

A still life painting in a dark, monochromatic style. In the center, a wine glass filled with a dark liquid stands on a wooden surface. To its left, a wooden barrel lies horizontally. The background is a dark, textured wall. The word 'bread' is written in a white, cursive script in the upper left, and 'wine' is written in the same script in the lower center. On the right side, the words 'INSTRUCTED EUCHARIST' are written vertically in a white, bold, sans-serif font.

*bread*

*wine*

INSTRUCTED EUCHARIST

# Holy Eucharist, Rite II

Thirteenth Sunday after Pentecost, August 18, 2013

## VOLUNTARY

Good morning and welcome to All Saints Anglican Church. Today's service is an Instructed Eucharist, which means that the sermon will be replaced with short narrations explaining the significance of parts of our liturgy. The word *liturgy* means "the work of the people," reminding us that worship is not the performance of a few, but the participation of the many. Liturgy refers to those elements in a service that involve the people—actions intended to help us "practice" who we are as followers of Jesus. Through active involvement in the liturgy, the Spirit shapes us more into the likeness of Christ.

In a sense, every church does liturgy. What distinguishes Anglican worship from other traditions is its use of a historically tested liturgy, one which has been passed down through the centuries. We hope your appreciation for liturgy will grow through this Instructed Eucharist, but we also recognize that it takes time for the liturgy to "get inside" a person. One of the goals of liturgy is to foster familiarity so that we don't have to think about what we're doing but can rather focus our attention on the Triune God we worship.

We encourage everyone to arrive early enough each Sunday to find a seat and quietly prepare to meet with God. As the procession begins, we all stand to sing praises to God. In the Anglican tradition, a good rule of thumb to remember is this: we stand to praise, kneel to pray, and sit for instruction. As the crucifer—the one carrying the cross—leads the procession, you will notice that many people bow as the cross passes their pew. This is done both as a sign of reverence and as a reminder that God's victory comes through death. In the person of Jesus Christ, God enters our suffering, identifies with it, and transforms it through the cross. This is why in every Anglican service the cross and the altar stand front and center: to keep always before us the centrality of Jesus Christ in our worship of the Father in the Spirit.

## HYMN IN PROCESSION

During the procession, the leaders of the liturgy enter the church and get to their places. You will notice that everyone in the procession is wearing religious garb called vestments, which shows they have been “invested” with certain responsibilities. Those serving at the altar are called acolytes and are usually no younger than ten. An acolyte assists by carrying the processional cross, lighting candles, holding the Gospel book, and helping a deacon or priest in preparing the Table and washing the vessels, among other things. At All Saints, one acolyte usually serves at each Sunday service, but other churches will have as many as seven acolytes participate.

Eucharistic Ministers are confirmed adults trained and licensed by the bishop to help administer communion. Here at All Saints they typically also lead the prayers of the people. A deacon wears a stole over the left shoulder as a symbol of their readiness to serve others. During the service, they assist the priest by reading the Gospel lesson, setting and cleaning up at the altar, and giving the dismissal. The priest wears a stole over both shoulders as a symbol of taking upon himself the yoke of Christ. The priest or bishop presiding over the service also usually wears a large, round piece of cloth called a chasuble to signify his role as the Celebrant, the host or leader of the service.

After the procession, the Celebrant invites us to participate with the opening acclamation—a shout of praise to God. This sets the tone for why we’ve gathered: to bless God, Father, Son, and Holy Spirit. You will notice that some people make the sign of the cross at this point. This act is a reminder at the start of the service that one has been marked as Christ’s own at baptism. In response, the first words out of the mouths of the congregation are a grateful acknowledgement of God’s ultimate purpose to bring his kingdom to earth as in heaven.

*The people standing, the Celebrant says*

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

*People*

And blessed be his kingdom, now and forever. Amen.

The Celebrant then leads the congregation in the Collect of Purity. A collect (pronounced “call-ect”) is a short prayer that sums up, or “collects together,” many petitions into one request by placing it in the context of who God is. The church has been using the Collect of Purity for over 1000 years. Alluding to Psalm 51, this collect is entirely appropriate for the beginning of the liturgy. We come to this place with a host of legitimate worries and concerns, and God knows what we’re thinking. With this prayer, we ask God to calm us, to give us focus, and to enable us to worship him with pure hearts.

