

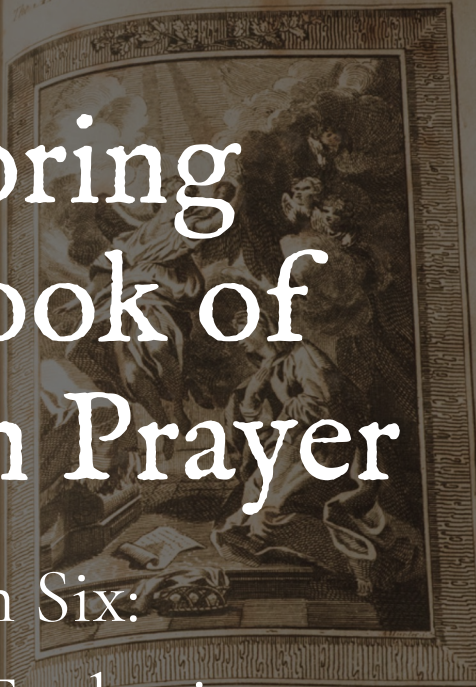
The Annunciation of the blessed Virgin Mary.
The Annunciation of the blessed Virgin Mary.
THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; the glory of his resurrection, through the same thy Christ our Lord. *Am.*

FOR THE EVIL
MOREOVER, the Lord spake again unto her, saying, Ask thee a sign of me, O Mary, ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I see the Lord. And he said, Hear ye now, O ye men of David; Is it a small thing for you to weary my God, but will ye weary my God also? Therefore shall himself shall give you a sign; a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL
AND in the fifth month the angel Gabriel was sent from God unto a virgin espoused to a man, whose name was Nazareth, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall

The ANGEL appearing to the VIRGIN MARY.



*And this Angel said unto her, fear not, Mary, for
thou hast found favour with God.
Luke Chap. 1 Ver. 30.*

Exploring The Book of Common Prayer

Session Six:

The Holy Eucharist

The Holy Eucharist

- The core rite of the 2019 Book of Common Prayer is arguably Holy Eucharist. Whereas in the past, the Morning Prayer liturgy sometimes became the primary rite of Sunday morning, the Holy Eucharist is firmly established in our current book as the service expected to mark each Sunday morning and every feast day in the church calendar.
- The Eucharist, also called Holy Communion or the Lord's Supper, is, alongside baptism, one of two sacraments recognized in Anglicanism. A sacrament is ordained by Christ as “an outward and visible sign of an inward and spiritual grace,” according to the 39 Articles of Religion. The purpose is to encounter Jesus in the breaking of bread. It points us back to his Last Supper and forward to the Marriage Supper of the Lamb.

The Holy Eucharist

- The Eucharistic Liturgy is divided into two parts, a pattern we see in the oldest church liturgies: Word and Sacrament. The first half is the Liturgy of the Word; the second is the Liturgy of the Sacrament.
- The 2019 Book of Common Prayer has two versions of this rite. However, their differences are minor and mainly concern the Prayer of Consecration. We will spend most of our time walking through their shared features.
- The rites follow more closely the ecumenical structure adopted by the 1979 Prayer Book, though retaining more of the historic phrasing and theology of the English and Scottish Prayer Book traditions, especially in the Anglican Standard Text. The 2019 Structure is as follows:

Structure of the Liturgy

Liturgy of the Word

1. The Acclamation
2. The Collect for Purity
3. The Summary of the Law or the Decalogue
4. The Kyrie or the Trisagion
5. The Gloria in Excelsis
6. The Collect of the Day
7. The Lessons
8. The Sermon
9. The Creed
10. The Prayers of the People
11. The Confession and Absolution of Sin
12. The Comfortable Words
13. The Peace

Liturgy of the Table

1. The Offertory
2. The Sursum Corda
3. The Sanctus
4. The Prayer of Consecration
5. The Lord's Prayer
6. The Fraction
7. The Prayer of Humble Access
8. The Agnus Dei
9. The Ministration of Communion
10. The Post-Communion Prayer
11. The Blessing
12. The Dismissal

Liturgy of the Word

The Acclamation

- The celebrant (the priest or bishop) welcomes the congregation with a versicle (a call that requires a response). For most of the year, this is: “Blessed be God: the Father, the Son, and the Holy Spirit, And blessed be his kingdom, now and forever.” However, these change for Lent and Easter.

