

HopePointe

ANGLICAN CHURCH

Cathedral of the Anglican Diocese of the Western Gulf Coast

Instructed Eucharist

Book of Common Prayer 2019 – Renewed Ancient Text

Liturgy NOUN

lit. ur. gy li-tur-j—eē

1. from the Greek (*leitourgia*), meaning a public duty or service; the work of the people
2. a form of public worship, often a eucharistic rite



PRE-SERVICE

Prelude Song

During the Prelude Song, we prepare our hearts for worship. This is a time to sit or kneel and pray and ask the Lord to give you a worshipful heart.

ENTRANCE RITE

Opening Sentences

All stand

The Procession

The Acclamation

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

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

The Collect for Purity

Celebrant Let us pray.

People 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.



Opening Sentences

At HopePointe, we often begin worship with opening sentences of Scripture designed to recall a general theme of Christian worship or draw the congregation together for prayer and worship as the service begins.

The Procession

The procession is the act of entrance into the sanctuary for worship. It serves as a beginning to our worship hearkening back to the procession of the Ark of the Covenant to the Holy City of Jerusalem at the request of both David and Solomon (2 Sam 6; I Kings 8). It also symbolizes the entrance of the saints into the throne room of God (Rev 4). During the procession all serving enter the church behind the cross as a symbol that we are called to follow our crucified Lord. During the procession many will bow in reverence to our Lord as the cross passes. This is not worship of the cross but the one to whom the cross points. Those serving at the chancel area will pause to bow toward the altar table which is both the Table of our Lord and the altar where we represent his once-for-all sacrifice for the world.

The Acclamation

An acclamation is any manifestation of a held belief with a shout. The Acclamation is a call to worship where we invoke the Lord to meet us in worship. The Acclamation changes according to the theological emphasis of each liturgical season.

The Collect for Purity

A collect is a short prayer usually focusing on a single point or combination of related points; different collects are used for different days and seasons from the Calendar. The Church in the West has been using collects since at least the sixth century. The word "collect" is used to indicate that the priest speaks on behalf of the people collectively, who then join in the prayer by saying, "Amen." The Collect of Purity serves to prepare the people of God to worship the Father. It comes from the Sarum Rite (Salisbury Cathedral in England) of the 11th century.

The Summary of the Law

The Summary of the Law (directly quoted from Matt 22:37-40) is a reminder of Jesus' merging of the two commandments: love of God (Deut. 6:5) and love of neighbor (Lev. 19:18). Especially in penitential seasons, the Ten commandments are substituted for the Summary of the Law.

The Kyrie

The *Kyrie* is a cry of repentance and a prayer for God's mercy. It is found in the most ancient Christian liturgies and is also a common expression in the Old Testament (Psalm 4:2, 6:3, 9:14, 25:11, 121:3, and Isaiah 33:2, all in the Septuagint). In other seasons, the *Trisagion* is used instead of the *Kyrie*. (BCP 2019, p. 124)

The Gloria in Excelsis/Song of Praise

The *Gloria in Excelsis* is a Trinitarian hymn of praise based on the song of the angels to the shepherds upon Jesus' birth (Luke 2:14). Other hymns of praise may also be substituted here.

The Summary of the Law

Celebrant Hear what our Lord Jesus Christ says: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

MATTHEW 22:37-40

The Kyrie

The Celebrant and People pray

Celebrant Lord, have mercy upon us.
People Christ, have mercy upon us.
Celebrant Lord, have mercy upon us.

The Gloria in Excelsis

All sing together

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.



“Glory to God in the highest, and peace to his people on earth.”

The Collect of the Day

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

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, as we live among things that are passing away, to hold fast to those that shall endure, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

All sit



LITURGY OF THE WORD

The Old Testament Lesson

Reader A Reading from ...
Reader The Word of the Lord.
People Thanks be to God.

All stand

Psalm

The New Testament Lesson

Reader A Reading ...
Reader The Word of the Lord.
People Thanks be to God.

All sit

The Lord Be With You

This is an ancient form of blessing dating back to the Book of Ruth where Boaz blesses the harvesters in Ruth 2:4.

