

# The Order for The Administration of the Lord's Supper Or Holy Communion

*According to the 1928 Book of Common  
Prayer with Scriptural proofs and  
explanatory notes*

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# PREPARING FOR OUR SERVICE OF WORSHIP

**Note:** As a rule, a person's attention is broken into a thousand fragments by a variety of things. The mind is restless; feelings seek objects that are constantly changing; desires reach out for one thing after another; and the will is captured by a thousand intentions, often conflicting. This is precisely why one should seek composure before he or she worships the Most High God, with one's heart and mind being fully focused on the here and now, not off on daydreams or the myriad of awaiting tasks and demands, but on the service to be offered unto God. We let go of the past and the future, so that we might grasp hold of God, the eternal I AM, in the present. As C.S. Lewis says in several places, "Where except in the present can the eternal be met. For the present is the point at which time touches eternity" (see *Screwtape Letters, annotated ed. HarperOne, 2013*).

All of the liturgy is based on the fact of God's Presence in the church and thus it gives form to man's response to that Presence. We do not come to church to "attend the service," which usually means as a spectator, but in order, along with the priest, to offer service to the ever-present God. In order to perform such faithful service to God we must prepare ourselves, giving it our full attention, earnestness, and eagerness, as well as performing it from the heart with all creative energy and presence of mind. Let us then take this time to prepare.

## SIMPLE FORMS OF PREPARATION:

Psalm 43(*BCP p.394*) or Psalm 84 (*BCP p.445*)

-or-

**A**LMIGHTY and Everliving God, grant that we may gladly hear thy Word and receive thy Sacraments, and that all our worship may be acceptable unto thee. Through Jesus Christ our Lord. Amen.

# EXHORTATIONS AS A WAY TO PREPARE:

Anyone attending Holy Communion in order to know their Lord experientially as they feed on His Body and Blood should regularly

read and meditate

upon one or more of the Exhortations ([BCP pp.85-89](#)) as part of their preparation for the service.

## ENTRANCE HYMN

All stand. A hymn is sung as the processional Cross and procession enter. You might notice several people bow as the Cross passes by; this is out of thanks for all that Jesus did for us on the Cross. We could not come into the Presence of God without the work of the Cross, therefore many bow with grateful hearts. Similarly, when the Celebrant and assisting minister arrive in the sanctuary, they will make a reverence.

The Celebrant stands center at the foot of the Altar and begins:

## IMMEDIATE PREPARATION FOR WORSHIP

*Priest:* The Lord be with you.

***People:* And with thy spirit.** ([2Tim.4:22](#); cf. [Philem.25](#))

Concerning the opening Salutation: This is more than a Christian greeting. It is an exchange wherein the priest expresses the conviction that the Lord is present with His people ([Matt.18:20](#)) as they meet to worship Him in spirit and in truth ([Jhn.4:24](#)). In

response, the people are to pray specifically that the same Lord will be with the priest's "spirit" - that is, to pray that the gift of the Spirit given unto him at ordination will be quickened by the Holy Ghost so that he might rightly lead the service and spiritually celebrate the Sacrament for the glory of God and for the salvation and edification of the people.

*Priest:* Let us pray.

**A**LMIGHTY God, unto 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 thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name. Through Christ our Lord. (see 1Kng.8:39; Ps.24:3-5; Matt.15:19; Heb.10:22)

**People: Amen.**

Concerning drawing near to God from the heart: The goal and aim of Anglican worship is to bring our hearts (*our true self*) into Holy Communion with God Almighty, the Father, the Son, and the Holy Ghost. Only worship that comes from the heart pleases God and brings the worshipper into everlasting life (*cf. Isa.29:13; Matt.15:8; Jhn.17:3*).

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On cleansing the thoughts of our hearts by the Holy Spirit to love and serve God: When God created us as humans, He formed us with three aspects – our heart, our soul, and our ability – just as we read in *The Shema*, which is where the greatest commandment comes from: "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all they might" (Deut.6:4). The way these aspects break down is as follows:

- **Our Heart** (*Hebrew: Lev*) – It is not only the sustainer of physical life (*think of the heart attack in 1Sam.25:37*), but also the central hub of our intellectual and emotional lives. Today, we think in terms of the brain and the mind, but in the OT all of a

person's intellectual capacities of thinking and making sense of the world happen in the heart. Our heart is our present true self, our conscience, which drives our will and affection.