## THE COLLECT OF PURITY

### *Celebrant*

Almighty God, to whom all hearts are open, all desires known, and from whom 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.*

You might notice at the end of this prayer as the name of Christ is spoken, or at many other points in the service when his name is spoken or sung, some people will slightly bow. This calls to mind the great hymn in Paul’s letter to the Philippians that says, “At the name of Jesus, every knee shall bow” (3:10). Like other ritualistic gestures, these are not rules everyone has to obey, but opportunities to remind oneself with more than words—through bodily action—of the truths they point to. You need not perform them unless you want to or have a reason for doing so. Everyone is encouraged to participate in the worship service in a way that is personally edifying and corporately unifying.

With the work of preparation over, we move into a song of praise. The prayer book suggests three songs, but normally we sing what’s known as the *Gloria*. It begins with words taken directly from Scripture when the birth of Jesus is announced, and the rest was developed in the early centuries of the church. The *Gloria* is true no matter how we feel, and it challenges us to examine our lives to see whether or not Jesus really is the most high.

## GLORY TO GOD

*The following hymn is sung, 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.

Much of the liturgy is the same each Sunday, but there are various portions that change each week according to the church calendar. The colorful hangings on the altar, pulpit, and lectern remind us which season of the church year it is. Green is for ordinary time, reminding us of our need for personal and corporate growth. Purple is used during Advent as we look for the coming of the King, and during Lent as we express our sorrow for sin. Red recalls the fire of the Holy Spirit and the blood of the martyrs, and so is used for martyr's feasts, ordinations, and Pentecost. White is the color of purity and joy, and is used during the seasons of Christmas and Easter.

The Collect of the Day is one of those elements that changes each week. Usually its subject matter connects with the Scripture readings that follow, especially the Gospel lesson. And these readings are arranged according to the church calendar. Immediately before the prayer, we open with words of mutual greeting that date back to the first centuries of the church. We offer this greeting to one another in the hope that God will be present among us.

## THE COLLECT OF THE DAY

*The Celebrant says to the people*

The Lord be with you.

*People* And with your spirit.

*Celebrant* Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

For two thousand years, the structure of a Christian worship service has consisted of two parts: Word and Sacrament. The first part, the Service of the Word, calls us to reflect upon God through Scripture, confession, and prayer. This half of the service is loosely based on a Jewish synagogue service, which always included the singing of a Psalm and readings from Scripture. The church has continued this tradition adding lessons from the New Testament so that the reading of Scripture has always remained central to Christian worship from the start.

You can attend church every Sunday for three years without hearing exactly the same readings twice. Furthermore, at the completion of the three-year cycle, a congregation will have heard excerpts from every book of the Bible and will have heard all four Gospels in their entirety. These readings connect us to the broader story of God and his creation of which we are only a small part; they refresh our imaginations and draw us into living a different kind of life as God's people.

At the end of each reading, the lector reminds us of what we just heard: "The Word of the Lord." Our response is just as important: "Thanks be to God." Though we might not feel thankfulness at having heard the demand and call of God's Word upon our lives, the liturgy teaches us that this is the proper response to make as we place ourselves under its authority.

## THE MINISTRY OF THE WORD

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

A Reading from \_\_\_\_\_.

*After each Reading, the Reader says*

The Word of the Lord.

*People* Thanks be to God.

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

The reading of the Gospel is the climax of this portion of the liturgy. It is called the Gospel because it always comes from the Gospel according to Matthew, Mark, Luke, or John. There is only one Gospel, but there are four accounts of the one Gospel. The Old Testament reading anticipates the Gospel, the Epistle expounds upon it, but now we finally get to hear it directly proclaimed. The Gospel is the story of Jesus as the fulfillment of the story of Israel; it tells us how God through Jesus of Nazareth came to live among us, to inaugurate God's promised kingdom, to break the power of sin and death through the cross, and to launch the first fruits of God's new creation through the resurrection of Christ.

