

The Anglican Way

One of the hallmarks of the Anglican heritage is a particular way of approaching spiritual disciplines, the reading of Scripture, and theological reflection. Where some traditions are considered dogmatic or confessional, producing very specific and often lengthy doctrinal statements, Anglicans have been more inclined to define a biblical arena within which legitimate orthodoxy can be found. In the early days of the Reformation in England, this arena was bounded by a rejection of extra-biblical errors in Roman Catholicism and the excesses of an emerging radical Protestantism. Inside the arena, Anglicans taught that the primary authority is Scripture, but that Scripture is understood through the lens of tradition by God-given faculty of reason. This has always led to a certain “comprehensiveness” within Anglican thought: fidelity to Scripture with a less rigid approach to doctrine and Church teaching.

The Anglican Way maintained a good degree of continuity with the ancient practices of the Church by not rejecting what it saw as good in Roman Catholicism. Because of this, Anglicans approach spiritual disciplines and formation through the practices of the ancient Church. Believing that human beings are primarily driven by their hearts and desires, the Anglican Way seeks to shape our desires through bodily practices that retrain the heart. The weekly rhythm of Anglican life swings from Sunday Eucharist to the Daily Office, each informing the other.

What follows is a brief reflection on the Anglican Way through an encounter with the Office of Morning Prayer. It is our hope that as you engage this tool of spiritual formation you not only come to understand the Anglican Way, but more importantly, that you come to experience the deeper life and transformation promised by our Lord Jesus Christ.

COMMENTARY

THE SERVICE

Opening Sentences of Scripture

Advent

In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.

Isaiah 40:3

Christmas

Fear not, for behold, I bring you good news of a great joy that will be for all people. For unto you is born this day in the city of David a Savior, who is Christ the Lord.

Luke 2:10-11

Epiphany

For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.

Malachi 1:11

Lent

Repent, for the kingdom of heaven is at hand.

Matthew 3:2

Good Friday

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of his fierce anger.

Lamentations 1:12

Easter

He has risen. The Lord is risen indeed.
Mark 16:6 and Luke 24:34

Ascension

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Hebrews 4:14, 16

Pentecost

You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

Acts 1:8

Trinity Sunday

Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!

Revelation 4:8

Days of Thanksgiving

Honor the Lord with your wealth and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.

Proverbs 3:9-10

At any time

The Lord is in his holy temple; let all the earth keep silence before him.

Habakkuk 2:20

I was glad when they said to me, "Let us go to the house of the Lord!"

Psalms 122:1

Let the words of my mouth and the meditation of my heart be acceptable in

There is a definite shape to the Daily Office that reveals something of how we are to view the human person. The service starts the approach to God's presence with Confession, followed by engaging in Scripture, and finishing with Prayer. In order to rightly hear God's Word and come to Him in prayer, we must first get our hearts in the right place.

To confess our sins is not to beat ourselves up or declare ourselves the worst possible person we could be. At the very core, to confess is to admit that we do not love and trust God with our whole heart and, consequently, we do not love our neighbors as ourselves. As we confess, we come before the "throne of heavenly grace." Our Heavenly Father is ready to forgive those who admit their sins and offenses. When we confess, we do not presume upon His grace, but come back to our senses in realizing that we are not what He would have us be.

It begins, then, with the heart.

Biblically, the heart is not so much the seat of emotions as it is the home of the will. What we love directs our patterns of obedience. As has been said before, what the heart desires, the mind justifies, and the body enacts. This is the human frame.

your sight, O Lord, my rock and my redeemer.

Psalm 19:14

Send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling!

Psalm 43:3

For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite."

Isaiah 57:15

The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

John 4:23

Grace to you and peace from God our Father and the Lord Jesus Christ.

Philippians 1:2

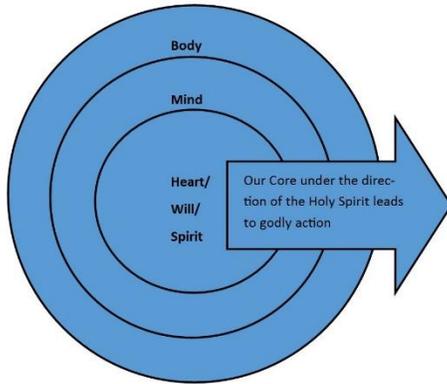
Daily Morning Prayer

The Officiant may begin Morning Prayer by reading an opening sentence of Scripture found on page XX or another appropriate Scripture.

Confession of Sin

The Officiant says to the people

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite



We were created for God’s Holy Spirit to direct our hearts. When this happens, we will God’s will and our lives are filled with peace: with God, self, neighbor, and creation. But when sin entered the world, this perfect relationship with God was broken and His Holy Spirit was no longer able to indwell unholy creatures. As a result, our desires became bent and false. We are now driven by the love of things other than God, seeking life and fulfillment in them instead of in our Creator.



As Christians, the struggle we all now live in is between the flesh (sarx) and the Spirit. The Spirit, indwelling us, is working to root the flesh out of our hearts. But we are habituated to living out of the flesh. This means that we must

goodness and mercy. We ought at all times to humbly acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy word, and to ask, for ourselves and others, those things necessary for our life and our salvation. Therefore, come with me to the throne of heavenly grace.

or this

Let us humbly confess our sins to Almighty God.

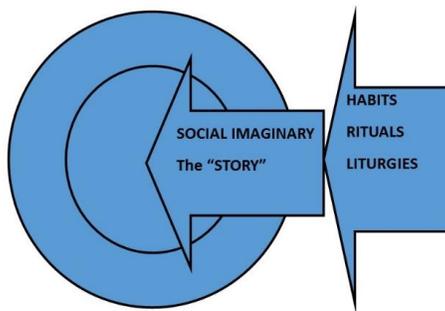
Silence is kept.

Officiant and people together, all kneeling:

Almighty and most merciful Father, we have erred and strayed from your ways like lost sheep. We have followed too much the deceits and desires of our own hearts. We have offended against your holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and apart from your grace, there is no health in us. O Lord, have mercy upon us. Spare those, O God, who confess their faults. Restore those who are penitent, according to your promises declared to all people in Christ Jesus our Lord; and grant, O most merciful Father, for his sake,

learn to both surrender to the Spirit's work and re-wire our hearts to new loves. This is a long, deep, and difficult work.