- **Our Soul** (*Hebrew: Nephesh*) – The Hebrew term literally describes the throat, but it is used to describe the whole being of a person as a living, physical organism (since everything required for living passes through the throat). In the Bible people do not have a soul/nephesh, they are a soul/nephesh. Our soul then is our body, our being, our projected image, and, when in rebellion to God, our flesh.
- **Our Ability** (*Hebrew Me'od*) – The term literally means “much/very” and, although it doesn't come across as concrete as we would like it, the word can be understood helpfully as our “muchness” (*as in “To whom much is given, of him much will be required,” Lk.12:48*). Jesus actually used two words to interpret this one when question about the Greatest Commandment: “mind” and “power” (*cf. Mrk.12:30; Matt.22:37*) – that is to say everything under a person's say and authority (*our personal kingdom/dominion*). In our culture, people are valued in an upside-down way in that what is most important is their ability, then their image, and lastly who they truly are behind closed doors. Biblical faith, however, seeks to restore the right order in our lives and world around us. Biblical faith has everything to do with restoring the heart to communion with Almighty God, which means it must start with the region God has deemed most important – the heart. Redemption starts there (*cf. Ezk.11:19; 36:26; Jer.31:33; Heb.8:10*). This part of us is the place God offers to restore us by His Holy Spirit. In the beginning He placed eternity, not in our souls, but in our hearts (*cf. Eccl. 3:11*), and it is at this level that our true self can experience the eternal kind of life in the eternal I Am (*cf. Jhn.17:3*). This is why most introductions to the Christian faith conclude with having the individual earnestly prayer for Jesus, by His Holy Spirit, to enter their hearts. Wisdom resides in the heart (*cf. Prov.2:10; 14:33*) and it is by the heart that we interpret thoughts and process pain-messages sent from the soul. But without being rooted in God through Jesus and having His Wisdom influencing the thoughts of our hearts, the heart is left unanchored and overwhelmed by misinterpretations of reality. Yet when our hearts are aligned with Him and His will, His truth sets us free to love and serve Him and our neighbor as we were created to do.

The following parts of our Service (*The Introit, Collect, Epistle and Gospel Readings*) change according to the day, and/or season. The Introit at St. Michael's is usually sung by the choir or is read from the Missal. The Collect and Readings can be found in the Book of Common Prayer (pp.90-269).

## THE INTROIT (or Entrance Prayer)

### THE DECALOGUE

On the First Sunday of the month the Priest rehearses the Ten Commandments with the people. On all other Sundays he will only read the Summary of the Law.

It is important to note that God's people are always to hear every Lord's Day the Commandments, be it in full (*Ex.20:1-17; Deut.5:6-21*) or summary (*Matt.22:37-40; Lk.10:25-28*) form. By their use, opportunity is provided for self-examination, repentance, and amendment of life. From the beginning, God has desired a kind of wholehearted, one-on-one relationship with His people (*be it walking with them on the mountain-garden of Eden, Gen.3:8; Ezk.28:14, talking directly to them from the mountain in Sinai, Ex.19-20, walking with them through the mountains of Israel, Gospels of Matt.; Mrk.; Lk.; Jhn., or ultimately living with them in the New heavens and earth, Rev.21*). With this in mind we seek to fulfill His desire of having every human serving as a uniquely called priest (*cf.Ex.19:4-6; 1Pet.2:9-10*). Without this relationship, the Christian religion will devolve into relativistic lip service centered upon fulfilling man's carnal wants, ignorant of God's present business in the world, driven by religious leaders called to give them what they want, just like it did when Israel opted for golden-calf worship after being given the Ten Commandments (*cf.Ex.32:1-6*). Yet, if we live this life, we will actually discover the life we were meant to live from the beginning – a life where the LORD is #1 and every individual is equal. We understand, as Dallas Willard said, the Ten Commandments are not the source of salvation, but they are the course of salvation. If the Holy Spirit is having His way in a person's life they will be increasingly become the kind of person who naturally does these things.

**Priest:** GOD spake these words, and said: I am the LORD thy God;

Thou shalt have none other gods but me. **People: Lord, have mercy upon us, and incline our hearts to keep this law.** (see

1Kng.8:57-58; Ps.119:36; Ezk.36:37)

*Priest:* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them. **People: Lord, have mercy upon us, and incline our hearts to keep this law.**

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*Priest:* Thou shalt not take the Name of the LORD thy God in vain.

**People: Lord, have mercy upon us, and incline our hearts to keep this law.**

*Priest:* Remember that thou keep holy the Sabbath-day. **People: Lord, have mercy upon us, and incline our hearts to keep this law.**

*Priest:* Honour thy father and thy mother. **People: Lord, have mercy upon us, and incline our hearts to keep this law.**

*Priest:* Thou shalt do no murder. **People: Lord, have mercy upon us, and incline our hearts to keep this law.**

*Priest:* Thou shalt not commit adultery. **People: Lord, have mercy upon us, and incline our hearts to keep this law.**

*Priest:* Thou shalt not steal. **People:** Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest:* Thou shalt not bear false witness against thy neighbor.

