



# A GUIDED LITURGY 2019

Based on the “Ancient Text” of The Order for Holy Eucharist, Anglican Church in North America

## The Acclamation

*The People standing, the Celebrant says*

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

*Everybody loves a good story. But a great story is the one that makes us wish it was our own. The Gospel is a great story, and it's the one we not only tell every Sunday, but the one we actually participate in as our own. Today is what we call an instructed or guided liturgy. The goal is simply this: To get a deeper sense of the meaning and history of our worship as our story.*

*On the first day of each new week, these practices have been gathering people from whatever life has brought them and drawing them together into participation not only with one another, but with heaven. Our worship is just that: an interface between heaven and earth and an overlap of past, present and future. Together here, and with all the saints of God throughout time, we are declaring the glory of God and remembering the story of redemption that climaxed in the death and resurrection of Christ. Every Sunday, we remember and even reenact our Gospel story through the liturgy.*

*Liturgy is an old word that means “a public work.” Every church has a liturgy and every liturgy follows some predetermined flow. As the early Church began to organize their worship, they naturally tapped into their practices as Jews in the Temple and synagogue, while drawing from the imagery of the throne of God in John's Revelation. Many parts of this liturgy belong to these earliest liturgies. Ours is called the Renewed Ancient Text, an adaptation on what was first put together in English in 1662, a century after the Reformation, to draw the common man and woman in to assurance of God's grace. The shared pattern was meant to comfort the soul, teach the Scriptures and inspire faith.*

*Before we begin, I want to give you what I think are **four helpful pairs**:*

The first pair is **presence and participation**. Together, at the very first, when the cross is followed down the aisle, our focus is turned to the presence of the risen Christ when we gather. Behind the cross of Christ, we walked up here today to serve you. We followed Jesus, the one who has served us all to the end of himself. We entered in garments meant to convey our shared destiny as the Church, robed in white in the new creation of Revelation 7. The destiny Jesus has given us. It's not really a display, but an invitation to imagine and to follow. In the opening acclamation, the first words we say declare that this isn't first about you or me, but about God - Father Son and Spirit - who inhabits the praises of his people. We are once again invited to participate in the divine relationship and to live in the unshakable kingdom that love has made.

The second pair is **thinking and sensing**, which is how we participate. We have bodies that sense and minds that think - made for worship in Spirit and truth. Throughout the whole service our senses are engaged to awaken imagination, embrace mystery and sense God's presence with us. That stage is set the moment you entered and smelled the incense. Because we are created to think and feel, our worship honors that design.

The third pair is **Sacramental and ecclesial**. A sacrament is an outward and visible sign of an inward and spiritual grace. Jesus gave us the memorial of his Body and Blood so that we can touch and taste his salvation, our hope, and his very life that has and is giving us life. In the sacraments, we have the means of grace. But it's not just an individual experience. It's a together thing. We are the **ecclesia**, the fellowship, the people of God - the ecclesial body of Christ partaking of the sacramental body of Christ.

The last pair is **reverence and intimacy**. This is the paradox of Christian faith and it's enacted every Sunday. Our God is holy, exalted, omnipotent and to be wisely feared, yet the hands of Jesus are welcoming and warm, offering us communion with Father, Son and Spirit. Like thinking and sensing, reverence and intimacy exist together - not opposed - in sincere Christian worship.

Our next participation is a prayer that is at least 1200 years old, the collect for purity that reminds us of the place of reverence and holy fear. It's not a prayer about a general hope, but about this very moment of worship when we long to be purified and to love God in the beauty of his holiness.

Let's pray it together...

