



# Anglican Church of the Holy Trinity

## An Instructed Eucharist



Anglican Church  
in North America

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The Eucharist has been the central act of worship for the Christian community from the very beginning of the Church. Here at Holy Trinity, worshiping God and coming to the Lord's Table on Sundays is the most important thing we do together as a church family. Jesus instituted this sacrament at the Last Supper and commanded his followers to continue the practice, and promised that through this sacred meal he will be uniquely present. The Eucharist is for us the clearest and strongest way of telling the story of Jesus' death and resurrection, and maintaining our bond with him and with one another.

Throughout the ages, Christ's followers have gathered to hear God's Word and to share bread and wine, obeying Jesus' commandment to, "Do this in remembrance of me." This remembrance is more than simply recalling the event of the Last Supper in the past; it is participating in this event in the present. And more importantly, as surely as Jesus was present with his disciples in that Upper room, he is present with us in the Eucharist. It is Christ's intent to be present with us, touch us, nourish us, bless us and change us as we gather as God's family around His Table.

"*Eucharisto*" is a Greek word meaning "Thanksgiving." The Holy Eucharist is also known in various traditions as Holy Communion, the Lord's Supper, the Divine Liturgy, and the Mass. The word "Liturgy" literally means "The Work of the People." In this liturgy we are not spectators; after all, we did not come to church expecting someone to worship for us. We each have a part to play. The priest presides at the altar. The laity assist the priest, read Scripture, lead the prayers, help with the administration of Communion, and offer music and other expressions of praise to the glory of God.



Throughout the Eucharist, words, gestures, postures, and symbols are used to express our worship of God. They have a history and a meaning that come out of the centuries-old traditions of the Church. We should use things such as making the sign of the cross, raising hands in prayer and praise, and other acts of devotion as are meaningful to us in our worship of God.

The first part of the liturgy is the "Liturgy of the Word." The structure of the Liturgy of the Word and the systematic reading of Scripture [from a lectionary] has its roots in Jewish Synagogue worship. The second half of the service is known as the "Liturgy of the Table." Its structure, even some of the very words used, have their origin in Jewish table rituals. Jesus' institution of the Lord's Supper is specifically based on a Jewish table celebration, the Passover Meal. In Holy Communion we celebrate the reality that Christ is our Passover sacrificed for us once and for all. Through Christ's sacrifice on the Cross, death passes us by and is replaced with a new life in Him. We eat the broken bread and share the common cup as a sign of our unity in faith and belief, and as an expression of the reality that we are God's family gathered around God's table. Through the bread and wine, Jesus is uniquely present.

The Anglican *Book of Common Prayer* (BCP) has its origin in the 16<sup>th</sup> Century Protestant Reformation in the British Isles and has been updated as times and circumstances have changed over the last five centuries. The texts and patterns of worship in the BCP are derived from the worship of the church dating back to some of the earliest surviving text of Christian worship. The common words of the prayer book express our most deeply held beliefs, keep us connected to the timeless elements of Christian tradition, and allow us to participate in worship as more than just listeners.

Each Sunday is a little Easter, a weekly commemoration of the Resurrection, and beneath whatever other themes may be emphasized on a Sunday, the Eucharist echoes the great Paschal celebration of Easter.



Upon entering the church, a sense of quiet and reverence  
allow us to prepare ourselves to encounter the Lord in  
*Scripture* and *The Breaking of Bread*



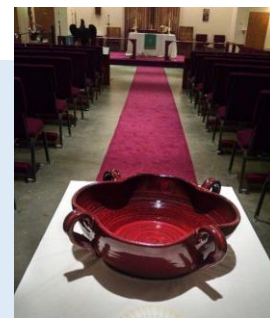
# The Holy Eucharist

**Musical Prelude**      *An instrumental prelude begins at 9:45.*



## Prelude

You are invited to enter the nave of the church in silence as others have done and are saying their prayers and preparing themselves for worship. (The nave is the part of the church building where the people are seated.) As you walk by the font and as a reminder of your baptism, you may dip your finger in the water and make the sign of the cross by touching your forehead, drawing your finger down your torso, then drawing your finger from your right to your left shoulder. You are entering this place as a child of God, baptized into His family, forgiven, beloved of God in anticipation of meeting your heavenly Father in worship.



