

Welcome to Christ Church Anglican

To the Newcomer:

Welcome to Christ Church Anglican! Here, our style of worship is liturgical, which is the ancient form of Christian worship tracing back to the Early Church. This liturgy is found in The Book of Common Prayer (the BCP), red books that you may notice others using during worship. However, we recognize that for some, the Anglican style of worship may be unfamiliar, so we have included in the liturgy these “Worship Guides,” accompanied by a few tips and explanations in blue boxes (like this one) along the way.

How to use this Booklet:

Many elements in liturgical worship remain constant from week to week, which you will find in this booklet. But certain elements also change from week to week: the hymns we sing and the Scriptures that are read and maybe preached on. These can be found in the service bulletin you should have received from an usher as you entered the church.

In this booklet, you will find the BCP page numbers listed in **blue** in the outside margin. Throughout worship, the congregation is invited to join in on all words printed in **bold** type.

We serve refreshments after the service in the fellowship hall you first entered. Please join us and enjoy fellowship with each other and our clergy.

The BCP page 105 Begins on the next page 

The Order for the Administration of
THE LORD'S SUPPER
or
HOLY COMMUNION,
commonly called
THE HOLY EUCHARIST
ANGLICAN STANDARD TEXT

Opening Hymn (Proclamation)

THE ACCLAMATION

BCP 105

The People Standing the Celebrant says this or a seasonal greeting

Celebrate says: Welcome to Christ Church! Let us begin our worship this morning with our opening acclamation found on page two of your booklets.

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

People respond: **And blessed be his kingdom, now and forever. Amen.**

In the Season of Lent

Celebrant says: Blessed the Lord who forgives all our sins.

People respond: **His mercy Endures for ever.**

From Easter Day until the Eve of Pentecost

Celebrant says: Alleluia! Christ is risen!

People respond: **The Lord is risen indeed! Alleluia!**

The **Collect for Purity** begins our worship by asking God to bring our hearts into the light and expose everything that is keeping us from offering ourselves wholly to Him. Nothing is hidden from God. He knows all our secret failings, our pain, sorrow, and desires, and invites us to come to Him in worship.

THE COLLECT FOR PURITY

BCP 106

The Celebrant prays:

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.

***People respond:* Amen**

THE SUMMARY OF THE LAW

The Celebrant then reads a Summary of the Law, or The Decalogue (page 26 of booklet)

Hear what our Lord Jesus Christ says:

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

Matthew 22:37-40

The Decalogue may be used at any time in place of the Summary of the Law. It is appropriate to use the Decalogue throughout the seasons of Advent and Lent and on other penitential occasions.

Kyrie & Trisagion — In the original Greek of these prayers, the phrase “have mercy on us” does not mean “judicial leniency” but instead is an appeal to God’s loving compassion for healing (Luke 18:38).

THE KYRIE

The Celebrant and people pray

Celebrant says: Lord, have mercy upon us.

***People respond:* Christ, have mercy upon us.** *or*

Celebrant says: Lord, have mercy upon us.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

or this

THE TRISAGION

Celebrant says: Holy God,
Holy and Mighty,
Holy Immortal One,

***People respond:* Have mercy upon us.**

The Gloria — Rich in Scripture and theology, the Gloria takes us back to the night of Christ’s birth as we join the angels in praise.

Our worship is centered on the One our Heavenly Father sent to take away the sin of the world, who now reigns in glory and who intercedes for us.

Through Christ, we are fully accepted and made to be children of God. Just as we are reminded of Jesus’ incarnation in the angels’ song, so we are also reminded that Jesus is in our midst as He promised to be where “two or three are gathered together in My name” (Matthew 18:20).

All Standing the Celebrant and people say

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 appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

The Collect (pronounced COL-lect) is a prayer appointed for each Sunday or Holy Day that usually draws on the theme for the season or the readings for the day. “Collect” comes from the Latin word for “assembly” and is a prayer that sums up, or collects, our individual prayers.

