



St. Andrew's Ecumenical Protestant Church

Sunday Holy Eucharist

The Fifth Sunday after Easter - Rogation Sunday

Sunday, May 10, 2026 | Service Time: 8:00 a.m. Alaska Time

Presiding Celebrant: +Archbishop Andrew

Elizabethan English Edition

This bulletin useth the appointed Communion propers for the Fifth Sunday after Easter, commonly called Rogation Sunday: the Collect of the Day, the Epistle from Saint James 1:22-27, and the Holy Gospel according to Saint John 16:23-33. The service is ordered in a simplified ecumenical Protestant form, with prayers and responses rendered in reverent Elizabethan English.

Citation: The Fifth Sunday after Easter propers are retained from the historic Book of Common Prayer tradition; the Scripture lessons are printed from the Authorized Version / King James Version.

A Brief Introduction to the Ecumenical Protestant Church in America

The Ecumenical Protestant Church in America is a fellowship of Christian people grounded in Holy Scripture, confessing the ancient Creeds, reverencing the Sacraments, and receiving the gifts of the Reformation. Her worship seeketh to gather into one reverent order the prayer-book inheritance of Anglican and Episcopal Christians, the Methodist zeal for grace and holiness, the Presbyterian and Reformed love of God's Word and godly order, and the broader Protestant care for preaching, discipleship, and mission.

The Church confesseth the faith once delivered to the saints, as witnessed in the Holy Scriptures and received in the ecumenical Creeds. She gathereth about the Word preached, prayers offered, and the Lord's Table celebrated in reverence, simplicity, and charity.

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Note: The at-home Communion instructions have been moved to the beginning of the bulletin immediately after this table of contents.

Instructions for Those Receiving Holy Communion at Home

Rubric: These instructions are placed at the beginning of the bulletin for the faithful participating from home or another suitable place, so that the Holy Eucharist may be received with reverence, order, and holy thanksgiving.

Before the service beginneth, prepare a communion table in a clean and dignified place. Cover the table with a white cloth. Place upon it a cross, and candles if they may be used safely. The table may also include a Bible or prayer book, but it should remain uncluttered and set apart for the worship of God.

Set the bread and the wine, or bread and grape juice, upon the prepared table from the beginning of the service. Let these elements remain there throughout the liturgy, from the opening prayers until the time appointed for the reception of Holy Communion. They should not be used casually, moved about needlessly, or treated as ordinary food and drink during the service.

At the time of Communion, receive reverently, with repentance, faith, thanksgiving, and love toward God and neighbour. If others in the household are prepared to receive, they may receive at that time according to the direction of the service and the custom of the parish.

If any consecrated bread, wine, or grape juice remaineth after Communion, the first and ordinary practice is reverent consumption. Those receiving at home should consume the remaining elements, unless they are being taken reverently and promptly to the sick, the homebound, or others in the same place or community who need to receive Holy Communion according to parish practice.

If the remaining elements are not taken to the sick or homebound, and if any portion cannot reasonably be consumed, they should be returned reverently to the earth. The wine or grape juice may be poured directly into clean earth, and any remaining bread may likewise be returned to the earth. The consecrated elements should not be thrown into the trash, poured into a common drain, or treated carelessly.

Citation: Instructions for at-home reception are newly composed for St. Andrew's Ecumenical Protestant Church, emphasizing reverent preparation, continuous placement of the elements during the service, pastoral care for the sick and homebound, and reverent consumption or return of remaining elements to the earth.

A Brief Introduction to St. Andrew's Ecumenical Protestant Parish

St. Andrew's Ecumenical Protestant Parish is a local parish of prayer, teaching, Holy Communion, and pastoral care. Under the pastoral oversight of +Archbishop Andrew, the parish welcometh worshippers into a simple, reverent, and ecumenical form of Protestant Christian worship, rooted in Scripture, the Creeds, and the grace of Jesus Christ.

All who join this service are bidden to prepare their hearts, to hear the Word with meekness, to pray for the Church and the world, and to come to the Lord's Table with repentance, faith, and thanksgiving.