**People:** Lord, have mercy upon us, and incline our hearts to keep this law.

*Priest:* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbors wife, nor his servant, nor his maid, nor his ox, nor his ass [donkey], nor any thing that is his. **People:** Lord, have mercy upon us, and write all these laws in our hearts, we beseech thee. (Jer.31:33)

The priest then may say the Summary of the Law

## SUMMARY OF THE LAW

*Priest:* Hear what our Lord Jesus Christ saith: **T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

## KYRIE ELEISON

Following the reading of the Law, the *Kyrie eleison* ("Lord, have mercy") is prayed acknowledging that we have not faithfully kept the Law and that it is only by the Lord's mercy that we might come into his Presence and worship Him.

*Priest:* Lord, have mercy upon us. ***People:* Christ, have mercy upon us.** *Priest:* Lord, have mercy upon us.

The Priest then may pray the following Collect (s)

## **THE COLLECT OF THE DAY**

*See BCP or Worship Bulletin for the Collect (s)  
of the Day*

## **THE EPISTLE READING**

*Lay Reader:* The Epistle is written in the \_\_\_\_\_ Chapter of \_\_\_\_\_, beginning at the \_\_\_\_\_ Verse.

*See BCP or Worship Bulletin for Lesson or Epistle  
Reading of the Day*

*Lay Reader:* Hear Endeth the Epistle.

**All: Thanks be to God.**

The Priest then (or choir) offers the Gradual, Alleluia Tract, or Sequence for the Day, at which time the Missal is moved to the “Gospel side” of the Altar.

The Missal is now moved from the Epistle side, or “south side,” of the Altar to the Gospel side, or “north side,” of the Altar – this is a symbolic gesture. Our Service grew out of the Roman tradition, which developed in southern Europe. Therefore, by moving the Missal thus, we symbolize and recall how the Church evangelized the whole of

Europe by spreading the Good News north into heathen regions.

## READING OF THE GOSPEL

Just as the Word became flesh and dwelt among man, so the Words dwell among us today. This is why the Gospel is often times carried down into the midst of the congregation to be read, or sung, reminding us of this mystery. Many priests will cross the Gospel reading in the book, and will trace the sign of the Cross on their foreheads, lips, and heart as they say, “Glory be to Thee, O Lord,” as a prayer that the Gospel affects their thoughts, words, and passions in a way pleasing to God.

*Priest: The continuation of the Holy Gospel according to \_\_\_\_\_ ]*.

**All: Glory be to thee, O Lord.**

*See BCP or Worship Bulletin for Gospel  
Reading of the Day*

*Priest: Elevates and the kisses the Gospel reading*

**All: Praise be to thee, O Christ.**

## THE PLEDGE OF FAITHFULNESS

The word “Creed” comes from the Latin word *Credo*, meaning “I believe,” and thus we use the Nicene *Creed* to help us clearly and accurately confess what we believe the Bible teaches us about God. Moreover, when the Church was using the Latin Bible, *Credo* was the word used to translate *pisteuo*, the Greek word for faith (as in *Jhn.3:16, 36; Rom.10:10*), thus when we say, “I believe [*credo/pisteuo*]...” we are confessing our

personal trust, our faith in the Father, the Son, and the Holy Spirit. More than just a list of doctrines that are to be assented to, this Creed is our personal profession of faith in God the Father, Son, and Holy Spirit, acknowledging God's work of creation, redemption, and sanctification for us. Hebrews 11:6 tells us that "Without faith it is impossible to please God," because anything done without faith is done in rebellion to what God is doing in the world. Our faith is our loyalty and allegiance to God. Too many people think that after Jesus "ascended into heaven" He left the world only to come back some day in the future, but the fact is He never left – He took the position of authority in order to reclaim the nations (*cf. Dan. 7:13-14*). As we say this Creed together, we pledge our allegiance to the work and mission of our Creator, Redeemer, and Sanctifier.

## The Nicene Creed

**-Stand-**

Returning to the middle of the Altar, the priest says or sings:

*Priest:* I BELIEVE in one God

(*Deut. 6:4*)

Now the people join in with the priest making their profession of faith.

(In God the Father, the Creator)

*All:* The Father Almighty, Maker of heaven and earth, And of all things visible and invisible: (*Ps. 146:5-6*)

(In God the Son, the Redeemer)

And in one Lord (*bow head*) Jesus Christ, (*1Cor. 8:6*) the only begotten

Son of God;<sup>(Jhn.3:16)</sup> Begotten of his Father before all worlds,<sup>(Jhn.17:5)</sup>  
God of God, Light of Light, Very God of Very God;<sup>(Jhn.1:1; Col.1:15; Heb.1:3;</sup>  
<sup>Tit.2:13)</sup> Begotten not made; Being of one substance with the

Father;<sup>(Jhn.1:14,18; 10:30)</sup> By whom all things were made:<sup>(Jhn.1:3; Col.1:16-17)</sup>

