CELEBRATION of Full Communion

between the Episcopal Church and
the Northern and Southern Provinces of the Moravian Church

February 10th, 2011

THE Episcopal Church
A Service of Word and Sacrament Inaugurating Full Communion
Between The Episcopal Church and The Moravian Church, Northern and Southern Provinces:
Finding our Delight in the Lord

Prelude
Central Moravian Brass Ensemble

Introit
One Faith, One Hope, One Lord
Craig Courtney

+Hymn
“The Church’s One Foundation”
MBW 511

Prayers for Christian Unity

+The Liturgy for Christian Unity

The Service of the Word

The First Reading
Isaiah 2: 2-4

Psalm
Psalm 96: 1-7

Sing to the LORD a new song; *
sing to the LORD, all the whole earth.

Sing to the LORD and bless his Name; *
proclaim the good news of his salvation from day to day.

Declare his glory among the nations *
and his wonders among all peoples.

For great is the LORD and greatly to be praised; *
he is more to be feared than all gods.

As for all the gods of the nations, they are but idols; *
but it is the LORD who made the heavens.

Oh, the majesty and magnificence of his presence! *
Oh, the power and the splendor of his sanctuary!

Ascribe to the LORD, you families of the peoples; *
ascribe to the LORD honor and power.

The Second Reading
Ephesians 2: 13-22

+Hymn
“Sun of Righteousness”
MBW 521

+The Gospel

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

Glory to you, Lord Christ.

St. Luke 10: 1-9

The Gospel of the Lord.
Praise to you, Lord Christ.

Sermon
The Rt. Rev. Steven Miller

+Hymn
“What brought us together”
MBW 675

The Reconciliation of Episcopal Ministries
[The people stand.]
Beloved Sisters and brothers in Christ, we are gathered to inaugurate a relationship of full communion between The Episcopal Church and the Moravian Church—Northern and Southern Provinces.

We understand full communion to be a living relationship between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith, whereby the reconciliation, mutual availability, and interchangeability of ordained ministries is then fully possible.

Full communion is a significant expression of the full visible unity of all Christians, which we do not yet discern but for which we pray. Within this full communion, understanding that each church is fully independent and remains responsible for its own decisions, we commit to consult and communicate with one another, seeking to express and strengthen our fellowship and enable common witness, life, and service. Striving to end our divisions but to preserve our diversity, neither of our churches seeks to remake the other in its own image. Each seeks to be open to the gifts of the other as it seeks to be faithful to Christ and his mission. Each church shall be open to the encouragement and admonition of the other church for the sake of the gospel.

Under the Spirit’s guidance and inspiration, we have come to formalize this relationship through the mutual recognition and reconciliatory of our ordered ministries. As the foundation for the unity we express through this relationship of full communion, let us together affirm our faith.

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,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.

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 given of life,
who proceeds from the Father,
who with the Father and the Son is worshipped and glorified,
who 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.

[From Enriching Our Worship]

[Bishops of The Episcopal Church shall kneel; bishops of the Unitas Fratrum resident in the Northern and Southern Provinces shall lay hands upon them and pray:]

Eternal God, with thanksgiving we acknowledge the ministry these servants have already received and exercised, and we ask you through your Holy Spirit to bestow upon them the grace and authority as understood and required by this church for the exercise of the ministry of a bishop, for the sake of the unity of the church, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever. Amen."

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.

[Bishops of The Episcopal Church shall then stand, and the bishops of the Unitas Fratrum shall extend to them the Right Hand of Fellowship.]

[Bishops of Unitas Fratrum resident in the Northern and Southern Provinces shall kneel; bishops of The Episcopal Church shall lay hands upon them and pray:]

Eternal God, with thanksgiving we acknowledge the ministry these servants have already received and exercised, and we ask you through your Holy Spirit to bestow upon them the grace and authority as understood and required by this church for the exercise of the ministry of a bishop, for the sake of the unity of the church, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever. Amen.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.

[Bishops of Unitas Fratrum shall then stand, and the bishops of The Episcopal Church shall extend to them the Right Hand of Fellowship.]
[The presider then continues:]

The peace of the Lord be always with you.

And also with you.

[The people and the ministers greet one another in the name of the Lord.]

The Celebration of the Holy Communion

Offertory

Now Thank We All Our God

Johann Sebastian Bach

The offering will be given for the work of reconstruction in Haiti, through Church World Service and Episcopal Relief and Development.