Ministers and Servers

Service Role	Minister / Server
Presiding Celebrant	+Archbishop Andrew
Assisting Minister / Clerk	Leadeth the call to worship, confession, and congregational responses
Epistoler / Lector	Readeth James 1:22-27
Gospeller	The Celebrant, or an appointed deacon or minister, readeth John 16:23-33
Intercessor	Leadeth the prayers of the people
Communion Servers	Assist the Celebrant in the reverent distribution of Holy Communion
Acolyte / Sacristan	Prepareth the Holy Table, Bible, candles, vessels, bread, and cup
Usher / Greeter	Welcometh the people and assisteth with seating, offering, and hospitality

Order of Service

1. Gathering and Call to Worship
2. Confession of Sin and Absolution
3. Collect of the Day and Prayers of Preparation
4. The Appointed Readings: James 1:22-27 and John 16:23-33
5. Sermon: Be Ye Doers, Ask in My Name, and Be of Good Cheer
6. The Nicene Creed
7. Ecumenical Prayers of the People
8. Peace, Offering, and Preparation of the Holy Table
9. The Great Thanksgiving and Holy Communion
10. Prayer after Communion, Blessing, and Dismissal

Rubric: The people may stand, sit, or kneel, according to custom, strength, and reverence. The service retaineth the Fifth Sunday after Easter propers as the principal lessons and theme.

Gathering and Call to Worship

Assisting Minister: Our help is in the Name of the LORD.

People: Who made heaven and earth.

Assisting Minister: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

People: Amen.

Citation: Opening phrases follow Psalm 124:8 and apostolic salutations, commonly used in Protestant Lord's Day worship.

Opening Prayer

O living God, gather us in the Name of Jesus Christ. Quiet our hearts, open our ears, and make this congregation a faithful sign of thy kingdom. Teach us to worship thee in truth, to receive thy Word with meekness, and to serve our neighbours in love; through Jesus Christ our Lord. Amen.

Confession of Sin and Absolution

Assisting Minister: Dearly beloved in Christ, let us confess our sins unto Almighty God.

People: Almighty and most merciful Father, we confess that we have sinned against thee in thought, word, and deed. We have heard thy Word and yet have not obeyed it. We have spoken without charity, prayed without faith, and served without humility. Forgive us, renew us, and lead us, that we may delight in thy will and walk in thy ways, through Jesus Christ our Lord. Amen.

Rubric: Silence may be kept.

Celebrant: Hear the comfortable word of the Gospel: If any man sin, we have an advocate with the Father, Jesus Christ the righteous. To all who truly repent and believe the Gospel, I declare the forgiveness of sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Citation: Confession and assurance are newly adapted for this bulletin in the shape of Reformed and Episcopal worship, with particular attention to James 1:22-27 and 1 John 2:1.

Collects and Prayers of Preparation

The Collect of the Day - The Fifth Sunday after Easter, commonly called Rogation Sunday

O LORD, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Citation: Collect from the Fifth Sunday after Easter in the historic Book of Common Prayer tradition.

A Rogation Prayer for the Labours of the People

Almighty and merciful God, who blessest the earth and the honest labours of thy people: prosper, we beseech thee, all righteous work, preserve us from famine, idleness, greed, and waste, and make us faithful stewards of thy gifts; through Jesus Christ our Lord. Amen.

A Prayer for Illumination

O Holy Ghost, open unto us the Scriptures read and preached this day. Make us not hearers only, but doers of the Word; bridle our tongues, purify our hearts, and lead us in the perfect law of liberty; through Jesus Christ our Lord. Amen.

The Appointed Readings for the Fifth Sunday after Easter

Rubric: The principal readings for this service are the Communion propers appointed in the historic Book of Common Prayer for the Fifth Sunday after Easter, commonly called Rogation Sunday. The readings are here printed in the Authorized Version / King James Version.

The Epistle - James 1:22-27

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Reader: Here endeth the Epistle.

People: Thanks be to God.

Citation: James 1:22-27 is the appointed Epistle for the Fifth Sunday after Easter in the historic Book of Common Prayer tradition; text from the Authorized Version / King James Version.

The Holy Gospel - John 16:23-33

Celebrant: The Holy Gospel is written in the sixteenth chapter of the Gospel according to Saint John, beginning at the twenty-third verse.

People: Glory be to thee, O Lord.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Celebrant: The Gospel of the Lord.

People: Praise be to thee, O Christ.

Citation: John 16:23-33 is the appointed Gospel for the Fifth Sunday after Easter in the historic Book of Common Prayer tradition; text from the Authorized Version / King James Version.

Sermon

Be Ye Doers, Ask in My Name, and Be of Good Cheer

Texts: James 1:22-27; John 16:23-33. Collect: The Fifth Sunday after Easter, commonly called Rogation Sunday.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This Fifth Sunday after Easter is commonly called Rogation Sunday, because the Church entereth the days of asking. The Latin *rogare* meaneth to ask; and therefore the Church asketh God for mercy, for fruitful labour, for preservation from danger, and for grace to live as faithful servants in the world. Yet the Collect doth not first ask for outward abundance. It asketh for inward obedience: that by God's holy inspiration we may think those things that be good, and by his merciful guiding may perform the same.