The Collect for Purity

- Originally a Latin sacristy prayer to prepare the priest to say the mass, Cranmer translated it so everyone could prepare themselves. As of the 1979 rite, it is said corporately, whereas it was initially spoken solely by the celebrant.

Liturgy of the Word

The Summary of the Law *or* Decalogue

Here begins the liturgy's first cycle of Sin–Grace–Response. The Law is summarized using Jesus' own summary. Alternately, following the original practice of the older prayer books, the Decalogue (Ten Commandments) can be said with the response, “Lord, have mercy upon us, and incline our hearts to keep this law” after each one. This immediately shows us our sin and our need for mercy.

Liturgy of the Word

The Kyrie or Trisagion

- The *Kyrie eleison* (Greek for “Lord, have mercy”) appears in our earliest liturgies. Initially used in ancient liturgies during the litany of intercessions, it appears here as a response being given.
- Alternately, another ancient, originally Greek (of Byzantine origin) prayer called the *Trisagion* (“Thrice Holy”) can be said in its place: “Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us.”

Liturgy of the Word

The Gloria in Excelsis

- The appeal for mercy is followed by the words of a fifth-century hymn based on the Gospel of Luke's account of the angels' proclamation to the shepherds at Jesus' birth.
- This portion of the liturgy can be either spoken or sung, and there are many settings of it across the expanse of Anglican service music.
- Meanwhile, along with the Alleluias, there is a long tradition of omitting the *Gloria in Excelsis* during Advent and Lent, and the Prayer Book's rubrics recommend this as appropriate.

Liturgy of the Word

The Collect of the Day

- The collect—or collective prayer—transitions us from the preparatory material to the Liturgy of the Word proper and focuses our hearts and minds for the Word's proclamation. The collect changes each Sunday and Holy Day of the Church Year, usually in line with that day's theme.

Liturgy of the Word

The Lessons

- The Bible is “the word of God written” and, thus, “containing all things necessary for salvation” (39 Articles). Selections from the Old Testament (or occasionally Apocrypha), Psalms, Epistles, and Gospels are read aloud (in that order). These are appointed by the Sunday and Holy Day Lectionary in the back of your Prayer Book.
- It is common for either the Old Testament or Epistle to be read instead of both, though both may certainly be read. This is usually followed by the Psalm appointed for the day, often read responsively, though a hymn may be substituted (and almost always is here at Grace).

Liturgy of the Word

The Sermon

- In the Middle Ages, sermons were rarely preached, yet St. Paul says we are to “preach the word in season and out of season” (2 Tim. 4:2).
- For this reason, Cranmer made the sermon mandatory. For Anglicans, reading and preaching the Word stand together.

Liturgy of the Word

The Creed

- Most often, the Nicene Creed follows the sermon (though, historically, it came immediately after the Gospel). It affirms the faith in response to the Gospel's proclamation in both reading and preaching. The origin of this creed dates from the Council of Nicaea in 325 A.D. to refute the Arian heresy that denied the full divinity of Christ. It was expanded at the Council of Constantinople in 381.
- As is normative in the West after the 11th Century, the filioque clause ("and the Son") is included regarding the procession of the Holy Spirit. The Nicene Creed can be omitted when the congregation, baptism candidates, and their parents/sponsors have already affirmed their faith in the Apostles' Creed.

Liturgy of the Word

The Creed

- Likewise, it is often customary to substitute the Athanasian Creed on Trinity Sunday and, by some, all Red-Letter Days (major feast days).
- Frankly, although theologically rich, it's very long and lacks cadence.