Because of the importance of the Gospel reading, it is often surrounded with elaborate ceremony. After the Epistle is read, we all stand as the choir leads us in a hymn that echoes the day's readings. During this time a small procession is formed at the altar consisting of a crucifer, two torch bearers, an acolyte holding the Gospel book, and a deacon or priest. The procession moves into the nave among the people as a symbol of God sending Jesus into the world. At All Saints, in place of the procession, the deacon reads the Gospel from the edge of the chancel.

When the Gospel is announced, many Anglicans make the sign of the cross with their thumb on their forehead, mouth, and heart, signifying their desire that the Gospel constantly be on their mind, lips, and affection.

*Then, all standing, the Deacon reads the Gospel, first saying*

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

*After the Gospel, the Deacon says*

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

## **THE SERMON**

Following the Gospel, a sermon or homily is preached. Preaching has an important place in the Anglican tradition, but it is not the primary focus of the service. The sermon is meant to connect the readings, and in particular the Gospel, to our lives and present-day situation, calling us to be faithful to God's story in today's context.

After the sermon, we all stand and reaffirm our faith in the words of the Nicene Creed, so called because it emerged from the Council of Nicaea in 325. The creed is arranged around the three persons of the one God: Father, Son, and Holy Spirit. It begins by affirming the Father as the source of all things. The creed spends most of its time on the person of Jesus, first setting out both his divine and human natures, and then declaring his redemptive suffering, death, resurrection, and ascension. The creed concludes with the Spirit's work in the church, our baptism, and our hope of the world to come.

You will notice some Anglicans bowing when these words are spoken: "For us and for our salvation, he came down from heaven... and was made man." This is done out of reverence for the great miracle of God entering creation by becoming man in the person of Jesus. Some also bow when we say of the Spirit, "With the Father and Son he is worship and glorified." At the end of the creed, as we say, "We look for the resurrection of the dead," many make the sign of the cross as a comforting reminder that they will be marked by Christ when he returns. This gesture is often made when speaking of Christ coming or returning, as in "Blessed is he who comes in the name of the Lord."

All major branches of Christianity affirm the Nicene Creed, and so when we declare it, we affirm what the church believes, past and present.



## THE NICENE CREED

*All standing*

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 have followed both the readings and the sermon at least as early as the second century. To offer intercessory prayers is a fitting response to what we've learned about God through the Scriptures, sermon, and creed. In prayer, as with the Sacraments, we find ourselves at the intersection between heaven and earth, asking God to bring the glories of heaven to bear upon the pains of this earth.

Though there are many different forms provided in the Book of Common Prayer, they all share certain similarities. Intercessions are always made for the universal church, the nation and those in authority, the welfare of the world, the concerns of the local community, those who suffer, and the departed. Furthermore, we pray by name, aloud, and as a group. The leader of our prayers must always bear in mind that he or she is not praying as an individual, but as the representative of the whole community. And everyone else must also bear in mind that they too are participating in the prayers. The giving of our corporate prayers is an important part of our offering to God and our spiritual support of one another.

## **THE PRAYERS OF THE PEOPLE**

*The Leader and People pray responsively*

In peace, we pray to you, Lord God.

*Silence*

For all people in their daily life and work;

*For our families, friends, and neighbors, and for those who are alone.*

For this community, the nation, and the world;

*For all who work for justice, freedom, and peace.*

For the just and proper use of your creation;

*For the victims of hunger, fear, injustice, and oppression.*

For all who are in danger, sorrow, or any kind of trouble;  
*For those who minister to the sick, the friendless, and the needy.*

For the peace and unity of the Church of God;  
*For all who proclaim the Gospel, and all who seek the Truth.*

For Robert our Archbishop, and Bill our Bishop, and all bishops and other ministers;  
*For all who serve God in his Church.*

For the special needs and concerns of this congregation.

*Silence*

*The People may add their own petitions*

Hear us, Lord;  
*For your mercy is great.*

We thank you, Lord, for all the blessings of this life.

*Silence*

*The People may add their own thanksgivings*

We will exalt you, O God our King;  
*And praise your Name for ever and ever.*

We pray for all who have died, that they may have a place in your eternal kingdom.

