

# The Holy Eucharist Rite One

## INTRODUCTION

**This morning we are going to depart from our usual worship. As we celebrate the Holy Eucharist today, we are going to examine the different parts of the service and explain them as we go along. Our aim is to help us better understand the worship and help us to participate more fully in the Holy Eucharist. The Holy Eucharist is the principle act of Christian worship.**

**As we proceed, we will pause for explanation of why we are doing what we are doing. There will be some historic and some theological explanations. This is a departure from our usual worship but hopefully it will help us all better appreciate and understand the richness of our liturgy.**

*Vestments priest will vest as you talk*

**The vestments the priest wears are derived from dress clothing of the late Roman Empire. The white outer garment is called an alb. It gets its name from the Latin word *albus*, which means white. It is derived from the commonest under garment in classical Italy, the tunic. It symbolizes purity, decency and propriety. It also represents being washed clean in the waters of baptism.**

**The girdle or cincture is usually made of white linen or hemp. Functionally, it is for ease of movement when wearing the alb. Symbolically, it represents how we are all bound together in Christ.**

**The stole was derived from a Roman ceremonial garland or scarf worn by Roman officials as an indication of his rank. Priests have worn the stole since at least the fourth century. It symbolizes the priest's authority and the priest taking on the yoke of Christ. The priest wears different colored stoles depending upon the liturgical season.**

**The chasuble is also descended from classical Roman society. Like the poncho of Mexico and Central and South America, all classes of Roman citizens wore the chasuble as an outer garment. Today the priest in some parishes wears it whenever Eucharist is celebrated. In other parishes, it is reserved for very special occasions such as Christmas and Easter. The chasuble is a "dress up" garment.**

**Each of these vestments - the alb, cincture, stole, and chasuble - has been worn for centuries. Besides their individual symbolic meaning, they remind us of our heritage, our link to**

**the past and the saints who have gone before us. Finally, it is important to remember that when the priest puts on these vestments, they are worn for us. The priest represents the people. The vestments represent our baptism, our binding together in Christ, the yoke of Christ, and our dressing up to bring our very best to Christ.**

*Priest will leave to process.*

**The Holy Eucharist has been celebrated for 2000 years. The early Christians assembled in private homes and often celebrated the Eucharist in combination with a larger meal. Practical difficulties resulted in the Eucharist eventually being separated from the larger meal. The early Church organized its life around the Sunday Eucharist. The service began with the words "The Lord be with you." A lector would read Old Testament lessons, Psalms, and New Testament lessons. The celebrant would preach a sermon while seated in a chair. Anyone not baptized would then be dismissed and a deacon would lead intercessory prayers followed by the "kiss of peace." The people would bring their offerings of bread and wine to the linen covered table. The celebrant would lay hands upon the bread and wine and recite prayers of blessing and prayers entreating the descent of the Holy Spirit. The bread would then be broken and the priest would give it to the people, by either the people coming forward to receive or the priest circulating among the people. Bread and wine would be taken to people who could not attend. Does this sound familiar?**

**Almost two thousand years later, Holy Eucharist remains the principle act of Christian worship.**

**Our worship begins with a processional. In the early church, the priest would enter casually, visiting with the people along the way. By the fifth century, the formal procession was instituted to help prepare the congregation to be attentive. The celebrant and other liturgical assistants process to the altar as representatives of the whole congregation. This symbolizes the procession to heaven. It is at the altar where heaven and earth meet. It is where we symbolically go up to heaven to the Lord's heavenly feast and it is where God comes down from heaven to meet us.**

*Procession – Priest will then say good Morning and tell people to turn to page 323 in BCP.*

**We follow the order of worship as written in the 1979 Book of Common Prayer. We will see that our worship follows closely the first Anglican Prayer Book of 1549. We also see that our 1979 Prayer Book captures some of the earliest first and second century traditions.**

**Our Book of Common Prayer offers three Acclamations: one for ordinary times, one for Easter day through Pentecost, and one for Lent and other penitential occasions.**

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

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

**The Collect for Purity is said next. Originally, it was said only by the priest during the singing of the processional psalm. The 1552 Book of Common Prayer made the Collect for Purity a public prayer. It is required in our Rite I and it is optional in Rite II. The term “collect” has the same meaning as “to collect;” it collects or sums up our thoughts and prayers as we come into the presence of God. This same prayer has been offered by our forebears in the faith from at least the 11<sup>th</sup> century. We, like them, desire to approach God with clean hearts and pure thoughts.**

