



**CHRIST CHURCH  
AN EPISCOPAL CHURCH  
IN THE DIOCESE OF EAST CAROLINA  
FOUNDED 1715, NEW BERN, NORTH CAROLINA**

Our Vision: To be a church that loves the way God Loves

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## **THE SIXTH SUNDAY AFTER PENTECOST**

July 21, 2019 - 10:00 AM

### **An Instructed Eucharist**

*When presented with an option to either “stand or kneel,” we hope you will choose the posture that is both comfortable and prayerful. Please be sure all cell phones are silenced. Restrooms are located in the Parish House, through the double doors at the front of the church and then to the left, between the kiosk and reception desk. Hearing assistance is available through our sound system on frequency 72.900mbz. Book of Common (BCP) and Hymnal pages are listed on the right. **BCP: Book of Common Prayer** (black), **S or H: Hymnal 1982** (blue), **WLP: Wonder, Love, and Praise** (green), **L: Lift Every Voice** (red & black)  
Our weekly newsletter, the Messenger, is available at the entry doors. Please take one with you*

#### **A NOTE ABOUT TODAY’S LITURGY...**

For 2,000 years, Christians of all ages have come together Sunday after Sunday (and sometimes other days of the week!) to worship God and to celebrate Jesus’ presence with us in the **Holy Eucharist**. Eucharist comes from a Greek word that means “thanksgiving.” Each week, we offer our thanks to God for all the things we have in our life and all the ways God loves us.

The Eucharist is not something that only a priest does; it is something that we do together. It takes all of us here to help make the Eucharist happen. In other words, it’s just not the same if you’re not here.

There are two parts to the Eucharist. The first is called **The Word of God**. The priest says a couple of opening prayers, we hear stories from the Bible, and we all say the Nicene Creed, which is the Church’s statement of faith. We also say prayers for ourselves, our friends, and the whole world.

The second part is called **The Holy Communion**. This is when we take the bread and the wine and ask God to bless it and to be for God’s people “the Body and Blood of your Son, the holy food and drink of new and unending life in him.” We all receive the bread and wine and remember all the things Jesus taught us and all the ways Jesus loves us.

The service usually begins with a procession to the **altar** or the holy table. The **Altar Guild** is the group of people who make the altar ready for the service. Like our dining table at our own home when we are having a special dinner, there is a cloth spread over the table and there are candles. Here the candles remind us that Christ is the Light of the World coming into our lives. There are two candlesticks on the altar, which remind us that Jesus is both Human and Divine, both perfect Man and perfect God.

The procession also 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. Let’s try to think of these things during the procession, remembering that we are all part of God’s family the Church.

The ministers — that is the clergy or priests, the acolytes, the Eucharistic Ministers, and the choir at the later service — wear **vestments**. Vestments cover our ordinary clothing. This helps us focus on God, and reminds us that when we are serving God, it does not matter what kind of clothes we are wearing.

As the procession enters, the congregation stands. This helps all of us to remember that we are all participants in the Eucharist, offering God our prayers and praise together as one family.

# THE LITURGY OF THE WORD

## HEARING AND RESPONDING TO HOLY SCRIPTURE

### Entrance Hymn

### Blessed Jesus, at thy Word

H 440

*Celebrant* Blessed be God, Father Son and Holy Spirit.

BCP 355

*People* **And blessed be God's Kingdom, now and forever, AMEN.**

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

### Hymn of Praise

### Song of Praise

S 236

Canticle 13

1. **Glory to you, Lord God of our fathers;  
you are worthy of praise; glory to you.**
2. **Glory to you for the radiance of your holy Name;  
we will praise you and highly exalt you for ever.**
3. **Glory to you in the splendor of your temple;  
on the throne of your majesty, glory to you.**
4. **Glory to you, seated between the Cherubim;  
we will praise you and highly exalt you for ever.**
5. **Glory to you, beholding the depths;  
in the high vault of heaven, glory to you.**
6. **Glory to you, Father, Son, and Holy Spirit;  
we will praise you and highly exalt you for ever.**

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

### The Collect of The Day

Almighty and most merciful God, drive from us all weakness of body, mind, and spirit; that, being restored to wholeness, we may with free hearts become what you intend us to be and accomplish what you want us to do; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please sit for the reading of the scriptures.*

This first part of our service is very ancient. It comes to us from the Jewish synagogue and consists of prayers and readings from the Bible. They describe our lives together with God, inspiring us in our Christian lives.