+Offertory Hymn

“For the fruit of all creation”

MBW 449

The people remain standing. The presider sings or says

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 to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

\[
\text{Holy, holy, holy Lord, God of power and might,}
\]

\[
\text{heaven and earth are full of your glory. Ho-}
\]

\[
\text{san-na in the high-est. Ho-}
\]

\[
\text{san-na in the high-est.}
\]

\[
\text{Blessed is he who comes in the name of the Lord. Ho-}
\]

\[
\text{san-na in the high-est. Ho-}
\]

\[
\text{san-na in the high-est.}
\]
We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, 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; 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

[The person offering intercessions continues:]

Remember Katharine, Elizabeth, and David; all deacons, presbyters, and bishops; and all who minister in your Church.

Remember all your people, and those who seek your truth.

Remember our president, all the leaders of the nations, and all in authority.
Remember those who are aged or infirm, widowed or orphaned, sick or suffering. Remember those who are poor or oppressed, unemployed or destitute, imprisoned or captive, and all who remember and care for them.

Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

[The presider concludes:]

And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and for ever.

Amen.

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.

[The Presider breaks the consecrated Bread. A period of silence is kept. Then may be sung or said]

Alleluia. Christ our Passover is sacrificed for us; Therefore let us keep the feast. Alleluia.

[Facing the people, the Presider says the following Invitation]

The Gifts of God for the People of God.

[The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.]  

[The Bread and the Cup are given to the communicants with these words]  

The Body of Christ, the bread of heaven.  
   Amen.

The Blood of Christ, the cup of salvation.  
   Amen.

Communion Hymns  
“I Come With Joy”  
“Shepherd of souls, refresh and bless”  
“Come, Come, Come Christ Jesus Bids”  

MBW 415  
MBW 411  
MBW 412
“Christ is Our Cornerstone”

“This is the three-fold truth”

[After all who wish have partaken, all stand and the Presider says]

Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

+The Benediction

+The Dismissal

Let us go forth in the name of Christ.

Thanks be to God.

+Hymn

“Lord, you give the great commission”

Postlude

Nun danket alle Gott

Sigfrid Karg-Elert

+Those who are able are invited to stand.

About This Service

This service formally inaugurates the relationship of full communion between The Episcopal Church and the Moravian Church—Northern and Southern Provinces, as approved by The General Convention of 2009 and the Provincial Synods of 2010 and consequently incorporates elements from both Moravian and Anglican liturgical traditions. As called for in the final report of the dialogue, “Finding Our Delight in the Lord: A Proposal for Full Communion Between The Episcopal Church; the Moravian Church—Northern Province; and the Moravian Church—Southern Province,” the service includes a ceremony of mutual recognition and reconciliation of ordained ministries, represented by the mutual recognition and blessing of each other’s Episcopal ministries.

The service begins with the “Liturgy for Christian Unity,” newly composed for the Moravian Book of Worship. While the liturgy does pray for unity among Christian communions, it conforms to classical Moravian ecumenical theology by focusing on the true unity of faith, hope, and love that exists among all Christians. It also prays for unity among the individuals and congregations within Christian communions.

In keeping with our common understanding that our relationship of full communion is “so that our mission as Christ’s church will be more effectively fulfilled,” scripture lessons for the service are selected from The Book of Common Prayer propers “For the Mission of the Church.” The psalm, said in unison, is from The Book of Common Prayer.

Our celebration of Holy Communion uses Eucharist Prayer D from The Book of Common Prayer. As noted by the liturgical scholar the late Marion J. Hatchett (who at the time of his death was a member of the Episcopal–Moravian Dialogue), this prayer “…is adapted from the Liturgy of Saint Basil, generally dated to the time of Basil the Great (d. 379). It continues to be used on certain Sundays and feasts of special solemnity in the Greek and Slavic churches. An adaptation is also used among Coptic Christians, and an abbreviated and revised form…is one of the four Eucharistic prayers of the Roman sacramentary of Paul VI. In its main substance the prayer, therefore, is authorized among more Christians than any other Eucharistic prayer.” The current version dates to a 1974 effort to draft a prayer which the major
American communions might approve, and was authorized by Lutherans and United Methodists and by the committee on worship of the Consultation on Church Union (COCU).

**Participants in the Service**

**Presiders:** The Most Rev Katharine Jefferts Schori, The Rev. Dr. Elizabeth Miller, The Rev. David Guthrie

**Deacon:** The Rev. Deacon Elizabeth Miller

**Preacher:** The Rt. Rev. Steven Miller

**Prayers for Christian Unity:** Dr. Bonnie Anderson, The Rev. Dr. William McElveen


**Readers:** John Black, Lanie Graf

**Crucifer:** Charlie Warwick

**Torchbearers:** Andrew Reinholz, Fran Hlavacek

**Organist:** Rebecca Kleintop Owens

**Choir Director:** Russell Jackson

Special thanks to Central Moravian Church for their gracious hospitality in hosting this service. Thanks also to the choirs of Central Moravian Church; Trinity Church, Bethlehem; and Church of the Mediator, Allentown.

Reception to follow afterwards.