

**A Guide for
an Instructed Eucharist**

BASIC LITURGICS

Liturgy

“Liturgy” comes from the Greek word *leitourgia*, which literally means “work of the people.” It was used to refer to a public work done at private expense and could be used to classify projects like a privately-financed bridge that was being built for the use of a whole town. The public libraries built by Andrew Carnegie could also be considered a of *leitourgia*. In church usage, **liturgy** is the act of worship that we do on behalf of ourselves, the wider Church, and the world.

Eucharist

The word Eucharist comes from the Greek word *eucharistia*, which means “thanksgiving.” For this reason the Prayer Book also calls the Eucharistic Prayer by the label “The Great Thanksgiving.” The service of Holy Communion is our great act of thanksgiving to God.

The Structure of the Eucharistic Liturgy

The Eucharistic Liturgy is divided into two main parts:

(1) The Liturgy of the Word

- The Gathering Rite
- The Lessons & Sermon
- The Creed
- The Intercessions and Confession
- The Peace

(2) The Liturgy of the Table

- The Offertory
- The Eucharistic Prayer
- The Lord’s Prayer
- The Fraction
- Holy Communion
- The Post-Communion Prayer
- Blessing and Dismissal

Terms for Those Who Help With Worship

Celebrant: A priest or bishop who presides at the liturgy

Deacon: A person ordained to the diaconate can help with reading the gospel, leading the Prayers of the People, leading the Confession, setting the Altar at Offertory, distributing Communion, cleaning up after Communion, the Dismissal

Crucifer: Someone who carries the processional cross

Acolyte: Literally this means “torch-bearer”

Lay Eucharistic Ministers: Lay people who have been authorized by the Bishop and the Rector to help distribute Communion, usually by being chalice-bearers

Book-bearer: The person who carries the Gospel Book in procession and holds it during the Gospel Reading

Preacher: A person who gives a sermon or homily

Lector: A person who reads a lesson from the Bible.

Intercessor: A person who leads the Prayers of the People.

Oblation-bearers: Those who bring up the gifts of bread and wine at Offertory

Ushers: Those who help people find their seat and the bulletin, who collect the offering and present it, and who help direct people during Communion.

Altar Guild: The team of people who help prepare the Altar area and are responsible for cleaning the vessels and linens

The Holy Eucharist: Rite Two

The Word of God: **The Liturgy of the Word**

Prelude

Often, when there is music accompanying the service, the musician will begin with an instrumental piece of music.

Processional Hymn

A hymn, psalm, or anthem may be sung.

Opening Acclamation:

The people standing, the Celebrant says

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

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

~~In place of the above, from Easter Day through the Day of Pentecost~~

~~Celebrant ✠ Alleluia. Christ is risen.~~

~~People The Lord is risen indeed. Alleluia.~~

In Lent and on other penitential occasions

Celebrant ✠ Bless the Lord who forgives all our sins;

People His mercy endures for ever.

The Collect for Purity

The Celebrant may say

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.

This sort of note, offering directions about liturgy is called a "rubric," which comes from the Latin word *rubrica* ("red") — referring to a time when these instructional notes were written in red type. In the Episcopal Church, the rubrics "have the force of law" — they are authoritative and binding. As part of their ordination oath, clergy agree to uphold them as part of the "worship of the Church."

Many people cross themselves at the beginning of the Opening Acclamation. The "sign of the cross" dates back to at least the year 200 AD, when Christians marked themselves with the cross on the forehead. By the next century, the gesture had become the bigger one we use today.

The Collect for Purity was an English rendering by Archbishop Thomas Cranmer of the Latin prayer that started the "Sarum Rite" liturgy used by medieval churches in England before the Reformation. It remains a distinctive part of Anglican/Episcopal worship.

The Song of Praise:

The Gloria

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

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
✠ in the glory of God the Father. Amen.

It is customary to use the Gloria at all Sunday and Holy Day liturgies, except in the penitential seasons of Advent or Lent.

Out of respect, some people slightly bow their head whenever the name of Jesus is mentioned in prayer. This echoes the words of St. Paul in his letter to the church in Philippi (2:10-11).

