

## What goes on in the chapel before the Eucharist?

Pretty much the same thing that should be going on with everyone else in their pews. The choir, servers and clergy need time to focus and re-center before we lead the rest of the congregation in our worship. While many people may not realize it, those of us “backstage” can be a bit frazzled and distracted by everything that needs to be done. It is crucial that we have time to prepare as a group just as each of you prayerfully prepare in your pews before we begin.

The particular form of prayers that we use is a form that has been used by clergy and servers for hundreds of years. They include psalms, a confession of sin (which includes the lay ministers assuring the priest of God’s forgiveness), and an invocation of the saints.

These prayers are printed on cards that remain at the back of the chapel and you are invited to read one for yourself. But please leave the cards in the chapel when finished.

**Rite:** The printed words and rubrics used in a liturgy.

**Rubrics:** The instructions that accompany the words to be used in a liturgy. *Rubric* is derived from the Latin word meaning “red” since they were printed in red in earlier centuries.

## An Introduction to the Instructed Eucharist

This booklet is designed to provide a running commentary on the Holy Eucharist. The main section contains the text from the Book of Common Prayer, while the shaded side column contains the commentary.

This service is known as communion, for in it we commune with God and also with each other as the Body of Christ. It is also known as Eucharist, which is the Greek word meaning “Thanksgiving.” In the Eucharist, we give thanks for what God has done for us in Jesus Christ.

The Eucharist is a service that sets aside time as we know it. The Eucharist brings both the past and the future to present reality as we remember Jesus’ life, death and resurrection and await his coming again. The service is like a drama that we all enter. The first act of the drama is **The Liturgy of the Word** and is based on Jewish worship, which preceded Christianity. God’s mighty acts in history are recalled through scripture and applied to our lives in the sermon.

The second act of the drama is **The Liturgy of the Table**. The liturgy is not something that the clergy do and the congregation watches. This can be seen in the word *liturgy* itself. Liturgy is a Greek word that comes from the root words for *people* and *work*, so the liturgy is *the work of the people*. The liturgy is something that we all do together.

The service begins with an opening hymn, the procession and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to prepare to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community.

# The Holy Eucharist: Rite Two

## The Word of God

### The Liturgy of the Word

#### The Entrance Rite

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Celebrant says  
(rubric)*

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

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

*The Celebrant may say*

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.**

*(BCP page 355)*

When a rubric uses “may,” it means that the act is optional. This rubric indicates that a hymn is optional but the celebrant is required to make the opening acclamation.

Notice that there is no rubric for a procession. Processions began in the 4th century when the church moved from house churches to large public spaces known as *basilicas*. There was nothing ceremonial about the procession. It was simply a long quiet walk from the entrance of the building to the front of the assembly. Since most sacristies are now near the altar, processions have lost their practical use.

Soon after the move into larger public space, ministers began singing psalms to cover the silence of a long procession. Notice that the only times we have music in the liturgy is when someone is walking or the altar is being set up for Holy Communion.

Music in the liturgy enhances our worship but is primarily a practical tool to fill in gaps. It was many centuries before the church had hymns that were not psalms or other canticles directly from scripture that were related to the other readings of the day.

Fr. Kelley and our organist, Sue Seeman, try to maintain this important continuity by picking hymns that in some way relate to the scriptures for the day while, at the same time, choosing hymns that the congregation feels comfortable singing. Hymns that our congregation are unfamiliar with are usually sung several weeks in a row.

The service continues now throughout every season of the year but Lent with a Song of Praise. This song of praise is often The **Gloria**, which is at right. This song centers the service on the God we are gathered to praise in our worship. Originally this song of praise was the entrance hymn and technically is redundant since we have already had a processional hymn.

Several musical settings of the Gloria can be found in the front section of the Hymnal 1982. The setting we currently use is S 280. The musical setting usually changes with the liturgical season.

**Kyrie eleison** is Greek for “Lord have mercy.” The Kyrie is used in penitential circumstances such as Lent or other times of fasting and penitence.

### **When should the congregation genuflect, bow and make the sign of the cross?**

All of these actions are acts of personal piety and none is required.

