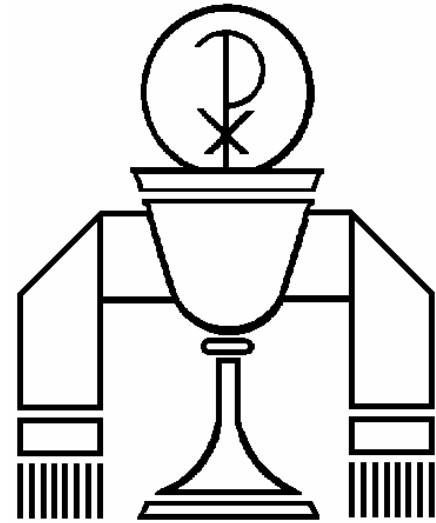


# The Holy **Eucahrist**



Visitors Edition



*After Communion, the Celebrant says*

*Let us pray.*

*Celebrant and People*

**Almighty and everliving God,  
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 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,  
we honor and glory, now and for ever. Amen.**

*The Bishop, when present, or the Priest, may bless the people.  
The Deacon, or the Celebrant, dismisses them with these words*

*Let us go forth in the name of Christ.  
Thanks be to God.*

*From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be  
added to any of the dismissals.*

*The People respond Thanks be to God. Alleluia, alleluia.*

**“Holy,  
holy, holy  
is the Lord God  
Almighty,  
who was,  
and is, and is,  
to come.”**

Revelation 4:8

**Lamb of God, you take away the sins of the world:  
have mercy on us.**

**Lamb of God, you take away the sins of the world:  
have mercy on us.**

**Lamb of God, you take away the sins of the world:  
grant us peace.**

*Facing the people, the Celebrant says the following Invitation*

*The Gifts of God for the People of God.*

*and may add*

*Take them in remembrance that Christ died for you, and  
feed on him in your hearts by faith, with thanksgiving.*

*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 (Blood) of our Lord Jesus Christ keep you in  
everlasting life. **Amen.***

*or with these words*

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

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

From the earliest times, the words the "Body of Christ" and "Blood of Christ," are spoken as the communion meal is distributed. These are called the Words of Administration and they constitute a confession of faith to which the recipient answers "Amen" as an assent.

*in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.*

*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 for ever.*

**AMEN.**

*And now, as our Savior Christ has taught us, we are bold to say,*

*People and Celebrant*

**Our Father, who art in heaven,  
hallowed by 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,  
for ever and ever. Amen.**

*The Breaking of the Bread*

*The Celebrant 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.]*

*In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.*

Welcome we have prepared this booklet for visitors and friends who may be unfamiliar with our worship. There are a few things which may be helpful to you before going there.

Our worship is **liturgical**. "Liturgy" means "the work of the people". Our worship is not one where you come and observe, but where all participate, all are involved in the worship. It is not the voice of many individuals, but the voice of the people of God, the community of Faith. Our worship is not confined to communication by word alone, but we express ourselves in actions as well. Perhaps the following article will give you a better idea of how we view and participate in worship.

### **THE ENDLESS POSSIBILITIES OF WORSHIP**

"We gather "together today as a community of believers to celebrate new life in Jesus Christ. We invite you to join us as we seek to walk into the fullness of what God created us to be. In the words of A.W. Tozer: "Jesus was born of a virgin, suffered under Pontius Pilate, died on the cross and rose from the grave to make worshipers out of rebels! He has done it all through grace. We are the recipients."

Our worship is not confined to the words we speak, but we express through our actions, through art, through drama, through dance, through word-His worthiness. A worship not confined to sound, but released to sound, and sight, and smell, and taste, and touch. A worship not just of a single voice, but the "symphony" of a body bought by the blood of Jesus, and united in His love, lifting their hearts together in praise of Him. A worship in which we are not just observers, not just responders to what is presented, but a worship where every believer is a living vital participate "assisting" in worship.

As we, the people of God gather together, our worship is not a "meeting" today. Rather, we come together to offer up to Him a rainbow of prayer, consisting of sights and sounds and smells and tastes and actions. It is offered up to Him in a sacrifice of Praise and thanksgiving and a declaration of His worthiness as He invites us to partake of the' feast which He has prepared for us. A feast in. which He gives us not just good things, pleasing words, or pleasant experiences-but

His very Being, His Presence, His life.

And all this occurs, not as an isolate island in the midst of a "secular world", not as an exception to which our life is really like, but as .a picture of what life in its fullness in Christ can become, a life where, "...whether you eat or drink, or whatever you do, do all to the glory of God. 1 Cor 10:31.

So...

Although we may do things a, bit differently than what you have been accustomed to, we want you to know that all we say and all we do, we do to exalt our Lord Jesus Christ.

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.