## Processional Hymn

**Liturgical Processions** have ancient origins and are full of profound symbolism. It symbolizes our faith as a pilgrimage into the presence of God. In ancient Judaism there was the “Aliyah” – “*I was glad when they said unto me, ‘Let us go up to the house of the Lord!’*” (Psalm 122). Psalms were sung by pilgrims as they ascended up to Jerusalem and the Temple of the Lord. There are narratives in many places in the Old Testament of festal processions with choirs and instruments in honor of the Lord. Note that our procession is led by the Cross, as it is Christ who is leading our way into the presence of God, and as in an ancient royal procession, we laud Jesus Christ as King of Kings with the Cross high and lifted up. Note also that our procession begins at the entrance of the church and at the Baptismal Font, representing from where our Christian journey begins. Sanctuaries are “Bethel” places (Jacob’s encounter with God), where God meets His people and blesses them. Our sanctuary symbolizes the throne room of God where all of God’s saints will gather at the Last Day. (The Sanctuary is that part of the church building where the altar is that is usually demarcated by the Altar Rail.)



## Opening Acclamations

*Celebrant*    Blessed be God: Father, Son, and Holy Spirit.  
*People*        **And blessed be his kingdom, now and forever. Amen**

We begin with **opening acclamations** between the celebrant and the people. Some people make the sign of the cross at this time as a reminder that they are being blessed to be entering the presence of God. Note that we start the liturgy by addressing God, placing the focus of the Liturgy on God and not ourselves. The opening acclamations are calling us to separate ourselves from the world and be lifted toward heaven (or into the throne room of God to use imagery from Isaiah and Revelation). Liturgy presents us the opportunity to transcend time and space, albeit for an hour-and-a-half, and allow the Good News to transcend the daily news of our lives (Galli).

## Collect for Purity

*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.**

**The Collect for Purity** has been an opening prayer in Anglican Liturgy since Thomas Cranmer translated it into English during the time of the Protestant Reformation. The prayer has the classic structure of a Collect: (1) Address- “*Almighty God*”; (2) Extolling of an attribute of God- “*to whom no secrets are hid*”; (3) Petition- “*cleanse the thoughts of our hearts*”; (4) So that- “*we might...worthily magnify your holy Name*”; (5) prayed in the name of Jesus- “*through Christ our Lord.*”

Although this church family often places the confession of sin at the beginning of the service, the *Collect for Purity* also acts as a mini-confession stating that we are an open book to God with “all our secrets” well known to Him. In spite of our unworthiness, however, we can, by the grace of God, the work of Christ on the Cross, and the Holy Spirit active in our lives, have these sins and obstacles put aside, and truly approach God in worship. How awesome it is that we have a God that is willing bridge the gap between His holiness and our sin-soaked souls for the sake of communing with us.

## The Summary of the Law

*Matthew 22:37-40* Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

In the Eucharistic, we lay bare before the Lord our sins and shortcomings. We confess them and accept the Lord's forgiveness for them; all the while, the Lord is un-deterred as He pours out His grace upon us in the liturgy. Here at Holy Trinity we often choose to begin our worship with **The Confession of Sin**, as is common with the Daily Offices of Morning and Evening Prayer in the *Book of Common Prayer*. This allows us to clear the decks, so to speak, and approach the Lord in praise and thanksgiving. It is also common for the Confession to be a part of the "Prayers of the People" later in the liturgy.

In the Confession, the posture is that of humility, such as kneeling as we are able. In the Confession invites us to "**Confess our sins against God and our neighbor.**" A moment of silence is offered to gather our thoughts about the sin in our lives, particularly those of the past week, and to take stock of those sins for which we are truly sorry and for which we hope to correct or make amends. Confession has two parts: **identifying our sin** and **our intention to address sin in our lives.**

## The Confession and Absolution of Sin

*1 John 1:8, 9* If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

*Celebrant then says*

Let us confess our sins against God and our neighbor.

*Silence may be kept. Celebrant and People*

Most merciful God, we confess that we have sinned against you in thought, word and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Priest then assures us of God's love and forgiveness by pronouncing God's promised **Absolution** (release) from our sins. The priest makes the **sign of the cross**. Since the tracing the sign of the Cross on one's body is a sign of having received a particular blessing, many people respond to the pronouncement of absolution by doing so, signifying their acceptance of God's forgiveness and restoration to holiness before God.