*Silence*

*The People may add their own petitions*

Lord, let your loving-kindness be upon them;  
*Who put their trust in you.*

Once we have prayed for God to heal our broken world, we acknowledge that we too are broken and in need of forgiveness. Here, once again, the liturgy is our teacher, giving us words to say and so assisting us to confess our sins together and to seek God's pardon. This prayer will mean different things to different people because we all fall short of following Christ in our own ways, but the words also speak of something we each have in common: we each have something to confess.

After the prayer of confession, the Celebrant stands and grants absolution. He does not himself forgive our sins—only God can do that—but declares to us on behalf of Christ that, if we have confessed our sins with a sincere heart and true repentance, God has indeed forgiven us. It is a great comfort to hear these words spoken out loud, which is why many Anglicans will again make the sign of the cross as a reminder that, being marked by Christ, we are promised forgiveness.

We pray to you also for the forgiveness of our sins.

*Silence may be kept.*

*Leader and People*

Have mercy upon us, most merciful Father;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. Amen.

*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.*

Made right with God, we now need to make sure we are right with our brothers and sisters in Christ, so we are invited to exchange the peace. The Peace is not a social time, but a liturgical action. We joyfully extend the peace God has given us to whomever happens to be sitting around us, ready to cross those lines that so often divide people—ethnicity, race, gender, class, and age. The liturgy is teaching us to do business with the anger and resentment that can so easily consume our relationships. As God forgives us, so we forgive others; as God blesses us, so we bless others; as God grants us peace, so we grant peace to others.

The placement of the Peace in the service is significant. Being at peace with God and one another, we are now ready to move toward the Table, the second part of our worship service.

*All Stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People*

And with your spirit.

## **GREETINGS AND NOTICES**

We now move into the second part and climax of our worship service, the Eucharist, otherwise known as the Lord's Supper or Communion. Everything we have done so far has been to prepare us for this sacred moment. In the Anglican tradition, the Holy Eucharist is one of the two great sacraments of the church, the other being Holy Baptism. A sacrament is not a magical formula, but rather a pledge from God to meet us in the elements of God's good creation—bread, wine, oil, and water—when we approach him in faith.

Using the Jewish Passover meal, Jesus first showed us how to do Holy Communion, and he promised that he would be present whenever we share this special meal together. We believe Jesus Christ to be truly present to us in the eating of bread and wine in a way that he is not otherwise.

Holy Communion begins with the offertory, when we offer our bread and wine, our monetary gifts, and indeed ourselves to God. The Celebrant marks this point in the liturgy by declaring an offertory sentence from Scripture, such as, “Ascribe to the Lord the honor due his Name; bring offerings and come into his courts” (Ps 96:8). During this time, the bread and wine are brought forward to the altar as gifts from the people. Then, as the monetary offering is being collected, a deacon prepares the Table. You will notice that he will set out the bread on a plate called the paten, and then pour wine into the chalice. After water is blessed by the priest, the deacon will add a little water into the chalice as well as whatever vessel of wine remains on the altar. This is symbolic of the water that rushed from Jesus’ side after he was pierced. The Table is now set, and the elements left on the altar are ready to be blessed by the Celebrant. The Doxology is then typically sung in praise to God for the many blessings he provides.

## OFFERTORY

The word “Eucharist” means thanksgiving, and the prayer that the Celebrant now leads is called “The Great Thanksgiving.” In this prayer, we are asking for a blessing from God upon this holy meal and our partaking of it. There are six different forms of this prayer in the Book of Common Prayer, but they all begin the same way—with the *sursum corda*, which is Latin for “Lift up your hearts.” In this initial exchange between the Celebrant and the people, the liturgy signals us to place our hearts and minds in the heavenly throne room, into God’s very presence, where Revelation 4–5 teach us that presently all the angels, saints, and company of heaven forever sing, “Holy, Holy, Holy.” Liturgy, here, is a cosmic activity! And so naturally, we join them in that song of praise and adoration.

The song then moves to draw our attention to the one who comes in the name of the Lord. “Hosanna,” we sing, which means, “Save us now,” and reminds us of the same cries that were made when Jesus entered Jerusalem a few days before he instituted the Lord’s Supper.