Our primary worship service, The Holy Eucharist (Eucharist is a Greek word meaning Thanksgiving), follows. The words of the celebrant or other speakers are presented in *italics*; the words of the people appear in **bold** print. Additionally, we have added some explanatory notes in this booklet to help you to appreciate some specific areas which might .be new to you. These additions will be found in the gray boxes.

Remember that any actions, such as making the sign of the cross, are voluntary and we should each do what is meaningful for us. Above all we invite you to relax and enjoy the presence of God. Don't be concerned if you are doing things "right" or not, and don't be surprised if we don't follow the booklet precisely, just open your hearts to the healing love and life of our Savior, Jesus Christ.

The Eucharist consists of two main parts: The Liturgy of the Word (The Word God) and The liturgy of the Eucharist (The Holy Communion). The first division, The Word Of God, comes almost directly from the services of the ancient Jewish synagogue. Like the ancient Church, we follow the practice of the synagogue by standing for praise and sitting for instruction.

*On the night he was handed over to suffering and death, our Lord Jesus Christ 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."*

At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God himself accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note the tenses of the verbs in this acclamation: past, present, and future. God, dwelling in eternity, is beyond our limitations of time.

*Therefore we proclaim the mystery of faith:*

*Celebrant and People*

Christ has died.  
Christ is risen.  
Christ will come again.

*The Celebrant continues*

*We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.*

*Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you*

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

Next, in the praise of God the congregation shares the song of the angels and the whole company of heaven. The *Sanctus*, "Holy, holy, holy," is the song of the seraphim in Isaiah's account of his vision of the Lord (Isaiah 6). The Jewish synagogue used the *Sanctus* and it became a fixed part of the Christian liturgy as early as the 4<sup>th</sup> century. The Apostolic Constitution (c.380) is the first liturgical work to contain the *Benedictus qui venit*, "Blessed is he who comes in the name of the Lord." It is associated with Christ's entry into Jerusalem on Palm Sunday. We will now sing the *Sanctus* and the *Benedictus qui venit*.

*Celebrant and People*

Holy, Holy, Holy 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.

*The people stand or kneel. Then the Celebrant continues*

*Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.*

*He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.*

*At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

## *The Holy Eucharist*

### *The Processional*

*A hymn,  
or an-*

*psalm,  
them*

The processional is a picture of the people of God coming into the Presence of God through the Cross of Christ. The clergy in the procession represent the entire congregation. At certain times of year, the entire congregation forms the procession. It has become customary to bow as the cross passes before you in the procession

### *The Word of God*

#### *The Opening Acclamation*

The Celebrant and people begin not by exchanging "good mornings," but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to give him honor and worship. Second, we have come to bless his kingdom, to become part of it and to help it grow. Third, we proclaim and remember that the Lord is One God in Three Persons, Father, Son, and Holy Spirit.

A different acclamation is provided for penitential times and for the Easter season.

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

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

*In place of the above, from Easter Day through the Day of Pentecost  
Alleluia. Christ is risen.*

**The Lord is risen indeed. Alleluia.**

*In Lent and on other penitential occasions*

*Bless the Lord who forgives all our sins.*

**People His mercy endures for ever.**

## *The Collect for Purity*

The Collect for Purity was originally a part of the priest's preparatory prayer, the use of this prayer can be traced back to the time of Pope Gregory the Great (died 604 AD).

*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.**

*When appointed, the following hymn or some other song of praise is sung or said, all standing*

**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;  
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.****

## *The Great Thanksgiving*

In the Great Thanksgiving we do what Jesus himself asked us to do, thanking God and recalling all that he has done for us. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of our Lord, where he **takes, blesses, breaks,** and **gives** his Body and Blood. The first part is like an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda, which means "Lift up your hearts!" These same words are recorded in written liturgies as early as the early third century.

*The people remain standing. The Celebrant, whether bishop or priest, faces them and 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 him thanks and praise.**

*Then, facing the Holy Table, the Celebrant proceeds*

*It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.*

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

The proper preface is a means to emphasize the seasons of the Church year or a particular occasion without changing the Eucharistic prayer.

## *The Holy Communion*

The second part of the service is the Holy Communion. The Eucharist is a sacrament, an outward and visible sign of an inward and spiritual grace. Here the outward and visible signs are the bread and wine, the inward and spiritual grace is the Body and Blood of Christ, given to His people.

## *The Offertory*

In the offering of the gifts of bread and wine, we the people are pre-senting to God, through Christ, not just these elements, but the whole of our life and labors. We invite you today to offer unto God the whole of your life; not just the joys and good times and pleasures, but also the sorrows, frustrations, and hurts, for iris only in Christ that all of our life has meaning. Freely offer to him the entirety of your being and come and partake of His life, drinking deeply of the River of Life.

*During the Offertory, a hymn, psalm, or anthem may be sung.*

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

Liturgy always has three components; it remembers the past, pro-claims what is happening in the present, and looks forward in hope to the future. The Eucharistic meal is at once a memorial of Christ's life and death, a participation here and now in his resurrection, and a look-ing forward to the time when we will feast with him in that heavenly banquet. Even though the presider speaks most of this prayer, it is the prayer of the whole assembly, so it is our custom to stand for this prayer, indicating that we are all active participants.