It is also a work that requires the activity of our bodies. We cannot neatly separate the body, mind, and heart. They are one, and whatever touches one impacts all. Modern science is now revealing what the ancient world understood: if you want to change the heart, you will have to involve the body. This is done through what one scholar calls the social imaginary.



Our hearts are powerfully formed by the “Story” we subscribe to: who we are, how we got here, what we are here for, what the good life really is. This “Story” in turn is shaped by habits, rituals, and liturgies. The key, then, is to find activities that draw us into God’s Story so that our hearts desire Him and so live rightly before Him.

The confession really centers on the heart. We have “followed too much the deceits and desires of our own hearts.” It isn’t that we follow “only,” but that we are inclined to follow the desires of the flesh. We willfully break God’s commandments through sins of omission and commission. Why? Because we are “sin sick,” there, “is no health in us”

that we may now live a godly, righteous, and sober life,
to the glory of your holy Name. Amen.

apart from God's grace. This doesn't mean that we are wholly awful, but that no matter how hard we try to do God's will, it will always be tainted by our self-centered flesh.

There is an opportunity here to dive more deeply into the darkness of our hearts with Jesus. To speak of our lack of health is to explore the root cause of our behavior. If all we do is confess our behavior, without ever seeking to understand where it springs from, we are limiting our spiritual growth. What the confession invites us to do is consider all those false loves of the flesh that result in sinful behavior.

This is the language, now, of idolatry. Four common idols of our age are power, control, comfort, and acceptance. Our love of these things, which are not bad in themselves, can displace God and direct our behavior. Consider the love of money. What drives it? Power and the desire to use money to make others do your will? Control and the hope that enough money will allow you to manage anything that happens to you? Comfort and the ability of money to make life pleasurable? Acceptance and the use of money to attract people to you and fulfill the longing to be loved?

This is where we need to go in confession. The promise of the Confession and Absolution is that if we

are willing to admit our lack of love for and trust of God, He pardons us and His Holy Spirit will continue the work of molding us to the image of Christ. The priest, standing in the name of the Church, authoritatively proclaims this truth of Scripture.

The experience of confession and forgiveness leads to praise and thanksgiving. We are now, as it were, standing in God's presence forgiven and free, joyfully and confidently coming to adore Him. Confession and thanksgiving work hand in hand. When we confess, it leads to the gratitude that springs from forgiveness. When we are thankful, it leads to confession of our ingratitude and presumptuousness.

The Priest alone stands and says
Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

or this

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

A deacon or layperson remains kneeling and says

Grant your faithful people, merciful Lord, pardon and peace; that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord.

Amen.

All stand.

Officiant O Lord, open our lips.

People And our mouth shall proclaim your praise.

Officiant O God, make speed to save us;

People O Lord, make haste to help us.

Officiant Glory to the Father, and

to the Son, and to the Holy Spirit;
People As it was in the beginning, is now, and ever shall be, world without end. Amen.
Officiant Praise the Lord.
People The Lord's name be praised.

Then follows the Venite (Psalm 95), either in the following form or in its entirety. Alternatively, the Officiant may use the Jubilate (Psalm 100). These seasonal antiphons may be sung or said with the Invitatory Psalm.

Advent
Our King and Savior now draws near: O come, let us adore him.

Christmas
Alleluia, to us a child is born: O come, let us adore him. Alleluia.

Epiphany through the Baptism of Christ and the Transfiguration
The Lord has shown forth his glory: O come, let us adore him.

Lent
The Lord is full of compassion and mercy: O come, let us adore him.

Easter until Ascension
Alleluia. The Lord is risen indeed: O come, let us adore him. Alleluia.

Ascension until Pentecost
Alleluia. Christ the Lord has ascended into heaven: O come, let us adore him. Alleluia.

*Pentecost and the week following
Alleluia. The Spirit of the Lord renews
the face of the earth: O come, let us
adore him. Alleluia.*

*Trinity Sunday
Father, Son and Holy Spirit, one God: O
come, let us adore him.*

*On feasts of the Incarnation
The Word was made flesh and dwelt
among us: O come, let us adore him.*

*On All Saints and other major saints'
days
The Lord is glorious in his saints: O
come, let us adore him.*

As we move into the next section of the service of Morning Prayer, we come to what Thomas Cranmer, the original framer of this service, considered the heartbeat of Anglican worship: the corporate reading of Holy Scripture. This centerpiece of the service consists of an Invitatory Psalm (Ps. 95 or 100), an appointed Psalm, appointed Readings from the Old and New Testaments, and Canticles that can be said or sung but are largely taken directly from Scripture.

Why did Cranmer establish the corporate *reading* of Scripture (and not the sermon or the sacrament or whatever) as the centerpiece of the Daily Office? In answering this question we are taken back directly to the language of *the heart*. For Cranmer, saving transformation of the heart is accomplished through hearing the powerful Word of God in Holy Scripture. Here is how Cranmer puts it:

“There is nothing that so strengthens our faith and trust in God, that so supports innocence and purity of heart and also of outward godly life and conversation, as continual reading and understanding of God’s Word. For the message which by continual reading and diligent searching of Holy Scripture is deeply printed and engraved in the heart, will eventually seem to be a part of his own nature.”

So, for Cranmer, we read to be saved. Likewise, for Cranmer, to be saved crucially involves a sinful heart made right.

Through this lens we will examine Biblical Authority and Biblical Narrative.

Venite

Oh come, let us sing to the Lord;
Let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
Let us make a joyful noise to him with songs of praise!
For the Lord is a great God,
and a great King above all gods.
In his hand are the depths of the earth;
the heights of the mountains are his also.
The sea is his, for he made it,
and his hands formed the dry land.
Oh come, let us worship and bow down;
Let us kneel before the Lord, our Maker!
For he is our God,
and we are the people of his pasture,
and the sheep of his hand.

During the first week of Easter, the Pascha Nostrum will be used in place of the Invitatory Psalm. It is appropriate to use this canticle throughout Eastertide.

Pascha Nostrum *Christ our Passover*

Alleluia.
Christ our Passover has been sacrificed for us;
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; death no longer has dominion over him.
The death that he died, he died to sin, once for all; but the life he lives, he lives to God.
So also consider yourselves dead to sin, and alive to God in Jesus Christ our Lord. Alleluia.

