

# Guidelines & Worship Resources for the Celebration of Full Communion: Lutheran - Episcopal

## Introduction

### **Guidelines for Celebration of the Sacraments in Settings of Shared Worship**

The Episcopal Church and the Evangelical Lutheran Church in America share common theologies, traditions, and commitments to mission.

The Evangelical Lutheran Church in America and The Episcopal Church recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered *Augsburg Confession*, the *Small Catechism*, and *The Book of Common Prayer* of 1979 (including "Ordination Rites" and "An Outline of the Faith"), and also as it is summarized in part in *Implications of the Gospel* and "*Toward Full Communion*" and "*Concordat of Agreement*," (containing the reports of Lutheran-Episcopal Dialogue III, the papers and official conversations of Lutheran-Episcopal Dialogue III, and the statements formulated by Lutheran-Episcopal Dialogues I and II. Each church also promises to encourage its people to study each other's basic documents.

– from "Called to Common Mission," paragraph 4

We rejoice in our new full communion agreement between The Episcopal Church and the Evangelical Lutheran Church in America.

The *Niagra Report* (1989) describes this common commitment to the essentials of the Christian faith in this way:

"We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church's year.

"We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

"Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the consensus fidelium [the consensus of the faithful]. We have many hymns, canticles, and collects in common.

"We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one holy, catholic and apostolic church, and confers the gracious gift of new life.

"We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord's Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God's service.

"We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to 'good works'; authentic faith issues in love.

"Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God's saving action in Word and Sacraments. We believe that the church is sent into the world as a sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

"We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution

"We believe that a ministry of pastoral oversight (episcopé) exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

"We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world. The Christian faith is that God has made peace through Jesus 'by the blood of his cross' (Colossians 1:20) so establishing the one valid center for the unity of the whole human family."

– from "Called to Common Mission," paragraph 5

Because these churches recognize in each other one faith as expressed in the Scriptures and the Creeds, and the authenticity of baptism, eucharist, and ministry, shared worship is appropriate. The following guidelines for shared worship are offered to deepen and strengthen our full communion relationship and to promote the worship of God in ways that enrich and honor both churches.

These guidelines are not designed to be a set of regulations that answer every local situation. They do express, however, agreed-upon principles between our two churches. These guidelines

are provided at the direction of the Presiding Bishops of both churches prior to the establishment of the joint coordinating committee described in "Called to Common Mission"

Proclamation of the Word of God is at the heart of our full communion. The clear and strong proclamation of Scripture by public reading is our common heritage. Ample opportunity to read, sing, preach, and hear the Gospel should be included in every experience of shared worship. Proclamation through preaching on biblical texts is at the heart of our shared histories and ought to be apparent whenever we worship together.

The use of a shared lectionary for worship together is an important tool. It builds upon what we share and proclaim Sunday by Sunday in our congregations. The lectionaries in *The Book of Common Prayer* and in *Lutheran Book of Worship* are very similar. The Revised Common Lectionary is approved for use in both churches. In shared liturgical settings, the use of this ecumenical lectionary is encouraged.

The singing of hymns is particularly important to our shared tradition. Congregational singing of hymns, the psalms, biblical paraphrases, and liturgical texts enhances our shared witness to the Gospel. Our respective hymnals and the hymnody found in them illustrates this shared tradition.

## **Daily Office, Holy Baptism and Confirmation or Affirmation of Baptism**

### **Daily Office**

The Daily Office of morning and evening prayer also is an important place to bring full communion to expression. Each church has rich resources for these prayer offices which should be explored together.

### **Holy Baptism**

Congregations of our churches will continue to recognize the validity of baptism administered in the other church participating in this relationship of full communion.

Celebrating together the baptism of infants, children, or adults, with laity and ordained ministers from both church bodies participating, is encouraged as a sign of our unity in Christ. While each baptism is administered by one ordained minister, the presence of ordained ministers and laity from the other church, and their participation in the other parts of the liturgy, testifies to the ecumenical character of all baptisms and to our mutual recognition of members in full communion.