THE COLLECT OF THE DAY

The Celebrant says: The Lord be with you.

People respond: And with your spirit

The Celebrant says: Let us pray.

The Celebrant prays the Collect.

People respond: Amen.

The Lessons — The reading of Scripture is of great importance in Christian worship (1 Timothy 4:13). The Old Testament pattern of worship begins with God speaking to His people, and His people responding with faithful obedience.

We respond to readings by saying “Thanks be to God.” This is an affirmation that we heard God’s Word and are thankful that He loves us enough to speak to us. The lessons from the Old Testament, Psalm, and New Testament are read by lay people (those not ordained).

THE LESSONS

BCP 108

One or more lessons, as appointed, are read, the Reader first saying

A Reading from _____.

After each lesson:

The Reader says: The Word of the Lord.

People respond: Thanks be to God.

Silence may follow.

A psalm, hymn or anthem may follow each reading.

The Gospel is read in the midst of the congregation to remind us that the Word became flesh and dwelt among us (John 1:14). Here we are invited to hear Jesus' words and follow Him, in the same manner as the original crowds who first heard Him speak.

✝ Many people use their thumb to make the sign of the Cross on their forehead, lips, and heart, asking God's Word to be in their mind, on their lips, and in their heart.

The Gospel Reading

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

The Reader says: The Holy Gospel of our Lord Jesus Christ according to ___.

People respond: **Glory to you, Lord Christ.**

After the Gospel

The Reader says: The Gospel of the Lord.

People respond: **Praise to you, Lord Christ.**

The Sermon — The primary purpose of the sermon is to shed light on the Word of God which was just read and to see how God's Word speaks to us today.

THE SERMON

The Creed — After the sermon, we begin our response of faithful obedience to God’s Word by proclaiming the historic faith of the Church.

The Nicene Creed was formulated at the Council of Nicea in 325 AD and contains the essential and non-negotiable tenets of the Christian faith. As “we” proclaim this faith, we do so not alone but with the whole Church.

By proclaiming our faith after hearing God’s Word, we are also affirming our decision to faithfully and obediently follow as disciples of Jesus Christ. This is the faith that was “**once for all delivered to the saints**” (Jude 1:3).

At the words “**was incarnate from the Holy Spirit and the Virgin Mary, and was made man**” as a sign of respect and humility it is customary to bow. Some also bow to the name of Jesus.

✝ Many people will cross themselves at the end of the Creed asking God to give us grace to live what we believe.



Why do we make the Sign of the Cross? ✝

You may notice some people making the Sign of the Cross ✝ at different points in the service: This is typically done with the right hand by first touching their foreheads, then their chests (over the heart), then their left shoulder, then their right, and finally back to their chests. It is often done when we say the name of the Trinity, when we receive Communion, when we are blessed, when our sins are absolved, when we mention the dead, and on a few other occasions.

The Sign of the Cross is a powerful invocation of God’s Holy Name and presence. It is also a reminder that we have been crucified with Christ and are sealed by the Holy Spirit.

The use of the Sign of the Cross, like many things in the Anglican liturgy, follows the Anglican maxim, “**All can; none must; some should.**”



All stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People say:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible. We believe in one Lord, Jesus Christ, the only-begotten 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, was incarnate from the Holy Spirit and 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*],* who with the Father and the Son is worshiped and glorified, who 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 phrase “and the Son” (Latin) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations BCP (page 768).*

The Prayers of the People are comprehensive and help ensure that our prayers are balanced, praying for the whole state of Christ's Church and the world. Ideally, these prayers allow us to bear one another's burdens and join in each other's lives.

They are also meant to help shape and inform our private prayers in the coming week.

THE PRAYERS OF THE PEOPLE

BCP 110

The Deacon or other person appointed says:

Let us pray for the Church and for the world.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly ask you mercifully to receive our prayers. Inspire continually the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

Silence

Reader says: Lord, in your mercy:

People: Hear our prayer.

We pray that you will lead the nations of the world in the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Sovereign/Prime Minister*, that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and protect true religion and virtue.