Who for us men and for our salvation<sup>(Jhn.3:17)</sup> came down from  
heaven,<sup>(Jhn.3:13, 6:38-40)</sup>

*(here genuflect)* And was incarnate<sup>(Jhn.1:14)</sup> by the Holy Ghost of the  
Virgin Mary, And was made Man:<sup>(Matt.1:20-25; Lk.126-35)</sup> *(here rise)*

And was crucified also for us under Pontius Pilate;<sup>(Jhn.19:16-19)</sup> He  
suffered<sup>(1Pet.4:1)</sup> and was buried:<sup>(Mrk.15:43,46)</sup> and the third day he rose

again according to the Scriptures:<sup>(1Cor.15:3-4)</sup> And ascended into

heaven,<sup>(Act.1:9-11)</sup> And sitteth on the right hand of the Father:<sup>(Mrk.16:19)</sup>

And

he shall come again, with glory, to judge both the quick and the

dead;<sup>(2Tim.4:1)</sup> Whose kingdom shall have no

end.<sup>(Rev.11:15)</sup>

**(In God the Spirit, the Sanctifier)** And I believe in the Holy  
Ghost, the Lord,<sup>(2Cor.3:17)</sup> and Giver of

Life, [\(2Cor.3:6\)](#) Who proceedeth from the Father and the Son; [\(Jhn.15:26\)](#)  
Who

with the Father and the Son together is worshipped and glorified;  
Who

spake by the Prophets: [\(2Pet.1:21;](#)  
[Act.28:25\)](#)

[\(In the Church, where salvation is found\)](#) And I believe one  
Holy Catholic and Apostolic Church: [\(Heb.12:23;](#)

[Eph.2:19-20, 4:4-6\)](#) I acknowledge one Baptism for the remission of  
sins: [\(Eph.4:5;](#)

[Act.2:38; Mrk.16:16\)](#) and I look for the Resurrection of the dead: [\(1Cor.15:52-53\)](#)

And

the life † of the world to come. [\(Jhn.5:28-29; Matt.25:46; Heb.6:5\)](#)

Amen.

**-Sit**

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**The Notices**

Priest declares unto the People what Holy Days, or Fasting Days, are in the week following to be observed. Here also shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.

## Sermon

Following Notices and Announcements, the Priest then delivers the Instruction, or Sermon (Homily). The Priest does not wear the chasuble (it is a Eucharist vestment) and goes to the pulpit.

The following portion of the service is done in response to Jesus' command to "**Do this in remembrance of me**"(*Lk.22:19*). We celebrate this memorial of our Lord's death, reminding God, ourselves, and the world of the certainty and efficacy of Jesus' death on the cross. Thus, the purpose of this "remembrance" is threefold:

1. To present before God the memorial of the one Sacrifice once offered which brought us into covenant with Him, beseeching Him to both keep His covenant with us and to fulfill all of His covenantal promises. Just as the rainbow serves to remind God of His covenantal promise not to destroy all life with a flood (*Gen.9:14-15*), so we lift up this memorial reminding Him of His covenantal promises to forgive our sin and grant us salvation.
2. To remind those who offer the memorial of the great fact of Christ's death as well as of all the benefits resulting from it.
3. To testify before all the world to the reality of the Redemption. Just as the Passover was a continual witness to the deliverance of Israel from Egypt, so the celebration of the Eucharist is a continual witness to the fact of the redemption of mankind. All around the world Christ's death and sacrifice is faithfully proclaimed and celebrated through this memorial (see *1Cor.11:26*). For many, the language of sacrifice can be a little unnerving to outright

offensive, thanks to a lot of ill-informed, anti-Roman-Catholic prejudices. Here, the Hebrew language that God used to introduce the whole system of offerings and sacrifices (*largely found in Leviticus*) can be of great help. The two words are not necessarily the same. When the word “offering” is used it is denoting a “gift” given to the LORD, while when the word “sacrifice” is used, a communal meal is in mind. The Hebrew text of the Bible reserves sacrificial language for when an animal is slaughtered and part of it is used for eating together in God’s presence. So, while we use the words synonymously today, the Old Testament Hebrew does not, although you will find several “offerings” that include a “sacrifice” meaning a gift given to God from which the worshipper can also eat from with Him.

## THE OFFERTORY

Following the Sermon or Other Instruction the Priest will return to the center of the Altar, offering and placing on the Altar the Bread and Wine which the worshippers have provided by their offerings. The people remain seated, and a hymn may be sung. If there is no hymn then any of the verses found on BCP pp.72-73 may be read.