*The Lord's absolution is pronounced by the Priest.*

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen**

Having begun the Liturgy by offering up any sins of the previous week, and having allowed God to remove our sinfulness and brokenness as an obstacle to sincere and Spirit-filled worship of Him, our immediate response is **Praise**. The **Gloria in Excelsis** (Glory in the Highest) is typically used here, but other songs of praise are also used. The *Gloria* came into normal use in the church in the 11<sup>th</sup> century but dates back to Jewish Temple worship in the time before Christ.



## Gloria in Excelsis (or Song of Praise)

*The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting. The Gloria may alternatively be placed immediately before the Blessing and Dismissal.*

Glory to God in the highest, and peace to his people on earth.  
Lord God, heavenly King, almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world: have mercy on us;

Philippians 2:11-12 "...that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

As is the custom of many at the mention of the name of Jesus, a solemn bow is offered, such as here in the *Gloria*. We are in good company in doing so; Scripture says the angels in heaven do the same.



you are seated at the right hand of the Father: receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

## Collect for the Day

*Celebrant* The Lord be with you. *People* **And with your spirit.** *Celebrant* Let us pray.

This salutation is an ancient liturgical dialogue from Jewish synagogue worship of Jesus' day.

**O** Lord, from whom comes all good things; grant us, your humble servants, the inspiration to always think and do those things which are good, that by your merciful guiding we may perform the same; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

There is usually a different **Collect of the Day** for each Sunday of the church year. A "collect," is a short prayer that carries a particular theme. It is typical for the Collect of the Day to summarize (or collect) the thoughts and theme conveyed in the Scripture readings of that Lord's Day.

Some of the collects we have in the *Book of Common Prayer* date as far back as the fifth century, but many of them were written during the English Protestant Reformation by Thomas Cranmer, Archbishop of Canterbury and primary author of the *Book of Common Prayer*.



## First Lesson

*The People are seated for the readings.*

We have **Readings**, or **Lessons**, from the Old Testament, Psalms, Epistles and Gospels which are selected according to a calendar of readings known as a **Lectionary**. Using a lectionary helps ensure that we have a wide range of the Bible read to us. It also joins us with many other Christians who use the same lectionary and hear the same scripture on that day.

What we call "**Old Testament**" is in fact the Hebrew Scriptures which Jesus and his disciples would have read in synagogue. The Old Covenant refers to God's covenant with Israel through Abraham. "**New Testament**" refers to the New Covenant, or promise, made by God to humanity through Jesus.

*Lector ends the reading with,* The Word of the Lord

*People* **Thanks be to God**

## Psalm

*Read responsively by half -verse.*

**Psalms** are ancient Hebrew hymns that Christians and Jews alike have sung for thousands of years. In the psalms, every mood and emotion of the human heart is given voice.

The psalm when used at this place in the Liturgy is sometimes referred to as the **Gradual** from the Latin word meaning "step," because it was traditionally sung as the reader walked down Chancel steps to where the next lesson would be read.



## Epistle Reading



*Lector ends the reading with,* The Word of the Lord

*People* **Thanks be to God**

The second reading typically comes from the Epistles (meaning Letters) of Paul and other evangelists. These letters offer comfort and instruction to the newly formed churches of that day. These writings continue to comfort and instruct the Church today as we struggle with the very same issues as Christians of that time. We listen as God speaks into the physical, emotional and spiritual needs of our lives.

## Sequence Hymn

## Gospel

*Celebrant* The Holy Gospel of our Lord Jesus Christ according to \_\_\_\_\_.  
*People* **Glory to you, Lord Christ.**





“**Gospel**,” is from the old English “God spell,” which means “Good News.” The Gospels refer to the four Scriptural narratives of Jesus’ life and ministry. In our Eucharistic Lectionary (the order in which we read Scripture throughout the Church Year), we focus on a different Synoptic Gospel each year (Matthew, Mark and Luke) with readings from John’s Gospel interspersed throughout each of the years.



The Gospels have a special place of honor in the Church’s Liturgy. We honor the Gospels in several ways:

1. First, the Gospel Book is processed from the altar into the midst of the congregation. This procession reminds us of Moses bringing the “Law” down to the people encamped at the foot of Mount Sinai, except what is brought into the midst of the people is not Law, but the Gospel. We are also reminded of the Word Made Flesh [Jesus] coming down from the throne of God to dwell in the midst of His people.
2. We also stand as the Gospel is processed and read- “as if Jesus just entered the room.” We stand as the people of Israel stood all day as they heard Scripture read to them by the priest Ezra (Nehemiah 8:5).
3. The reader of the Gospel and members of the congregation make the threefold sign of the cross on the forehead, lips, and over their heart symbolizing that the Gospel of Christ is to be in our minds, on our lips, and in our hearts.
4. And Finally, we begin and end the reading with special words of acclamation as the Gospel Book is raised up for all to see.