When baptisms take place in the context of the worship of a congregation of one of our churches, inviting representatives from the other church to be present as guests, as witnesses, or as sponsors also can serve this sign of our common baptism into Christ. Each baptism is entered into the records of the church accepting responsibility for the on-going care and nurture of the newly baptized and whose ordained minister administered the sacrament.

## **Confirmation or Affirmation of Baptism**

A rite of confirmation is common to both our churches. Congregations of our churches will recognize the validity of each other's rites even though a bishop presides at Confirmation in The Episcopal Church, while a pastor presides at the affirmation of baptism in congregations of the Evangelical Lutheran Church in America.

## **Holy Communion or Holy Eucharist**

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Within the relationship of full communion, participation together in the Holy Communion is an important mark of the full communion we now share. To encourage celebrations of Holy Eucharist in congregations and other gatherings of the church, the following mutually agreed upon guidelines are provided.

1. It is important that a spirit of graciousness and commonality mark the planning of a service for assemblies of our two churches, including all of the details of the celebration. This planning is best done well in advance of the common celebration. It should include ordained and lay leaders from each of the participating churches. Liturgical leadership also should include the ordained ministers and laity of both churches. Planning offers an opportunity for participants to develop familiarity with and appreciation for the liturgical traditions of the participating churches as they are embodied in the worship books of each. These include: *Lutheran Book of Worship* and *With One Voice* (ELCA); *The Book of Common Prayer* and *The Hymnal 1982*, as well as *Wonder, Love, and Praise* (ECUSA). Other resources are available from both churches.
2. In The Episcopal Church and the Evangelical Lutheran Church in America, approval of a bishop (diocesan or synodical) or presiding bishop may be necessary for special worship services outside congregations. Planners need to be alert to these polity requirements so that the tradition of each participating church is respected. The bishop may request a report containing such things as: attendance, the order of service, and a listing of presiding minister, assisting ministers, and preacher.
3. Mutual respect between our churches is enhanced and nurtured when the parity of ministries in the churches is manifested in sacramental worship. This principle should inform planning as well as leadership in the actual celebration. Within the context of our full communion, choosing one presiding minister to offer the eucharistic prayer recognizes the mutuality of our ministries. The participation by lay and ordained ministers of both churches in the distribution of Holy Communion also serves this sign.
4. Planners need to be sensitive to the fact that the manner in which communion is distributed varies widely from congregation to congregation. What is comfortable and familiar to one community may feel uncomfortable and unfamiliar to another. Care should be taken that the manner of distribution be understood clearly by all.
5. Ordained ministers are encouraged to vest in the manner appropriate to their tradition or as agreed in the planning of the service. The alb, stole, and chasuble, or alb and stole are vestments common to both our traditions for Holy Communion.

6. Persons charged with the responsibility for planning liturgical celebrations in our churches are called upon to exercise great care. Planners are encouraged to consider carefully the following possibilities:
  - When the service is hosted by a particular church (The Episcopal Church or the Evangelical Lutheran Church in America) or a congregation of that church, that church's rite is used. An ordained minister from the other church presides. An ordained minister of the host church preaches. Note: The purpose of these guidelines is to encourage frequent sharing of Holy Communion as an expression of full communion. Should a pastor or priest of either church be unfamiliar or uncomfortable with the rite for celebration in the other church, he or she should be invited to preach at the joint celebration rather than preside.
  - When the service is an occasion where no one church body acts as host, the form of service may be an adapted form of the liturgy prepared for the inauguration of full communion by the churches on Epiphany 2001, printed on pages xxx of these guidelines.
  - Drawing liturgical materials from sources of both churches in the planning of a service is a special challenge. The integrity and coherence of each church's rite depends upon not simply picking and choosing among comparable elements, but understanding the deep structures and logic inherent in *The Book of Common Prayer* and *Lutheran Book of Worship* and their supplements. For example, the books of both churches use headings and other descriptors which are not common to both churches. Planners will need to consult carefully to be sure that decisions reflect this integrity and coherence.
7. Another important way to express the relationship of full communion is for congregations to share the form of worship they ordinarily use by inviting members of the other church to worship with them on a regular or an occasional basis.
8. When the Holy Eucharist is celebrated together, the service needs to offer the Gospel by Word and Sacrament to all the baptized present. All those welcome at the table in their own churches should be welcomed in a shared service, subject to the eucharistic practices of the churches from which visitors may come.
9. It is important for planners to remember that in full communion, both churches have agreed that they will continue to honor the governing documents of the other church body participating in shared worship. Care to honor the canons, constitutions, and policies of both our churches is important.