And with Your Spirit

These words echo the greetings of St. Paul at the end of four of his epistles (Gal 6:18; Phil 4:23; 2 Tim 4:22; Philem 1:25). The response was a part of the early church's liturgy beginning in the 3rd century and refers to the Spirit with which we are all baptized.

The Collect of the Day

The collect of the day corresponds to themes found in the lectionary readings. It changes each week, based on the church year.

Liturgy of the Word

In an Anglican Eucharistic Service, the first half of the liturgy is known as the Liturgy of the Word, and the second half is the Liturgy of the Table. The 39 Articles say that “the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance...”

The Lessons

On Sundays we ordinarily have three lessons (readings) from Scripture. There are lessons from the Old Testament, the New Testament, and the Gospels. Anglicans read and preach the whole counsel of God's word. The calendar containing all of the Sunday readings is called the Sunday Lectionary, which is from the Latin *lectio* meaning “reading.” The readings often correspond in theme and match the liturgical season. Laity often read the OT and NT readings. The tradition of the Deacon reading the gospel is an old one, dating back to around the 4th century.

The Psalm

It is traditional to have a cantor chant the Psalm with the congregation joining in the refrain. Typically, the refrain sung by the congregation is the line of the Psalm that points to the overarching theme of the Psalm. The Psalm may also be recited as well. A song of praise may also be used in place of the Psalm.

Gospel Procession and Sequence Hymn

The hymn sung during the procession of the Gospel is known as the sequence hymn. Out of reverence for Christ and His Gospel, we stand as the gospel book is processed behind the cross into the midst of the congregation. It is customary to turn and face the Gospel Book at this time and many will bow as it passes. This procession represents the incarnation, where Jesus the Messiah, the Word of God, came into our midst (John 1:1-14).

The Holy Gospel

During the phrase, "The Holy Gospel of our Lord Jesus Christ," many in the congregation will make three small signs of the cross with their thumb—one on their forehead, one on their lips, and one on their heart, saying quietly or silently, "Christ in my mind, Christ on my lips, Christ in my heart."

Praise to You Lord Christ

Often during these words, people will make a slight bow out of reverence for Christ.

The Sermon

The sermon is an important part of the liturgy as it is God's word proclaimed to his people. The sermon is based largely on one or more of the Sunday readings. The sermon is not just a time of teaching but of proclamation and exhortation. The sermon is the zenith of the first half of the service known as the Liturgy of the Word.

The Nicene Creed

The word "creed" comes from the Latin word *credo*, which means "I believe." The Nicene Creed first appears at the Council of Nicaea in AD 325 and was completed at the Council of Constantinople in AD 387 (Hence sometimes referred to as the Nicene-Constantinopolitan Creed). The creed—as both the distillation of Holy Scripture and an affirmation of orthodox doctrine—was used to combat various heresies in the early Church. The Nicene Creed is professed during the service of Holy Communion, and the shorter Apostles' Creed (attributed to the...

The Gospel Procession Sequence Hymn

The Gospel Lesson

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

People **Glory to you, Lord Christ.**

Reader The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Sermon

The Nicene Creed

Celebrant and People

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-begotten 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.



Prayers of the People

Reader Let us pray for the Church and for the world, Saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:
People **Hear our prayer.**

For *Foley*, our Archbishop, *Clark*, our Bishop, and *Travis*, our Senior Pastor, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in your mercy:
People **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy:
People **Hear our prayer.**

For our nation, for those in authority, and for all in public service.

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

Reader Lord, in your mercy:
People **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

Reader Lord, in your mercy:
People **Hear our prayer.**

Celebrant

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

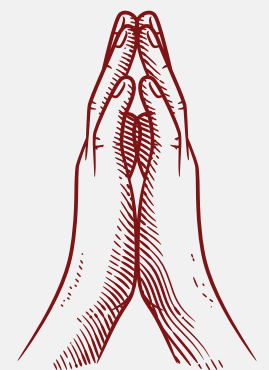
...Teaching of the Apostles themselves) is professed at Baptisms and Confirmations and occasionally during other seasons.