Up until this point we have discussed the part of worshipping God first with our heart and secondly with our souls/bodies. Now we come to the part of the worship that brings our “muchness.” We bring the fruits of all our abilities (*Hebrew: Me’od*). We mentioned earlier that Jesus used the two words of “mind” and “power” to interpret this older Hebrew concept, and these faculties are what allow us to continue in worship of God. We have entered into His presence from the heart and given to Him our soul (*nephesh*) to do with what He will as revealed through the Epistle and Gospel Readings, and now we submit our personal kingdoms to His rule by giving Him the first fruits of our “muchness.” This takes the form of offering to God monetary offerings earned by our “power” and offerings of thanksgiving and praise for His redemptive work in the world along with lifting up the needs of others we have learned about with our “mind.”

The Priest then receives the Tithes and Offerings, elevates them to the Lord, and all join together singing:

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

*Priest:* All things come of Thee, O Lord,

***All:* And of Thine own have we given thee.** (1Chr.29:14)

The Celebrant may lead an Intercession for those who have desired the Church's prayers, or he may mention them in the subsequent prayers. As the focus now turns to the Communal Meal/the Sacrifice to come, the Priest says:

## THE INTERCESSIONS

*Priest:* We offer the Holy Eucharist in union with Jesus Christ our Great High Priest who continuously maketh intercession for us in heaven. In the cycle of prayer this month we pray for (*various parishes and clergy*). We prayer for the sick and the suffering; especially for *N.N.* We pray also for the faithful departed, who share with us in this Eucharist.

Pray brethren, that this my sacrifice and yours also might be acceptable to God the Father Almighty.

***People:* The Lord receive this sacrifice at thy hands, to the praise and glory of his Name: both to our benefit and that of all his holy Church. Amen.**

# PRAYERS FOR THE CHURCH

*Priest:* Let us pray for the whole state of Christ's Church

The people kneel, and the Celebrant, or Deacon, continues:

**A**LMIGHTY and everliving God, <sup>(Rev.4;8)</sup> who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; <sup>(1Tim.2:1)</sup> We humbly beseech thee most mercifully to accept our (*alms and*) oblations, <sup>(Ps.20:1,3)</sup> and to receive these our prayers, <sup>(Ps.6:9)</sup> which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: <sup>(Eph.4:1-4 & Jhn.17:17,20-21)</sup> And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. <sup>(1Cor.1:10; Phi.2:1-3)</sup>

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. <sup>(see 1Pet.2:13-14; Rom.13:3-4)</sup>

Give grace, O heavenly Father, to all Bishops, and other clergy, that they may, both by their life and doctrine, <sup>(2Thess.3:1; 1Tim.4:12)</sup>

set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. [\(1Tim.4:16;2Tim.2:15;Act.20:28\)](#)

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word, [\(Jms.1:21\)](#) truly serving thee in holiness and righteousness all the days of their life. [\(Lk.1:74-75\)](#)

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble\*, sorrow\*, need\*, sickness\*, or any other adversity\*. [\(2Cor.1:3-4\)](#)

And we also bless thy holy † Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, [\(Rev.7:13-17\)](#) and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. [\(Heb.6:12; Col.1:12\)](#)

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. [\(1Tim.2:5; 1Jhn.2:1\)](#)

**All: Amen.**

## **INVITATION AND GENERAL CONFESSION**

*Priest:* YE who do truly and earnestly repent you of your sins, [\(Act.3:19\)](#) and

are in love and charity with your neighbors, [\(Matt.5:23-24\)](#) and intend to lead a

new life, following the commandments of God, and walking from

henceforth in his holy ways; [\(1Thess.4:1-8; 1Jhn.2:6; Eccl.12:13\)](#) Draw near with

faith, [\(Heb.10:22\)](#) and take this holy Sacrament to your comfort; and make your

humble confession to Almighty God, devoutly kneeling. [\(1Jhn.1:9; Ps.95:6\)](#)

The people join with the priest in praying the following General Confession:

**All: ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; [\(Act.17:24-31; Eccl.3:17\)](#) We acknowledge and bewail our manifold sins and wickedness, [\(Isa.59:12\)](#) Which we, from time to time, most grievously have committed, [\(Dan.9:5\)](#) By thought, word, and deed, Against thy Divine Majesty, [\(Ps.51:4\)](#) Provoking most justly thy wrath and indignation against us. [\(Rom.2:8-9\)](#) We do earnestly repent, And are heartily sorry for these our misdoings; [\(Ps.38:18; c.f 2Cor.7:10\)](#) The remembrance of them**

is grievous unto us; The burden of them is intolerable.<sup>(Ps.38:4; 32:3-5)</sup> Have mercy upon us, Have mercy upon us, most merciful Father;<sup>(Ps.51:1)</sup>

For thy Son our Lord Jesus Christ's sake,<sup>(1Jhn.2:12)</sup> Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life,<sup>(Rom.6:4,6,13)</sup> To the honour and glory of thy Name: Through Jesus Christ our Lord. Amen.