## **Holy Eucharist**

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Notes on particular elements in the January 6, 2001, service and its details are provided as footnotes. These notes also offer explanation and suggestions for local adaptation.

### **Gathering**

Prelude <sup>1</sup>

Greeting <sup>2</sup>

Blessed be God: Father, Son, and Holy Spirit.

**And blessed be his kingdom, now and for ever. Amen**

There is one Body and one Spirit;  
**There is one hope in God's call to us;**

One Lord, one faith, one baptism;  
**One God and Father of all.**

Dear Brothers and Sisters in Christ, the star of our Lord's birth shines for us today. As the Magi were brought together to know the glory of God's presence among us as Jesus of Nazareth, so too have we been brought to this place to show forth his glory and to answer God's call that all may be one as Christ and the Father are one. We join together in Jesus' name to share in his sacraments, in his ministry, and in his mission, as one Body in the power of one Spirit. By water and the Spirit we have inherited our share in God's kingdom, and to this end we begin by remembering our new life in Christ.

**Procession to the Font** <sup>3</sup> God is here! *With One Voice* #719

**Renewal of the Baptismal Covenant** <sup>4</sup>

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

Let us give thanks to the Lord our God.  
**It is right to give him thanks and praise.**

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that it may be for all assembled here a sign and reminder of our baptism into the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever.  
**Amen**

Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy catholic Church. And as a right beginning to our call to

common mission, let us join in remembering our new life in Christ through water and the Holy Spirit. <sup>5</sup>

Do you believe in God the Father?

**I believe in God, the Father almighty,  
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

Will you continue in the apostles' teaching and fellowship,  
in the breaking of bread, and in the prayers ?

**I will, with God's help.**

Will you persevere in resisting evil, and, whenever you fall into sin,  
repent and return to the Lord?

**I will, with God's help.**

Will you proclaim by word and example the Good News of God in Christ?

**I will, with God's help.**

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**I will, with God's help.**

Will you strive for justice and peace among all people,  
and respect the dignity of every human being?

**I will, with God's help.**

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, through Christ our Lord.

**Amen**

*The entire Assembly is sprinkled with baptismal water as a sign and reminder of our Baptism into the risen life of the Risen Christ.* <sup>6</sup>

### **Hymn of Praise**

This is the feast Lutheran Book of Worship, page 60

*The Hymnal 1982 #417*

### **Prayer of the Day** <sup>7</sup>

The Lord be with you.

**And also with you.**

Lord God,  
on this day you revealed your Son to the nations  
by the leading of a star.  
Lead us now by faith to know your presence in our lives,  
and bring us at last to the full vision of your glory,  
through your Son, Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and forever.

**Amen**

### **Word**

**Reading:** <sup>8</sup> Isaiah 60:1-6, 9

*After the reading:*

The Word of the Lord.

**Thanks be to God.**

**Psalm 72:1-2, 10-17** <sup>9</sup> Antiphon: Wonder, Love, and Praise #883

The verses of the psalm will be sung freely by a cantor.

**Reading:** Ephesians 3:1-12

*After the reading:*

The Word of the Lord.

**Thanks be to God.**

**Gospel Acclamation** <sup>10</sup> *Wonder, Love, and Praise* #848

"Alleluia. We observed his star in the East, and have come to pay him homage. Alleluia."

Gospel Matthew 2:1-12

*Before the reading:*

The Holy Gospel of our Lord Jesus Christ according to Matthew.

**Glory to you, Lord Christ.**

*After the reading:*

The Gospel of the Lord.

**Praise to you, Lord Christ.**

### **Sermon**

**Hymn of the Day** <sup>11</sup> O Morning Star *Lutheran Book of Worship* #76

### **Prayers of the People** <sup>12</sup>

Let us pray for the one holy, catholic and apostolic Church, its members and its mission.