Each of the forms of the Eucharistic prayer moves on to tell us in different ways the story of God's redeeming activity, all reaching the climax in the person of Jesus Christ. God answers our "Hosanna" cries by providing his Son, but not in the way we imagined. The prayer then quickly shifts its focus to the night of the Lord's Supper, when we are not only called to remember what happened that night, but also to prepare ourselves to act it out once again: "Do this in remembrance of me," Jesus says.

The Celebrant then lays his hands on the elements and calls upon the Spirit to make holy both the gifts of bread and wine as well as the people gathered around the Table. It is important for everyone to make this entire prayer their own, which is why each person loudly voices the "amen" at the end of the prayer, the only place in the Book of Common Prayer where "AMEN" is written in all caps.

## THE GREAT THANKSGIVING

*The people remain standing. The Celebrant faces them and says*

The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We left them to the Lord.

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

*People* 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, for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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:

*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 kneel. Then the Celebrant continues*

Holy and gracious Father: In your infinite love you have 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 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.*

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."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ had 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 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 forever. *AMEN.*

The Eucharistic Prayer ends with the words Jesus taught his disciples to pray two thousand years ago. The prayer is profound in its directness and simplicity, reminding us of the spirit that ought to fill our everyday prayer lives. Its placement here in the liturgy for over 1600 years is appropriate because the first foretaste of its answer is the Eucharist itself.

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

*People and Celebrant*

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 Eucharist tells a story in words and actions; it is a drama revolving around the life, death, resurrection, ascension, and return of Jesus Christ. And we are participants in that drama.

For example, when you read in the Gospel of what happened on the night Jesus was betrayed, you will find that he took bread, blessed it, broke it, and then gave it to his disciples. Then he took the cup of wine, blessed it, and gave it to his disciples. Notice that we're doing the same thing. In the offertory, the Celebrant took the bread and wine. During the Great Thanksgiving, the Celebrant blessed the bread and wine. In a moment, the bread and wine will be given to the people.

Now we come to the point when the Celebrant, as Jesus did, breaks the bread. This action not only recalls what Jesus did at the Last Supper, but it also directs us to the breaking of his body that took place on the cross the following day. It further reminds us that we must allow ourselves, as the body of Christ, to be broken for the world itself. Watch and listen as the Celebrant holds the bread up high and breaks it. We are especially quiet at this point.

## THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated Bread.*

*A period of silence is kept. Then the Priest says*

Alleluia. Christ our Passover is sacrificed for us;

*Therefore let us keep the feast. Alleluia.*

This joyful exchange is significant. It is a quote from Paul's first letter to the Corinthians. In ancient Jewish tradition, the sacrifice of the Passover lamb was not completed by its death; it was completed by a meal, by eating the flesh of the lamb that had been slain. In order to be saved from death, you had to eat the lamb. Jesus, the new Passover Lamb, has been slain, Paul argues; therefore, we must keep the new Passover feast of his body and blood by partaking of them. We reflect on this new reality of Jesus as the Lamb by singing *Agnus Dei*, which is based on John the Baptist saying of Jesus, "Behold, the Lamb of God who takes away the sins of the world."

## FRACTION ANTHEM

## *Agnus Dei*

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

With these words, we are now invited to come to the altar, our Father's family Table. Everyone in the family is welcome—all baptized believers of Jesus Christ regardless of denomination. It is said that Anglican churches have an altar call every Sunday. Every Communion service is a so-called "altar call," and each time we come, we find Jesus waiting for us with Table prepared.

Anglicans believe that when we receive Communion, Christ is truly present in the Sacrament of his body and blood. This is the doctrine of *real presence*, which states that Jesus' presence in Communion is real, yet undefined. While Anglicans do not affirm Roman Catholic dogma that the bread and wine substantially become the physical body and blood of Christ, they do believe that Christ is powerfully present in a way that is beyond our understanding.

To receive Communion, kneel at the rail with one hand supporting the other for the bread. You can either eat the bread and wait to drink the wine from the chalice, or you can hold the bread in your hand and wait for the Eucharistic Minister to dip the bread into the wine before placing it on your tongue. If you have never been baptized or would rather not receive, the act of crossing your arms over your chest will invite the priest to bless you. If you wish to receive only the bread, then cross your arms over your chest after you have received it until the chalice passes.