The priest alone stands and pronounces the Absolution:

Here the Absolution is given in the form of a prayer and thus can be different from that in Morning (*BCP p.7*) and is different for Evening Prayer (*BCP p.24*) where it is in the form of a Declaration. The remission, forgiveness, and pardon of sins are based upon God's mercy and the promises of the Gospel (*which offer pardon to the repentant and believing*); the consequences of receiving this mercy and forgiveness are commitment to a life of faithfulness, righteousness, and goodness with the gift and the hope of eternal life. We are not only *saved from sin* where God was hands-off in our life but *saved to everlasting life* where He is with us every step of the way (*cf. Jhn.17:3*).

*Priest:* ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins<sup>(Dan.9:9)</sup> to all those who with hearty repentance and true faith turn unto him;<sup>(Joel2:12-14;Ezk.18:30-32)</sup> Have mercy upon you; † pardon and deliver you from all your sins;<sup>(Jer.33:8; Isa.30:18)</sup> confirm and strengthen you in all goodness;<sup>(Col.1:10-11; Eph.3:16)</sup> and bring you to everlasting life;<sup>(Rom.6:22)</sup> through Jesus Christ our Lord. Amen.

**THE COMFORTABLE WORDS**

Here the word “comfortable” does not have the modern meaning of “pleasant” or “relaxing,” but rather it employs the older meaning of strengthening. Thus these *comfortable* words are *strengthening* words which bolster our confidence in God and in His salvation.

The Priest then adds the following: *Priest*: Hear what comfortable words our Savior Christ saith unto all who truly turn to Him: “COME unto me, all ye that travail and are heavy laden, and I will refresh you.”

[Matthew 11.28](#) “So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.” [John 3:16](#) “Hear also what Saint Paul saith: This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.”

[1Timothy 1.15](#) “Hear also what Saint John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation of our Sins.” [1 John 2.1,2](#)

## THE PREFACE TO THE CANON OF THE MASS

Just as our Lord gave thanks, blessing the Bread and the Wine at the Last Supper, we remember, reenact, and follow that form of thanksgiving, which He instituted on the night before He was betrayed. This is also why the service is referred to as the “Eucharist,” which means “thanksgiving, or to give thanks.” There have been several alternative services developed over that past couple of decades, but they have chosen to change the shape of the Anglican liturgy which, up until the 1970s, had been retained throughout the various editions of *The Book of Common Prayer* since 1549 in both the

USA and Britain, and held a continuity with all of the western traditions before then. This part of the service begins with the ancient “**Sursum Corda**,” or the charge to “Lift up your hearts.”

*Priest:* The Lord be with you.

**People: And with thy spirit.** *(2Tim.4:22; cf. Philem.25)*

*Priest:* Lift up your hearts. *(Lam.3:41)*

**People: We lift them up to the Lord.** *(Ps.25:1)*

*Priest:* Let us give thanks unto our Lord God. *(Ps.118:1)*

**People: It is meet and right so to do.**

*Priest:* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto to thee, O Lord, Holy Father, Almighty, Everliving God. *(Ps.92:1; 29:2; Rev.19:5-6)*

Here, a Proper Preface is inserted and prayed—one that changes according to the day or season. See BCP pp.77-79 for Prefaces.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, *(Rev.7:9-12; Heb.12:22-24)*

**All: Holy, Holy, Holy, Lord God of host,  
Heaven and earth are full of thy glory:** *(Isa.6:3)*  
**Glory be to thee, O Lord Most High.**

*Priest:* Blessed is he that cometh In the Name of the Lord. *(Ps.118:26)*

## All: Hosanna in the Highest. (Matt.21:9)

The ringing of bells has always been associated with the worship of God, from priestly garments to clashing cymbals, and so it is customary to have their glad voices ring out the news that Christ still comes to His People during the Consecration of the Eucharist. During the elevation of both the Bread and the Wine the Bells will be rung six times which historically in a Parish Church it will notify everyone that the Consecration was about to occur and everyone would stop their activities and give thanks.

As C.S. Lewis said in his *Letters to Malcolm*, "I find no difficulty in believing that the veil between the worlds...is nowhere else so thin and permeable to divine operation. Here a hand from the far country touches not only my soul but my body." So, we ring bells to celebrate this mystery as well as to help us remain focused and present.

## THE PRAYER OF CONSECRATION

-the people kneel-

*Priest:* All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption (Eph.1:7;Rom.8:32) who made there, by his one † oblation of † himself once † offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; (Heb.7:27; 9:28; 10:10-14) and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his

coming again: *(Matt.26:26-28; Mrk.14:22-24; Lk.22:15-20; cf. 1Cor.11:23-25)*

In this “Prayer of Consecration,” some of the words might sound completely foreign to modern ears but they are chosen specifically to articulate the fullness of what Christ’s offering of Himself procures for all who trust in it. As an “Oblation,” He is the offering providing everything necessary for us to gain access to God; as a “Sufficient Sacrifice,” He is the offering providing everything necessary for communion with God; and as a “Satisfaction,” He is the offering providing everything necessary for us to be pleasing to God. Furthermore, the phrase “perpetual memory” too means more than we might first think. In Jewish custom, memorial acts made the past events present through reenactment bring their original salvific effect with it. For example, every time the Passover was reenacted it was done as if God was saving the individual personally from Egypt *(cf. Ex.13:8-10)*. We now do the same kind of reenactment of the night in which our deliverance from the bondage of sin possible.