Liturgy of the Word

The Prayers of the People

- The Anglican Standard Text uses Cranmer's "Prayer for the Whole State of Christ's Church" but makes it more participatory, adding the "Lord, in your mercy: Hear our prayer."
- The Renewed Ancient Text, also a litany, reflects the same themes in slightly more modern and concise language. One significant addition to that version is a prayer for the persecuted church.

Liturgy of the Word

The Confession and Absolution of Sin

- Here begins another cycle of Sin–Grace–Response. The AST’s confession and absolution are adapted faithfully from the 1662 rite. Like much of the liturgy, the RAT’s version is adapted into modern language from ancient sources, in dialogue with the Anglican tradition.

The Comfortable Words

- The Comfortable Words appointed these four scriptural verses as a summary of the “good news” of the Gospel. They are comforting to the soul and assure the forgiveness proclaimed immediately prior.

Liturgy of the Word

The Peace

- While this has only been part of the liturgy since the 1979 Prayer Book, the Peace maintains the scriptural basis of the whole liturgy, being based on St. Paul's commendation, "Greet each other with a holy kiss," and reminding us of Jesus's words at the Last Supper, "Peace I leave with you; my peace I give to you" (John 14:27).

Liturgy of the Table

- More notable differences exist between the two versions of the rite here.
- The Anglican Standard Text is closer to the wording of the 1662 Prayer Book and the Scottish Episcopal Prayer Book that formed the backbone of the original American liturgies.
- The Renewed Ancient Text maintains continuity with the Anglican tradition by emulating what Cranmer did with the Sarum Use by adapting an even older Eucharistic liturgy dating from the 3rd or 4th Century, usually attributed to St. Hippolytus of Rome. It is rendered in more modern and concise language; however, the presentation of the Gospel is just as clear.
- The overall order between the two rites is still the same.

Liturgy of the Table

The Offertory

- The entire liturgy may be seen as an offering of worship to God (its words even specify this).
- The rite typically begins with an Offertory sentence from Scripture (pp. 149–151) being read to the congregation.
- Then, as ushers collect the monetary offering from the congregation, a psalm or hymn is sung, and the ministers prepare the elements on the Table for consecration.
- As the offerings are presented, an adaptation of 1 Chronicles 29:11 and 14 reminds us that all we offer comes from God: “All things come from you, O Lord, *and of your own have we given you.*”

Liturgy of the Table

The Sursum Corda

- This ancient part of the liturgy (“Lift up your hearts”) dates back to at least the 3rd Century, with its preface (“The Lord be with you, and with your spirit”) dating from at least the beginning of the 2nd Century. It exhorts us to participatory worship and focuses on praise.

Liturgy of the Table

The Sanctus

- The Sanctus (“Holy”) repeated three times calls to mind the praise Isaiah witnesses in heaven. We proclaim: “Holy, Holy, Holy Lord God of power and might, heaven and earth are full of your glory,” wherein people will traditionally bow. Then, standing straight, we echo the crowd welcoming Jesus as king into Jerusalem: “Blessed is he who comes in the Name of the Lord. Hosanna in the highest.”
- Like the *Gloria in Excelsis*, there are many musical settings of this piece that are often used in services.

Liturgy of the Table

The Prayer of Consecration

- Both texts of the Prayer of Consecration are extended prayers to God. There are three key moments, which occur in a different order between the two.
- One is the *anamnesis*, which recounts the mighty acts of God.
- Another is the *epiclesis*, which invokes the Spirit's presence.
- Finally, there are the words of institution, which recount Christ's words at his Last Supper, particularly as recounted in 1 Corinthians. The Words of Institution are identical between both.

Liturgy of the Table

The Prayer of Consecration (cont'd)

- As we see from our service, the *anamnesis* in the Anglican Standard Text focuses on Jesus' "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," echoing the words of the Scottish Episcopal tradition.
- Its *epiclesis*, which immediately precedes the Words of Institution, asks the Father "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."