*The Celebrant says*

Almighty 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. *Amen.*

**The Summary of the Law replaced the use of the Ten Commandments in 1789 that the English Prayer book of 1552 instituted at the beginning of the service as a preparatory self-examination. The emphasis on sin and repentance was strong in the middle ages and reinforced by the Reformers.**

*Then the Ten Commandments (page 317) may be said, or the following*

Hear what our Lord Jesus Christ saith:

Thou 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.

**The Trisagion (Thrice Holy) comes from the Eastern Orthodox liturgy where it serves as an entrance hymn and is one of the three ancient hymns of praise of the opening phase of the Eucharist.**

*Here is sung or said*

Holy and Mighty,

Holy Immortal One,

*Have mercy upon us.*

**Next we sing or say the *Gloria in excelsis*. It is a song of praise. When it is not used, the *Kyrie* or *Trisagion* are said or sung. The *Gloria* is one the oldest Christian hymns, and may date from as early as the end of the first century. The custom of singing it at festal celebrations of the Eucharist began in the 5<sup>th</sup> century. Its appropriateness to the Christmas season is secured by its opening line taken from Luke 2:14; and its acclamation of Christ as the victorious Lamb, who takes away the sin of the world and sits at the right hand of the Father, explains its traditional association with Sunday and Easter.**

*When appointed, the following hymn or some other song of praise is sung or said, in addition to, or in place of, the preceding, all standing*

Glory be to God on high,

and on earth peace, good will towards all.

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.

**The Salutation, "the Lord be with you," is next. It is based upon Boaz's greeting to the reapers in Ruth 2:4. In our Eucharist liturgy, the Salutation appears here and later at the beginning of the Great Thanksgiving. It draws our attention to the two important parts of the Eucharist: the liturgy of the word and the liturgy of the table.**

*The Celebrant says to the people*  
The Lord be with you.  
*People* And with thy spirit.

**The Collect of the Day is a prayer that is said by the celebrant alone or by the whole assembly. There is a different Collect for each Sunday and for each Holy Day. The Collect follows the theme of the season or Holy Day. The word 'collect' comes from the Latin word for assembly. The collect is a prayer for the whole assembly. The Collect is a summing up of our individual prayers. The Celebrant and people say the Collect together.**

*Celebrant* Let us pray together our collect found on the front cover of your bulletin.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**Following the synagogue tradition, the reading and exposition of scripture has always been a part of the Christians' worship. Hebrew scripture was read and Christian writings were added to the readings. Our New Testament is composed of writings selected from material that was in general use in Christian worship. Our lessons are in a three-year cycle. Today we read almost the entire New Testament and most of the Old Testament on Sundays during each three-year cycle.**

**The response following the lesson, "Thanks be to God," dates from the Middle Ages and is an acknowledgement that the lesson has been heard. A short period of silence follows each lesson for recollection or reflection.**

**The use of a psalm after the Old Testament reading can be dated to the midfourth century. The psalms are the hymnbook of Hebrew worship. A psalm, hymn or anthem may be said or sung after each reading.**

*Sit for the Lessons*

**The Gospel reading is the climax of the lessons. It is often read following a special ceremony to stress its importance as the primary scripture of our faith. The people stand in reverence to hear the teaching of Jesus and to acknowledge the Gospels as the central teachings of our faith. The tradition of reading the Gospel from the aisles comes from before there were microphones, the reading was done in the middle of the congregation so it could be heard.**

*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 be to thee, O Lord.*

*After the Gospel, the Reader says  
The Gospel of the Lord.  
People Praise be to thee, O Christ*

*Wait until Gospel procession is done and people are all back in their places and then begin.*

**A sermon or homily has been required at the Eucharist from the time of the 1549 Prayer Book. Today, the instructional commentary will replace the sermon.**

**The sermon is followed by the Nicene Creed on Sundays and other Major Feasts. The Council at Constantinople, in 381, adopted this expanded version of the Nicene Creed as a statement of the essential faith of the Christian community. The Creed proclaims our faith in the Trinitarian - God, Father, Son, and Holy Spirit. In our tradition, the Creed was made a fixed part of our first Prayer Book in 1549.**