Scripture, then, has the power to change our hearts as it brings us into the presence of the Word who came to save us. As we encounter Jesus in Scripture, we find our hearts being reformed in line with God's Kingdom: God ruling his people who is comprised of individuals:

God → People → Individual

Holy Scripture is God's word addressed to God's *people*—and individuals within the context of the people. We are meant to read the Bible *in* the community of the Church. That community would include those around us now, but also include the faithful down through the ages. This is what the Church refers to as Tradition. Tradition is the wisdom of the community down through the centuries of Christian history. Reading and studying in community is a key part of the Anglican scheme for transformation.

Te Deum Laudamus

We praise you, O God,
we acclaim you as Lord;
all creation worships you,
the Father everlasting.
To you all angels, all the powers of
heaven, the cherubim and seraphim, sing
in endless praise:
Holy, holy, holy Lord, God of power and
might, heaven and earth are full of your
glory.
The glorious company of apostles praise
you.
The noble fellowship of prophets praise
you.
The white-robed army of martyrs praise
you.
Throughout the world the holy Church
acclaims you: Father, of majesty
unbounded, your true and only Son,
worthy of all praise, the Holy Spirit,
advocate and guide.

You, Christ, are the king of glory,
the eternal Son of the Father.
When you took our flesh to set us free
you humbly chose the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all
believers.
You are seated at God's right hand in
glory.
We believe that you will come to be our
judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

Save your people, Lord, and bless your
inheritance.
Govern and uphold them now and
always.

Biblical Narrative

The Anglican way of reading Scripture *presupposes* the coherence of the Biblical narrative. Article VII, for instance, states: “The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ.” Similarly, Article XX states that the Church may not “so expound one place of Scripture, that it be repugnant to another.”

The overarching story of Scripture is that the God created humanity to join in His perfect and loving rule over creation, humanity included. So humanity was to live in the blessing of God the King. But sin broke that relationship with God, and his creatures sought to rule themselves. So God embarked on a rescue mission to save humanity and restore them to a right relationship to Himself where He once again ruled His creatures in love and they joined in His loving rule. He did this by choosing a man, Abram, and making him into a nation, and then, through that nation, sending His Son Jesus to be the king, not just of Israel, but of all creation. We now live in the time when the Kingdom has been inaugurated, but not yet consummated. The Story ends in Revelation 21-22 with a vision of the Garden restored and the saved living at last in the very presence of King Jesus, the Lamb who was slain.

Day by day we bless you.
We praise your name forever.
Keep us today, Lord, from all sin.
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy,
For we have put our trust in you.
In you, Lord, is our hope,
Let us never be put to shame.

Benedictus *The Song of Zechariah*
Luke 1:68-79

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.
He has raised up for us a mighty savior,
born of the house of his servant David.
Through his holy prophets he promised
of old,
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our
fathers and to remember his holy
covenant.
This was the oath he swore to our father
Abraham, to set us free from the hands
of our enemies,
Free to worship him without fear,
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the
prophet of the Most High,
for you will go before the Lord to
prepare his way,
To give his people knowledge of
salvation by the forgiveness of their sins.
In the tender compassion of our God
the dawn from on high shall break upon
us,
To shine in on those who dwell in
darkness and the shadow of death,

This could be further unpacked as a six act play:

Act I—Creation: God establishes his Kingdom

Act II—Fall: Rebellion in the Kingdom

Act III—Israel: God re-establishes his Kingdom

Subplot: Israel becomes part of the problem

Act IV—Jesus Christ: The King in person

Act V—The Church: Heralds of the Kingdom

Plot twist: We are living in Act V

Act VI—New Creation: The Return of the King



In the context of public worship, this is the place where a sermon is normally preached. The role of the sermon is to cast light upon the Word of God.

and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

If desired, a sermon on the Morning Lessons may be preached.

This is also the place where commemorations are given. The Church follows a calendar of Major Feasts and Lesser Feasts and Fasts. The Feasts are days that celebrate the lives of great saints or special events in the life of Christ or the Church. Fasts are days that remember somber events that call for the discipline of fasting.

Fasting is not often practiced in our culture, except in the instance of Lent. There are two primary types of fasts: full and partial. A full fast is complete abstinence from something. A partial fast is a limited abstention. Most people keep Lent with a partial fast, giving up one kind of food, for example, but not eating altogether.

The purpose of fasting, as with all disciplines, is to draw closer to Jesus. Denying ourselves something we enjoy or need heightens our awareness of our need for Jesus, our reliance upon worldly things, and our intemperate love of worldly goods. While fasts often center on abstaining from food, they can extend to anything: music, social media, television, etc.

This also leads us to acknowledge another often neglected discipline of the Christian life: giving. Jesus very clearly calls His followers to lives of loving generosity and surrendered obedience. In the Old Testament, the tithe, or giving of ten percent of income, was considered the base response of obedience. Serious worshipers gave much more than ten percent, but the tithe was given to them to accomplish three things.

First, the tithe was a significant enough amount to show God, the Giver of all, that we are thankful. We are not owners of anything, but only stewards of that which God has entrusted us in order that we might be blessings to others. The tithe is our way of showing God our gratitude.

Second, the tithe expresses trust. We are not in control. God is. When we give to God, we are expressing our trust that He will continue to provide for our needs. This trust also helps align a proper relationship with material goods. Things and money are not bad in themselves. But they are given to us as good gifts in order to serve us and God's purposes. All too often, though, they do not serve us, but we begin to serve them as they will take care of us and fulfill us. Giving to God in a way that builds trust sets us free to enjoy what we have been given and serve God's purposes.

Third, the tithe brings us peace. If we really think about all that God has given us, we can never give enough to show how grateful we are. The tithe brings the peace of knowing that we have given enough. Most of the time, we cannot give everything away. By knowing what God says will communicate gratitude and trust, we can experience joyful peace.

These commemorations also highlight another important aspect of our discipleship: we journey in fellowship with others. As one scholar says, people are God's plan A. One of God's main means, if not the main means, of working in our lives is through other

people. In the commemorations, we can make friends with those who have gone before us and learn from them. We are also reminded of our need to walk together with others in such a way that the Holy Spirit can work in and through us.

As we join in the Apostles' Creed, we begin our response to God's Word. Just as on Mount Sinai, God speaks and we respond with our obedience. In the Eucharistic liturgy we say the more formal Nicene Creed. In the Daily Office we use the earlier Apostles' Creed.

The proclamation of the Creed functions on several levels. First, we are proclaiming the historic faith of the Church. This is what the Church believes. This is what we, as members of the Church, believe. As followers of Jesus, we are not free to believe whatever we want. We hold to the teaching of Scripture as taught by the Church.