Holy God,  
you bind the baptized as one people,  
built upon Christ the sure foundation.  
Look with mercy upon your Church.  
Heal the wounds that divide its members.  
Rid it of all arrogance, inspire its teaching,  
and strengthen its witness to your suffering love  
poured out for the world in Christ Jesus.

In the course of the silence after each prayer the people offer their prayers either silently or aloud.

God of mercy.

**Hear our prayer.**

Let us pray for all who serve the baptized in ministries of oversight, Sacrament, Word, and service. <sup>13</sup>

O God,  
you provide for your people  
by raising up faithful servants of your Word  
and stewards of your mysteries.  
Grant wisdom and courage to all ministers  
who care for and nurture your people,  
especially our presiding bishops, Frank and George.  
Prosper their work and defend them  
that the world might see and know the riches of your grace.

Silence

God of mercy.

**Hear our prayer.**

Let us pray for the whole creation: the earth and sky, the rivers and seas, the galaxies beyond our knowing.

O God,

you fill the world with wonders and satisfy the hunger of every living thing.

Forgive us when we hoard your bounty  
and abuse the earth for selfish gain.

Open our eyes that we might see  
our rightful place in your design  
and join creation's song of praise.

Silence

God of mercy.

**Hear our prayer.**

Let us pray for this nation, its leaders, its citizens, the sojourners and the refugees among us.

O God,

look with compassion upon this country,  
rich in power, yet lacking wisdom.

Guide those who govern.

Sustain those who work for justice.

Grant to all who come to this land  
a full measure of its bounty.

Silence

God of mercy.

**Hear our prayer.**

Let us pray for the well-being of the world, the health of its nations, and the welfare of its peoples.

O God,

your ways are just, your paths are peace.

You grieve to see the world at war,  
divided by walls, poisoned by hatred.

Fill us with a longing for your righteousness,  
until every nation shares in the commonwealth of creation  
and each child sleeps in safety and awakens to peace.

Silence

God of mercy.  
**Hear our prayer.**

Let us pray for the poor, the oppressed, and those who have no helper.  
O God,  
you come among us as One who is despised.  
Draw near to all who are cast aside or ignored.  
Incline our ears to hear the cries of those held captive.  
Make us bold to break the chains of violence and inequity.  
And give us eyes to see you in the least of these,  
our brothers and sisters.

Silence

God of mercy.  
**Hear our prayer.**

Let us pray for those in need, the sick, the grieving, the lonely and despairing, and those to whom death draws near.  
O God,  
you are the solace of those in pain,  
the comfort of all who mourn,  
and the companion of the dying.  
Do not forsake those who call upon you.  
Surround them with your healing presence  
and fill them with your abundant life.

Silence

God of mercy.  
**Hear our prayer.**

Let us give thanks for the saints in light, those remembered by many, those dear to a few, and those held only in the memory of your love.  
Holy God,  
you gather your people from the ends of the earth  
and feed them with heaven's bread.  
In this meal bind us to you  
and to the great cloud of witnesses  
whose lives reveal the breadth and depth of your mercy.

Silence

God of mercy.  
**Hear our prayer.**

Into your wide and merciful embrace, O God,  
we place all for whom we pray,  
trusting in your unfailing love  
made manifest to us in Jesus,  
your Son, our Lord, the Light of the world.  
Amen

### **Peace**

The peace of the Lord be always with you.  
**And also with you.**

### **Meal**

### **Offering** <sup>14</sup>

**Presentation of the Gifts** I Come With Joy *The Hymnal* 1982 #304

### **Great Thanksgiving** <sup>15</sup>

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 our thanks and praise.**

It is truly right, and good and joyful,  
to give you thanks, all-holy God,  
source of life and fountain of mercy.  
Because in the mystery of the Word made flesh,  
you have caused a new light to shine in our hearts,  
to give the knowledge of your glory  
in the face of your Son Jesus Christ our Lord.  
Therefore, joining with Angels and Archangels  
and with the faithful of every generation,  
we lift our voices with all creation as we sing:

Holy, holy, holy Lord, 16 Lutheran Book of Worship, page 89  
**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.**

Blessed are you, gracious God,  
creator of the universe and giver of life.  
You formed us in your own image  
and called us to dwell in your infinite love.