Silence

Reader says: Lord, in your mercy:

***People:* Hear our prayer.**

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, *and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc.*, that by their life and teaching, they may proclaim your true and life-giving Word, and rightly and duly administer your holy Sacraments. And to all your people give your heavenly grace, especially to this congregation, that with reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

Silence

Reader says: Lord, in your mercy:

***People:* Hear our prayer.**

Prosper, we pray, all those who proclaim the Gospel of your kingdom throughout the world, and strengthen us to fulfill your great commission, making disciples of all nations, baptizing them and teaching them to obey all that you have commanded.

Silence

Reader says: Lord, in your mercy:

***People:* Hear our prayer.**

We ask you in your goodness, O Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, especially: please add your own requests at this time.

Silence

Reader says: Lord, in your mercy:

***People:* Hear our prayer.**

We remember before you all your servants who have departed this life in your faith and fear: and we ask you to give us grace to follow their good example,

that rejoicing in their fellowship, we may share with them in your heavenly kingdom.

Silence

Reader: Lord in your mercy:

People: Hear our prayer.

The Celebrant concludes with the following prayer

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever:

People respond: Amen.

The Celebrant may then say the Exhortation.

Confession of sin happens within the context of relationship, both with God and each other. The acknowledgment of our sin is an awareness of where we have failed to love God with our whole heart, soul, mind, and strength, and failed to love our neighbors as ourselves. We confess together, in community, before God who has given us Himself.

Once we admit that we have not lived in accord with God's loving purpose and desire for our lives, we repent. To repent literally means to "turn around." Repentance is a change of course back to God's ways.

The Confession is an appropriate time for us to lay our sins down at the foot of the Cross and to repent as we come back to the God who loves us.

The Deacon or other person appointed says the following:

All who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways; draw near with faith and make your humble confession to Almighty God.

Or

Let us humbly confess our sins to Almighty God.

Silence

The Deacon and People kneel if able and pray together:

Almighty God, Father of our Lord Jesus Christ,
maker and judge of us all:

We acknowledge and repent of our many sins and offenses,
which we have committed by thought, word, and deed
against your divine majesty,

provoking most justly your righteous anger against us.

We are deeply sorry for these transgressions;
the burden of them is more than we can bear.

Have mercy upon us,

Have mercy upon us, most merciful Father;

for your Son our Lord Jesus Christ's sake,

forgive us all that is past;

and grant that we may evermore serve and please you in newness of life,
to the honor and glory of your Name;

through Jesus Christ our Lord.

Amen.

Absolution — The Bishop, or Priest in his absence, acting as a representative of the Church (serving in apostolic succession) speaks the words of absolution, assuring the people that God has truly forgiven those who are willing to repent.
✠ Many people will cross themselves to express the desire to receive the forgiveness God offers.

The Bishop or Priest says:

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord.

***People respond:* Amen**

THE COMFORTABLE WORDS

The Celebrant Says

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16

BCP 114

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

1 JOHN 2:1-2

The Peace is placed before the Eucharist but after the Confession and Absolution because here we extend the love and reconciliation we have received from God to one another. It is done with the words of Christ in mind: “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.”
Matthew 5:23-24 ESV

THE PEACE

Celebrant says: The Peace of the Lord be always with you.

***People respond:* And with your spirit.**

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

The Offertory is the gathering of the People’s offering to God. These offerings include money as well as bread and wine, thus symbolizing the fruit of our labor. As the gifts are brought forward, we are all placing our gifts upon the altar.

THE OFFERTORY

Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the congregation may bring the People’s offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented.

The Doxology may be sung

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.

or

The following may be said

Celebrant says: All things come from you, O Lord,

People respond: And of your own have we given you.

1 CHRONICLES 29:11,14

The Sursum Corda (Latin: Lift up your hearts) is three-fold: (1) an exchange of formal greeting between priest and people, (2) an invitation to lift the heart to God, the people responding in agreement, and (3) an invitation to give thanks (the word ‘Eucharist’ means ‘give thanks’), the people answering that it is proper to do so.

