing the service of Holy Communion that is placed on the Altar during the service.
- Missal Stand – stand on which the Missal rests.
- Nave – part of the church that extends from the front doors to the chancel.
- Office Lights – candles on either side of cross on retable behind Altar, lit for worship during the offices.
- Offices – the services of Morning and Evening prayer, and other non-sacramental worship, including burial and marriage services without Eucharist.
- Paraments – cloth or tapestry hangings used to adorn the space for worship, especially those hangings at the altar, pulpit, and lectern.
- Paschal Candle – the large candle placed on a separate tall candlestick in the north side of the sanctuary during Eastertide. It is also lighted at baptisms, and placed at the head of the casket or beside the urn at burial services.
- Paten – the plate, usually of silver or gold, on which is placed the Host wafer the celebrant breaks at communion.
- Pavement Candles – large pair of candles at foot of Altar steps.
- Piscina – basin in the sacristy for disposal of consecrated wine and water that drains directly to the ground.
- Pulpit – stand from which the sermon is delivered.
- Reredos – any decoration above and behind an altar; commonly, painted wooden panels representing biblical incidents or figures of the saints.
- Retable – shelf behind the Altar on which are placed the office candles and flowers.
- Sacristy – room, usually behind the Altar, where Communion linens, Communion vessels, worship supplies, etc are kept.
- Sanctuary – part of the church beyond the Altar rail that contains the Altar.
- Stole – long strip of cloth in the color of the observance, worn around the neck by the priest or deacon for sacramental worship. It is a symbol, the ‘yoke’, of obedience to Christ. White for marriage, Baptism, or funeral; red for Confirmation; green, violet, blue for seasonal observances.
- Surplice – full, white vestment with large, loose sleeves ordinarily worn over cassock.
- Tippet – black scarf worn over surplice with emblems of the priest’s church, diocese or seminary embroidered near the ends, used in offices (non-sacramental worship).

# Discovery: An Instructed Eucharist

The God of the Bible consistently uses the common to express the uncommon. So, when God chose to enter human history in a very particular way, God came as a child named Jesus, who became a tradesman with dusty feet, who spoke in terms of mustard seeds, wedding parties, money and neighborliness. And before Jesus was “edged out of human history and on to a cross” (Bonhoeffer), he sat down to eat and drink with his closest friends and requested them to do so regularly as the holiest action they could take. He said he would be present with them every time they ate and drank in his memory. This ‘holy action’ is what we are now taking part in. It is known as The Holy Eucharist.

As Christians have done for over 2000 years, we have come together for the sacramental meal that is the Lord’s Supper, or the service of Holy Communion. It is the true Christian Thanksgiving Meal, sometimes called the “Eucharist,” a Greek word meaning “thanksgiving.”

The title of “The Holy Eucharist” is used here as the title for this service because it is its most primitive name. The “Eucharist” derives its force and meaning in what Jesus did in great simplicity—and commanded his people to do in faith and understanding.

The whole of the worship service is called the “Liturgy.” “Liturgy” is a combination of two words, also from Greek, which means “the people’s work.” For the Christian, the worship of Almighty God is her/his most important work. And so we gather as the Church, a Community of the People of God, to do our work, the work of the whole Church—all the baptized, including deacons, bishops and priests participating together.

This is the central act of Christian worship. It is the pattern for our life as Christians. This service is not something that the ordained ministers do, and to which we are spectators. Rather, it is a corporate act in which we who are the Church—the leaders and the congregation—participate. It has been compared to a drama, or a play. But do not make the mistake of seeing yourselves as spectators. We are actors in this drama; the clergy or worship leaders are prompters, giving cues, reminding us of our lines. God is audience and participant as well. We are deliberately seeking a sense of God’s immediate presence, to be intentional about our relatedness to the living God. This is no casual matter. It is not to be somber and stuffy, but reverential and dignified. It is different from anything else we do in life.

We bring with us our own particular joys, as well as our individual cares and burdens. We bring hopes and fears, successes and failures—most of them well hidden from those standing next to us. We are hidden from others; we are even partly hidden from ourselves; but we are not hidden from God, whose presence we come here to know.

Our drama has two acts, two major parts. Prior to the first act, the ministers enter in a procession, called the Entrance Rite. Usually a hymn or anthem is sung, or the ministers enter in silence, usually following a cross. Once the ministers are in their places, the celebrant opens the service with the appropriate acclamation, and the Collect for Purity follows. Then a song of praise is sung, usually the *Gloria in excelsis* or the *Kyrie*. Then the Collect of the day is said, and the first act beings.

However, during Lent, the celebrant begins with the more penitential language, “Blessed be the Lord who forgives all our sins...” The Collect for Purity is omitted and the Gloria is replaced by the Kyrie.

**THE KYRIE**  
**THE SALUTATION**  
**COLLECT OF THE DAY**

**Pg. 356, BCP or Hymnal S-100**  
**Pg. 357, BCP**  
**Pg. 357, BCP**

In **THE MINISTRY OF THE WORD**, the first act of the holy drama, the words we hear are for the most part words from Holy Scripture or based directly on them. We are instructed by reading from the Psalms and from an Epistle, a letter written to a church or a person in very early Christian times. These readings are often read by a lector, which is another expression of the corporate nature of this service in which we are not spectators, but are actively involved.