Second, this is the essential content of the faith. The early Church used the Creed as a way to teach the core substance of the faith. Every time we say the Creed, we should be reminded of the deeper teaching of the Church.

Third, the Creed was used in the early Church as part of the process for preparing converts to the faith for baptism. We still use the Apostles' Creed as the basis of our baptismal covenant. That covenant defines what our relationship with Jesus is meant to look like. It also reminds us that the basis of our relationship with Jesus is grace; we cannot live out our covenant in our own strength. Every time we say the Creed, we are renewing our baptismal covenant and pledging ourselves again to a life of loving obedience to Jesus.

Now that we have heard God's Word and responded with obedience, we are

The Apostles' Creed

Officiant and People together, all standing:

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

ready to come to Him in prayer. The shape of the service reminds us that requests come after we have attended to our relationship with God: confession, listening, and obedience. The introduction to our time of prayer invites us once again to enter into that place where we meet Jesus in our heart, where His Spirit meets our spirit.

We begin our time of prayer as the Lord taught us and continues with Suffrages that ensure that we cover those topics Scripture commends for prayer. This helps us avoid our prayers only attending to our desires, and not paying attention to God's will.

Many people are hesitant to engage in written prayer because they are afraid that if it isn't spontaneous, it isn't authentic. While written prayers can become rote and empty, they can actually also free us to focus on Jesus instead of ourselves. Oftentimes, spontaneous public prayer can become more interested in praying the "right" prayer or using the "right" words, inadvertently becoming focused on the hearers of the prayer instead of Jesus. Written prayers have the benefit of keeping the focus on the Lord.

Written prayers also have the benefit of expressing our hearts and teaching us how to pray. There are times when a written prayer can put into a few powerful words what would otherwise take us paragraphs. Furthermore, as we pray these written prayers, they can seep into our bones so that they begin to shape us, become a part of us, and even come to us in times of need.

The Prayers

The people kneel or stand.

Officiant The Lord be with you.

People And with your spirit.

Officiant Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Officiant and people:

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.

Officiant O Lord, show us your mercy;

People And grant us your salvation.

Officiant O Lord, save the governing
authorities;

People And guide this land in the way of
justice and truth.

Officiant Clothe your ministers with
righteousness;

People And make your chosen people
joyful.

Officiant O Lord, save your people;

People And bless your inheritance.

Officiant Give peace in our time, O
Lord.

People Because only you fight for us, O
God.

Officiant Let not the needy, O Lord, be
forgotten;

The written prayers here give us great variety in topics. They also follow the shape of the week and remind us of the events of Jesus' life. For example, every Friday reminds us of the Cross and every Saturday of preparation for heaven. This allows the prayers to create a sort of rhythm to the week, a sort of sanctification of time. We begin to experience time in a different way, in a way that resonates with the calendar of the Church year. In fact, the use of the Office alone can create this kind of rhythm for the day. So the day, the week, and the year start to move to a different rhythm, one that keeps us closer to Jesus and allows us to abide in His peace.

People Nor the hope of the poor be taken away.

Officiant Create in us clean hearts, O God;

People And take not your Holy Spirit from us.

The Officiant then says one or more of the following Collects.

The Collect of the Day

A Collect for Sundays

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord.

A Collect for the Renewal of Life (Monday)

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord.
Amen.

A Collect for Peace (Tuesday)

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power

of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace (Wednesday)

O Lord, our heavenly Father, almighty and everlasting God, you have brought us safely to the beginning of this day: Defend us by your mighty power, that we may not fall into sin nor run into any danger; and that guided by your Spirit, we may do what is righteous in your sight; through Jesus Christ our Lord. *Amen.*

A Collect for Guidance (Thursday)

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. *Amen.*

A Collect for Fridays

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. *Amen.*

A Collect for Saturdays

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in

Our time of prayer always concludes with a prayer for mission, extemporaneous prayers, and thanksgiving. The prayer for mission reminds us that the Church, and we as members of it, do not exist for ourselves, but to join in God's work of drawing the world back into a right relationship with Him through Christ. Every day, we pray for God's mission and our role in it.

heaven; through Jesus Christ our Lord.
Amen.

Unless The Great Litany or the Eucharist is to follow, one of the following prayers for mission is added.

Almighty and everlasting God, who alone works great marvels: Send down upon our clergy and the congregations committed to their charge the life-giving Spirit of your grace, shower them with the continual dew of your blessing, and ignite in them a zealous love of your gospel, through Jesus Christ our Lord.
Amen.

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

There is then time for extemporaneous prayers, our petitions and thanksgivings. After praying for those things that Scripture makes clear we are charged to hold in prayer, we can then pray for the things that weigh upon our hearts. It is no mistake that this comes near the end. Our approach to God spends more time in listening to Him, responding in obedience and praying for His will to be done than in laying out our list of needs. It isn't that our needs aren't legitimate, but that God is not a vending machine.

This is also the perfect place for other kinds of prayer. Consider, for example, meditation or prayers of imagination. These kinds of prayer can draw us deeply into God's presence in ways that bring great discernment, healing, and peace.

We also need to make use of the opportunity to be thankful. In fact, the more thankful we are, the less we tend to ask for. The General Thanksgiving is a wonderfully comprehensive prayer, while the Prayer of St. Chrysostom is thankful in advance for God's faithful care for His people. But we are also free in the extemporaneous time to give thanks for all the ways that God is working in our lives.

The General Thanksgiving also reminds us that we respond to God's grace by giving up ourselves to His service. In other words, we are to be living sacrifices, offering our time, talent, and treasure back to the Giver of all good gifts. With this in mind, we are ready to end our time in the Daily Office and go live our lives of grateful, loving obedience.

The Officiant may invite the people to offer other intercessions and thanksgivings. Before the close of the Office one or both of the following may be used.

The General Thanksgiving

Officiant and People:

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made.

We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

Resources

www.bookofcommonprayer.net

Sunday Lectionary
Daily Office Readings
Content of 1979 Prayer Book
Sign up for Daily Office Emails

Mission St. Clare Smartphone App
Daily Office with music, readings, and
supplemental prayers

www.anglicanchurch.net

provincial website
texts for common worship available

A Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you promise that when two or three are gathered together in your Name you will grant their requests: Fulfill now, O Lord, the desires and petitions of your servants as may be best for us; granting us in this world knowledge of your truth, and in the world to come life everlasting. *Amen.*

Officiant Let us bless the Lord.