Many people cross themselves at the mention of the Trinity at the end of the Gloria.

The Kyrie

On other occasions the following is used

Lord, have mercy. Kyrie eleison.
Christ, have mercy. or Christe eleison.
Lord, have mercy. Kyrie eleison.

or this

“Kyrie eleison” is Greek for “Lord, have mercy.” It is an ancient part of the liturgy, and today we often use it in Lent.

The Trisagion

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Trisagion comes from a hymn used in the Eastern Churches of Christianity.

The Collect of the Day

The Celebrant says to the people

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

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

This exchange is called “The Salutation” in liturgical parlance. It has roots in Boaz’s greeting and his reapers’ response in the biblical book of Ruth (2:4).

This opening prayer is called “a Collect” because traditionally it followed a period of time when the people all offered their prayers, then the person presiding would “collect” all their prayers into a summary prayer. The Collect of the Day still summarizes the theme(s) of the day.

The Lessons

The First Reading

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

After each Reading, the Reader may say
The Word of the Lord.
People Thanks be to God.

Silence may follow

The Psalm (or Canticle)

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

The Epistle

The Reader first saying
A Reading from

After each Reading, the Reader may say
The Word of the Lord.
People Thanks be to God.

Silence may follow

The Gospel Hymn (sometimes called the Gradual Hymn or Sequence Hymn)

The Gospel Reading

Then, all standing, the Deacon or a 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.

The Episcopal Church uses the three-year Revised Common Lectionary, shared by many of the major Christian denominations. The lectionary cycles the readings that are used. On Sundays and major feast days, generally three readings and a psalm are used:

- (1) a reading, usually from the Hebrew Scriptures (“the Old Testament”), except in Easter when the reading is from the Acts of the Apostles
- (2) a Psalm or Canticle (*this is intended to be a response to the 1st reading not a reading in itself*)
- (3) a reading from the Epistles (the letters by Paul and others that are included in the “New Testament”)
- (4) the gospel reading about Jesus from Matthew, Mark, Luke, or John’s account. (A gospel text must be read at every Eucharistic celebration. It is the one reading which can never be omitted.)

As Christians, the gospels about Jesus hold a special place in our worship. So we stand rather than sit for the reading, and whereas lay people (those not ordained) usually read the earlier readings. It is custom that only a deacon or priest reads the Gospel reading. We even have a special—often decorated—book, from which we read the gospel text. And often the gospel book is carried in procession before reading; this highlights its importance to us.

Often at the announcement of the gospel reading, people trace a little cross on their foreheads, then on their lips, and then on their chests. This symbolizes the unspoken prayer, “May the Gospel be in my mind, on my lips, and in my heart.”

Some people also bow during these responses to the gospel introduction and conclusion.

Traditionally the clergy person presiding kisses the gospel book after the reading ends.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

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 Nicene Creed is one of the early summaries of the Christian Faith and dates back to the Church Councils of Nicea (325) and Constantinople (381), when bishops from the whole church gathered to discuss what was most important in the Christian Faith. The Creed is now recited at most Sundays and major holy days.

Traditionally people bow during these lines mentioning the "Incarnation" — the moment Jesus humbles himself to take on human form.

In the high church tradition, people also bow at the words "worshiped and glorified."

The word "Catholic" means "universal." Anglicans/Episcopalians have always professed to be part of the catholic/universal church.

Many people cross themselves at the mention of resurrection and eternal life at the end of the Creed.

The Prayers of the People

Prayer is offered with intercession for

- The Universal Church, its members, and its mission*
- The Nation and all in authority*
- The welfare of the world*
- The concerns of the local community*
- Those who suffer and those in any trouble*
- The departed (with commemoration of a saint when appropriate)*

The Prayers of the People are meant to represent the congregations prayer intentions for the local community and the world.

The Prayer Book includes six different "forms" (beginning on page 383). Although these are often used in worship, they do not have to be used: They were meant to be examples of how a congregation might draft Prayers of the People. Any draft of Prayers for the People is acceptable as long as it meets the criteria mentioned here.

Example: Form III

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest; ✠
Let light perpetual shine upon them.

Some people cross themselves any time that we pray for those who have died.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.
Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.