You gave the world into our care  
that we might be your faithful stewards  
and show forth your bountiful grace.

But we failed to honor your image  
in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation,  
abused one another,  
and rejected your love.

Yet you never ceased to care for us,  
and prepared the way of salvation for all people.  
Through Abraham and Sarah  
you called us into covenant with you.  
You delivered us from slavery,  
sustained us in the wilderness,  
and raised up prophets  
to renew your promise of salvation.

Then, in the fullness of time,  
you sent your eternal Word,  
made mortal flesh in Jesus.  
Born into the human family,  
and dwelling among us,  
he revealed your glory.  
Giving himself freely to death on the cross,  
he triumphed over evil,  
opening the way of freedom and life.

On the night before he died for us,  
our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, 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."

As supper was ending, Jesus took the cup of wine,  
and when he had given thanks,  
he gave it to them, and said:

"Drink this, all of you:  
This is my Blood of the new Covenant,  
which is poured out for you and for all  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me."

Therefore we proclaim the mystery of faith:  
**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Remembering his death and resurrection,  
we now present to you from your creation  
this bread and this wine.

By your Holy Spirit may they be for us  
the Body and Blood of our Savior Jesus Christ.  
Grant that we who share these gifts  
may be filled with the Holy Spirit  
and live as Christ's Body in the world.  
Bring us into the everlasting heritage  
of your daughters and sons,  
that with all your saints,  
past, present, and yet to come,  
we may praise your Name for ever.

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever.  
**Amen**

**Lord's Prayer** <sup>17</sup>

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 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.**

**Breaking of the Bread** <sup>18</sup>  
**Cordero de Dios . . .** *Libro de Liturgia y Cántico* #240

(O Lamb of God)

The Gifts of God for the People of God.

**Communion** <sup>19</sup>

Here, O Lord, your servants gather *Wonder, Love, and Praise* #793

We know that Christ is raised *The Hymnal* 1982 #296

*Lutheran Book of Worship* #189

Hallelujah! We sing your praises *Wonder, Love, and Praise* #784

*With One Voice* #722

**Sending**

**Prayer** <sup>20</sup>

Let us pray.

**God of abundance,  
you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen**

## **Procession to the Font**<sup>21</sup>

Christ is made the sure foundation *The Hymnal* 1982 #518  
*With One Voice* #747

### **Blessing**

May Almighty God,  
who led the Magi  
by the shining of a star to find the Christ,  
the Light from Light,  
lead you also, in your pilgrimage, to find the Lord.

**Amen**

May God,  
who sent the Holy Spirit  
to rest upon the Only-begotten  
at his baptism in the Jordan River,  
pour out that Spirit on you  
who have come to the waters of new birth.

**Amen**

May God,  
by the power that turned water into wine  
at the wedding feast at Cana,  
transform your lives and make glad your hearts.

**Amen**

And the blessing of God Almighty,  
the Father, the Son, and the Holy Spirit,  
be upon you and remain with you for ever.

**Amen**

### **Dismissal**<sup>22</sup>

Let us go forth into the world,  
rejoicing in the power of the Spirit.

**Thanks be to God.**

## **Hymns**

### **Hymns**

Lutherans and Episcopalians always have treasured congregational hymn singing in worship and have many hymn texts and tunes in common. Below is a brief list of hymns that may be helpful for those planning celebrations of full communion. Exploring together the riches of one another's books will reveal many more appropriate hymns and songs. See below for additional resources.

<i>Key: LBW = Lutheran Book of Worship / H82 = The Hymnal 1982 / WOV = With One Voice / WLP = Wonder, Love, and Praise</i>				
	LBW	H82	WOV	WLP
A mighty fortress	229	688		
All glory be to God on high	166	421		
All who believe and are baptized	194	298		
Alleluia! Sing to Jesus	158	460		
Christ is made the sure foundation		518	747	
Come down, O Love divine	508	516		
Father, we thank Thee/You		302	704	
Holy God, we praise thy/your name	535	366		
Holy, holy, holy (Land of Rest)			616	858
Holy, holy, holy (Schubert)		S-130	617	
Holy Spirit, ever-living/dwelling	523	511		
I am the bread of life		335	702	
I bind unto myself today	188	370		
Let all mortal flesh	198	324		
Now the silence	205	333		
O blessed spring			695	765
Lord, you give the great commission			756	780
Loving Spirit			683	742
The church of Christ in ev'ry age	433			779
This is the feast (Hillert)	pg. 60			417
Thou, who at thy first Eucharist/Lord, who the night	206	315		
Thy strong Word	233	381		
We all are one in mission			755	778