*On other occasions the following is used*

**Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.**

*or*

**Kyrie eleison  
Christe eleison  
Kyrie eleison**

*or this*

**Holy God,  
Holy and Mighty,  
Holy Immortal One,**

## *The Collect of the Day*

The salutation: "The Lord be with you. And also with you." is an ancient Jewish greeting. It is followed by the Collect of the Day. A Collect is a special form of prayer, usually one sentence which begins with an address to the Father proclaiming one of His attributes, then a petition to Him which is offered through Jesus Christ our Lord.

*The Celebrant says to the people*

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

*Let us pray.*

*The Celebrant says the Collect.*

**Amen.**

## *The Lessons*

We now hear the Scriptures, the story of the mighty acts of God. The first lesson is taken from the Hebrew Scriptures (the Old Testament). This is followed by a Psalm, which in keeping with Jewish and early Christian practice may be chanted. Then a second lesson, is read. It is usually from the Epistles, letters from the earliest years of the Christian Church. Following ancient Jewish custom, these lessons are read by representatives of the congregation. Following the Old and New Testament reading, the reader declares, "The Word of the Lord" and we all have the opportunity to express our agreement and thanksgiving to the Lord in our response—"thanks be to God."

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

*A Reading (Lesson) from \_\_\_\_\_.*

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

*The Word of the Lord.*  
**Thanks be to God.**

*Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*The Bishop, when present, or the Priest, stands and says*

*Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.***

## *The Peace*

The Peace is a hinge joining the two parts of the service together. The peace is not just a greeting but an important symbol of God's gift of peace and a response to Jesus' command to be reconciled to each other before offering our gifts at the altar.

*All stand. The Celebrant says to the people*

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

**And also with you.**

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

## *The Confession of Sin*

Before we come to the Holy Communion it is important that we remember that our all merciful and forgiving God is also righteous and holy. We kneel in acknowledgement that in ourselves, in our sinfulness, our brokenness and inadequacies, we cannot come into the presence of a holy God, without His forgiveness and cleansing which he has made ours in Jesus Christ. In the General Confession, we as individuals and a community, acknowledge our shortcomings and need for renewal in our lives. The Priest assures us of God's love and forgiveness, making the sign of the cross, at the Absolution. This absolution is not a prayer by the Priest, but a firm declaration of God's forgiveness which is based on God's promise in His Word. Many people respond by making the sign of the cross to signify their acceptance of God's forgiveness and love.

*One of the sentences from the Penitential Order may be said.*

*The Deacon or Celebrant says*

*Let us confess our sins against God and our neighbor.*

*Silence may be kept.*

*Minister 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 Gospel*

The high point of the first part of the service, The Liturgy of the Word, is the reading of The Gospel. To show that we recognize its importance we stand as it is carried with joy into the midst of the congregation. This is based on the Jewish custom of "dancing with the Torah". It is also a vivid picture of the Incarnation, the Word of God coming in to the midst of the people. During most of the year this processional song proclaims "Alleluia" (praise Yahweh); but during Lent it is omitted. The acclamation of the people before and after the Gospel reading comes from the early Church. Some people make the sign of the cross on their forehead, lips and chest at the beginning of the reading by this we are saying. "The word of God is on my mind, on my lips, and in my heart."

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying*

*The Holy Gospel of Our Lord Jesus Christ according to*  
\_\_\_\_\_.

**Glory to you, Lord Christ.**

*After the Gospel, the Reader says*

*The Gospel of the Lord.*

**Praise to you, Lord Christ.**

## *The Sermon*

On Sundays and other Major Feasts there follows, all standing

## *The Nicene Creed*

The Nicene Creed is a translation of a declaration of the faith of the Church handed down to us from the fourth century. In saying the creed, we are declaring to the world what we as a Church believe. It is also in this place in the service as a check for the sermon or homily just given. If there is anything which is said or done contrary to this Creed, it should be rejected. You may notice some people bow at the Name of Jesus in the Creed as well as at other times in the service, reflecting the words of Paul, "At the name of Jesus every knee should bow." Some may bow at the mention of the birth of Jesus to give reverence to God's love for us in Christ's willingness to leave heaven's glory to come and dwell among us.

**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:  
by the power of the Holy Spirit  
he became incarnate from 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.  
With the Father and the Son he is worshiped and  
glorified.  
He 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.**

## *The Prayers of the People*

In the Prayers of the People the people respond to God's Word through intercession. In them we make intercession before God for the needs of the whole world. This is a priestly ministry which belongs to all of us by Baptism. Christianity is concerned about the whole of life, about the people and relationships that make up the communities in which we live and serve. Gospel life is life lived in the context of the world around us. It is not served by withdrawal from life, but by its transformation.