## The Collect for Purity

*The Celebrant prays (and the People may be invited to join)*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

## The Summary of the Law - Matthew 22:37-40

*The Celebrant then reads the Summary of the Law.*

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

## The Kyrie

<i>Celebrant</i>	Lord have mercy upon us.
<b>People</b>	<b>Christ have mercy upon us.</b>
<i>Celebrant</i>	Lord have mercy upon us

*We say the **Summary of the Law** or read the Ten Commandments during Advent and Lent to remind us that there is and always has been a moral vision for God's people. To be holy and reflect his ways and his will for the good of the world. There are spiritual, moral and ethical demands upon us that, apart from Jesus, we simply cannot keep. When we depend on Jesus, they are no longer an impossible weight, but a beautiful calling for which we are empowered. So the **Kyrie Eleison**, is our call for God's mercy. And we find it in Jesus.*

*So the acclamation continues. We sing the **Gloria in Excelsis Deo**, an ancient hymn of praise to the Holy Trinity drawn from the angelic announcement in Luke 2 of the coming of the Messiah. The Gloria has been regularly used in Christian worship since at least the 4th century.*

*During what we call penitential seasons (Advent & Lent), we are more intentionally subdued and mindful of our need for forgiveness and rescue, so we sing just the Kyrie Eleison or the “Trisagion” which is also a trinitarian prayer for mercy. Let’s sing the Gloria in Excelsis together...*

## **Gloria**

### **The Collect of the Day**

*Celebrant*      The Lord be with you.

*People*        And also with you.

*Celebrant*      Let us pray.

*The Celebrant prays the Collect. When concluded, the people respond praying Amen.*

*Collects are concise prayers centered around the theme for the Sunday and prayed all around the world today. A collect is usually structured in this way:*

- 1. The **address** directs the prayer to the Father, perhaps in light of some particular attribute.*
- 2. The **petition** asks something of God.*
- 3. A **reason or purpose** is given for the petition.*
- 4. A **conclusion** directs the prayer through Christ, our mediator.*
- 5. The people add, “**Amen,**” a Hebrew word meaning “truly,” or “I agree,” or “so be it.”*

*And then, we move to what we call **The Lessons...***

*The Word of God, mediated through Scripture, is life. Moses proclaimed it. David sang it, Jesus upended Satan’s temptations with it, Paul called it the sword of the Spirit, and centuries of preachers and teachers have proclaimed it: **We live on every word from God if we are going to truly live.** Our readings come from a lectionary read around the world each Sunday by millions of our brothers and sisters. That is no small thing.*

*The Holy Gospel has a special place among the readings. It is usually read by a Deacon or Priest, in the midst of the people **to symbolize the Incarnation** - the Gospel came to us. When the Gospel is announced, many of us trace the*

*sign of the cross with our thumb **on the forehead, on the lips, and over the heart**, praying that the Gospel would fill our **thoughts, speech, and hearts**. Parishioners sometimes bow when saying “Glory to you, Lord Christ” and “Praise to you, Lord Christ.”*

*Having encountered Christ in the readings, the Sermon helps us understand, reflect upon, and respond to his Word - preparing our hearts for confession, communion and going out with truth in our hearts and on our lips.*

## **The Lessons**

### **The Gospel -**

*All standing, the Deacon or Priest reads the Gospel, first saying*

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

*People* Glory to you, Lord Christ.

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

## **SERMON**

***Now our Response to the Word begins:*** We've been admonished and encouraged by the Scriptures to turn again to Christ, so we confess three things. Through the Nicene Creed we confess our faith in him alone. Through the Prayers of the People, we confess the needs which he alone can satisfy. And through the Confession, we confess ***the sins which he alone can forgive.***

*The Nicene Creed comes from the first ecumenical council (a council of the whole, worldwide Church) in AD 325. It has been used in the liturgy since at least the 5th century and is structured around the Trinity.*

*Beth, our Deacon, will lead us to say it together...*

## **Nicene Creed**

*All stand to recite the Nicene Creed, the DEACON first saying*

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** are an invitation to the whole gathering - the whole priesthood of believers - to participate and pray together as God's intercessors for the world. It might seem a little awkward at times that anyone can pray, but it's worth it. Of course, there is appropriate content and length for these prayers, but this kind of participation reminds us of the aim.*