THE SURSUM CORDA

BCP 115

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

Celebrant: The Lord be with you.

People respond: And with your spirit.

Celebrant: Lift up your hearts.

People respond: We lift them up to the Lord.

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

People respond: It is right to give him thanks and praise.

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is normally sung or said

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:

Sanctus is Latin for “holy.” Echoing the scene of Isaiah 6 and Revelation 4, the Sanctus reminds us that we are in the presence of the perfectly holy God. The first part of the chant is based upon Isaiah 6:3 and Daniel 7:10. The second part is based on Matthew 21:9. Some people bow during the first part of the Sanctus to acknowledge God’s holy presence.

THE SANCTUS

The Celebrant and People sing:

Holy, Holy, Holy Lord God of power of power and might, heaven and earth are full of your Glory.

Holy, Holy, Holy Lord, God of power 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 † blessed is he who comes in the name of the Lord.

or

The Celebrant and People pray:

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.

Prayer of Consecration — This is one of the most sacred and holy moments in the liturgy in which the very words of Christ are spoken over the elements and they are mysteriously, mystically, and sacramentally transformed by the Holy Spirit into the very Body and Blood of Christ (while not ceasing to also be bread and wine).

If you would like to learn more about this, feel free to talk to the priest after the service and set up a time to discuss sacramental theology and the Eucharist.

THE PRAYER OF CONSECRATION

BCP 116

The Celebrant continues:

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, offering, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

And now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

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 the wine to be consecrated.

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

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

Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again.

And we earnestly desire your fatherly goodness mercifully to accept this sacrifice of praise and thanksgiving; asking you to grant that by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord. 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.

***People respond:* AMEN**

The Lord's Prayer is the most important prayer in the Christian faith. Its is named "The Lord's Prayer" because it is the prayer the Lord Jesus himself, the Son of the Father, taught his disciples to pray (Matthew 6:9-13; Luke 11:2-4). It is vital for our lives as present-day disciples.

It teaches us to know God as our Father, to submit our wills to his will, and to live in this world as citizens of God's kingdom, even as we await with hope the fullness of its coming. For this reason, it has been included as a prayer in both public and private Christian worship from the very beginning of the Church's life. (*To Be a Christian: An Anglican Catechism*, p. 65)

THE LORD'S PRAYER

BCP 118

The Celebrant then says:

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

Celebrant and People together pray:

**Our Father, 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 Fraction — The bread must be broken in order to be distributed to the people. Breaking the bread reminds us that Jesus’ body was broken on the Cross for us. He continues to live as the One who was slain. “Christ our Passover is sacrificed for us; Therefore let us keep the feast” comes from 1 Corinthians 5:7-8.

In that passage, believers are called to respond to Christ’s sacrifice by decisively rejecting old ways and to pledge themselves to living out their new identity in Christ. It is an invitation, then, to come to the Table for renewal of discipleship.

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now. A period of silence is kept.

Then may be sung or said

Celebrant says: [Alleluia.] Christ our Passover is sacrificed for us.

People respond: **Therefore let us keep the feast. [Alleluia.]**

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

The Prayer of Humble Access was written by Archbishop Cranmer (the compiler of the Anglican Prayer Book) in 1548. It seeks to make any thoughts of self-aggrandizement vanish and help a person focus on Christ’s Body and Blood and their deep significance—that even though we are unworthy, God, through Christ, calls us to Himself, that we may dwell in Him, and He in us.

Celebrant and People together say:

We do not presume to come to this your table, O merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.

We are not worthy so much as to gather up the crumbs under your table;
but you are the same Lord, whose character is always to have mercy.

Grant us, therefore, gracious Lord,
so to eat the flesh of your 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. Amen.