This is the very bridge between the Epistle and the Gospel. Saint James saith, Be ye doers of the word, and not hearers only. Our Lord saith, Whatsoever ye shall ask the Father in my name, he will give it you. The Christian life is therefore not hearing without obedience, nor asking without discipleship. It is a life in which the Word of God entereth the heart, prayer riseth to the Father through the Son, and grace beareth fruit in works of mercy, purity, and peace.

Saint James warneth us against a religion that looketh briefly into the mirror of truth and then forgetteth. A man may hear Scripture, admire it, speak well of it, even defend it, and yet go his way unchanged. That is not the liberty of the Gospel. The perfect law of liberty is not liberty to remain as we were; it is liberty from the bondage of sin, self-deception, wrath, vanity, and dead religion. The Word showeth us the truth about ourselves, but it also showeth us the mercy of God in Christ, who maketh sinners new.

Therefore James putteth the matter plainly. If any man seem to be religious and bridleth not his tongue, this man's religion is vain. This is a hard word, but it is a healing word. The tongue revealeth the altar of the heart. Bitter speech, slander, needless contention, boasting, and cruelty are not small blemishes beside true religion; they are signs that the Word hath not yet ruled the inward man. A church that would be apostolic, Protestant, catholic in the creedal sense, and filled with the Spirit must first become a people whose speech is governed by charity and truth.

James also describeth pure religion: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. Here doctrine and mercy are not enemies. The same Gospel that justifieth by grace through faith also produceth mercy toward the afflicted. The same Word that calleth us away from worldliness sendeth us toward the wounded. To be unspotted from the world is not to be cold, proud, or removed from suffering; it is to love without being mastered by the world's desires, vanities, and cruelties.

In the Gospel, our Lord lifteth the eyes of the disciples to the Father. He saith, Ask, and ye shall receive, that your joy may be full. Christian prayer is not vague religious wishing. It is prayer in the Name of Jesus Christ. To ask in his Name is to come through his mediation, under his lordship, trusting his merits, and seeking what accordeth with his kingdom. The Son doth not reveal a reluctant Father. He saith with astonishing tenderness, The Father himself loveth you.

That sentence should be treasured by every troubled Christian: The Father himself loveth you. The disciples were about to be scattered. Their courage would fail. They would leave Christ alone, and yet he was not alone, because the Father was with him. Our Lord knew their weakness before it appeared, and still he opened to them the comfort of prayer, peace, and divine love. So also he knoweth our scattered hearts, our unfinished obedience, our fearful prayers, and our troubled homes. Yet he calleth us to the Father in his Name.

Finally our Lord saith, In the world ye shall have tribulation: but be of good cheer; I have overcome the world. He doth not promise a painless discipleship. He promiseth peace in himself. The Church is not preserved by pretending that tribulation is unreal; she is preserved because Christ is victorious. His Cross hath judged the world's false glory. His Resurrection hath broken death. His Ascension hath opened the way to the Father. His Spirit guideth the Church into truth and strengtheneth her for holy obedience.

Therefore, beloved, on this Rogation Sunday, ask boldly and obey humbly. Ask the Father for grace in the Name of Jesus. Ask him to bless the work of thy hands. Ask him to purify thy speech, to deepen thy mercy, to strengthen thy household,

to guide this parish, and to make the Church a doer of the Word. Then rise from prayer to service. Visit the afflicted. Guard thy soul from the world. Receive the Holy Eucharist with repentance, faith, and thanksgiving. And in every tribulation, hear the voice of Christ: Be of good cheer; I have overcome the world. Amen.

Citation: Sermon newly composed for this May 10, 2026 bulletin and ordered to the Fifth Sunday after Easter Collect, Epistle, and Gospel.

The Nicene Creed

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Citation: Creedal form reflects the traditional English rendering received through Anglican prayer-book usage.

Ecumenical Prayers of the People

Intercessor: Let us pray for the Church and for the world, saying: Lord, in thy mercy, hear our prayer.

Intercessor: For the one holy Catholick and Apostolick Church; for St. Andrew's Ecumenical Protestant Parish; for the Ecumenical Protestant Church in America; and for all who preach Christ with faith, meekness, and courage.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For +Archbishop Andrew, and for all bishops, pastors, elders, priests, deacons, ministers, teachers, and lay leaders; that they may be doers of the Word and faithful shepherds of Christ's flock.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For the nations of the earth, for all in civil authority, for peace and justice, and for every people burdened by violence, poverty, disaster, or fear.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For farmers, fishers, labourers, teachers, caregivers, and all whose work sustaineth community; that the Lord would bless righteous labour and make us faithful stewards of creation.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For mothers, grandmothers, foster mothers, spiritual mothers, and all who nurture children; and for those for whom this day bringeth grief, longing, or sorrow.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For the sick, the lonely, the grieving, the imprisoned, the addicted, the unemployed, the fatherless, the widow, and all who need the healing and comfort of Christ.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For this congregation's mission; for home missions, Bible studies, online worship, and all who seek a faithful parish home.