*While we are on the subject of prayer (THE THURIBLE):  
For centuries, the Church has used **the burning of incense** to symbolize the prayers of the saints rising to God. This was a priestly symbol in Israel's tabernacle and temple, but is also mentioned 3 times in John's Revelation. The Psalmist prayed, "Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!" (141). You may smell that incense today or even have noticed a light smoke in the air. That's a symbol of our prayers.*

## The Prayers of the People

Let us pray. *PAUSE*

For the Church, for our Archbishop Beach, our Bishops Steve, David, Thad and Terrell, and all our clergy. We pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others. We pray for our brothers and sisters in Christ who are persecuted for their faith. Today, we pray especially for... [READ ATTACHED NOTE for Diocesan Cycle of Prayer]

*Reader* Lord, in your mercy.

*People* Hear our prayer.

For the peace of the whole world and the common good of all people. For our nation, for our President, for our legislative and judicial branches, for all those in authority and in public service.

*Reader* Lord, in your mercy.

*People* Hear our prayer.

For the salvation and flourishing of our neighbors living in the community of Sans Souci and the city of Greenville.

*Reader* Lord, in your mercy.

*People* Hear our prayer.

For the poor, the abused, the sick, the mentally ill and the downcast; for refugees, prisoners, and all who are in danger; that they may be comforted, healed and protected.

*Reader* Lord, in your mercy.

*People* Hear our prayer.

For our enemies and those who wish us harm, and for all whom we have injured or offended.

*Reader* Lord, in your mercy.

*People* Hear our prayer.



For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal.

*Reader* Lord, in your mercy.

*People* Hear our prayer.

We invite your prayers now. *Silence*

We invite you to say aloud the names of those for whom you are praying, that they may come to know the saving grace and healing power of our Lord, Jesus Christ. *Silence*

*Reader* Lord in your mercy. *People* Hear our prayer. *END*

*The DEACON concludes with the following prayer*

Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. Glory to the Father, and to the Son, and to the Holy Spirit - as it was in the beginning, is now, and shall be forever, world without end. Amen.

*As the Word reveals sinfulness in our lives, we respond with confession and repentance. In John 20:23, Jesus told his disciples, "If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." In the spirit of this instruction, the priest is ordained by the Church to be a mouthpiece for that forgiveness - to exercise the power to apply God's forgiveness to our sins, a power first given to the apostles. This is called Absolution: the Church speaking with Christ's authority to comfort us with the assurance of his forgiveness.*

## **The Confession and Absolution of Sin**

*The Deacon or other person appointed says the following*

Let us kneel or stand, all who are able, and pray for the forgiveness of our sins.

*Silence*

*The Deacon and People kneel as able and 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.

*At this moment, our journey of restoration begins and continues all the way to the altar - to the gift of communion Jesus offers us.*

*The Bishop or Priest stands and says*

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.

*And then the Comfortable Words were included by Archbishop Thomas Cranmer to encourage those who had lived in perpetual guilt for sin prior to the Reformation. This addition to the liturgy reminded God's people they are truly free and forgiven when they confess.*

**The Comfortable Words**

*The Celebrant may then say one or more of the following sentences, first saying*

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*

*As Jesus said in Matthew 5:23-24, "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift." This is why we pass the peace. Having received Christ's forgiveness, we're reconciled not only to God, but also to one another. The Peace affirms our essential unity as we prepare to come to the table and displays God's Shalom - the peace and restoration of humanity won for us by Jesus.*

## **The Peace**

*Celebrant* The Peace of the Lord be always with you.

*People* And also with you.