For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake 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.”**

When the priest elevates the Body of our Lord, and later the Chalice, some acknowledge the Presence of our Saviour by making the Sign of the Cross and saying to themselves the words of St. Thomas the Apostle, “My Lord and My God” *(Jhn.20:28)*.

Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them saying, “Drink ye all of this; for

**This is my Blood of the New  
Testament, which is shed for you,**

**and for many, for the remission of  
sins; Do this, as oft as ye shall  
drink it, in remembrance of me.”**

## ***The Oblation***

**W**herefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. *(Eph.1:3)*

## ***The Invocation***

**A**nd we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. *(cf.*

*Jhn.6:55)*

## ***A Prayer for the Benefits of the Offering***

**A**nd we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; *(Ps.50:14; Heb.13:15)* most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, *(Rom.3:25)* we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

## ***A Prayer for the Communicants***

**A**nd here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; *(Rom.12:1; 1Cor.6:20)* humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, *(1Cor.11:27)* be † filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us,

and we in him.

[The Celebrant may lead a prayer on behalf of those who have departed]

## ***A Prayer for the Acceptance of the Offering***

**A**nd although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by † whom, and with † whom, in the † unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

**All:**

**Amen.**

God's will from the beginning is that His people would take what He had made good (the Garden of Eden) and spread it to the rest of the earth as successive generations brought the undeveloped parts of the world under their dominion. Therefore, unlike the contemporary practice of praying a prayer to escape the world and go to heaven some day, we follow Jesus' example of praying this prayer for the grace to overcome the world by bringing heaven to earth today through us.

**Priest:** Let us pray: And now, as our Saviour Christ hath

taught us, <sup>(Matt.6:9-13; Lk.11:2-4)</sup> we are bold to say:

**All: 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 FRACTURE (OR BREAKING OF BREAD)**

The Fraction is the very simple, yet profound, act of breaking the Bread. Remember that it was in the breaking of the bread that the resurrected Jesus was made known to the disciples (*Lk.24:35*). After the Bread is broken, the Priest declares “the Peace” signifying how only through Christ’s Sacrifice can there be true peace with us all.

After praying a prayer silently, the priest declares,

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

***People:* And with thy spirit.** (*2Tim.4:22; cf.*

*Philem.25*)

In the Old Testament, the Peace offering was the culmination of the sanctuary ritual, and was the great communal meal, or Sacrifice. Worshippers would have already confessed their sins and offered the appropriate offerings designated for the removal of sin and defilements (*Purification and Reparation Offerings*). Following those rituals,

they would have offered their “Burnt Offering” as an atoning sacrifice. These three offerings were the means by which all barriers to access to God were removed allowing devout worshippers to commune with the Holy LORD God, and thus everything culminated with the Peace Offering.

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The Peace Offering was not a sacrifice offered to make peace with God but one that was made to celebrate being at peace with God. The important feature of the Peace offering was that the sacrifice was a meal shared with God, and thus the act of being able to eat of the sacrifice demonstrated the worshipper’s peace with God. Correspondingly, because of the purifying and atoning sacrifice of Jesus, we are allowed to come to the Lord’s Table and to celebrate being at peace with God. By eating of His sacrifice, we experience renewed fellowship with God.

## THE PRAYER OF HUMBLE ACCESS

Then shall the Priest, kneeling down at the Lord’s Table, join in prayer with all those who shall receive the Holy Communion saying the following prayer:

**All: 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. <sup>(Dan.9:18b)</sup> We are not worthy so much as to gather up the crumbs under thy Table. <sup>(Matt.15:27)</sup> But thou are they 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 our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us <sup>(see Jhn.6:50-57)</sup>. Amen.**

Realizing the peace that is offered to us through Christ's sacrifice, we now pray to receive it. St. John, in his Revelation, said that in heaven he "saw a Lamb standing, as though it had been slain," and those around were singing, "Worthy are you, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God" (Rev.5:6,9-10). It is to that same Lamb we now pray, seeking mercy and peace from the One who has received "power and wealth and wisdom and might and honor and glory and blessing" (5:12).

## THE AGNUS DEI

During funerals, requiems, or any service in which we pray for the departed, the two "Have mercy upon us" responses are changed to "Grant them rest" and the final "Grant us thy peace" response is changed to "Grant them rest eternal."