Liturgy of the Table

The Prayer of Consecration (cont'd)

- In the Renewed Ancient Text, the *anamnesis* recalls the Father's actions, "who made us for yourself and who, "when we had sinned against you and become subject to evil and death," sent his "only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us."
- It reminds us that he "stretched out his arms on the Cross and offered himself once for all" and thereby "broke the bonds of death, trampling Hell and Satan under his feet."

Liturgy of the Table

The Lord's Prayer

- The Lord's Prayer, which appeared twice in Cranmer's Eucharist service all the way through the 1662 Prayer Book, follows the Prayer of Consecration here. We are offered two versions, one traditional language based on Matthew 6:9–13 and one modern language based on Lk 11:1–14.

The Fraction

- A relatively new addition to the liturgy but in keeping with ecumenical practice, the bread is broken here. We are reminded that “Christ our Passover is sacrificed for us” (1 Corinthians 5:7) once for all upon the Cross (referencing Hebrews 7:27).

Liturgy of the Table

The Prayer of Humble Access

- Directly from Cranmer, the Prayer of Humble Access has become one of the most famous in the English Language.
- He considered it necessary since the old custom was for people to receive communion infrequently, fearing condemnation for being unworthy to receive it. We must be reminded, and therefore confess, that “we do not presume to come to this your table, O merciful Lord, trusting in our own righteousness.”
- This essential prayer was left out of the Rite II services of the 1979 Prayer Book.

Liturgy of the Table

The Agnus Dei

- The *Agnus Dei* (“Lamb of God”), a 4th Century hymn that recalls John 1:19, reminds us of Christ’s sacrifice as we prepare to take communion.
- As with the *Gloria in Excelsis* and *Sanctus*, this ancient hymn is often sung to a variety of settings composed over the centuries.

Liturgy of the Table

The Ministration of Communion

- The celebrant announces one of two invitations: “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.]” reflecting on Christ’s death on our behalf or “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb,” which both reflects John the Baptist’s words (again) and anticipates the feast when he comes again.
- The elements are then presented to each congregant. The traditional words are quite long, still combining the 1549 and 1552 words. An alternate is suggested in the Renewed Ancient Text: “The Body of Christ, the Bread of Heaven. The Blood of Christ, the cup of salvation.”

Liturgy of the Table

The Post-Communion Prayer

- The Post-Communion Prayer is, in the Anglican Standard Text, a mildly updated and, in the Renewed Ancient Text, a reworded version of Cranmer's original.
- Cranmer felt it was important to have a common prayer of thanksgiving.
- This prayer not only thanks God for the gift of Christ in the Eucharist and communion with all who are members of his mystical body but for his grace to “continue in that holy fellowship, and do all the good works that you have prepared for us to walk in...”

Liturgy of the Table

The Blessing

- The traditional blessing reflects Cranmer's combination of Philippians 4:7 and Numbers 6:24–28, plus an invocation of the Trinity.

The Dismissal

- New to the Prayer Book as of the 1979 edition, the dismissal nonetheless appears in the earliest recorded Christian services. Four options exist, with two Alleluias added for all seasons except for Lent and other penitential occasions. Three Alleluias are added from Easter until Pentecost.

Structure of the Liturgy (1662 order)

Liturgy of the Word

1. The Lord's Prayer
2. The Collect for Purity
3. The Decalogue
4. The Collect of the Day
5. The Lessons
6. The Nicene Creed
7. The Sermon
8. The Offertory
9. The Prayers of the People
10. The Exhortation
11. The Confession and Absolution of Sin
12. The Comfortable Words

Liturgy of the Table

1. The Sursum Corda
2. The Sanctus
3. The Prayer of Humble Access
4. The Prayer of Consecration and the
5. Ministration of Communion
6. The Lord's Prayer
7. The Post Communion Prayer
8. The Gloria in Excelsis
9. The Blessing

Helpful Websites

To buy a 2019 Book of Common Prayer, go to

www.anglicanhousepublishers.org

To say the Daily Office using the 2019 BCP liturgies, go to

www.dailyoffice2019.com

For easy guides through the Prayer Book and other Anglican basics, go to

www.anglicancompass.com

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