The priest who leads the service is called the **Celebrant** and now leads us in a special prayer. This short prayer is called a COLLECT because it collects our thoughts for a particular time or season of the Church's year.

We sing a Song of Praise throughout every season except Lent. This Song of Praise is often the Gloria. It centers the service on the God we are gathered to praise in our worship.

We also say the Collect of the Day. There is a unique Collect for each week of the year.

Now we are seated to hear readings from the Holy Bible. There may be readings from the Old Testament, New Testament or both.

A lay minister called a Lector or Eucharistic Minister usually reads the lesson from the Holy Bible. Throughout most of the Episcopal Church, we use the New Revised Standard Version of the Bible. Lay ministers remind us that we all take part in the worship of the Church. At the end of each lesson the reader says: "The Word of the Lord." We reply: "Thanks be to God."

The word "liturgy" means worshipping together. So it is important that we make our responses in a good, strong voice.

## The First Lesson

Genesis 18:1-10a

The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on-- since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son."

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

## Psalm 15

### Domine, quis habitabit?

*Respond in half verse*

- 1 LORD, who may dwell in your tabernacle? \*  
**who may abide upon your holy hill?**
- 2 Whoever leads a blameless life and does what is right, \*  
**who speaks the truth from his heart.**
- 3 There is no guile upon his tongue;  
he does no evil to his friend; \*  
**he does not heap contempt upon his neighbor.**
- 4 In his sight the wicked is rejected, \*  
**but he honors those who fear the LORD.**
- 5 He has sworn to do no wrong \*  
**and does not take back his word.**
- 6 He does not give his money in hope of gain, \*  
**nor does he take a bribe against the innocent.**
- 7 Whoever does these things \*  
**shall never be overthrown.**

## Second Lesson

Colossians 1:15-28

Christ Jesus is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and

through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him-- provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

*Children 4th Grade and younger are invited to follow the small cross for "Gospel and Prayers for Children" in the Library. They will return at the Peace. Leading "Gospel and Prayers for Children" this week are Anne Morini and Ashley Simpson.*

**Sequence Hymn When the poor one who has nothing W 802**

**The Holy Gospel** *Standing*

**Luke 10:38-42**

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Luke.

*People* **Glory to you, Lord Christ.**

As Jesus and his disciples went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

*Deacon* The Gospel of the Lord.

*People* **Praise to you, Lord Christ.**

On most occasions, there is a "Gospel Procession." The Gospel Book is carried into the nave or center part of the Church. Wherever we are in the church, we turn to face the Gospel book and reader.

The Gospel Procession teaches us that it is our responsibility to carry the Good News of Jesus Christ into all the world.

Have you ever noticed the deacon traces a cross on the book, on their forehead, on their lips and on their heart? This is an active prayer. It means: "May God write these words in my mind, on my lips and in my heart" It's hoped that everyone will pray this prayer, either silently or in its active form.

*The Gospel is always read by a priest or a deacon.*

A sermon, or a shorter teaching called a homily, follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons.

The Nicene Creed most clearly states the Church's teaching of God, Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church. So let us now stand and say together the words of our faith as we affirm the power and love of God as he has been revealed to us in his mighty acts.

The word CREED means belief; the CREEDS of the Church teach us God the Father, God the Son, and God the Holy Spirit. They also remind us of how much God loves us.

Many people bow their heads when the name JESUS is said in the creed. This is how they show reverence or respect.

Now we turn our attention to Christ's Church and the world as we say our prayers. We pray for the Church, for world leaders, for ourselves, and for those who have gone to live with God. Our prayers in the summer come from an ecumenical resource called *Intersessions for the Christian People*.

## The Sermon

The Rev. Deacon Lisa Kirby

### The Nicene Creed *All stand*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

### Prayers of the People *Stand or kneel*

Like Martha, we have much to do; like Mary, we listen to the Lord's voice. From the complexity of our lives, let us raise our voices in prayer, saying: Lord, hear our prayer.