The Deacon or Celebrant says
Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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

The Absolution

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

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

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.
People And also with you.

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

Often in Episcopal congregations, Announcements follow after the
Peace.

The Prayer Book asks us to prepare for Holy Communion by
(1) examining our lives,
(2) repenting of our sins,
(3) being in love and charity with others.
(see page 860 of the Prayer Book)
The Confession and Peace help us to do that preparation work.

Traditionally people kneel (or if standing, they bow) during the words of the Confession and the Absolution.

This declaration is called an "absolution," and it is one of the ways that ordained priests and bishops fulfill the commission that Jesus gave to his disciples: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (John 20:22-23).

Often, people cross themselves as the priest reads the words of Absolution.

The Exchange of Peace was a part of early Christian worship, though over the centuries its place in the liturgy changed and later its importance diminished. It was restored by the Liturgical Renewal Movement. As early Christians did, we observe it before Offertory, with Jesus' words in mind, "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matthew 5:23-24).

The Holy Communion: The Liturgy of the Table

The Celebrant may begin the Offertory with a sentence of Scripture, such as Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. Ephesians 5:2

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

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

Sometimes this versicle and response, from 1 Chronicles 29:14, are said:
All things come of thee, O Lord:
And from thine own have we given thee.

It is the function of a deacon to make ready the Table for the celebration, preparing and placing upon it the bread and cup of wine. It is customary to add a little water to the wine. The deacon may be assisted by other ministers. During the Great Thanksgiving, it is appropriate that there be only one chalice on the Altar, and, if need be, a flagon of wine from which additional chalices may be filled after the Breaking of the Bread.

During the Offertory, the Altar is prepared for Holy Communion and the bread and wine are brought forward. In the early Church, worshippers actually brought wine and bread for use in the Sacrament. Today the Church usually provides these elements, but we still present the gifts as a symbol of our labor and our offering to God.

The mixing of a water into the wine has been done since the first centuries. Probably Jesus originally did this because the wine was concentrated in antiquity and had to be diluted to be palatable. Some have seen this action as symbolizing the water and blood that flowed out of the side of Christ on the cross (John 19:34). Or in the Eastern Church it was seen to symbolize the infusion of the Holy Spirit into the People of God.

The Great Thanksgiving

Eucharistic Prayer A

The Dialogue

The people remain standing. The Celebrant, whether bishop or priest, 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.

It's also customary for the Celebrant to ceremonially wash his/her hands, an act called "The Lavabo" (from the Latin translation of Psalm 26:6). This symbolized a prayer for purity as he/she prepares to preside at this holy Sacrament.

This part of the Eucharistic Prayer is a;sp called "The Sursum Corda" from the Latin words for "Lift up your hearts." It is an ancient part of the liturgy, and these words have been used in the Eucharistic liturgy since the very early centuries of the Church. It is a remnant of an early Jewish call to worship.

The Preface

Then, facing the Holy Table, the Celebrant proceeds

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

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

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

The Proper Preface often mentions the themes of the day or the church season.

The “Sanctus”

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 Prayer of Consecration

The people stand or kneel.

Then the Celebrant continues

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

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

At the following words concerning the bread, the Celebrant is to hold it or 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.”

The Institutional Narrative

The Sanctus, so-called because of the Latin word for “Holy”, is also an ancient part of the liturgy since the earliest centuries. The first part comes from Isaiah’s vision of heaven in Isaiah 6:3: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” The second part comes from the gospels’ description of Jesus’ entrance into Jerusalem on Palm Sunday: “Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” (Matthew 21:9).

Some people bow during the first part of the Sanctus out of respect for the awesomeness of God.,

Many people cross themselves at the second part of the Sanctus.

The earliest Prayers of Consecration probably consisted of the story of the Last Supper and a prayer asking for the Holy Spirit to bless the bread and wine. Over time, the prayer evolved to contain several basic parts:

- (1) Oblation - a prayer of offering
- (2) Institutional Narrative—the part recalling the Last Supper and Jesus’ “Words of Institution”
- (3) *Epiclesis*—The prayer invoking the Holy Spirit to consecrate the gifts
- (4) *Anamnesis*—The recalling of Jesus’ death and resurrection, while expecting his eventual return
- (5) Doxology & Great Amen—the Trinitarian ending and people’s “Amen”

“This is my body...” and “This is my blood...” are called the Words of Institution

Some people cross themselves after each part of the Words of Institution, in reverence for the holiness of the Sacrament.