People Thanks be to God.

From Easter Day through the Day of Pentecost "Alleluia, alleluia" may be added to the preceding versicle and response.

Officiant:

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

2 Corinthians 13:14

Here may be sung a hymn or anthem.

The Holy Communion

Many people, as they enter into their pews, will reverence, either in the form of a bow or a genuflection. It is a gesture of humility and honor made before our Lord.

There are four primary “parts” of a church building. Moving from the back, the entrance area is called the Narthex. Next, where the congregation is seated, comes the Nave. Usually on a raised platform comes the Chancel, where the choir is seated. Finally, again usually raised above the Chancel, is the Sanctuary. The Sanctuary is the area behind the altar rail immediately surrounding the altar.

In a Eucharistic service, clergy wear:

Alb – The “white” vestment symbolic of the robe of righteousness which belongs to all the baptized.

Cincture – The white rope belt which gathers the alb at the waist and serves to secure the stole.

Stole – The band of cloth, in the color of the liturgical season, which is symbolic of the yoke of Christ and serves as the sign of office for clergy. Deacons wear the stole across the shoulder and down to the side like a towel over the arm for those waiting tables. Priests wear the stole down the front, and sometimes “X”ed in the form of the cross. The Holy Eucharist has been a part of Christian worship for nearly 2000 years. The Eucharist was initially a part of a larger “agape” meal, an early Church potluck of sorts where people brought food and everyone shared so that rich and poor alike were nourished. In that context, the Eucharist was celebrated and stood as a powerful visible sign of the fellowship of believers. Eventually, the gatherings became large enough that the Eucharist was separated from the meal.

The Early Church centered its life around the weekly celebration of the Eucharist on Sunday (The Lord’s Day). The service began with the words, “The Lord be with you...” Someone would read lessons from the Bible and the celebrant would preach a sermon from a chair, the typical posture of authoritative teaching. After the sermon, those who were not baptized were excused while the baptized would be led in prayer by a deacon and would then exchange a “kiss of peace.” The people would then bring offerings of bread and wine, symbolic of God’s provision and the people’s labor, and the celebrant would pray for the Holy Spirit to bless the bread and wine.

After the Church had grown and Constantine had made Christianity the official religion of the Roman Empire, services of worship became more formal. Choirs would help lead singing and ministers would process in. In order to facilitate the procession, music would be sung to “cover” the action. By the fifth century, this formal procession became a means of calling the congregation to attention for worship. With the cross leading the

way, the entire congregation followed to the altar to meet with the Lord through the Word and Sacraments. The procession in many ways, though, began long before. It began as we got ready for Church and made our way to the sanctuary for worship.

It is always important to pay attention to the hymns being sung. They are chosen specifically for the service and usually have some connection to the readings and sermon. They are also wonderful means of being taught and of offering praise to God.

Many people bow as the Cross goes by. This is not worshiping the Cross, but acknowledging the importance of the Cross of Christ in our lives of faith. Indeed, it is only as we take up our own cross that we are worthy of following Jesus.

COMMENTARY

This Acclamation is the invitation to enter into worship. There are options for every season of the church year. All of them are highly significant in what they say. During the acclamation, many people will make the sign of the cross, or cross themselves. This is simply a physical prayer asking for the Lord's blessing.

SERVICE

The Order for the Administration of

The Lord's Supper

or

Holy Communion,

commonly called

The Holy Eucharist

Long Form

Approved for Provincial Use

The Anglican Church in North America

Petertide, A.D. 2013

A hymn, psalm, or anthem may be sung.

The Acclamation

The People standing, the Celebrant says this or a seasonal greeting as found on page 12.

Blessed be God, the Father, the Son
and the Holy Spirit.

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

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

Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

The service then moves to what is known as the Collect for Purity. Originally, this prayer was said only by the priest during the processional psalm. The 1552 BCP made it a public prayer. Our worship begins, then, asking for God's Holy Spirit to give us grace and cleanse our hearts so that we can worship and love God worthily. We need God's help to worship Him rightly.

We continue the theme of the heart by hearing the Summary of the Law. We are to love God above all else, and out of that love for Him, we are to love our neighbor as ourselves. This serves to focus us upon our need for grace and remind us that our worship is an act of loving God with all our heart, soul, and mind.

The Collect for Purity

The Celebrant prays (and the People may be invited to join)

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

The Summary of the Law

The Celebrant then reads the Summary of the Law. 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.

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a 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

Kyrie

The Celebrant and people may sing or pray together once or three times

Lord, have mercy [upon us].
Christ, have mercy [upon us].
Lord, have mercy [upon us].

or this

Trisagion

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

Now that we have asked the Father to purify our hearts so that we can offer right worship, we move into the Gloria, a song of praise filled with references from Scripture and rich theology. As the Gloria begins, we are taken back to the night of Jesus' birth and the angels' song of praise. Our worship begins, then, with a song centered on the gift of Jesus. He is the One that our Heavenly Father sent to take away the sin of the world, the One who now reigns in glory, the One who intercedes for us. It is in and through Christ that we come to God in this time of worship.

The salutation "The Lord be with you," is drawn from the greeting of Boaz (Ruth 2:4) and calls people to attention for the reading of the Word. This salutation also occurs at the beginning of the Eucharistic Prayer, calling people to attention for the second part of our gathering: the liturgy of the table.

The Collect 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.

Gloria in Excelsis

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting. The Gloria may alternatively be placed immediately before the Blessing and Dismissal.

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.

The Collect of the Day

The Celebrant says to the People

The Lord be with you.
People And with your spirit.

Celebrant Let us pray.

The Celebrant prays the Collect. When concluded, the people respond praying

People Amen.

The reading and exposition of Scripture is of great importance in Christian worship. It not only follows the Jewish synagogue tradition, but follows the Biblical pattern of worship where God speaks to His people and they respond with obedience. Sunday lessons are drawn from a three year cycle (Years A, B, and C) of readings covering not all, but much, of the Bible.

We respond to most readings by saying, “Thanks be to God.” This is an affirmation of how blessed we are in having a God who wants to speak to us as well as an acknowledgement that we have heard God's Word. This acknowledgement has been in use since the Middle Ages.

Typically, lessons are read by lay people. Scripture is not the private domain of the clergy, but belongs to the Church. As lay people read, it is a visual reminder that we are all people of God’s Word.