Over the thunder of war, we hear the Lord's call to peace, and we pray for wise leadership. **Lord, hear our prayer.**

Amid the quarrels which divide the church, we hear the Lord's call to unity, and we pray for reconciliation. **Lord, hear our prayer.**

Above the barrage of commercials, we hear the Lord's call to generosity, and we pray for the poor. **Lord, hear our prayer.**

Through the bustle of our daily lives, we hear the Lord's call to live, and we pray for patience with one another. **Lord, hear our prayer.**

In the cries of the suffering, we hear the Lord's call to compassion, and we pray for the sick and suffering. **Lord, hear our prayer.**

In the songs we raise together, we hear the Lord's call to each of us, and we pray for one another. **Lord, hear our prayer.**

For Michael, our Presiding Bishop, for Rob our own Bishop, for Paul and Courtney our priests, for Lisa our deacon, for Ashley our Postulant for Holy Orders, and for all the holy people of God, let us pray to the Lord.

**Lord, hear our prayer.**

We pray for God's blessing and wisdom for those serving in the armed forces and all public servants on whom our communities depend. We pray for their well-being and ask God to grant them patience and peace. Help them to be a reminder to each other and to us in God's enduring love.

In the Diocesan Cycle of Prayer, we remember St. John's Wilmington. The flowers on the altar are given to the glory of God and in loving memory of Don Smith on his birthday, by his wife, Stephanie Smith, in loving memory of Don Smith on his birthday by his children, and in celebration of his life and in loving memory of Jack Painter by his niece, Sheridan Holstein.

Father of Jesus, hear our prayers. Hear in them the voice of your son, your word of love to us. We listen for his voice as we pray in his name: Jesus Christ, Lord of heaven and earth forever.

Deacon        Let us confess our sins against God and our neighbors.  
*Silence may be kept*

*Leader and People*

**Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.**

*Celebrant*        Almighty God, have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

**The Peace**        *All stand*

*Celebrant*        The peace of the Lord be always with you.

*People*            **And also with you.**

**Welcome & Offertory Sentence**

**The Rev. Cortney Dale**

*If you would like to contribute to the life and ministry of Christ Church but do not have cash or check, you can give using your cell phone. Text the word "FUNDS" to 252-512-5179 and follow the onscreen instructions.*

**Offering**            **Be still, for the presence of the Lord**        **David J. Evans**  
*Summer Choir*

**Hymn at the Presentation**

**H 380**

Praise God, from whom all bless - ings flow; praise him, all crea-tures here be -  
low; praise him a-bove, ye heaven-ly host: praise Fa-ther, Son, and Ho - ly Ghost.

*We pray for our armed forces and public servants.*

*Prayers for other churches in East Carolina.*

*We always remember the people for whom the flowers on the altar are given.*

Now we ask God's forgiveness for those things we have done and left undone. Confession is a very important part of prayer whether we do it privately or in church with others. We all need God's forgiveness, and we know that God will forgive us when we say we are sorry.

After the confession, the Celebrant says the words of absolution, or forgiveness, assuring us that God has forgiven us what we've done wrong.

We greet one another joyfully in the spirit of friendship and reconciliation and in the love of God, exchanging the peace with one another. **The Passing of the Peace** is a very ancient way for people to greet one another.

The first part of the service is now completed. **The Offertory** is the time when we offer our gifts at the altar. We offer bread and wine, financial gifts, and all of who we are at the altar.

# THE LITURGY OF THE TABLE

## HOLY COMMUNION

BCP 369

We now begin the second part of the Eucharist.

The minister of the altar, a priest or a deacon, "sets the table" by laying first a corporal, a white linen cloth, on which are placed a chalice (a cup for the wine) and a paten (a plate for the bread). The purpose of the corporal is to hold any crumbs which may come from the bread. Before the Eucharist begins, an acolyte pours a little water over the priest's fingers. This reminds us that we should all come to God's altar with clean hands and pure hearts.

Our Eucharistic prayers recall how God has worked through history.

### The Great Thanksgiving, Eucharistic Prayer C

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

*Celebrant* God of all power, Ruler of the Universe, you are worthy of glory and praise.