### 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.

**As early as the second century, the prayers of the people followed the reading of scripture and the sermon. In the early Eastern tradition, they were often read as a litany with the people responding "Lord have mercy." In the early Roman tradition, they were often read as bidding prayers with each prayer followed by a period of silence. Our Prayer Book offers prayers in both of these traditions. The Rite 1 Prayers of the People is very similar to the 1552 Prayer Book version. The 1979 Prayer Book restored the Prayers to their historic setting following the sermon and Creed.**

### **The Prayers of the People**

*Intercession is offered according to the following form, or in accordance with the directions on page 383.*

*The Deacon or other person appointed says*

Let us pray for the whole state of Christ's Church and the world.

*After each paragraph of this prayer, the People may make an appropriate response, as directed.*

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; 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. Let us pray to the Lord.  
**Lord, hear our prayer.**

Give grace, O heavenly Father, to all bishops and other ministers [especially \_\_\_\_\_], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. Let us pray to the Lord. **Lord, hear our prayer.**

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, truly serving thee in holiness and



righteousness all the days of their life. Let us pray to the Lord. **Lord, hear our prayer.**

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially \_\_\_\_\_], that they may be led to wise decisions and right actions for the welfare and peace of the world. Let us pray to the Lord. **Lord, hear our prayer.**

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty. Let us pray to the Lord. **Lord, hear our prayer.**

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [\_\_\_\_\_ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Let us pray to the Lord. **Lord, hear our prayer.**

*Additional petitions and thanksgivings may be included here.*

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially \_\_\_\_\_], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [\_\_\_\_\_ and of] all thy saints, that with them we may be partakers of thy heavenly kingdom. Let us pray to the Lord. **Lord, hear our prayer.**

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

**The corporate confession of sin became a separate part of the liturgy during the Middle Ages. In the early Church, the acknowledgement of sinfulness was included in the Eucharistic prayers and the Lord's Prayer. In the current position, the confession serves as preparation for receiving communion. The first forms of the general confession were included in the Order of Communion of 1548. The words of the absolution are derived from the 1549 Prayer Book. It is customary to omit the confession during the Easter season as we celebrate that through the Body of Christ death and sin have been conquered.**

Let us humbly confess our sins unto Almighty God.

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

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

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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.*

**What comes next are known as The Comfortable Words and are a series of Scriptures verses that are words of encouragement for penitent and forgiven sinners.**

*A Minister 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 unto me, all ye that travail and are heavy laden, and

I will refresh you. *Matthew 11:28*

God so 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*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

**The kiss of peace is evidenced in thirteen different New Testament passages. In the early Church, it was part of the Eucharist and the peace could not be exchanged with the unbaptized. By the fifth century, the peace was used as a preparation for communion. Although the 1549 Prayer Book contained the Peace, by this time it was not widely practiced. It was revived in the second half of the twentieth century and the peace was returned to its original place in a service of Eucharist. In various cultures, the exchange of the peace takes the form of a kiss on the cheek, an embrace, a handshake, a bow, or some combination of these. With the confession, absolution, and peace, we are prepared to proceed to the Lord's Table as a repentant, forgiven, and reconciled people.**

### **The Peace**

*All stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People* And with thy spirit.

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

### **The Holy Communion**

**The service of the word is now concluded and the service of the table begins.**

**The pulpit symbolizes Christ's presence in his Word. The altar symbolizes Christ's presence in his sacrament. The Holy Communion typically begins with an Offertory Sentence in which the Celebrant invites the people to present their offerings. The people's offerings include their money and gifts to support the church and its mission as well as the bread and wine for the communion feast. But more than that, it is money that symbolizes that all that we have belongs to God. From God come our physical health and bodily instruments and mental capacities to work; and when we have created any wealth or return from the earth and all within it we want to give back to God as a thank offering something of what we made.**

*Priest will say the Offertory Sentence. Say next part while the table is being set.*

**Every culture shares some form of a common meal. The common meal is an opportunity for fellowship, story sharing and thanksgiving. People eat together, sharing food and stories with another, and through this sharing they are bound closer together into family, clan, tribe, community, or church.**