The psalms have been called the hymnbook of the Church and have been used in between the Old Testament and New Testament readings since the mid-fourth century. Originally, psalms were a part of corporate worship in the Temple. Psalms can be sung or said. They can also be prayed in unison, responsively (cantor and congregation alternating), or antiphonally (side to side in the congregation).

The Lessons

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

A Reading from ____—____.

A citation giving chapter and verse may be added.

After each Lesson, the Reader may say

The Word of the Lord.

People Thanks be to God.

Silence may follow.

A psalm, hymn or anthem may follow each reading.

The Gospel reading has been given a place of special honor among the readings as it is most directly associated with our Lord Jesus. While there are some who would say that it is primary, that must be understood carefully. All of Scripture is the Word of God, and to single out just the Gospels as though they are somehow not in harmony with the rest of Scripture is misleading.

All stand for the Gospel as we show reverence for the life and teaching of Jesus. It is often the custom that the Gospel be read in the midst of the people. This highlights several truths. First, Jesus was the Word made flesh who dwelt among us. Second, by taking the Gospel book into the midst of the people, we are reminded that Scripture does not belong to the clergy, but to the whole Church. Third, it echoes the words of the prophet Isaiah where the Lord said, "So is my word that goes forth from my mouth; it will not return to me empty; but it will accomplish that which I have purposed, and prosper in that for which I sent it."

Ideally, the Gospel is read by a Deacon, highlighting the Deacon's calling to take the message of the Church to the world. As the Gospel is introduced, many people will make a small cross with their thumb upon their forehead, then upon their lips, then upon their hearts. This is another physical prayer for the Lord to be in our minds, our mouths, and in our hearts as we hear the Good News of Jesus.

A sermon has been required at the Eucharist from the first Book of Common Prayer in 1549. There are some who see this as the high point of the liturgy of the Word, and indeed a well delivered sermon can be captivating. But the sermon is not meant to

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

The Holy Gospel of our Lord Jesus Christ according

to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

be the highlight or merely entertaining or engaging. The worth of a sermon is found in its faithfulness to expounding the Word. The highlight is the reading of the Word of God! The sermon is simply meant to cast light on what God has just said!

After the sermon, we all stand to proclaim our faith in the words of the Nicene Creed. The Nicene Creed was formulated primarily in response to the Arian heresy which detracted from the full divinity of Jesus. The Creed draws its name from its ratification at the Council of Nicea in 325 AD. The fuller version we now use was subsequently adopted at the Council of Constantinople in 381 AD. It is a statement of the essential faith of the Christian Church and stands in many ways as a boundary of acceptable Christian belief.

As we consider the place of the Creed in our liturgy, we also find that it functions as a response to the Word of God. Just as in the Biblical template for worship God speaks and His people respond with a pledge of obedience, so God has spoken through the Word and Sermon and we stand to respond to His Word.

As we proclaim our faith, we are reaffirming our identity as Christians, as those who have put our faith in Jesus as our Savior and as those who have promised to obediently follow Him as His disciples. We proclaim this faith along with the rest of the Church. This is what we believe. As we reaffirm our Christian discipleship, the Creed also reminds us of our Baptismal Covenant and the pattern of living to which we are committed as followers of Jesus.

Nicene Creed

On Sundays, other Major Feast Days, and other times as appointed, 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

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 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,

The prayers of the people followed the readings and sermon as early as the Second Century. In the Western (Roman) tradition, they were bidding prayers followed by silence. In the Eastern (Orthodox) tradition they were read as a litany with the people responding to each petition with “Lord have mercy.” The current prayer book uses both forms of prayers.

The Prayers of the People are ideally led by a Deacon as the one ordained to interpret the needs of the world to the Church. It is also appropriate for lay people to lead the prayers as they are the prayers of all the people gathered. The prayers themselves are quite comprehensive and serve as a good template for prayer as they do not lend themselves to getting “bogged down” in any particular prayer request.

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 Prayers of the People

After each petition there is a time of silence for the Clergy and People to add their own prayers.

Alternatively, the prayers may be read straight through by the Deacon or other person appointed, without pausing to pray, “Lord in your mercy, hear our prayer.”

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 pray that you would mercifully receive our prayers. Inspire continually, we pray, 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 Lord, in your mercy.

People Hear our prayer.

We pray that you will lead the nations of the world into the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Prime Minister/Sovereign*, 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 maintain true religion.

Silence

Reader 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, and 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 Lord in your mercy.
People Hear our prayer.

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

Silence

Reader Lord in your mercy.
People Hear our prayer.

We ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Silence

Reader Lord in your mercy.
People Hear our prayer.

We remember before you Lord, all your servants departed this life in faith and fear: and we bless your holy Name for all who in life and death have glorified you; praying that you will give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

In the early church, acknowledgement of sinfulness was a part of the Eucharistic prayer and the Lord's prayer. Corporate confession of sin was a separate part of the liturgy in the Middle Ages.

We continue to respond to God's Word. As we hear God speak to us and as we pray for our own needs and those of others, we are made aware of where we have failed to show loving obedience. We then confess, agreeing with God that we have sinned against Him, and we pledge our renewed obedience.

Silence

Reader Lord in your mercy.
People Hear our prayer.

The Celebrant concludes with the following prayer

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

The Exhortation

It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday.

The Confession and Absolution of Sin

The Deacon or other person appointed says the following

All who truly and earnestly repent of your sins, and seek to be reconciled 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.

Silence

The Deacon and People kneel as able and pray

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, 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.

The Bishop, in our understanding of the Church, is the representative of the Church, and the Priest extends the ministry of a Bishop. As the representative minister of the Church, then, the Bishop, if present, or the Priest, stands and offers absolution and forgiveness to penitent sinners. The absolution offered does not preempt the repentance of the sinner, pronounces the Lord's forgiveness to all who repent.

The Comfortable Words are words of comfort that provide what could be described as Cranmer's summary of the gospel: Rest for the Weary given because God so Loved the World, available to Undeserving Sinners, because Jesus Died for the Sins of the World. Put even more succinctly, God has brought us to be at peace with Him.

The "kiss of peace" appears in thirteen different New Testament passages and in the early church could only be exchanged by those who had been baptized. It is an acknowledgement that we are at peace with God through His forgiveness and that we are, therefore, at peace also with our brothers and sisters in Christ. It is far more than a "churchy" hello. It signifies the source and reality of our Christian fellowship.