After you receive Communion, you are invited and encouraged to sing the Communion hymns along with the choir. Some people like to pray when they return to their seats. At All Saints, intercessors are always available during Communion to pray with you for whatever needs you might have.

## COMMUNION HYMNS

Communion is now over, but before we leave the church, we pause to thank God for what he has done for us in these holy mysteries, and to ask him for the strength required to go out into the world as agents of his love and peace.

## POST COMMUNION PRAYER

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

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

As we prepare to depart, we go with the peace and blessing of God. Giving a blessing to God's people runs from the Old Testament and early church through the pages of church history until today. It is a source of consolation and encouragement to us as we leave. Again, many Anglicans will make the sign of the cross as a reminder of their baptism and calling upon their life.

The liturgical blessing All Saints is currently using comes from the prayer book of the Anglican Church of Kenya. We utilize this blessing to remember our miraculous beginnings. As All Saints began to form almost ten years ago, Bishop Gideon Githiga of Kenya extended to us episcopal oversight, serving as our bishop for over five years. As God blessed All Saints' beginnings, we trust in him to continue to bless our future.

## THE BLESSING

*The People stand. People accompany their first three responses with a sweep of the arm towards the cross behind the Holy Table, and their final response with a sweep towards heaven.*

*Celebrant* All our problems,  
*People* We send to the cross of Christ.

*Celebrant* All our difficulties,  
*People* We send to the cross of Christ.

*Celebrant* All the devil's works,  
*People* We send to the cross of Christ.

*Celebrant* All our hopes,  
*People* We set on the risen Christ.

*Celebrant* Christ the Sun of Righteousness shine upon you and scatter the darkness from before your path: And the blessing of God Almighty, Father, Son and Holy Spirit, be among you, and remain with you, always. *Amen.*

By definition, the church is the people of God sent into the world. Our ongoing movement is always in two directions: we come together in the name of Christ, and then we go forth in the name of Christ. We encounter Jesus together, and then we go out and announce Jesus to the world in both word and deed. We gather to partake of the body and blood of Christ, and then we leave here to be the body of Christ for the world.

Our liturgy ends right back where it started—out in the light of day, sending us back into the street, to our houses, to our work, and to our daily life with all its burdens, responsibilities, and pleasures. We have enacted through ritual the drama of the Gospel, so now we go out rejoicing in the power of the Holy Spirit to enact the same. Thanks be to God!

## HYMN IN RECESSION

### THE DISMISSAL

*The Deacon dismisses the people saying*

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

*People* Thanks be to God.

### VOLUNTARY



## RECOMMENDED RESOURCES

- Chan, Simon. *Liturgical Theology: The Church as Worshiping Community*. Downers Grove: Intervarsity, 2006. A more academic study of Christian worship and the theology that drives it.
- Farewell, James W. *The Liturgy Explained*. New York: Morehouse, 2013. A clear and concise work introducing liturgy by a respected liturgical theologian.
- Galli, Mark. *Beyond Smells and Bells: The Wonder and Power of Christian Liturgy*. Brewster, MA: Paraclete, 2008. A popular and readable exploration of the lure and relevance of liturgy for life today.
- Howard, Thomas. *The Liturgy Explained*. New York: Morehouse, 1981. A clear and concise guide to liturgy written by an interested layman for interested laymen.
- Howe, John W. and Sam C. Pascoe. *Our Anglican Heritage: Can an Ancient Church Be the Church of the Future?* Second Edition. Eugene: Cascade, 2010. An excellent overview of the Anglican tradition for anyone who has ever wondered what Anglicanism is all about.
- Hunter, Todd D. *The Accidental Anglican: The Surprising Appeal of the Liturgical Church*. Downers Grove: Intervarsity, 2010. The story of how a national leader in the Vineyard movement eventually became an Anglican bishop in the ACNA. Along the way he explains why an evangelical Christian might be drawn to the liturgical tradition.
- Markham, Ian S. *Liturgical Life Principles: How Episcopal Worship Can Lead to Healthy and Authentic Living*. New York: Morehouse, 2009. A clear and accessible look at how liturgy can help us cope more effectively with the stresses of everyday life.