*There are a couple of important symbols to notice as we move to the Table, also called the Altar, which is the centerpiece of our worship. There are **two candles** on either side that represent the dual nature of Jesus - both God and man. We adorn the Table and the pulpit with **paraments** to match the vestments of the priest, deacon and others on what we call the altar guild. The priest celebrating and commemorating wears a **stole** over his shoulders to represent the yoke of Christ because he or she is "in persona Christi," a visible representation in this moment of Christ's servanthood for all time.*

*White is color of Christ and his Resurrection, used in the Easter and Christmas seasons. Green represents growth, the growth season of the Church*

*after Pentecost and also after Epiphany when Jesus ministry is growing. We call this ordinary time, not because it's basic, but because we count it. (The 22nd week after...). Purple is the color of royalty, but also repentance before our King who suffered for us; appropriate for Lent and Advent - what we call penitential seasons. Red is the color of the Holy Spirit; you'll see it primarily on Pentecost Sunday, at ordinations and during Holy Week. And sometimes plain linen is used during Lent.*

*At this point in the liturgy, our worship is shaped by Christ's fourfold action in Luke 24:30, which Paul recalls in 1 Corinthians: **he took bread, blessed it, broke it, and gave it to them.***

### **1 - "He Took"**

*Our monetary offering is brought up right before communion, along with the bread and wine - like an offering themselves brought to Christ to bless, much like the disciples prepared the elements and setting for the Passover. It's all a gift of **our ordinary** that he makes **his extraordinary**. Because Jesus' offering of himself was perfect, all our offerings come to him and through him in thanksgiving. Our gifts are transformed through thanksgiving. The bread and wine as well as our monetary offerings are basic things that become elements of the Gospel and Kingdom, blessed by the King, used for his glory and our good.*

*After the offering, we sing the Doxology. Doxology means "word of praise" and its directed to the Holy Trinity. The familiar metrical version was written in the 17th century for this service by the Anglican Bishop Thomas Ken.*

### **The Offertory**

**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. But who are we that we should be able to offer willingly? For all things come from you,

**People** And of your own have we given you.

## The Presentation of the Bread & Wine

*Deacon prepares the table*

## The Presentation of Tithes & Offerings

### Doxology is Sung

*Priest lifts all gifts to the Lord*

### 2 - The second act is, "He Blessed."

We call this next movement the Eucharist or Great Thanksgiving. "Eucharist" is latin for "thanksgiving." At this time, we give thanks to God for our creation, redemption, and adoption as children of God. **Giving thanks transforms our offering: work becomes worship through gratitude, and bread and wine become the Sacrament - or sign - of Christ's body and blood.**

"**The Lord Be With You**" is like an Anglican "interruption." It gathers us to focus.

The **Sursum Corda**, which means "lift up your hearts," represents our self-offering to God - even as Jesus takes the bread, he takes our hearts to bless them. The **Sursum Corda** appears in liturgies since at least the 3rd century.

After this is the Preface, which is assigned according to the season or day. The preface is followed by the **Sanctus and Benedictus - two hymns we sing together**. The **Sanctus**, which means "holy" is sung unceasingly before the presence of God in heaven, according to John in Revelation 4:8. As we sing this hymn, we join our voices to that eternal song of praise. Many Anglicans bow to show reverence at this point.

The **Benedictus**, originates with Jesus' entry into Jerusalem in Matthew 21:9. We recognize him as the promised savior of the world. At the words "blessed is he..." many Anglicans make the sign of the cross over themselves. Because we are "in Christ," we too come "in the name of the Lord."

## HOLY COMMUNION

### The Sursum Corda

*The People remain standing. The Celebrant faces them and sings or says*

The Lord be with you.  
*People* And also with you.  
*Celebrant* Lift up your hearts.  
*People* We lift them to the Lord.  
*Celebrant* Let us give thanks to the Lord our God.  
*People* It is right to give him thanks and praise

### *The Celebrant continues*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

### **The Sanctus et Benedictus** - (*Revelation 4 & Matthew 21*)

#### *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.

*During a long period leading up to the middle ages, the whole liturgy was sung. Though we “say” the liturgy rather than “sing” it, we still use music throughout the liturgy for several important reasons...*