The Sign of the Cross

Making the sign of the cross is a reminder of the hope of resurrection we have through our Triune God. It is also done as a closing of the proclamation of faith done in unity with the whole church. The sign of the cross is a metonymy: it is a piece of the whole that gathers up the entire Church in one simple ritual gesture. For these reasons we sign ourselves at the beginning and the end of the service, as well as at various other places in worship.

The Prayers of the People

There are many appropriate postures for prayer. It is common to kneel during the prayers as a position of humility and supplication before the Lord. We see our Lord kneeling to pray on the Mount of Olives in Luke 22:40-41. The Prayers of the People are when the body of Christ enters a time of prayer for the Church and the world. It is customary for the congregation, at certain points, to pray silently or aloud their prayers. The prayerful responses of the people are brief phrases expressing prayer needs or thanksgivings relevant to the petition of each prayer. Being *common* prayer, gossip, contested theological doctrines, and controversial political items are best abstained from, so the whole body may say, "Amen." Because the prayers are common, we often gather up the written prayers of members of our congregation to offer back to God.



Confession of Sin

Before being brought to peace with God and our neighbor prior to receiving Holy Communion, we confess our sins, to receive Christ's forgiveness. The Deacon leads the confession and may leave a time of silence for us to confess individually our sins before we confess corporately. We should confess our sins before communion to abide by Paul's command to not take the bread or the wine in an "unworthy manner" (1 Cor 11:27).

The Absolution

Following the Confession of Sin, the priest, or the Bishop when present, pronounces absolution in the Name of Jesus. The Church has been given the authority and responsibility to hear God's mercy and forgiveness and receive assurance that, in Christ, our sins are truly forgiven. True repentance and faith are necessary for the forgiveness of sins (Acts 2:37-38).

The Comfortable Words

The comfortable words were a 16th century addition to the Liturgy by the Archbishop of Canterbury Thomas Cranmer. He chose a set of Scriptures that would remind the congregation of the Biblical basis for their forgiveness. They are: (Matt 11:28; John 3:16; 1 Tim 1:15; 1 John 2:1-2).

The Peace

The peace mirrors the words of our Lord upon seeing his disciples after the Resurrection: "Peace be with you." The peace is placed after confession and absolution as a sign that we are brought into peace with God and our neighbor (Romans 5:1). The Peace is not just a time to shake hands but to be reconciled with those with whom you have conflict (Matt 5:23-24).

Confession of Sin

All kneel, silence is kept

Deacon Let us humbly confess our sins to Almighty God.

The Deacon and People pray

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 Absolution

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.**

The Comfortable Words

The Celebrant says

Hear the Word of God to all who truly turn to him.

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

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

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

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. 1 JOHN 2:1-2

The Peace

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

LITURGY OF THE TABLE

The Offertory

The Celebrant begins with an offertory sentence.

Doxology

All stand and sing

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host.
Praise Father, Son and Holy Ghost. Amen.

Celebrant Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the kingdom, O LORD, and you are exalted as Head above all. All things come from you, O LORD,
And of your own have we given you.

1 CHRONICLES 29:11, 14

Sursum Corda

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

Celebrant Lift up your hearts.
People **We lift them up to the Lord.**

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

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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 for ever sing this hymn to proclaim the glory of your Name:

Sanctus

Celebrant and People sing

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 Offertory

The offertory is the presentation of bread and wine (as well as the tithes and offerings) as the gifts of the people to the Father, set apart for use in the Church.

The Doxology

The doxology, which comes from the Greek (literally "glory saying"), is a short hymn of praise offered to God.

The Great Thanksgiving

This is the second part of our Sunday morning liturgy: The Eucharistic liturgy. (or "liturgy of the Table"). The word "Eucharist" is from the Greek word eucharisto, "to give thanks." We recall Paul's words concerning Jesus' institution of the Lord's Supper, "and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me" (1 Cor 11:24). This portion of the service focuses on the sacrament of Holy Communion, also called the Lord's Supper or Holy Eucharist, in which we receive the presence of Christ, in the elements of bread and wine by faith.