*People* **Glory to you for ever and ever.**

*Celebrant* At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*People* **By your will they were created and have their being.**

*Celebrant* From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

*People* **Have mercy, Lord, for we are sinners in your sight.**

*Celebrant* Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

*People* **By his blood, he reconciled us.  
By his wounds, we are healed.**

*Celebrant* And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

### Sanctus

S 130



Ho - ly, ho - ly, ho - ly Lord, God of power and might, \_\_\_\_\_

Ho - ly, ho - ly, ho - ly Lord, God of power and might, \_\_\_\_\_

hea - ven and earth are full, \_\_\_\_\_ full \_\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.  
 Bless - ed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.

Listen carefully as we pray and hear all the ways God loves us and wants us to be closer to God.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper, he took the cup of wine, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection, as we await the day of his coming.**

Lord God of our Fathers and Mothers; God of Abraham and Sarah, Isaac and Rebekah, Jacob, Leah and Rachel, God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

**Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

These words of Christ are taken from scripture and known as the **“words of institution.”**

The Greek word for “remember” does not simply mean to recall. It means more in that it calls us to make Christ present.

Jesus taught this prayer to his disciples, and we continue to use it. We say it now as we come together at this common table to share this meal which enacts the Kingdom of God spoken of in the prayer.

We include the contemporary version of the Lord's Prayer at this service to flow with the contemporary nature of this liturgy. We should always pray however in the language most familiar and comfortable to us. We say "Amen" loudly because this is our prayer, too.

The priest asks that God bless the gifts we offer, making them the body and blood of Christ. The Celebrant breaks the consecrated Bread. A period of silence is kept.

Having shared the bread and wine together, we give thanks to God, and we pray that we can be able to serve God in the world.

**The Lord's Prayer** As our Savior Christ has taught us, we now pray.

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sinned 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 forever. Amen.**

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
For ever and ever. Amen.**

**The Breaking of the Bread** *Said in Unison*

*Celebrant* Alleluia. Christ our Passover is sacrificed for us.  
*People* **Therefore let us keep the feast. Alleluia.**

**Invitation to Communion** *(adapted from the Iona Community)*

*Celebrant* This is the table of the Lord.  
It is made ready for those who love him  
and who want to love him more.  
So come, you who have much faith and you who have little,  
You who have been here often  
and you who have never been before,  
You who have tried to follow Jesus and you who have failed.  
Come, for it is the Lord who invites you and it is his will to meet you here.

*We welcome to communion all who have been baptized in any Christian tradition.  
Gluten-free wafers and grape juice are available at the lower communion rail. Please tell the priest and/or chalice  
bearer if you wish to have either or both.*

**Communion Hymns** **Come now, O Prince of Peace** **W 795**  
**Amazing Grace, how Sweet the Sound** **H 671**

**Sending Forth Eucharistic Visitor** *Standing*

*Celebrant* We who are many are one body because we share one bread, one cup.  
*People* **Take these holy gifts of our Lord's Body and Blood and go forth in  
the name of Christ Church. May those to whom you go experience  
with us the majesty and mystery of His presence through the  
sharing of the bread and wine.**  
*All* **We who are many are one body because we share one bread,  
one cup.**

**Post Communion Prayer**

**BCP 366**

*Celebrant* Let us pray.

**Almighty and ever living God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

**The Blessing**

The Lord be with you in all the places where you will go.

Go then:

- Go where there is ignorance;
- Go where there is need;
- Go where there is danger;
- Go where there is pain;
- Go where there is narrowness;
- Go where there is fear;

Go in courage; go in doubt.

Go in the wisdom of knowing  
and in the wisdom of not knowing.

Go in strength,  
and in the strength of weakness.

Go in the joy which overcomes sorrow  
and in the love which casts out fear.

Go. And the blessing of God, Father, Son, and Holy Spirit,  
go with you. **Amen.**

**Recessional Hymn**      **Immortal, invisible, God only wise**      **H 423**

**The Dismissal**

*Deacon*      Go in peace to love and serve the Lord.

*People*      **Thanks be to God.**

This blessing first appeared in the Virginia Theological Seminary Alumni Magazine in 2010. It offers some powerful words about where God calls us to be.