## The Sermon

Having heard the readings from Scripture, the Preacher proclaims the Good News to be found in the text and presents the Gospel within the context of our modern Christian lives.



## The Nicene Creed *The People stand and say together.*

**Creed...** is from the Latin word “*Credo*” which means “I believe.” The Nicene Creed was formulated approximately 300 years after the death of Christ to provide a statement of orthodox, apostolic belief based on Scripture and on the eye-witness of the Apostles. It was penned to protect the Church against innovations and deviations from the “Faith once deposited” with the Apostles and that was codified in Scripture. This Creed has been recited by Christians ever since. Another similar Creed used by the Church is known as the *Apostle’s Creed* and is used at Baptisms and other daily prayer services. These creeds express the fundamental core of what we, the Church, believe.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

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 from the Holy Spirit and 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 who with the Father and the Son is worshiped 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.

**Concerning the word “Catholic” used in the Creeds...** This word comes from the biblical Greek word καθόλου (*kath'holou*), meaning “on the whole.” It was first used to describe the Christian Church in the early 2nd century to emphasize the Church’s universal scope. The word also became part of the proper name of the then western branch of the Church known as the Roman Catholic Church. When we use the word “catholic” in our liturgies and church documents it refers to “the whole Church;” that is, the entire Body of Christ throughout the world, not just a specific faith tradition, as in the Roman Catholic Church.

## Prayers of the People

*Kneeling or standing,*

*The People may add their own petitions.*

Let us pray for the whole state of Christ's Church and the world:

I ask your prayers for God's people throughout the world; for our archbishop, Foley; our bishops: Steve, David, and Thad, for our priests: Rob, Dan, and Theophilus; for this gathering; and for all ministers and people.

Pray for the Church.

I ask your prayers for those who proclaim the Gospel among the nations. We pray especially for Bishop Grant and Dr. Wendy with the Anglican mission in *Gambela, Ethiopia*, Fr. Johann and Louise in *Southern Africa*, for all SAMS associate missionaries, and our sister church, The Church of the Resurrection, *Fuquay-Varina, NC*.

Pray for the mission of the Church.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

I ask your prayers for all who seek God, or a deeper knowledge of him.

Pray that they may find and be found by him.

I ask your prayers for those who have departed this life in their Faith in Christ.

I ask your thanksgivings for all the blessings of life.

After the Prayers of the People, the Celebrant gathers or "collects" the prayers of the faithful with a **concluding collect**.

*The Celebrant adds this concluding collect.*

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. **Amen.**

## Comfortable Words

These **Comfortable Words** are a comfort because they summarize the great gift of the Gospel and God's great love for us. Archbishop Thomas Cranmer at the time of the Protestant Reformation included these scriptures as a reflection of his "Theology of the heart," the deeply felt understanding that our forgiveness and Jesus' atoning sacrifice have their source in immutable love of God, an unconditional love flowing from the heart of God to the heart of man. Through the work of the Holy Spirit, this is what transforms human heart.

Hear what comfortable words our Savior Christ says to all who truly turn to Him:

*Matthew 11:28* Come to me, all who labor and are heavy laden, and I will give you rest.

*John 3:16* God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

Hear also what St Paul says:

*1 Timothy 1:15* The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

Hear also what St. John says:

*1 John 2:1-2* If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

## Exchange of the Peace

*The Ministers and People greet one another in the name of the Lord.*

*Celebrant* The peace of the Lord be always with you. *People* **And with your spirit.**

We respond to having heard the Word read and expounded upon in three ways: 1) we renew our commitment to the Faith in the words of the Nicene Creed; 2) we offer our prayers of thanksgiving and petition for ourselves and others in the form of **The Prayers of the People**; and 3) we **Pass the Peace**- 1 Peter 5:14 says, *Greet one another with a kiss of love. Peace to all of you who are in Christ.* Matthew 5:23-24 says, *"If you are offering your gift at the altar, and there remember that your brother or sister has something against you, leave your gift there before the altar and go, first be reconciled to your brother or sister, and then come and offer your gift."* Passing the peace is the enacting of these verses and a liturgical observance of the true reconciliation with one another that is available only through God in Christ. The Lord exhorts us to be reconciled not only with Him, but also with one another, before we approach the Lord's Table.