*(1) Music marks our most important events - it’s an addition of beauty to our lives and our worship.*

*(2) A quote attributed to St Augustine says “He who sings prays twice.” Music helps us to more deeply and sincerely make words our own.*

(3) *Music expresses unity by bringing together many different voices into a single rhythm and harmony.*

(4) *Music makes words “stick.” If the words are biblically sound, music helps us to bring them to mind throughout our lives.*

*Next, the prayer commemorates the incarnation and mighty works of Christ for our salvation. “On the night that he was betrayed” begins what are called the **Words of Institution**. These words recall Jesus’ instructions at the Last Supper, as well as his assurance that “this is my body” and “this is my blood.”*

## **The Prayer of Commemoration**

*The People stand or kneel. The Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

## **The Words of Institution**

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

After supper, Jesus took **the cup**, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me.”



Therefore we proclaim the mystery of faith:

*Celebrant and People*

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

*In Mark 4, Jesus told his disciples, “To you it has been given to know the mystery of the kingdom of God...” Nearly 20 times, Paul refers to the Gospel as a mystery revealed. To Timothy, Paul says “hold the mystery of faith with a pure conscience.” This reminds us that what we believe and proclaim has come to us by revelation, not by our own searching or based on our own merits. To believe in the death and resurrection of Christ is to embrace mystery - to be willing to proclaim that which was hidden, now revealed in Christ, but awaiting its fullness when Jesus returns. We know, but only in part. Then what we call the **epiclesis** ( or “invocation”) follows when the priest asks God to sanctify - to “bless,” “make holy,” or “set apart” - the bread and wine by his Holy Spirit, and also to **sanctify us** who receive the Sacrament.*

**The Prayer of Invocation (*Epiclesis*)**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ.

Sanctify us also, that we may worthily receive this holy sacrament, and be made one body with him, so that he may dwell in us and we in him. And bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face.

*When we pray for the Lord to sanctify both the sacrament and ourselves, we make the sign of the cross.*

*We do this as a tangible way to mark ourselves as belonging to Christ. Its a profession of faith and even a sign that we are setting ourselves - or even something or someone else - apart for God in this moment. We do it when our prayers or creeds refer to our bodies which belong to God and will be raised to life one day. So it’s a physical prayer, not a superstitious expression.*



*In the 4th century, Cyril of Jerusalem wrote, “Let us not be ashamed to profess the Crucified One; let us confidently seal our forehead with our fingers, let us make the sign of the cross on everything.” In the 2nd century, Tertullian said, “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, when on the couch, on a seat, and in all the ordinary actions of daily life, we trace the sign upon our foreheads.”*

*The prayer concludes with a doxology to the Holy Trinity - “By him, and with him and in him... And there’s an important response that we call **the Great Amen**, the people (loudly!) give their assent to these words of thanksgiving.*

### **The Great Amen**

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!

*Before we receive Communion, we pray together the prayer that Christ himself gave us: The Lord’s Prayer. This prayer begins by looking to the Father in heaven and praising him for his glory, and continues by asking God to express his lordship on earth through provision, forgiveness, and protection from evil.*

### **The Lord’s Prayer**

*The Celebrant then says*

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

*Celebrant and People together pray*

Our Father in heaven, hallowed be your Name,  
Your kingdom come, your will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

Forgive us our sins,

As we forgive those who sin against us.

Lead us not into temptation,  
but deliver us from evil.

For yours is the kingdom, and the power,

and the glory, forever and ever. Amen.