*Priest:* O Lamb of God, That takest away the sins of the world,

***All:* Have mercy upon us.**

*Priest:* O Lamb of God, That takest away the sins of the world,

***All:* Have mercy upon us.**

*Priest:* O Lamb of God, That takest away the sins of the world,

***All:* Grant us thy peace.**

## THE ECCE, AGNUS DEI

The Forerunner of the Saviour, St. John Baptist, once proclaimed our Lord as the Lamb of Sacrifice for the sins of the world (*Jhn.1:29*), and the priest proclaims the Baptist's words so to fix the devotion of the hearts and minds of the congregation on Him who is present on the Altar as the propitiation for our sins and the peace and rest of our souls.

The priest holds the Host over the Chalice, turns to the people and proclaims:

*Priest:* Behold the Lamb of God;

Behold Him who taketh away the sins of the world.

## THE DOMINE, NON SUM DIGNUS

Inspired by the Roman Centurion's example when the Lord offered to come heal his servant (*Matt.8:8;Lk.7:6-7*), the people respond with the priest:

*Priest:* Lord, I am not worthy that thou shouldest come under my roof;

***All:* But speak the word only, and my soul shall be healed.**

**ON RECEIVING COMMUNION** As Anglicans we receive the Holy Communion humbly kneeling at the altar rail. Even if you do not wish to receive Holy Communion, you are invited to come forward and receive a blessing from the Celebrant. Signify this desire by crossing your arms across your chest. If you are physically unable to come to the communion rail, please notify an usher who will ask the Celebrant to bring communion to you in the pew.

# THE COMMUNION

**A FEW HOW-TOS** You may receive the Host in your right hand (*with it placed over your left in the form of a cross*), or the Celebrant may place it on your tongue. You may also leave it in your hand until the Chalice is presented to you and the Celebrant will then dip your Host in the Chalice and place it on your tongue.

You may hold the base of the Chalice with your fingertips and guide the brim to your lips. If you are holding the host until the Chalice is presented to you, the Celebrant will then take the Host from your hand and will dip it into the Chalice and place it onto your tongue.

*Priest:* The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

*Priest:* The Blood of the Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

Then, after the people have received Holy Communion and the priest has reset the Altar, everyone joins together in praying a prayer expressing their heartfelt thanks for what God has done for them throughout the service.

# THE PRAYER OF THANKSGIVING

*Priest:* Having now received the Most Blessed Body and Blood of our Lord and Savior Jesus Christ, let us give Him our thanks. The Lord be with you.

**All:** **ALMIGHTY** and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness toward us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; <sup>(1Cor.10:16-17)</sup> and are also heirs through hope of thy everlasting kingdom, <sup>(Tit.3:7)</sup> by the merits of His most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; <sup>(Eph.2:10; Tit.2:14)</sup> through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

## **GLORIA IN EXCELSIS**

Just as the disciples sang a hymn after being fed by their Lord (*Matt.26:30*), so we lift our voices in highest praise either singing or saying the *Gloria in Excelsis*. This of course is omitted during Advent and Lent due to these seasons' somber nature, but for

the rest of the year the Church takes up the song of the multitude of heavenly host (see *Lk.2:14*) as their anthem of praise. The *Gloria* is a canticle of pure praise, giving people the appropriate words to faithfully ascribe worth to God for all He is and has done for us.

Extending and then lowering his hands, the priest says,

*Priest:* GLORY be to God on high,

***All:* And on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.**

**O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.**

**For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.**

## **CONCLUDING RITES**

*Priest:* The Lord be with you.

**People:** And with thy spirit. *(2Tim.4:22; cf. Philem.25)*

**Priest:** Let us pray. The Priest may say an addition prayer from Missal or BCP

## THE DISMISSAL

**Priest:** *(If the Gloria in Excelsis was said:)* Depart in peace.

*-or- (If the Gloria in Excelsis was not said)* Let us bless the Lord. **People:** Thanks be to God.

## THE BENEDICTION (*Blessing*)

The Benediction is the final service God renders to His congregation as a whole on the Lord's Day. It is performed only by an ordained priest, so that the congregation will be left in no doubt that it is the Lord who blesses them through His appointed representative (*Lev.9:22; Num.6:23*). Through the priest's words the Lord assures us of His peace, promises, and His gracious Presence as we return to the world.

With the people kneeling, the priest faces the people and blesses them with these or similar words:

**Priest:** The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his

Son Jesus Christ our Lord (*Phil.4:7*); And the Blessing of God Almighty, the Father, the Son †, and the Holy Ghost, be amongst you, and remain with you always.

**All:**

**Amen.**

## **CLOSING HYMN**

The people stand and a closing hymn is sung. The Cross then leads the recession out. Just as the Cross led us into the Presence of God, so also does it lead us back out into the world where the Lord is sending us to do the work of ministry.