People: Lord, in thy mercy, hear our prayer.

Intercessor: For all who have departed this life in the faith of Christ, and for the whole communion of saints; that we may with them inherit the joy that cannot be shaken.

People: Lord, in thy mercy, hear our prayer.

Celebrant: O Lord, from whom all good things do come, receive these our prayers through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, now and ever. Amen.

Citation: Intercessions are newly composed for this service and shaped by Rogation themes, James 1:22-27, and John 16:23-33.

Peace, Offering, and Preparation of the Holy Table

Celebrant: The peace of Christ be always with you.

People: And with thy spirit.

Rubric: The people may exchange a sign of peace. The offering is received. The Holy Table is prepared with bread and cup. Communion Servers come forward when directed.

Offertory Sentence: Be ye doers of the word, and not hearers only; and offer unto God the works of faith, mercy, and thanksgiving.

Rubric: Those receiving at home should now continue with the elements already prepared upon the communion table from the beginning of the service.

The Great Thanksgiving and Holy Communion

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Lift up your hearts.

People: We lift them up unto the Lord.

Celebrant: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty and everlasting God, from whom all good things do come. By thy holy inspiration thou teachest us to think those things that be good, and by thy merciful guiding thou strengthenest us to perform the same.

In thy Son Jesus Christ thou hast revealed the love of the Father, opened unto us the way of prayer in his Name, and given peace to thy people in the midst of tribulation. By his Cross and Resurrection he hath overcome the world; by his Ascension he bringeth our prayers before thee; by his Spirit he maketh us doers of thy Word.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

People: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Celebrant: Holy God, by thy Spirit bless us, and bless this bread and this cup, that we who receive them may be renewed in Christ, strengthened in faith, and sent as his Body for the life of the world.

In the night in which he was betrayed, our Lord Jesus took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my Body, which is given for you: Do this in remembrance of me.

Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Celebrant: Let us proclaim the mystery of faith.

People: Christ hath died. Christ is risen. Christ shall come again.

Celebrant: Send us now in the power of thy Spirit. Make us not hearers only, but doers of thy Word; bridle our tongues, purify our hearts, bless our labours, and fill us with the peace of Christ, who hath overcome the world; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

Citation: This Eucharistic prayer is newly composed for this ecumenical bulletin, using common Protestant eucharistic structures and the appointed readings for the Fifth Sunday after Easter.

The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Invitation and Communion

Celebrant: Christ our Lord inviteth to his Table all who love him, who repent of their sins, and who seek to live in peace with God and neighbour. Draw near with faith, meekness, and thanksgiving.

Rubric: Communion Servers receive first, or as directed by the Celebrant. The people then receive reverently. Bread and wine or grape juice may be used according to parish practice.

Server: The Body of Christ, given for thee.

Communicant: Amen.

Server: The Blood of Christ, shed for thee.

Communicant: Amen.

Prayer after Communion, Blessing, and Dismissal

Celebrant: Let us pray.

People: Gracious God, we thank thee that thou hast fed us with the Bread of life and the Cup of salvation. By thy Spirit, make us doers of thy Word, faithful in prayer, merciful to the afflicted, unspotted from the world, and cheerful in the victory of Jesus Christ our Lord. Amen.

Celebrant: The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Celebrant: Go in peace to love and serve the Lord.

People: Thanks be to God.

Source Note

This bulletin is an Elizabethan-English edition for St. Andrew's Ecumenical Protestant Church, prepared for Sunday, May 10, 2026. It useth the Fifth Sunday after Easter 1662 Book of Common Prayer Communion propers as the controlling lectionary texts and retaineth the simplified ecumenical Protestant service order of the parish's prior bulletin. Prayers identified with Methodist, Presbyterian, Reformed, and Episcopal patterns are newly composed for this bulletin or adapted in theological structure and worship order; copyrighted denominational texts are not reproduced at length. Scripture readings are printed from the public-domain Authorized Version / King James Version.

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This index identifies principal subjects, rites, offices, Scripture references, and at-home Communion instructions in the final May 10 Holy Eucharist bulletin.

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