## **Worship Resources**

Resources from Augsburg Fortress (ELCA):

- *Libro de Liturgia y Cántico*
- *Lutheran Book of Worship*
- *Occasional Services*
- *Readings and Prayers: The Revised Common Lectionary*
- *This Far By Faith: An African American Resource for Worship*
- *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament*
- *With One Voice*

To order the resources above, contact: Augsburg Fortress Publishers at (800) 328-4648 or at [www.augsburgfortress.org](http://www.augsburgfortress.org)

### **Resources from Church Publishing (Episcopal):**

- *The Book of Common Prayer*
- *The Book of Occasional Services 1994*
- *El Himnario*
- *Enriching Our Worship*<sup>1</sup>
- *Enriching Our Worship*<sup>2</sup>
- *The Hymnal 1982*
- *Lesser Feasts and Fasts 2000*
- *Lift Every Voice and Sing II*
- *Wonder, Love, and Praise*

To order the resources above, contact: Church Publishing at (800) 242-1918 or at <http://www.churchpublishing.org>

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## **Celebration of Full Communion**

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On January 6, 2001, the Feast of the Epiphany, a liturgical celebration of "Called to Common Mission" will take place at the Cathedral Church of Saint Peter and Saint Paul -- Washington National Cathedral -- in Washington, D.C., with the Presiding Bishops of The Episcopal Church and the Evangelical Lutheran Church in America presiding and preaching. Official representatives of the 100 dioceses of The Episcopal Church and the 65 synods of the Evangelical Lutheran Church in America are invited to represent the churches.

The worship planning committee for this liturgy hopes that it may also serve as a guide for the creation of local celebrations of "Called to Common Mission" and the new relationship of full communion that it celebrates between our two churches. While the full text of this service may not be appropriate to every situation, the design and spirit of the Washington, D.C., service may be of help in planning local celebrations. Scripture for Epiphany has been chosen for this celebration since it falls on January 6. The use of a shared lectionary should be carefully considered for Sunday celebrations. Hymn tunes shared by both churches as well as hymn texts appropriate to the occasion which enrich our common worship have been selected for this service. They are by no means the only possibilities. Official representatives of The Episcopal Church and the Evangelical Lutheran Church in America have roles in this service. When that is

not the case, the service needs to be modified accordingly. Care always should be taken to modify these suggestions in ways appropriate to congregations worshipping together.

## Notes on the Service

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<sup>1</sup> An extensive prelude will consist of choral, organ, and instrumental music by various Episcopal and Lutheran musicians. During this music there will be several processions of diocesan and synodical representatives, ecumenical guests, and other dignitaries. The representatives were chosen by their dioceses and synods representing all the baptized, including lay persons, associates in ministry, diaconal ministers, deaconesses, pastors, priests, deacons, and bishops. Near the end of the prelude will be a procession of cross and candles, followed by worship leaders, including the two presiding bishops. After the greeting, the procession will move to the baptismal font. Local architecture will determine how this works in other celebrations. See also note #3.

<sup>2</sup> Lutheran Presiding Bishop H. George Anderson will preside at the eucharist and Episcopal Presiding Bishop Frank T. Griswold will preach and lead the Renewal of the Baptismal Covenant. The greeting will be led by both bishops.

<sup>3</sup> Baptism is the common point of entry into the Christian faith and the foundation of full communion between our churches. For this reason, a baptismal font may appropriately be placed at the entrance to the place of worship or in full view of the congregation. Whether a procession is used or not, the presiding minister may lead the Renewal of the Baptismal Covenant from the font.

<sup>4</sup> This rite, adapted for the occasion, is from The Book of Common Prayer. See page xxx of these Guidelines for other models of shared worship. The liturgy will use Episcopal rites and texts (with slight modification) with Lutheran headings and descriptors (such as Prayer of the Day rather than The Collect of the Day) and Lutheran liturgical music. The principal hymns are familiar to both churches. Unless indicated otherwise, all liturgical texts are from The Book of Common Prayer.