**THE HEBREW SCRIPTURE**  
**THE PSALM**  
**THE EPISTLE**

Next, continuing the **SERVICE OF THE WORD**, we stand to attentively hear the Gospel, read by the Deacon, or a Priest in the absence of a Deacon, who takes the Gospel down into the Nave of the Church or into the center of the congregation as a reminder that Christ's Gospel is to be taken into the world. We always turn towards the Deacon holding the Bible as the Gospel is read. In the Gospel reading, powerful words and deeds from the ministry of Jesus Christ are proclaimed to us anew.

The responses, said by the congregation just after the Announcement of the Gospel and at the conclusion of the Reading, are corporate responses to the Good News of Christ. We remain standing until the Gospel procession concludes with the Deacon returning the Gospel Book to its place on the Altar.

Also as part of the **MINISTRY OF THE WORD**, we hear the Sermon or Homily, often preached about the Gospel, to explain how it applies to and addresses the issues and events of our lives.

**THE HOLY GOSPEL**  
**THE SERMON**

With our attention focused again on the person of Jesus Christ, we now repeat together a statement of belief in God and in Christ used by Christians since the 4th century. Thus we become one with all generations of the Christian family—all people, past and present, who dare to call Jesus "Lord and Savior."

**NICENE CREED**

**Pg. 358, BCP**

"We believe in one God, the Father, the Almighty, maker..."

In continuing response to the Word of God we have heard, we offer prayers for God's people all over the world, and here at home.

**THE PRAYERS OF THE PEOPLE**

Following our prayers, we try to be honest about who we are. We join together in asking forgiveness for the inadequacy, the wrong and incompleteness of our lives. We acknowledge that we are people who share the same difficulties. After the Confession, we receive again the assurance that we are forgiven and greatly loved by God.

**CONFESSION AND ABSOLUTION**

**Pg. 360, BCP**

Now that we have offered our prayers and confession to God, and received God's assurance of forgiveness and love, we share the Peace of God, which that assurance can bring. The exchange of Peace is an outward expression of our corporate oneness. As we prepare to make our offering, we endeavor to put aside any ill will towards others, with a prayerful intention to lead a new life with the help of God. The Peace concludes the first act of the Eucharist.

**THE PEACE**  
**THE PARISH NOTICES**  
**OFFERTORY SENTENCE**  
**COLLECTION**

**Pg. 360, BCP**

The next part of our drama, **THE SERVICE OF THE TABLE**, begins with the Offertory. It is a sacramental way of offering part of our lives, our money, and of deliberately involving ourselves with all others who make up the Body of Christ. Bread and wine (Oblations) will be offered with the money. In the early Church at this point in the service, each person or family brought forward a small loaf of bread and a small jug of wine, along with an offering of money for the poor and needy. These actions symbolize that we offer to the Lord of Life, the ordinary materials that represent the world's common life. Jesus used these ordinary things, bread and wine, to celebrate the first Lord's Supper. He touched and blessed the common table items, and in so doing they became uncommon. They became the holy food and drink for the nourishment and strengthening of the spirits of people.

As we offer our gifts, we offer sacramentally all of nature and all of our talents and labors: the work of home, school and office, shop and farm; laboratory and factory; our whole lives and the whole economic and political and social order. We bring all this to God, for God to bless and fill with new meaning.

**HYMN AT THE PRESENTATION**

Joy and praise are the keynotes of this part of the service. In the immediate presence of the risen Lord we dare to "lift up our hearts" in praise. We can do this because we know God accepts us as we are, with our limitations and imperfections. The incredible mystery of God's love is that God gladly takes what we have to offer, as much or as little of our lives as we choose to turn over to God.

As the Great Thanksgiving begins, the Celebrant leads us in visibly reenacting the Lord's Supper. We bring into vivid, living remembrance the deliberate, self-giving action of Jesus Christ. The heart of the Eucharist is expressed in the Prayer of Consecration. We recall the major four-fold action of our Lord at the table in the Upper Room.

The first is the OFFERING, another name for taking, "...Christ took bread..."

The second action is the BLESSING, another name for thanksgiving, "...and when he had given thanks..."

The third is the BREAKING, "...He broke it..."

And the fourth action is the SHARING OR GIVING, "...and He gave it to his disciples."

In this great prayer of Thanksgiving, we ask God to bless and consecrate this bread and wine, believing that through God's blessing, they become holy food and drink for hungry, thirsty spirits.

**THE GREAT THANKSGIVING, Eucharistic Prayer A**  
**PROPER PREFACE**  
**SANCTUS**

**Pg. 361, BCP**  
**Pg. 379, BCP**  
**HYMNAL S-124**

**THE CONSECRATION  
THE LORD'S PRAYER**

**Pg. 364, BCP**

As the Celebrant breaks the consecrated bread, we are reminded of Christ's broken body, of the crucifixion. We are confronted by the death and resurrection of the One we call Lord—the sacrifice of Calvary, and the joy of Easter. The bread and wine that started out as symbols of us and our lives now become identified with God and God's life and therefore filled with new purpose and new meaning. In receiving the consecrated bread and wine, we are consecrated and renewed for work and witness in the world, a world so loved by God that God gave his Son for its new life.