THE ANGUS DEI

the following may be sung:

Cantor sings: Lamb of God you take away the sins of the world

People respond: have mercy on us, mercy on us

Cantor sings: Bread of Life you take away the sins of the world

People respond: have mercy on us, mercy on us

Cantor sings: Lamb of God you take away the sins of the world

People respond: Grant us peace, grant us peace

Or the following may be said:

Celebrant says: Lamb of God, you take away the sin of the world,

People respond: have mercy on us.

Celebrant says: Lamb of God, you take away the sin of the world,

People respond: have mercy on us.

Celebrant says: Lamb of God, you take away the sin of the world,

People respond: grant us your peace.

Christ Church Anglican welcomes all those who trust in Jesus Christ for salvation and who have been Baptized in water in the name of the Father, Son, and Holy Spirit to receive Communion. All are invited to come forward and receive a blessing, signifying this by crossing your arms across your chest.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

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

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

✠ The Body of our Christ, the bread of heaven.

or

✠ The Body of our Lord Jesus Christ.

The Blood of Christ, the cup of salvation.

or

The Blood of our Lord Jesus Christ.

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

Post-Communion Prayer — This prayer reminds us that in receiving Communion we not only affirm that God has made us His own, but we receive grace for strength to continue to play our part in the mission of Christ's Church in the world.

After Communion, all Standing, the Celebrant says:

Let us pray.

Celebrant and People together say the following:

Almighty and ever-living God,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament, of your favor and
goodness towards us:
that we are true members of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope, of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace,
that we may continue in that holy fellowship,
and do all the good works that you have prepared for us to walk in;
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be all honor and glory, now and forever. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

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

A hymn, psalm or anthem may be sung after the Blessing.

As we come to the end of the liturgy the Cross is processed out. This is to symbolize that we are all to follow Christ into the world, following in the way of the Cross. Our worship is coming to a close. We have heard God speak and responded with faithful dedication as Jesus' disciples. We have been strengthened by God's grace and are ready to go into the world to shine forth His light and love.

Closing Hymn (Recessional)

The Dismissal has been in use since the Fourth Century. Having met with God in worship and having been strengthened by His grace in Word and Sacrament, we are now invited to take Christ to the world. Our gathered service of worship is ending; now our sent service of worship in the world begins.

THE DISMISSAL

BCP 122

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

The Deacon Says: Alleluia, Alleluia: Let us go forth in the name of Christ.

People respond: Thanks be to God, [Alleluia, Alleluia.]

or

The Deacon Says: Alleluia, Alleluia: Go in peace to love and serve the Lord.

People respond: Thanks be to God, [Alleluia, Alleluia.]

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The decalogue is the Ten Commandments, which is a summary of God's Law. God's Law (Hebrew, torah: "instruction"). Is God's direct pronouncement of his will for our good and his glory. Given to Moses by God on Mount Sinai.

THE DECALOGUE

BCP 100

Celebrant: God spoke these words and said: I am the LORD your God. You shall have no other gods but me.

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

Celebrant: You shall not make for yourself any idol.

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

Celebrant: You shall not take the Name of the LORD your God in vain.

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

Celebrant: Remember the Sabbath day and keep it holy.

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

Celebrant: Honor your father and your mother.

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

Celebrant: You shall not murder.

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

Celebrant: You shall not commit adultery.

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

Celebrant: You shall not steal.

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

Celebrant: You shall not bear false witness against your neighbor.

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

Celebrant: You shall not covet.

People: Lord, have mercy upon us, and write all these, your laws, in our hearts, we beseech you.

EXODUS 20:1-17; DEUTERONOMY 5:6-21 **RETURN TO PAGE 4** 

BIRTHDAY PRAYER ONE

O God, our times are in your hand: Look with favor, we pray, on your servant N. as *he* begins another year. Grant that *he* may grow in wisdom and grace, and strengthen *his* trust in your goodness all the days of *his* life; through Jesus Christ our Lord.

Amen

BIRTHDAY PRAYER TWO

Watch over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* falls; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord.

Amen

ANNIVERSARY PRAYER

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so honor and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace: Through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen

Priest: God the Father, God the Son, God the Holy Spirit, bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting.

Amen