<sup>5</sup> Keeping the ministry of all the baptized at the heart of a celebration of "Called to Common Mission" is important. The invitation to renewal will be led by a lay person. The presider will then continue with the questions. The Apostles' and Nicene Creeds are affirmations of faith held in common by our churches.

<sup>6</sup> During the baptismal sprinkling, a new musical composition will be sung. Numerous refrains with baptismal or water imagery are available in the books of both churches, or the sprinkling may take place during the hymn of praise. "This is the Feast," from the Lutheran Holy Communion rite, but familiar to both churches, will be used. Other appropriate canticles, especially "Glory to God," may be sung. The sprinkling will be done by representatives of all the baptized.

<sup>7</sup> The Prayer (Collect) of the Day for Epiphany from Lutheran Book of Worship will be used. Celebrations that are the principal Sunday liturgy should use the prayer appointed for the day from Lutheran Book of Worship or The Book of Common Prayer.

<sup>8</sup> The readings to be used are those appointed for Epiphany, the day of the liturgy. When designing the principal Sunday liturgy or other festival days, worship planners should use the readings appointed in the lectionary. For services at other times, readings from Scripture appropriate to the time and place of the service should be selected.

<sup>9</sup> The psalm should be sung. Resources for singing the psalms are abundant in the books of both churches.

<sup>10</sup> A musical acclamation announcing the Gospel should be sung. Alleluias flanking a verse of Scripture, an appropriate hymn, or choral anthem are possible. At this liturgy, the Gospel will be proclaimed from the midst of the assembly by a deacon. In the absence of a deacon, it may be read by the preacher. A Gospel procession is not necessary.

<sup>11</sup> Standing along with the Scripture readings and preaching, the Hymn of the Day proclaims the Gospel through song. It is a uniquely Lutheran addition to the historic western rite.

<sup>12</sup> The prayers were crafted by Lutheran pastor Susan Briehl. The lay assisting minister will read the bid and conclusion to each petition. The prayers themselves will be led by lay persons in several languages representing the diversity of the Church. They may be adapted for use in other celebrations of full communion.

<sup>13</sup> Offering prayers for each other's church leaders is a powerful symbol of full communion and deepens the relationship between the churches. This petition may be adapted for local celebrations by adding the names of local church leaders. Care should be taken to use the names of the current presiding bishops.

<sup>14</sup> Local worship planners should determine the recipient of the offering, giving particular consideration to shared mission possibilities. The offering may include money and other gifts such as food for a local pantry or blankets for a shelter. In preparation for communion, the bread and wine may be presented as part of the offering. A musical offering (instrumental, choral, vocal and/or congregational) may be included as gifts are received and/or presented.

<sup>15</sup> This eucharistic prayer is from the Episcopal Enriching Our Worship 1. At this liturgy, the preface dialog will be spoken. If a sung version is used, note the similarity yet slight variations between some of the Lutheran and Episcopal settings. Be prepared with adequate rehearsal and vocal leadership.

<sup>16</sup> Many settings of the Sanctus are available in the worship books of our churches. Strive for a balance of music that is familiar and comfortable with that which is new and challenging.

<sup>17</sup> Use of the ecumenical translation of the Lord's Prayer is encouraged.

<sup>18</sup> Many settings of the Agnus Dei are available in the books of our churches. The use of music from diverse cultures and languages in all celebrations of full communion is encouraged throughout the liturgy as a sign of the catholicity of the Church.

<sup>19</sup> Music (congregational, choral, and instrumental) during the communion is encouraged. The method of communion distribution should be determined by local tradition and the architecture of the worship space.

<sup>20</sup> This prayer is from Enriching Our Worship 1. Others are available in the books of our churches.

<sup>21</sup> The sending of all the baptized into the world for mission through the solemn blessing for Epiphany will be led from the font. The text of the solemn blessing is from the Episcopal Book of Occasional Services 1994.

<sup>22</sup> A final hymn need not be sung. If one is sung, however, the dismissal may follow the final hymn.