## Offertory

The Offertory is more than a transition from the Liturgy of the Word to the Liturgy of the Table. It is when we offer to God our tithes and offerings in gratitude for what He has given us to His glory and to the furthering of His Kingdom here on earth. We also offer bread and wine representing the first fruits of our labor such that the Lord will make into His Body and His Blood. Chiefly, however, we offer and present unto God “*ourselves, our souls and bodies to be a living sacrifice unto Him.*” The Lord does tell us in Scripture that what He desires above all is us.

### Preparing the Table

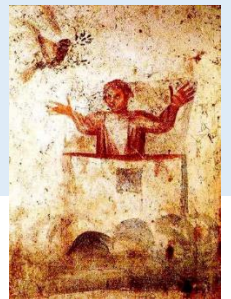
- Preparing the Table is the ministry of the **deacon** present at the Liturgy. For us, this is usually one of our presbyters (priests), for a priest is ordained a deacon before being ordained a priest. This diaconal role can be documented from as early as the 2<sup>nd</sup> century. This custom reflects the servant ministry of the deacon and the biblical role of serving tables in Acts 6.
- **Presentation of the Elements** (the bread and wine) has traditionally been done by a family or families who present an offering to God reminiscent of the *Grain Offering* and *Drink Offering* of Old Testament tradition. This has been an enduring custom since the Church in Biblical times.
- **Adding water to the wine** comes simply from the ancient custom of diluting table wine with water, but it does serve to remind us of the co-mingled blood and water that flowed from Jesus’ side [John 19:34].
- **The washing the hands of the priest** has its roots in Jewish table tradition. It is a sign of purification. A prayer often said by the priest at this time is, “*Create in me a clean heart, O God, and renew a right spirit within me*” [Psalm 51]. The implication is that it is only by the grace of God who has washed us in the waters of baptism that anyone is worthy to preside at the Lord’s Table.

**The Latin names of various parts of the Liturgy...** During New Testament times the language of the Faith was Kione Greek, meaning “Common” Greek, and which was the street language of the Greco-Roman world in New Testament times. In the West it later became Latin. By the end of the Middle Ages, however, Greek and Latin were no longer used or understood except by scholars and the clergy. One of the corrections of the Protestant Reformation to the liturgy of the Church was to restore Scripture and worship to the language of the people. The titles of the various parts of the Liturgy, however, have continued to be known by their ancient Latin names in some Protestant denominations such as ours. This is done out of tradition, but also out of a sense of continuity with the saints of the past who have used these very same names. Today, one of the benefits of the Latin names is that they universally identify the parts of the Eucharistic Liturgy across the many languages of the worldwide Church.

**Rubrics...** In the *Book of Common Prayer*, liturgical directions are provided in small italics. They are referred to as rubrics because the early printings of the Liturgy provide these instructions in “red” type.

**Engaging God with all our senses...** We speak Scripture, prayers, music and Sanctus Bells. We sing music and chant psalms to the glory of God. We glorify God in the beauty and color of vestments, altar hangings and flowers. We move in the rhythm of worship- kneeling to pray, standing and raising hands in praise, sitting to listen, bowing in reverence, and making the Sign of the Cross when receiving a blessing. We touch and handle prayer books, bulletins and Bibles. We greet and embrace each other at the Passing of the Peace. We smell the incense when it is used, and finally, as Psalm 34:8 says, we “*taste and see that the LORD is good*” in the bread and wine.

**The Orans Position:** Note that during much of the Liturgy, the Celebrant stands with palms open and arms outstretched in openness to God, in what is known as the “Orans Position.” It is a prayer posture that comes to us from our Jewish roots. Pictures of priests presiding in this way have been found dating to the earliest centuries of the Church, and it is recommended to all of us as a posture of petition, praise and thanksgiving in our Sunday worship.



## Doxology

Praise God from whom all blessings flow! Praise Him all creatures here below!  
Praise Him above ye heav’nly host! Praise Father, Son, and Holy Ghost! Amen.



# The Holy Communion

*The People stand.*



## Sursum Corda

*Celebrant* The Lord be with you.

*Celebrant* Lift up your hearts.