Sursum Corda

Sursum corda is Latin that is translated in the Church's liturgy as "lift up your hearts." It is one of the oldest parts of the liturgy and can be dated back to at least the 3rd century. It is found in all rites of the oldest liturgies of the Christian church. It is a sign of being lifted into the throne room of God (Rev. 4-5).

The Proper Preface

The sentence beginning, "Through Jesus Christ our Lord," is known as the Proper Preface, speaks a word about the current liturgical season of the church.

The Sanctus and Hosanna

Sanctus is Latin for "holy," and is the praise sung to God by the angels in Isaiah 6. Many will bow during "Holy, Holy, Holy, Lord God of Power and Might" out of reverence for the holiness of our Triune God. People commonly make the sign of the cross during "blessed is He..." as a prayer that we too might "come in the..."

“God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.”

John 3:16

...name of the Lord” and show reverence for the presence of Christ in the blessed Sacrament. This, too, is the cry of the people as Jesus came down the Mount of Olives in preparation for his Passion (Matt 21:9). The Hosanna is a reenactment of the Triumphal Entry, lit., “save us please!” Like “Blessed is he who comes,” this was from Ps 118 and was among the cries of the crowds who saw Jesus as messiah in the days before the cross.”

The Prayer of Consecration

The Prayer of Consecration is offered by the priest to the Father on behalf of the congregation. If you read it closely, the first paragraph of this prayer is the Gospel. The next two paragraphs are the “Words of Institution,” which Jesus spoke to his disciples in the upper room (John 13).

The Anamnesis

Jesus’ institution of the Lord’s Supper carries a command “Do this in remembrance of me.” The Greek word for “remembrance,” anamnesis, denotes the past becoming a reality in the present. Our Lord’s once-and-for-all sacrifice on the cross becomes a present reality to us who consume the bread and the wine.

The Memorial Acclamation

In this section, the celebrant and the people proclaim the mystery of faith, the foundation of our lives as Christians. The Memorial Acclamation is found in one of the oldest liturgies of the church called the Liturgy of St. James (c. 3rd century).

The Epiclesis

The sentence beginning with “Sanctify them...” is called the epiclesis. Here the celebrant (only priests and bishops have the authority to celebrate communion) invokes the Holy Spirit to consecrate the Bread and Wine to become the sacrament of Jesus’ Body and Blood and makes a ceremonial action over the elements. We believe that Christ is present in the bread and wine. Jesus said, “this is my body” and “this is my blood.” St. Paul taught that when we partake of the elements of Holy Communion, we participate in the body and blood of Christ (1 Corinthians 10:16).

The Prayer of Consecration

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 Jesus Christ 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.

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.”

Likewise, 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.”

Therefore we proclaim the mystery of faith:

Celebrant and People say

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

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, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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.

The Lord’s Prayer

Celebrant

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

Celebrant and People

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, for ever and ever. Amen.

The Fraction

Celebrant

Alleluia. Christ our Passover Lamb has been sacrificed, once for all upon the Cross.

People

Therefore let us keep the feast. Alleluia.



“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 Jesus Christ into the world for our salvation.”

“Sanctify Us...”

People cross themselves here as a prayer for sanctification and communion with the Father through the Sacrament of Holy Communion.

The Great Amen

By responding with “Amen” to the Prayer of Consecration, the congregation is saying in unity, “May it be so.”

The Lord’s Prayer

The Lord’s Prayer is always prayed during the Eucharistic liturgy as preparation to receive the Sacrament. What better way to pray than as our Lord taught us? The Church Fathers saw “bread” as a reference to all of our food but also to the bread of Holy Communion and petition for forgiveness as a proper preparation for receiving communion.

The Fraction

Fraction comes from the Latin for “breaking.” Here the celebrant breaks the bread in half as a symbol of Christ’s body being broken for our salvation. Anglicans do not believe that Jesus is re-sacrificed in Holy Communion. Rather, the Celebrant joins Christ as he is now in the presence of God the Father on our behalf (Heb 9:24), in re-presenting the once and for all sacrifice (Heb 10:1-18) of Jesus on the cross to the Father.