**The Holy Eucharist is the common meal of the Christian community. It is known as Holy Communion, the Lord's Supper, and Eucharist. The word 'eucharist' is from the Greek word for 'thanksgiving.'**

**The Great Thanksgiving begins with prayers similar to the Jewish prayers used at their sacred meals. The oldest of the common fixed elements of the prayer come from Jewish liturgical tradition. The Jewish prayer begins with the bidding to stand, "Lift up your hearts," and includes the request to pray in the people's name " Let us give thanks to the Lord our God."**

### **The Great Thanksgiving Eucharistic Prayer II**

*The people remain standing. The Celebrant, whether bishop or priest faces them and sings or says*

*The Lord be with you.*

*People And with thy spirit.*

*Celebrant Lift up your hearts.*

*People We lift them up unto the Lord.*

*Celebrant Let us give thanks unto our Lord God.*

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

*Then, facing the Holy Table, the Celebrant proceeds*

*It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.*

**One difference between the Eastern and Western liturgies is the use of proper prefaces in the West. The proper preface is a means to emphasize the seasons of the Church year or a particular occasion without changing the Eucharistic prayer. These prayers can be found on page 344 in your Prayer Book**

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

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, (jump right in here) **Next, in the praise of God the congregation shares the song of the angels and the whole company of heaven. The *Sanctus*, "Holy, holy, holy," is the song of the seraphim in Isaiah's account of his vision of the Lord (Isaiah 6). The Jewish synagogue used the *Sanctus* and it became a fixed part of the Christian liturgy as early as the 4th century. The Apostolic Constitution (c.380) is the first liturgical work to contain these words "Blessed is he who comes in the name of the Lord." It is associated with Christ's entry into Jerusalem on Palm Sunday. We will now say the *Sanctus*.**

and saying,

*Celebrant and People*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy glory.  
Glory be to thee, O Lord Most High.

*Here may be added*

Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.

**What follows is the beginning of the prayer of consecration. The celebrant tells the narrative of Jesus' saving work on the cross and his last meal with his disciples. It was the custom in the early Church and remains so in the Eastern Church to stand during the Eucharistic Prayer. In fact, in 325 the Council of Nicea decided to forbid kneeling on Sundays. In the Middle Ages, only the priests partook of the Eucharistic meal and the people began the practice of kneeling during the Eucharistic prayer in adoration of Christ's presence in the sacrament. Prayer Books until 1979 assumed the people would stand, although they often did not. The 1979 Prayer Book gives the option of standing or kneeling. Standing symbolizes standing with the risen Lord and kneeling symbolizes reverence**

**to the present Lord. It is customary to stand during the Easter Season.**

*The people kneel or stand.*

*Then the Celebrant continues*

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; 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.

**The Holy Eucharist meal consists of bread and wine. Bread is basic to life and symbolizes the fruit of the earth. It also symbolizes our labor in the effort it takes to grow and harvest the grain, to make flour, and to bake bread. We work to put "bread on the table." Bread is a symbol of fellowship; the word 'companion' means one with whom you share bread. Bread is essential to human life and in Hebrew, the words for 'bread' and 'life' sound almost identical.**

**Wine also symbolizes the fruit of the earth and it symbolizes our labor in growing grapes and making wine. Whereas bread symbolizes survival, a food necessary to stay alive, wine is associated with joy, fellowship, laughter, refreshment, and relaxation.**

**However, it was in the upper room, on the night that Jesus was betrayed, that he added to the Jewish blessings these words: "This is my body" and "This is my blood." This added a new dimension to the ancient Hebrew rite of table blessing. The act is the words "This is my body" and "This is my blood." He said them without qualification, and the Church teaches us the real presence of Christ in connection with this act. Bread and wine through consecration take upon themselves the value of Christ himself. Herein is a great mystery, which is not explainable in entirety, and rightly so.**

*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.*

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he 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 remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

**The next prayer combines the prayers of remembrance, or, *Anamnesis which has the meaning of not just recalling a past event but bringing it back again*, and offering of our gifts. The prayer of remembering is basic to Jewish-Christian tradition. It helps us remember what God has done for us before we even ask. It helps us to know who we are, to whom we belong, and where we are headed. A Christian is one for whom the death and resurrection of Jesus Christ is remembered and for whom through Christ's death and resurrection we have already entered the Kingdom of God.**

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now 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; and looking for his coming again with power and great glory.