The Institutional Narrative comes from the account of the Last Supper recorded in the gospels (Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20) and in Paul’s letters (1 Corinthians 11:23-26).

Therefore we proclaim the mystery of faith:

Celebrant and People
Christ has died.
Christ is risen.
Christ will come again.

This phrase, anticipating the Anamnesis, is referred to as a "Memorial Acclamation." It can be said or sung.

Anamnesis

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving.

Oblation

Recalling his death, resurrection, and ascension, we offer you these gifts.

Epiciclesis

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.

Often in Eucharistic Prayers, there is a second invocation of the Holy Spirit, asking for God to bless the people.

Many people cross themselves during this invocation of God's blessing on them.

Doxology
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 for ever.

AMEN.

The "Great Amen" is the people's ratification of the Eucharistic Prayer.

The Lord's Prayer

The Celebrant continues

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 Lord's Prayer, called "The Our Father" or *Pater Noster* by some, has been recited by the Church in worship since the earliest followers of Jesus. This traditional version of the Lord's Prayer comes from the English translation used in the first Book of Common Prayer in 1549. The prayer was taught by Jesus to his disciples when they asked how they should pray. (See Matthew 6:5-13 and Luke 11:1-4.)

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

The Fraction Anthem

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;

Therefore let us keep the feast. [Alleluia.]

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

In place of, or in addition to, the preceding, some other suitable anthem may be used.

The following is a commonly used Fraction Anthem:

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.

The Prayer of Humble Access

Sometimes, the Prayer of Humble Access is then said.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Invitation to Communion

Facing the people, the Celebrant says the following Invitation

✠ The Gifts of God for the People of God.

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

In the ancient tradition of the Church, the presiding clergy person waits to break the bread until after the Lord's Prayer. It is a reminder of the sacrifice of Christ's body and blood on the cross.

This first Fraction Anthem, called the *Pascha Nostrum* (from its Latin translation), comes from Scripture: 1 Corinthians 5:7b-8a.

In the Western Church, it has been a longstanding tradition to avoid the word "Alleluia" in the season of Lent.

The Lamb of God, or *Agnus Dei* (again from the Latin), is also an ancient Fraction Anthem, which was used in the Eucharist from around 700 AD on. It originated from the Syrian tradition and then spread through the whole western church when Sergius I, born in Syria, became Pope. It harkens back to the words of John's gospel, when John the Baptist calls Jesus "the Lamb of God" (see John 1:19).

The Prayer of Humble Access is a distinctively Anglican prayer for preparing to receive Holy Communion. It was first written for the Church of England's 1548 "Order for the Communion." It is still used, at times, around the world, either in its original (traditional wording) form or in a contemporary rendition.

The Invitation used today is a modern rendition of the ancient Church's Invitation to Communion: "Holy things for the holy," which was used in the Eastern Church from at least the fourth century.

Some people cross themselves at the words of invitation as part of their personal preparation to receive the Sacrament of Christ's Body and Blood.

Holy Communion

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

*The Bread and the Cup are given to the communicants with these words
The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]*

or with these words

The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]

The Communion Hymns

During the ministrations of Communion, hymns, psalms, or anthems may be sung.

The Ablutions

If any of the consecrated Bread or Wine remain, apart from any which may be required for the Communion of the sick, or of others who for weighty cause could not be present at the celebration, or for the administration of Communion by a deacon to a congregation when no priest is available, the celebrant or deacon, and other communicants, reverently eat and drink it, either after the Communion of the people or after the Dismissal.

The 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.*

In the Anglican Tradition, the people are always offered both the Bread and the Cup. At the same time, the Church has always believed in *concomitance*, that is that Christ is fully and equally present in both elements and receive one is sufficient.

It is common for Anglicans to cross themselves before receiving each element, and then again before leaving the Altar rail.