By the fifth century, the peace was used as a preparation for communion, and while it was not practiced for some time, it has been restored in our prayer book as a sign that we are repentant, forgiven, reconciled, and ready to enjoy our fellowship meal with our Lord.

The Bishop or Priest stands and 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. *Amen.*

The Comfortable Words

The Celebrant 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 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

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

Celebrant The Peace of the Lord be always
with you.

People And with your spirit.

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

Our service now shifts from the Word to the Table. This portion of the service typically begins with an Offertory Sentence inviting the people to present their offerings to the Lord. These offerings include money as well as bread and wine for the feast, thus symbolizing the fruit of our labor. As the gifts are brought forward, we all are placing our gifts upon the altar.

This brings us to an important side-topic of the stewardship of our resources, especially our money. Money is far more than just our bank account balance. Money reflects our sense of security, our understanding of our standard of living, and our priorities in life. Giving, then, reflects our hopes, fears, true treasures. Our giving is no small thing in God's eyes, not because He "needs" our money, but because He wants us to know the freedom of living for Him and in His will.

It is probably worthwhile to mention a few things about Holy Communion at this point, before entering into the particulars of the actual Eucharistic Prayer. Eucharistic theology is one of the most contentious areas of all Christian theology and there is no substantial agreement across the diverse strands of Christian denominations. What follows will be drawing upon the historic and worldwide Anglican heritage.

Many people will try to reduce the meaning of Holy Communion to one or two facets, but to do so is to minimize the beauty and depth of meaning in the Eucharist. There is no systematic treatment of the Eucharist in the Bible. We can, though, find six basic themes associated with this fellowship meal in the New Testament.

(1) Remembrance: Luke 22:19-20; 1 Corinthians 11:24-25

There are two important aspects to this "remembrance." First, it is a commemoration of the death of Jesus on the Cross. Second, and more hotly debated, is the Jewish concept of "remembrance," known in Greek as, "anamnesis." The Jewish concept of remembrance, found particularly in the yearly keeping of Passover, was not just recalling an event, but making the power of that event present again.

(2) Participation: Matthew 26:26-27; 1 Corinthians 10:16; John 6:53-36

In communion, we are not passive spectators, but active participants. We eat and drink, we are partakers in the death of Christ. Something invisible is also happening: Christ is hosting a gathering of His people through the Holy Spirit.

(3) Fellowship: 1 Corinthians 10:17

As symbolized in the one loaf of bread, the one Body of Christ, the Church, gathers in worship. As the one bread is shared, fellowship, or the sharing of life, is not only expressed, but experienced.

(4) Thanksgiving: Matthew 26:16-17; 1 Corinthians 10:16a

At the institution of the Eucharist, Jesus gave thanks before breaking bread and prayed over the cup of thanksgiving. As we celebrate communion, we, too, offer our "sacrifice of praise and thanksgiving." We give thanks for all that God has done for us in Christ.

(5) Offering: Romans 12:1

In the Eucharist, we are reminded of all that Christ has done for us and invited to receive all the benefits of His sacrifice by faith. In response, we offer, “our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice” to God. The Eucharist is our sacrifice, or offering, to God, not a re-sacrificing of Jesus.

(6) Proclamation: 1 Corinthians 11:26

Whenever we celebrate the Eucharist, we proclaim the gospel of Jesus Christ until He comes again. “Christ has died, Christ is risen, Christ will come again.”

“Eucharist” means thanksgiving. Now, the Great Thanksgiving, our thanks for the grace of God in Jesus Christ our Lord, is offered. What follows is a long prayer which begins with what is called the Sursum Corda, Latin for, “Lift up your hearts.” This follows the custom of Jewish prayers at sacred meals.

The call to lift up our hearts is the call to make ourselves aware of the presence of God. The heart, as used in Scripture, is that place within where we interface with God. Some have likened it to the wardrobe in CS Lewis’ *The Lion, The Witch, and The Wardrobe*. Just as the wardrobe is that portal between our world and Narnia, so the heart is the portal between our world and the heavenly realm.

The prayer then continues with the request to pray in the people’s name and the permission granted.

The Western Church, differing from the Eastern Church, now uses what is called a proper preface. The proper preface allows the Eucharistic Prayer to emphasize different seasons and occasions in the life of the Church.

The Sursum Corda

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

The Lord be with you.

People And with your spirit.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord

our God.

People It is just and right so to do.

The Celebrant continues

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

Here a Proper Preface is sung or said

Now, the congregation joins in the Sanctus, which is Latin for holy. The use of “holy, holy, holy,” is found in the vision of Isaiah 6 as well as the worship of the saints in Revelation 4, while the text of “blessed is he who comes...” is found in the triumphal entry of Jesus into Jerusalem. The Jewish synagogue used the Sanctus and it became a fixed part of Christian worship as early as the 4th Century.

The typical Jewish posture for prayer is standing. Kneeling was a sign of reverence or contrition. The custom of the early Church, which continues in the Eastern Church still, was to stand in prayer during the Eucharistic Prayer. The Council of Nicea (325AD) forbade kneeling on Sundays. It was not until the Middle Ages in the Western Church when only priests consumed communion that kneeling became a custom. The people would kneel in adoration of Jesus’ presence in the sacrament.

The prayer of consecration now begins. We hear the gospel yet again. God in His mercy gave us Jesus, whose death on the Cross accomplished everything necessary for our salvation. No more can, or need, be done to save us. This is the heart of our faith, and so it is no surprise that Jesus gave the Church this meal with the command to continue celebrating this meal until He comes again to finish the work of ushering in the Kingdom of God.

Now the prayer asks for the Holy Spirit to consecrate the bread and wine and cause them, in God’s mysterious ways, Therefore we praise you, joining our

voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Sanctus

Celebrant and People

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

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Prayer of Consecration

The People stand or kneel. The Celebrant continues

All praise and glory is yours, God our heavenly Father, because of your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption; 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; and 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.

to bear the presence of Christ. This portion is called the epiclesis.

The Prayer now moves into what are known as the words of institution. Some people will observe the words of institution with a “simple bow.” These words recall Jesus’ establishment of this meal of communion. In the midst of a Passover meal commemorating God’s deliverance of Israel from slavery in Egypt, Jesus changed the liturgy and spoke in words that pointed to the establishment of the New Covenant which would be ratified in His sacrificially broken body and shed blood. He pointed to Himself as the true Passover sacrifice that would free God’s people from slavery to sin and death.