**The Prayer of Invocation or the *epiclesis*, calls upon the Holy Spirit to sanctify the bread and wine that it may become the body and blood of everlasting life as we Invoke Jesus, calling him to be present in this sacrament and in us.**

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus

Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

**Next is the Doxology which is a form of words ascribing glory to God. The Doxology concludes this series of prayers in the name of the Trinity.**

**The "people's *AMEN*" or "great *AMEN*" is first recorded by Justin Martyr in the 2<sup>nd</sup> century. In saying the *AMEN*, the people affirm and assent to the previous prayers of the *Anamnesis*, *Oblation*, *Epiclesis*, *Supplication*, and *Doxology*, in other words it means we agree with all that has just been said and done. Did you notice the *AMEN* is in all capital letters? This is to emphasize the joyous affirmation of our agreement and is intended to be said with gusto.**

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. *AMEN*.

**About A.D. 400 the Lord's Prayer was included in the Eucharist as preparation to receiving the consecrated bread and wine. The early Church fathers associated "daily bread" with the Eucharist meal. Jesus taught the Church the Lord's Prayer and the Church has said it ever since.**

**We often think of the Lord's Prayer version found here in our Prayer Book as the traditional version. However, the version found on the right in Rite II is actually slightly closer to the original text of the Greek New Testaments.**

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



## *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 practical purpose of breaking the bread is to prepare it for serving to the people. Symbolically the bread is broken, as Christ's body is broken. During the breaking, and for a few seconds after, silence is kept to allow us to take in what has been done and what it symbolizes. To emphasize the solemn and penitential character of Lent, the Alleluia is omitted during Lent.**

### The Breaking of the Bread

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

Alleluia. Christ our Passover is sacrificed for us;  
*Therefore let us keep the feast. Alleluia.*

**The Angus Dei, or Lamb of God, originated in the Eastern Church and is based on John 1:19. It appeared in the Western Church in the fourth Century. It was said repeatedly for as long as necessary while the bread was broken for distribution and reduced to three times during the Middle Ages when the people rarely received Communion due to fear of the spread of disease. It was always considered a Fraction Anthem and not necessary if "Christ our Passover" is said.**

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
grant us thy peace.

**An invitation to come to the table is then offered by the priest to the people.**

*Facing the people, the Celebrant may say the following Invitation*

The Gifts of God for the People of God. Receive who you are, become what you receive, the Body of Christ.

**The ministration of Communion now begins with the celebrant inviting everyone to partake in the Gifts of God. Only in the Middle Ages did the custom of kneeling to receive communion begin. In the early centuries, apparently those administering the communion moved among the people. The custom of the "communion rail" did not become popular until the 18<sup>th</sup> century. In the 4th century, Cyril of Jerusalem taught to "with your left hand make a throne for your right hand, which will receive the King." We still teach that today. The 1979 Prayer Book is the first Prayer Book to "legalize" receiving by dipping the bread in the wine known as intinction.**

**From the earliest times, the words the "Body of Christ" and "Blood of Christ," are spoken as the communion meal is distributed. These are called the Words of Administration and they constitute a confession of faith to which the recipient answers "Amen" as an assent. Or in other words, yes, I agree with what you just said.**

*Come up for communion first.*

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

*After the table is cleared and the priest is ready begin:*

**The post-communion prayer was included in the liturgy in the 4th century after Constantine legalized Christianity and congregations began to gather in larger spaces. Until the 4th century, people would leave the assembly as soon as they received. The Thanksgiving prayer reminds people of what they have received.**

*After Communion, the Celebrant says*  
Let us pray.

*The People may join in saying this prayer*

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. 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; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.

*Amen.*

**In 1548, the people departed with this blessing: "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." In 1549, the following was added: "And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always."**

*The Bishop when present, or the Priest, gives the blessing*

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; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

**We hope that you have enjoyed this instructed Eucharist and that it will enrich your participation in the central service of our Christian tradition.**

Announcements and Celebrations

**The service concludes with a Dismissal. The Dismissal dates to the 4th century and sends us forth, reaching out to our community and the world as the hands of the Lord.**

Let us go forth in the name of Christ Alleluia, Alleluia.

*People* Thanks be to God Alleluia, Alleluia.