The words of administration of the elements combine two ancient forms, one used in many early liturgies ("The Body of Christ") and the other used in an early rite of baptism ("The bread of heaven in Christ Jesus"). Additionally, Jesus describes himself as the bread of heaven in chapter 6 of John's gospel and Psalm 116 speaks of the "cup of salvation" (v. 13).

The remaining consecrated elements, called the Reserved Sacrament, is kept for clergy and Lay Eucharistic Visitors to take Communion to the sick and those who are homebound or in nursing homes. Until distribution, it is kept securely in the locked cabinet, called a Tabernacle or Aumbry, in the Sanctuary. The presence of the Reserved Sacrament is marked by the lit red candle that hangs nearby.

It is customary for a prayer of thanksgiving to be said following Communion. On normal Sundays it is said by the Celebrant and People together. On other occasions (Weddings, Funerals, Ordinations), there are special Post-Communion Prayers that are substituted by the Celebrant for the ones here.

or the following

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

This second option for a Post-Communion Prayer is a modern revision of the traditional prayer that has been used in versions of the Book of Common Prayer since 1549.

The Blessing

The Bishop when present, or the Priest, may bless the people.

There are blessings that change with the church seasons, one common blessing follows:

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; the blessing of
God Almighty, the Father, the Son, and the Holy Spirit,
be among you, and remain with you always. Amen.

This traditional blessing is based on the words that Paul wrote to the Church in Philippi: "And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:7).

The Closing Processional Hymn

A hymn may be sung before or after the postcommunion prayer.

The Dismissal

The Deacon, or the Celebrant, dismisses them with these words

Let us go forth in the name of Christ.

People Thanks be to God.

or this

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

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

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

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

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

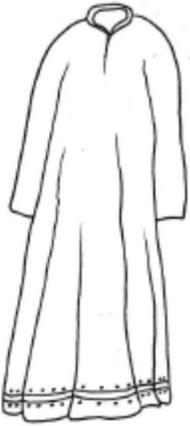
In an ancient Christian document called *The Apostolic Constitutions* (written around 375 AD). The liturgy ended with the deacon dismissing the people saying, "Depart in peace." Later, the Gallican Church (in what is modern-day France) began to use the dismissal "Let us bless the Lord," and later it was used throughout the medieval church on penitential occasions (Lent, funerals, etc.). Around the same time, the people began responding to the dismissal with, "Thanks be to God."

The Postlude

Often there will be an instrumental piece of music immediately after the liturgy has ended.

EUCCHARISTIC VESTMENTS

Alb



Cincture



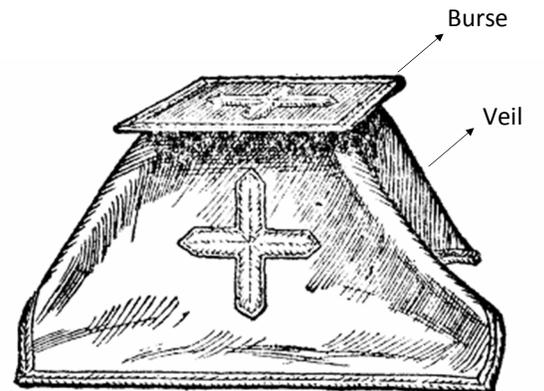
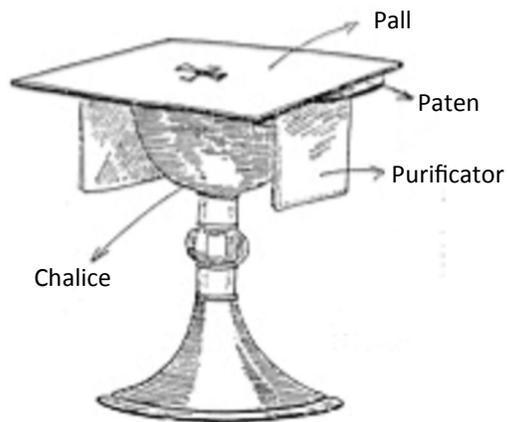
Stole



Chasuble



ALTAR LINENS



(A folded up square cloth, called a Corporal, is placed inside the Burse.)