The procession leads us out into the world around us so that we may do the work that God has called us to do wherever we may be: in our homes, in our schools, in our work and in our play. We have been fed with spiritual Food. God has given us the strength to live our lives as faithful followers of Christ our Lord.

## A Glossary of Terms

<http://tinyurl.com/EpiscoDictionary>

### **Alb**

A long white garment with narrow sleeves, which is the basic garment worn by ordained and lay ministers at the Eucharist and at other church services. The alb (from Latin *alba*, meaning white) is derived from the undertunic of the Greeks and Romans of the fourth century. It may be girded at the waist.

### **Altar**

The structure, also known as "the Lord's Table," "the Holy Table," and "the Table," where the offerings are presented and the elements of bread and wine are consecrated in the Eucharist.

### **Chasuble**

The sleeveless outer vestment worn by the celebrant at the Eucharist. The chasuble and cope are both derived from the outdoor cloak worn by all classes and both sexes in the Greco-Roman world. The chasuble may be oval or oblong, with an opening for the head. It typically reflects the liturgical color of the day. Chasubles vary widely in fabric and style. They may be plain cloth or decorated with orphreys or symbols. The chasuble is also known as a *planeta*.

### **Vestments**

Vestments worn by the celebrant at the Eucharist typically include a stole and chasuble. These vestments usually reflect the liturgical color of the day or season of the celebration. The celebrant also usually wears an alb and may wear a girdle and amice. The officiant at the Daily Office or other non-Eucharistic services may wear a cassock and surplice. A tippet may also be worn. A stole indicates that the wearer is an ordained person. Bishops and priests wear the stole over both shoulders, and deacons typically wear the stole over the left shoulder. Bishops may wear distinctive episcopal vestments, including the rochet and chimere, and the miter. A purple shirt with a clerical collar usually indicates that the wearer is a bishop, and a black shirt with a clerical collar usually indicates that the wearer is a member of the clergy.

### SERVING US TODAY

Verger: Hal Stirling

Instructed Eucharist Narrators: James Gilmore, Nancy Mansfield

Eucharistic Ministers: Amanda Norwood, Elizabeth Livingston

Intercessor: Terry Brubaker

Acolytes: Zach Bishop, Ollie Canady, Claire Morini

Greeters: Larry and Connie Whitney

Ushers: David Morini, Butch Ricks, Rick Miller

Diocesan Cycle of Prayer: St. John's Wilmington

The flowers on the altar are given to the glory of God and in loving memory of Don Smith on his birthday, by his wife, Stephanie Smith, in loving memory of Don Smith on his birthday by his children, and in celebration of his life and in loving memory of Jack Painter by his niece, Sheridan Holstein.

Altar Guild: Judi Dorn, Carolyn Stevens, Betsy Primavera, Liz Lane, Nancy Przybylko

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**MISSION**

The mission of Christ Episcopal Church is to welcome and inspire all people to faith, hope and spiritual growth through worship, Christian fellowship, and service to one another and to the community beyond.

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**CHRIST CHURCH CLERGY**

Rector ~ The Rev. H. Paul Canady  
Associate Rector ~ The Rev. Cortney Dale  
Deacon ~ The Rev. Deacon Lisa Kirby

**CHRIST CHURCH STAFF**

Director of Children's and Youth Ministries ~ Ashley Simpson  
Director of Music ~ Clifford Badgley  
Director of Parish Life ~ Ellie Roberts  
Financial Assistant ~ Patti Williams  
Director of Growing in Grace ~ Debbie Fodrie  
Receptionist ~ DQ Williams  
Communications Coordinator ~ Betsy Downard  
Nursery Staff ~ Gray Proctor, Heidi Powell  
Custodian ~ Terry Pitner

**CHRIST CHURCH VESTRY**

Term through 2019: Sam Curry, Betsy Jutras (*Clerk*),  
Kip Peregoy (*Junior Warden*) & David Ward Jr.  
Term through 2020: Bill Dorn, Sheridan Holstein,  
Jean Reichenbach (*Senior Warden*) & Guy Smith  
Term through 2021: Jim Behl, Deborah Cook, Susan Husson & Amanda Norwood

**CHRIST CHURCH**

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