**3** - *The third action of Christ and movement of Communion is that **He Broke**. He took, he blessed, he broke...*

*We call this **the Fraction**. Christ's body was broken for us (1 Cor 5.7-8). We say "is sacrificed" not because he is sacrificed again, but because we **participate** now in his once-for-all sacrifice, which continues to sanctify us **in his presence** (Heb 10.14). After the bread is broken, before the anthem is sung, there is a moment of silence.*

### **The Fraction**

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

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

*During Lent and other penitential seasons, we omit "Alleluia."*

**SILENCE**

*And then we make John the Baptist's words in John 1:29 our prayer because we know that Communion is about Jesus' sacrifice, not anything we could have done to deal with our sins against God. We needed a perfect sacrifice for our sins. The Son of God became that for us. We rely on his mercy, not any right we have or perceived quality in us. Once we have received mercy, peace is the result. Because peace with God and man is our need.*

### **The Agnus Dei**

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

Lamb of God, you take away the sin of the world, *have mercy on us.*  
Lamb of God, you take away the sin of the world, *have mercy on us.*  
Lamb of God, you take away the sin of the world, *grant us your peace.*

**4** - *And finally, **He Gave**.*

*He took, he blessed, he broke and he gave his life to us in sacrifice. In doing so*

*he gives life itself to us. He gives the offering of our lives back to us - forgiven, redeemed, healed and blessed.*

*Jesus said, "Apart from me, you can do nothing." But with him the whole of life lived in the Kingdom opens up to us. This Sacrament in his body and blood is the touchable, tastable, expression of his presence and his enduring love. To touch and to taste ignites faith as together, we do just as he invited us to do.*

*We open our hands like this, one over the other in receptivity.*

*This moment is one of both reverence and intimacy, thinking and touching / tasting, the **sacramental presence** of Jesus and the ecclesial participation of the Body of Jesus made up of this local gathering of faith. In this, we experience union with Christ.*

*And I would fall short of our ancient belief if I didn't emphasize that this encounter with the spiritual presence of Christ is powerful and necessary. You need it. As your priest, I pray for you to be here, not just as faithful attenders, but as people who can experience healing, encouragement, and strengthening in your faith through this moment of communion with Christ. So...*

## **The Ministration of Communion**

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

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

Communion is served to all who are baptized and reconciled to God and each other through confession and forgiveness. Our musicians and prayer ministers will receive first. Additional instructions are in your order of service.

*In the Prayer after Communion, we thank God for imparting his gracious presence through the Sacrament, and we ask to be strengthened and sent out to work for his purposes in the world.*

## The Post Communion Prayer

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People together*

Heavenly Father,  
we thank you for feeding us with the spiritual food  
of the most precious body and blood of your Son our Savior Jesus Christ:  
and for assuring us in these holy mysteries  
that we are living members of the body of your Son,  
and heirs of your eternal Kingdom.  
And now Father, send us out into the world to do the work you have given  
us to do,  
to love and serve you as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and forever. Amen.

*The order for the conclusion of our worship may be different from parish to parish, but the priest confers **God's blessing** upon us before we are sent out. This blessing can vary according to the season of the church year, as well.*

*Another Hymn in Procession follows, which is not so much a recession as a procession into the world! Just as the cross completed our gathering for worship on the front end, it now leads us from the church, to live out our Christian vocations in the world.*

*Then the Dismissal is said by the Deacon or Priest, often from the back of the church. The liturgy is sometimes called **mass**. That's because the word "mass," came from the Latin **Ite, missa est**, meaning "Go, it is the dismissal." The word "mission" comes from the same root. The church is not just dismissed, but sent out into the world. We conclude the service with a simple but profound response which is to shape our lives, now and forever: "Thanks be to God."*

*And at Village Church, we regularly borrow from our Kenyan brothers and sisters for the blessing, which invites us to participate with the cross again...*

## **The Blessing**

*As we respond, we wave in a gesture of sending to the cross.*

*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 Son of Righteousness, scatter the darkness from before your path, and the blessing of God - Father, Son and Holy Spirit - be among you and remain with you always.

## **HYMN of PROCESSION**

### **The Dismissal**

*The Deacon, or the Priest, may dismiss the people with these words*

Go in peace, to love and serve the Lord

*People* Thanks be to God.