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

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

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

*People* **It is just and right so to do**

This invitation to prayer is known as **The Sursum Corda**, Latin for "Lift up your hearts." This is an ancient Jewish dialogue prayer that Jesus and his followers could very well have prayed at the Last Supper. It was used by the very earliest Christian communities.

The Liturgy is seasonally adapted at this point by the use of **Proper Prefaces** that inject the theme of the liturgical season.

## Proper Preface

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The words leading into the Sanctus suggest a reality that may not be apparent, that we are praising God at this moment along with a much larger community of worshipers than our physical senses perceive- "Angels, Archangels and with all the company of heaven."

## Sanctus

(from Isaiah 6:3 and John 12:13)

Holy, Holy, Holy Lord, God of power and might, Holy, Holy, Holy Lord, God of power and might, Heaven and earth are full, full of your glory. Hosanna in the highest, Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.

Isaiah 6:1-3, *In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. <sup>2</sup> Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. <sup>3</sup> And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."* These words of Isaiah included in the **Sanctus** became a permanent part the Eucharistic Liturgy in the 4<sup>th</sup> century throughout much of the Church. It had been a part of Jewish morning worship. It is followed by the *Benedictus* (Blessed is He) from John 12:13

The words of the Sanctus seemingly pull us toward a posture of praise, but note that the Celebrant is bowing toward the ground. Bowing is an act of reverence, humility, awe and respect [Rev 1:17]. This is fitting to do at the singing of the *Sanctus* given the source of the words. In Isaiah 6, Isaiah is confronted with the awesome holiness of God at which he cannot help but contrast with his own depravity. Isaiah says, *"Woe is me, I am lost. I am a man of unclean lips, and live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."* Isaiah falls on his face in fear and awe before God; hence, you see the Celebrant in a similar posture as the *Sanctus* is recited.

**Sanctus Bells** have their origin in the medieval church. The bells were rung at the *Sanctus* and other places in the Liturgy to indicate something particularly significant is taking place.

**Sign of the Cross** is made when we are receiving a blessing. At "Blessed is he..." (*Benedictus Qui Venit*) we make the sign of the Cross as an acknowledgement that we too are blessed by *"He who comes in the name of the Lord."*

## The Anamnesis

(Remembering and giving thanks for our redemption in Christ)

*The People stand or kneel. The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son into the world for our salvation. By the Holy Spirit and the



Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

The Consecration Prayers call us into **Anamnesis** [Greek for “remembering”], which has its roots in Jewish tradition, most particularly the Passover Tradition. Here we are remembering the mighty acts of God toward which the *Great Thanksgiving* is directed. It recalls *Salvation History*, especially the Incarnation, Death and Resurrection of Jesus. *Anamnesis*, however, in the Judeo-Christian sense is more than simply recalling. It is asking God to make us participants in the divine deeds being recalled. For the Jews, this was recalling and participating in the events of *Passover*. For us Christians, it is participating with the disciples at the Lord’s Table in the Upper Room, and participating with Christ in His death and Resurrection.

### **The Institution Narrative** (Reciting Christ’s institution of Lord’s Supper from Luke 22:19-20)

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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.”

After supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

**The Institution Narrative** is that part of the *Anamnesis* in which the specific acts of Jesus’ institution of the Lord’s Supper are remembered and recited according to Luke 22:19-20 and I Corinthians 11: 23-26. The priest holding the elements while reciting the Scripture is a Jewish Passover practice.

**Reverencing the Sacraments:** The Celebrant bows or genuflects and the Sanctus Bells are rung 3 times after the recitation of each part of the narrative. This acknowledges the wonderfully significant nature of the Institution Narrative.

### **The Epiclesis** (God’s consecration of the Elements)

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy sacrament, and be made one body with him, so that he may dwell in us and we in him. And bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face.

This prayer, known as the **Epiclesis**, is inviting the Holy Spirit to indwell and make holy [sanctify] the bread and wine. Two traditional gestures by the Celebrant are used to signify this: the sign of the Cross and hands extended above the elements. The Holy Spirit is also invited to indwell us and make us holy- “Sanctify us also.” At these words, it is customary to once again make the sign of the Cross signifying that we have once more received a blessing.



All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever.

**The Great AMEN** *The people sing,* **Amen. Amen. Amen.**

### **The Lord’s Prayer** *Celebrant and People together pray.*

And now as our Savior Christ has taught us, we are bold to pray:

**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 forever and ever. Amen.

The **Lord’s Prayer** has typically been said at this point in the Eucharist for at least 1700 years. When Jesus taught His disciples this prayer, it was as a pattern and summary of all our prayers. Placed in our Liturgy at this place it again becomes the summation of our Eucharistic Prayers.