The Prayer of Humble Access

This prayer of humility is founded on John 6:56 where Jesus heals the servant of the Centurion and Mark 7:28 where the Syrophenician woman's daughter was cleansed of a demonic spirit. Its purpose is to remind us that we are unworthy to receive anything good from the Lord, yet in His mercy he allows us to partake in the sacrament of Holy Communion so that we might have communion with him.

The Agnus Dei

Agnus Dei is Latin for "Lamb of God." This is the response of John the Baptist in John 1:29 upon seeing Jesus the Messiah. At HopePointe, the *Agnus Dei* is sometimes included during penitential seasons of the church year as a reminder of our need for Jesus' mercy and peace in our lives.

Receiving the Sacrament

We approach the altar rails and kneel to receive Holy Communion. It is customary to receive with one hand over the other making a cross. Some will cross themselves before and after receiving the bread and wine. After receiving it is customary to respond, "Amen" in response to the minister's words, "The Body of Christ," or "The Blood of Christ." After returning to your seat it is customary to sit or kneel and pray. Baptized children and adults are welcomed to receive Holy Communion as full members of Christ's Church.

The Post Communion Prayer

A prayer of thanksgiving to the Father, for the Sacrament of Holy Communion. The prayer ends with an emphasis on our mission as Christians to engage in kingdom work after being spiritually nourished by Holy Communion.

The Prayer of Humble Access

Celebrant and People

We do not presume to come to this your table, O 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 whose character is always to have 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 Agnus Dei

Celebrant Lamb of God, you take away the sin of the world;

People **have mercy on us.**

Celebrant Lamb of God, you take away the sin of the world;

People **have mercy on us.**

Celebrant Lamb of God, you take away the sin of the world;

People **grant us your peace.**

Celebrant

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.

The Post Communion Prayer

Celebrant and People

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 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 for ever. Amen.

The Blessing

Celebrant

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.

CONCLUDING RITE

Recessional Hymnal

The Dismissal

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

Alleluia, alleluia.

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



The Blessing

The first words Jesus spoke to his disciples in the upper room after they had abandoned him were, "Peace be with you" (John 20:19). When the Priest, or the Bishop when present, pronounces Christ's words over his people, we know we walk out into the world covered in the peace of Christ. We are blessed, affirmed, and praised by God because the blessing the Priest proclaims is Christ's blessing.

