

When Christ instituted the Holy Communion at the Last Supper, he told his disciples, "Do this in remembrance of me". From the catholic perspective, "remembrance" means more than merely imagining an historical event. We believe our Lord meant something more radical, something that has to do with here and now. To re-member a body is, literally, to put that body back together.

All baptized Christians are members of the Body of Christ.

We believe that, when we gather around the Holy Table to share a simple meal of bread and wine, we re-member the Body of Christ.

Although we do not subscribe to any particular theological explanation of the change that occurs to the bread and wine, we nevertheless believe that Christ is truly present in the consecrated Bread and Wine, his true Flesh and Blood.

At Trinity the service of hearing the Word of God and receiving the Holy Communion is generally referred to as the Liturgy - a word which means "the work of the people." However, you will likely hear other names for this service, too: the Holy Eucharist, the Lord's Supper, or the Mass - a traditional and appropriate term. It is a catholic term universally understood by Christians to refer to this service. What is often misunderstood is that catholic does not mean Roman Catholic, but means universal.

Our worship is, strictly speaking, formal; that is, following a form or consistent pattern. We approach it deliberately, earnestly and joyfully. In short, we understand the experience to be holy and accord it the very sort of dignity and joy which we associate with those things, people and relationships we know to be "of God".

The formality of our worship finds its structure in The Book of Common Prayer. This book serves as the basis for the worship in every congregation of the Episcopal Church. However, each parish may approach the details of ritual and ceremony differently. Trinity uses many of the options offered in the book. Still, the general pattern of worship and the texts used in worship are consistent from parish to parish, no matter where one is worshipping .

We believe that the Sunday Liturgy is fundamental to our life, both as individuals and as a faith community. Regular attendance at the Sunday Liturgy is foremost in the life of a Christian. If someone is missing from the assembly, the Body is diminished in its potential. We want to be known clearly and fully for who we are - The Body of Christ, God's People who gather to offer ourselves, our lives, and the world to God and to take our experience of God back out into the world as Good News. This is the greatest and most precious gift that Christians have to offer to our broken world.

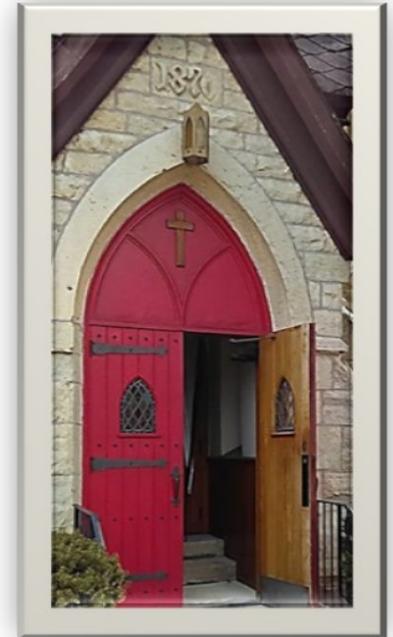
As we are the Body of Christ in the world, so Christ's mission is OUR mission: to reconcile the world to God. We invite you to share that mission. We invite you to join us in the worship of God, hearing God's Word and sharing in Christ's Body and Blood. We invite you to take your part with us as the body of Christ.



Trinity Episcopal Church
218 East Benton, Aurora, IL 60505
630-897-7283 – www.trinityaurora.org – Rob@trinityaurora.org

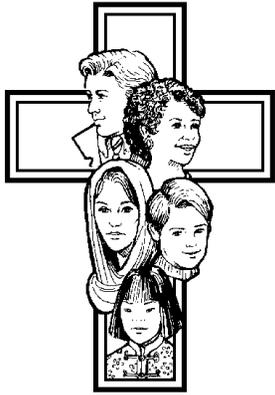
The Rev. Denzil J. Luckritz, *Rector*
Gregory Gyllsdorff, FAGO, ChM, *Organist and Choir Master*

**A CALL
TO
WORSHIP**



**JOIN US
TODAY**





What does it mean to belong to Trinity? First and foremost it means regular participation in the worship of God. *The Book of Common Prayer* (BCP) states the expectations of our Church quite clearly;

The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

We hope here to present who we are as a worshipping community. The worship of God is the center-point of our lives as individuals and of our life as a faithful community Christ.

In worship we bring the doubts, uncertainties, triumphs and hopes of our lives to offer them up to God in a sacrifice of praise and thanksgiving.

In worship God transforms us from individuals into a community. We are comforted, challenged and fed - strengthened and sent forth into the world, renewed in Christ. As we arrive bringing the issues of our own lives to offer in worship, so we depart empowered as the People of God - bearing the gifts of the grace of Jesus Christ, the love of God, and the fellowship of the Holy Spirit

Worship at Trinity's is centered upon a service called *The Holy Eucharist*. In the first part of the service, we concentrate on hearing the Word of God as written in Scripture. Three lessons are read: from the Old Testament or Hebrew Scripture, from the Epistles or Letters of Paul and the early Apostles, and from the Gospels (Matthew, Mark, Luke, and John). These readings are not arbitrarily chosen, but are ecumenical (prepared by scholars from a variety of major denominations) and are appointed to be used throughout the Episcopal Church according to a calendar called the *Lectionary*.



In addition, we offer prayers, sing hymns and psalms; we hear the Word of God interpreted in a sermon; we confess our faith and pray for the needs of the world; and we confess our sins and receive the grace of forgiveness.

The Peace, a moment when - reconciled to God - we offer the peace of Christ to one another, bridges our worship from the Word of God to the Holy Communion. Shaking hands, even hugging, those around us, we act out a sign of our unity in Christ.

The second half of the service focuses upon the altar and celebration of the Holy Communion. We do this in obedience to our Lord's command at the Last Supper: "Do this in remembrance of me" - words still used in every celebration.

This section of the service is punctuated by music - anthems sung by the choir or hymns sung by the congregation. Symbolic of the offering of our own lives and gifts, members of the congregation bring forth the bread and wine used in our celebration of Communion.

All baptized Christians are invited to come forward and receive the Sacrament - regardless of denominational affiliation.



To remind us that we are his Body in the world, we all eat from the same loaf of bread broken into small pieces, and we drink from a common cup. The elements of bread and wine are shared with God's People as they either stand or kneel.

For some people from other traditions, the thought of drinking from a common cup may seem at first a bit unnerving, somehow "unsanitary." An option exists for those who choose not to drink from a common cup. For these individuals, the chalice-bearer takes the bread from the recipient's hand, dips it in the wine, and places it on the recipient's tongue.

Please note that the Church holds that receiving Communion "in one kind", either the bread or the wine, conveys full Sacramental grace.

Feeding us with the Bread of Heaven and the Cup of Salvation, we are nourished and renewed as his Body - his active and living presence in the world.