## The Fraction

*The Celebrant breaks the consecrated Bread. A period of silence is kept.*

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

**Breaking of the Bread** is a practical step in sharing the bread, but it also reminds us of the Body of Christ broken for us. Alleluia's are appropriate [except during Lent] because Jesus' body broken has removed all barriers between us and God.

## The Prayer of Humble Access

*Celebrant and People pray together.*

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord, who always delights in showing mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The **Prayer of Humble Access** was penned in the first English prayer book of 1549 and has been a cherished part of Anglican Liturgy ever since. In our constant thirst for self-fulfillment and affirmation in our contemporary culture, we tend to consider this prayer as too much prostration, humility and spiritual hand-wringing, particularly in its place right here before one of the greatest Celebrations of the Christian Faith, Holy Communion. Perhaps, however, Archbishop Thomas Cranmer had in mind a "liturgical vision" for this prayer that goes something like this:

*As you recite this prayer, something happens. Thoughts of self-aggrandizement vanish. We become empty vessels, suddenly focused on Christ's Body, Blood and their significance to us. By the time we finish the prayer, a sense of calm envelops us. We experience a strange oneness with the Lord. We are truly prepared to receive Communion.*

(borrowed from a very insightful website)

## The Agnus Dei

*The following or some other suitable anthem may be sung or said here.*

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

The **Agnus Dei** has been in Western Church liturgies since the 7<sup>th</sup> C and is based on John the Baptist's words in John 1:29- "Behold the Lamb of God who takes away the sin of the world." We tend to use this in the more penitential seasons of the Church Year.

## Invitation

*Facing the People, the Celebrant may say the following invitation.*

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

## Ministration of Communion

The People come to the altar rail ( the Lord's Table) to receive the Body and Blood of Christ. They either stand or kneel at the rail. It is customary to receive with an open palm with one hand overlaying the other. The bread is placed in the palm. If one desires to receive the wine by **Intinction**, the chalice bearer takes the bread that was placed in your palm, dips it in the wine and places it on the tongue. After receiving, the People may audibly affirm the words of administration by saying, "**Amen.**" Again, the **Sign of the Cross** may be made indicating the receipt of a blessing.

**All Baptized Christians** are welcome at the Lord's Table. Denominational differences melt away in the face of our One Lord, One Faith and One Baptism. Those not baptized are also invited to come forward and either kneeling or standing at the rail receive a prayer of blessing from the Priest.

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

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. [Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. [Drink this in remembrance that Christ's blood was shed for you, and be thankful.]

## Ablutions

The cleansing of the Eucharistic vessels after Communion is known as the **Ablutions**. It involves consuming all the remaining bread and wine, and cleansing the vessels as an act of reverence for any remaining consecrated elements.

## Post Communion Prayer

Let us pray. *Celebrant and People together,*

Heavenly Father, 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 into the world 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 forever. Amen.

## Blessing *The Bishop when present, or the Priest, gives this or a seasonal blessing.*

The peace of God which passes 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 Spirit, be among you, and remain with you always. **Amen.**

## Closing Hymn

*Please be seated for the announcements.*

## Dismissal

*Celebrant* Alleluia! Let us go forth in the name of Christ. *People* **Thanks be to God! Alleluia!**



It has been said that the most sacred moment in the Eucharist is the **Dismissal**, the very *last* thing we do. The word “Mass,” which is used by the Roman Catholics and others to refer Holy Communion, comes from the Latin *mittere*, “to send.” The Lord sends us out nourished, strengthened and made new; for that, “Thanks be to God.”

So now, with souls cleansed and spirits refreshed, we are sent back into the world to love and serve the Lord. Having been fed by the Body of Christ, we go forth to be the Body of Christ in the world.

Double Alleluias here are traditionally reserved for festival days and for seasons such as Christmas and Easter. Alleluias are eliminated in the penitential season of Lent.

*Please exit through the door in the back of the church and greet the clergy. Also, we invite you to stay and enjoy refreshments and fellowship followed by Children’s Sunday school and the Adult Forum.*

*The nursery is available during the church service as well as during Sunday school.*

*The flowers on the altar are given to the glory and in thanksgiving to God.*