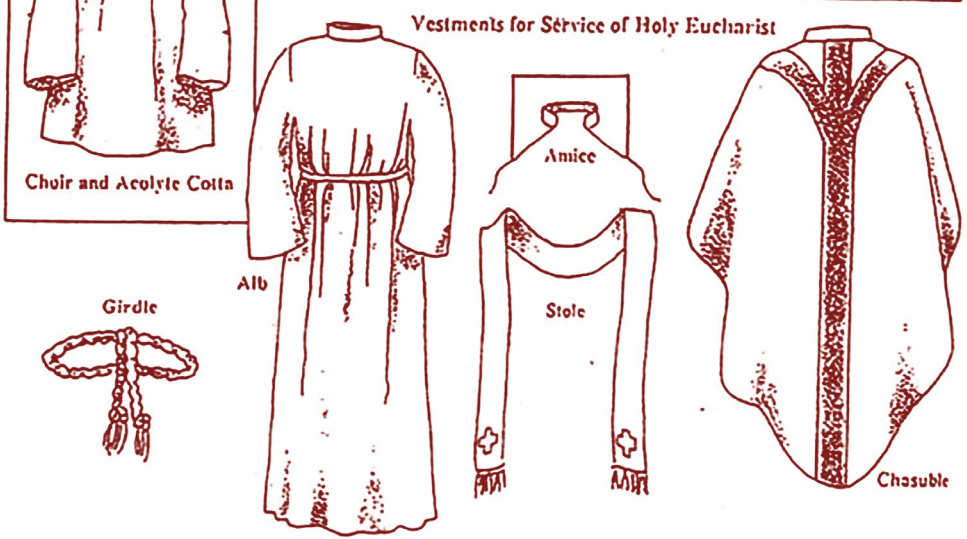
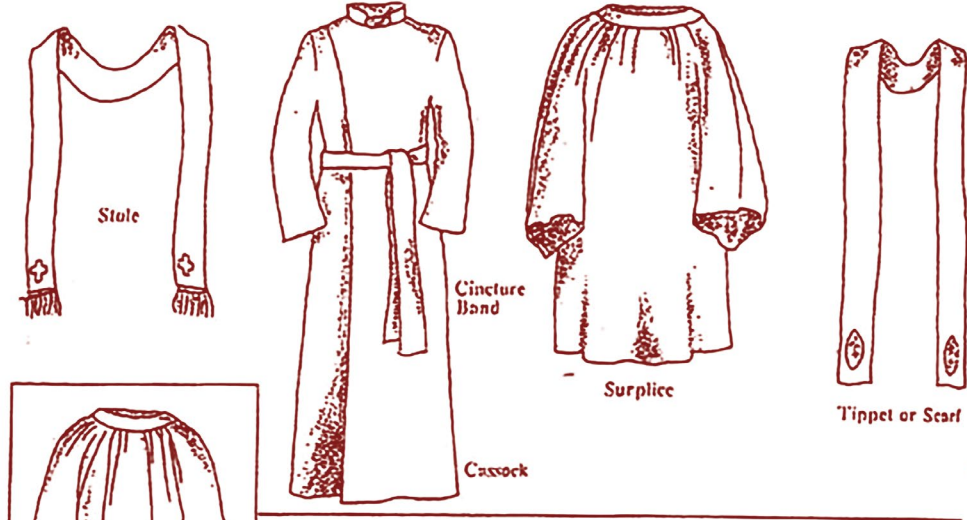
The Dismissal

The Deacon or a Priest offers the dismissal, reminding us that we are to serve the Lord out in his world.

“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.”