At the high point of every service of worship in the Episcopal Church, we say the Lord's Prayer. It culminates all that has gone before.

Now comes next part of the drama's second act, **THE COMMUNION**. We have offered the bread and wine and ourselves to participate in the life of the living Christ. As we share in the broken bread and the wine, we receive back that which we have offered, now consecrated to be His Body. As we share the bread and wine, we are "re-created" as the Body of Christ. This peak moment is at the same time the most personal and the most corporate; as each of us partakes by faith of the Body and Blood of Christ, we come to know how true it is that we are "members one of another." The moment when you receive the Sacrament is most personal and most corporate. As you receive the consecrated bread and wine, you will hear the very personal words:

"The Body of Christ, the Bread of Heaven. The Blood of Christ, the Cup of Salvation."

**THE FRACTION ANTHEM  
THE COMMUNION**

**HYMNAL S-161**

**THE PRAYER OF THANKSGIVING, THE BENEDICTION AND THE DISMISSAL** conclude the second act of the drama. Thanksgiving! What other response could we make? Thankful response is the keynote of Christian life, and the proper motivation for all our actions the rest of the week, as we go forth from this place to "complete" the sacrament. What we do here is a cultic ritual unless we take it to be the model for the life we lead elsewhere. We go forth to break and share the Bread of Life in every area of life.

**POST COMMUNION PRAYER**

**Pg. 366, BCP**

The Gospel is the Good News but it also must be related to the daily news. Worship must never be a complete withdrawal from the world. The object of worship is not just to get people out of the world and into a church building, to have them go through the right motions and make the right noises. The object is to enable us to withdraw for a short while in order that we may get a vision of the holy significance of the action world in which we live... and of God's purpose for it and for us.

When we understand the Liturgy rightly, it can be the very central point in our lives. The disciples who are described in the second chapter of the Book of the Acts, "continued steadfast in the Apostle's doctrine," and "in the fellowship," and "in the prayers," and in the "breaking of bread," and then they went out to become involved in the world. So must we. We go now into the world, the People of God made new, for work and witness in God's world.

**BENEDICTION  
DISMISSAL**

**Pg. 366**

## Discovery: Shepherds & Sponsors

After the Discovery Class has ended, you will be matched with a member of Calvary's Shepherd Society. Your Shepherd will guide you through the process of committing yourself to the Calvary Church community. You will have the opportunity to meet with your chosen Shepherd at least once after the Discovery Class to explore ways you can live into your full membership at Calvary.

The responsibility of a Shepherd is to provide spiritual guidance and support to you and be available to answer your questions. Our Shepherds have gone through meaningful training to be great listeners and guides. They are not counselors, but they will seek to help you process your own gifts and how you can use them here. Shepherds will help guide you on your journey and at the same time examine and reaffirm their own faith.

We believe the Shepherd Society system provides immeasurable rewards for both you and your Shepherd. With the help of your Shepherd, you will be better able to commit your gifts and talents to the Calvary community. Your Shepherd is a friend who can introduce you to others and make you aware of all the opportunities for involvement and ways to serve God through Calvary Church.

We hope that meeting with your Shepherd will be a great gift. Engaging with a Shepherd and attending the Discovery Class does not mean you are required to be confirmed, but we hope you will consider confirmation as the next step in your spiritual growth. Confirmation, reaffirmation, and reception into Calvary Church is a significant moment of growth for you and this church community.

Once you have made the decision to be confirmed, received, or reaffirmed, we will ask that you choose a Sponsor, a person (friend, family member, etc.) who will act as your presenter to the bishop on confirmation Sunday. Ideally, this person will be a member of Calvary, however members of other Episcopal Churches are fine too. This sponsor will stand with you as the bishop prays over you during the service.

If you have any questions about the process of confirmation, reception, or reaffirmation, or need help in finding a Sponsor, please contact Ebet Peebles, [eeeples@calvarymemphis.org](mailto:eeeples@calvarymemphis.org) or 901-312-5201.

# Discovery: Notes

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## Discovery: Class Outline

Forming the Christian Church	Wednesday, Sept. 9 or Sunday, Sept. 13
The Reformation	Wednesday, Sept. 16 or Sunday, Sept. 20
The Episcopal Church	Wednesday, Sept. 23 or Sunday, Sept. 27
The Calvary Community	Wednesday, Sept. 30 or Sunday, Oct. 4
What's Next? Q&A and Tour	Wednesday, October 7 or Sunday, Oct. 11

### Confirmation Sunday

January 10, 2016

If you have any questions about the process of confirmation, reception, or reaffirmation, please contact Ebet Peebles, [epeebles@calvarymemphis.org](mailto:epeebles@calvarymemphis.org) or 901-312-5201.



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*making God's love visible in downtown Memphis*