This act of taking bread and wine, Jesus said, do in remembrance of me. In Greek, this is known as anamnesis. The concept of anamnesis is more than mere recollection. It is making the power of the event present again. As often as we celebrate communion, we proclaim Jesus’ death and resurrection until He comes again.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; 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.*

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.”

And 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, which we now offer you, the memorial which 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 offering our wholehearted thanks to you for the countless benefits given to us by the same.

The themes that run through these next paragraphs are that of humility, gratitude, and obedience. We do not come before God arrogantly, demanding anything of Him. But in obedience to Jesus, we offer the memorial Jesus commanded with great gratitude for all we have been given in Christ as we offer ourselves to God as a living sacrifice (Romans 12:1-2).

As one hymn puts it, “Were the whole realm of nature mine, that were an offering far too small; Love so amazing, so divine, demands my soul, my life, my all.” (When I Survey the Wondrous Cross, Hymn 474). We have been forgiven, we are indwelt by the Holy Spirit and united to Christ, we have been given eternal life.

The prayer concludes with a Trinitarian doxology, praising God for who He is. The people affirm and assent to the prayer with what is known as the “great amen,” which was first named by Justin Martyr in the 2nd Century. This is one of the most important words in the entire prayer, for this is the gathered body affirming that this is THEIR prayer!

And we earnestly desire your fatherly goodness mercifully to accept this our 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 all 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; humbly pleading that all those who shall partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ; that, by the Holy Spirit, we may be filled with your grace and heavenly benediction, and made one body with him, so 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 pray that you will accept this, the 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 forever. *Amen.*

In about 400 AD, the Lord's Prayer was included in the Eucharist as preparation to receiving the sacrament as it associated with the receiving of "daily bread."

The four-fold action of the Eucharist has been identified as: Take, Bless, Break, and Distribute. The gifts are Taken to the altar, Blessed in the Eucharistic Prayer, and are now Broken for the people. On the one hand, breaking is purely functional. In order to eat, you need to break the bread. Indeed, eating in fellowship around the table is known as the breaking of bread. But there is also a symbolism at work. As the bread is broken, it reminds us that Christ's body was broken on the cross for us. This is not, though, a re-sacrificing of Christ.

The Fraction Anthem can then be sung or said. It is helpful to remember, as always, the Scriptural roots of what we are doing. "Christ, our Passover Lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." (1 Corinthians 5:7-8) As Paul writes here, he is calling believers to show the new life that they have in Christ by decisively rejecting old ways, or the yeast of malice and wickedness. As we break the bread to distribute it, we thank God that through Christ's death we have been made new, and we pledge ourselves, before receiving the sacrament, to living in line with our new selves.

The Lord's Prayer

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

forever and ever. Amen.

The Fraction

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover
Is sacrificed for us

People Therefore let us keep feast.

[Alleluia.]

or this

Celebrant [Alleluia.] Christ our Passover
Lamb has been sacrificed,
once for all upon the
cross.

People 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 has been restored from earlier prayer books. It is not meant to be a negative prayer which comes to the table with eyes cast down. Rather, it is meant to be a prayer of confident, but humble, faith. We do not come to the table for communion trusting that we are worthy to dine with God, let alone upon the very presence of Jesus. But we come confidently trusting in God's saving grace, asking the Lord to use this communion to cleanse our hearts and deepen our abiding in Christ.

During certain seasons of the Church Year, the Agnus Dei is sung or said. This is typically during a penitential season where the Church is inviting her members to consider the perpetual need for repentance. As always, though, we are reminded that God is merciful. The words come from John 1:29, "Behold the Lamb of God, behold him who takes away the sins of the world!"

The Distribution of communion now begins with the invitation to the people. The custom of kneeling for the reception of communion did not begin until the Middle Ages. In the early Church, it appears that those distributing communion moved among the people. It was not until the 18th Century that communion rails became popular.

The Prayer of Humble Access

Celebrant and People together

We do not presume to come to this your table, 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, who always delights in showing 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 Agnus Dei

The following or some other suitable anthem may be sung or said here

Lamb of God, you take away the sin of the world, *have mercy on us.*
Lamb of God, you take away the sin of the world, *have mercy on us.*
Lamb of God, you take away the sin of the world, *grant us your peace.*

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.]

or this

The words of administration are a combination of those from Cranmer's first Book of Common Prayer (1549) and his second (1552). The first book was more Catholic and the second more Protestant. Elizabeth combined both for the 1562 prayer book in her effort to hold together the two distinct parties within the Church.

Music is often used at this point in the service to enhance and cover this time of distribution. It is appropriate for the congregation to respond to the gift of the sacrament by singing.

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.

John 1:29, Revelation 19:9

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 Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. [Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. [Drink this in remembrance that Christ's blood was shed for you, and be thankful.]

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

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

Until the 4th Century, people would leave the gathering as soon as they had received communion. After Constantine legalized Christianity and services began to be more formal and were conducted in larger spaces, post-communion prayers began to be included.

This prayer reminds the people of what they have just received as well as the purpose in receiving. We do not just receive the sacrament as a token of divine pleasure, but in order to be strengthened to continue to play our part in the mission of Christ's Church

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

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; and 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 such good works as 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.

or this

Heavenly Father, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son our Savior Jesus Christ: and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now Father, send us out into the world to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.

This is an updated version of the blessing found in the 1548 BCP. Peace is far more than feeling that all is well. The peace of God is that knowledge that we are at peace with our Creator through the work of Jesus. It is that peace which passes all understanding of the mind and keeps us close to our Heavenly Father and our Lord Jesus. During particular seasons of the Church year, seasonal blessings can also be used to highlight the theme of the season.

Just as there was cover music to enter into the liturgy, so also there is music to help us leave. The Cross leads the way into the world. We have heard God's Word and received grace at His table in order to be strengthened to do the work He has given us to do. Now, with the Cross leading the way, we are ready to go!

The Deacon most appropriately brings the service to its close. Because the Deacon represents the needs of the world to the Church, and interprets the Church to the world, it is fitting that they invite us to go into the world. The Dismissal has been in use since the 4th Century.

The Blessing

The Bishop when present, or the Priest, gives this or a seasonal 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 (or following the Dismissal).

The Dismissal

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

Let us go forth in the name of Christ.

People Thanks be to God.
or this

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.
or this

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

People Thanks be to God.
or this

Deacon Let us bless the Lord.

People Thanks be to God.

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

The People respond

Thanks be to God. Alleluia, Alleluia.