VESTMENTS

Clergy Vestments for Morning Prayer, Evening Prayer, and Occasional Offices

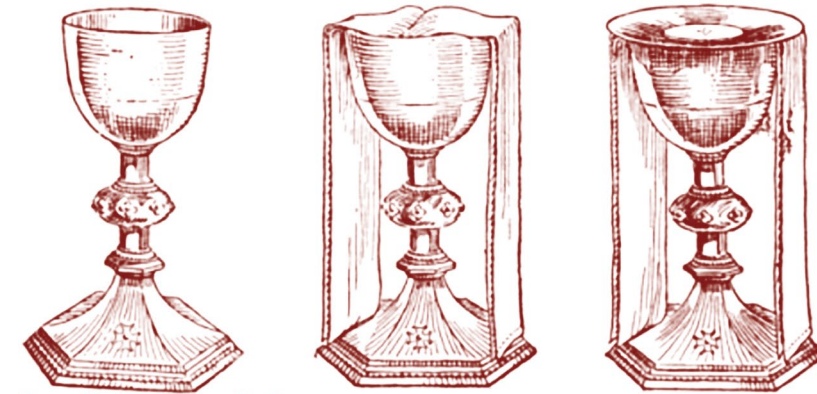


Cope

Dalmatic

Mitre

VESSELS

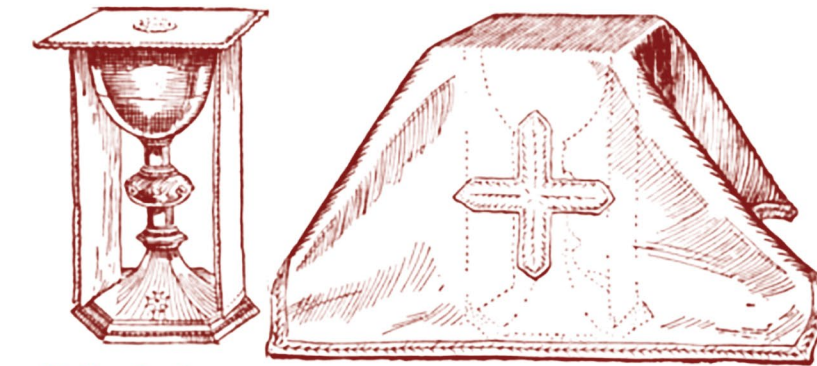


Copyrighted by Benziger Brothers

The Chalice

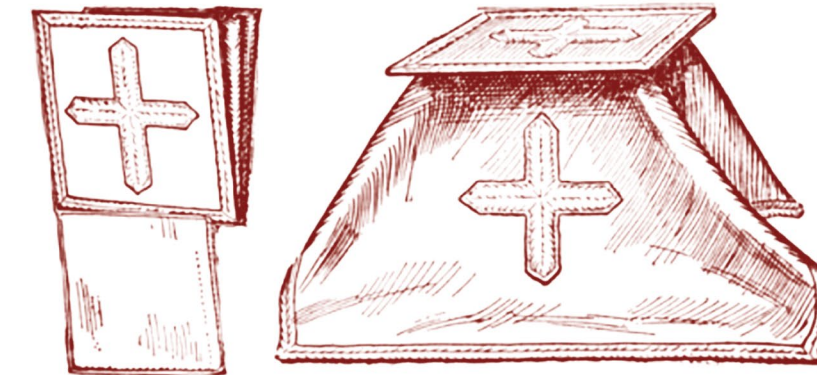
Chalice and Purificator

Chalice, Purificator, Paten with Host



Chalice, Purificator, Paten and Pall

All now covered by Chalice Veil – note the different parts under the Veil



The Burse and the Corporal

The Chalice completely covered

USEFUL TERMS

CELEBRANT	The priest or bishop presiding at the table of Holy Communion.	LECTERN	The podium from which the lessons are read.
CHANCEL	Area of the church where the altar table, pulpit, and lectern are located.	OBLATIONS	The bread and wine brought to the altar table at the offertory.
CRUCIFER	The cross-bearer in a procession	OFFERTORY	The bringing of oblations to the altar table
CHALICE VEIL	A square covering of silk or brocade used to cover the chalice and paten before and after the Eucharist.	PASCHAL CANDLE	The large, decorated candle which is lit at the Easter Vigil and burns throughout the Easter season to Pentecost. The Paschal candle is also used at baptisms and funerals.
DIOCESE	The see or jurisdiction of a bishop.	RECTOR	A priest who is head of a parish.
ELEMENTS	The bread, wine, and water which are used at the Eucharist.	SACRISTY	A room where preparations are made for the worship service, the Lord's Kitchen.
EUCCHARIST	The service of Holy Communion or celebration of the Lord's Supper.	VESTMENTS	The special garments worn by bishops, priests, deacons, and other ministers of the service.
FAIR LINEN	The large white linen cloth which covers the altar table, on top of the cere cloth. It is the altar table's tablecloth.	VESTRY	The place where bishops, priests, deacons, and acolytes vest before service. Also, the traditional name for a church board.
FONT	The basin where baptisms are performed.		
GOSPEL BOOK	The book which contains all of the Gospel readings.		

Special Thanks to Christ the King Anglican Church in Birmingham Alabama for generously allowing us to adapt their Instructed Eucharist. All Scripture passages come from the English Standard Version (ESV) Bible. CCLI License # 2921741

Images

Last supper by Gordon Johnson, under Pixabay License, revised Dec. 13, 2021

Jesus Christ and disciples at Emaus stock illustration by iknuitsin Studio, iStock, 238951080, June 1, 2020

Bread and wine from <https://baptistspirituality.org/2012/01/19/powerful-bread-powerful-wine-eucharist-from-a-unique-baptist-perspective/>

Solomon's Temple, used with permission, <https://www.supercoloring.com/pages/solomon-temple>

Black and white clipart angels, Copyright 2022 S. Pimental, <https://www.freecraftpattern.com/angels/category/patterns#Y0lj2nbMJQI>

Cope, Encyclopaedia Britannica (11th ed., vol. 7) (New York, NY: The Encyclopaedia Britannica Company, 1910)