**Genuflection** (dropping to one knee) is appropriate when passing in front of the Blessed Sacrament in St. Mary’s Chapel or when coming forward for Communion and returning to one’s pew from receiving Communion. It is reserved for the Real Presence of Christ in our midst.

**Bowing** is a sign of reverence to an icon of Christ such as the processional cross, the gospel book or the altar. It is done when we pass the altar or when the cross or gospel book passes us. Bowing is also appropriate when the Trinity is invoked in the liturgy and in hymns.

One can make the **sign of the cross** on oneself on several occasions including: 1. at the beginning and ending of private prayers, 2. at the opening acclamation, 3. at the end of the Gloria, 4. at the remembrance of the dead, 5. at the invocation of the Trinity, 6. at absolution and benediction (blessing), 7. at the invocation of the Holy Spirit in the Eucharistic prayer.

Old devotionals recommend that the congregation just follow the practice of the priest. This is somewhat problematic as what is spiritually edifying to one person may not be to another.

### **The Entrance Rite, cont.**

*When appointed, the following hymn or some other song of praise is sung or said, all standing*

**Glorify 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.**

*On other occasions the following is used*

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

*or this*

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

*(BCP page 356)*

## The Liturgy of the Word

### The Collect of the Day

*The Celebrant says to the people*

The Lord be with you.

*People*            **And also with you.**

*Celebrant*      Let us pray.

*The Celebrant says the Collect.*

*People*            **Amen.**

### The Lessons

*(BCP page 357)*

*The people sit. One or two lessons, as appointed, are read, the reader first saying*

A Reading (Lesson) from \_\_\_\_\_ .

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

The Word of the Lord.

*People*            **Thanks be to God.**

*or the Reader may say Here ends the Reading (Epistle).*

*Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying*

The Holy Gospel of our Lord Jesus Christ according to \_\_\_\_\_ .

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

The **collect** (pronounced col-ect) is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.

Following the pattern of Jewish synagogue worship, **readings** follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament.

Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm (psalm means “song,” hence it is most appropriately sung) and then a reading from a New Testament epistle, or letter.

The song before the Gospel was traditionally a responsorial **Alleluia** except in Lent when a psalm was sung without the Alleluias. We have tried to maintain this tradition by choosing hymns that have Alleluias in them whenever possible, especially in the season of Easter.

We stand for the **Gospel** reading to show the particular importance we place on Jesus’ words and actions. The Gospel is processed into the congregation as a reminder that we are to carry the Gospel into all the world and not just leave it bottled up in the “holy of holies.”

There is no cross carried in the gospel procession because the book should be the icon of Christ, the Word of God made incarnate. If you bow to the cross in the procession, it is also appropriate to bow to the gospel book in the gospel procession.

Many people in the congregation will make the sign of the cross on their forehead,

lips and chest at the proclamation of the Gospel. The silent prayer that accompanies this act is “may the Gospel be continually in my mind, on my lips and in my heart.” Remember, no manual act such as making the sign of the cross, bowing or genuflecting is ever required but is rather a mark of personal pietistic preference.

The purpose of the **sermon** is to relate the lessons, especially the Gospel, to the life of the congregation. Just as the priest breaks the bread in the service of the table to make it accessible to consume, here the priest should attempt to break open the scripture so that the congregation may “read, mark, learn, and inwardly digest” (*BCP p. 236 Proper 28*) the scripture of the day.

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish synagogue worship which preceded it. Preaching was rare during the Middle Ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every celebration of the Eucharist.

Originally the entire service was viewed as our confession of faith. But, since the sixth century, the church has recited the **Nicene Creed** at the Eucharist. The word *creed* comes from the Latin *credo* for “I believe.”

It is most appropriate that everyone face *liturgical east* to proclaim our confession of faith. Early Christians, influenced by hints in scripture, as well as earlier pagan practices, developed an eastwardly facing direction to proclaim the Resurrection and make prayers.

An old custom that the rector and others keep is to genuflect or bow at the point in the creed that acknowledges the incarnation. It is a physical reminder that the Logos, the Divine Word, was humble and became incarnate to live as one of us.

*After the Gospel, the Reader says*

The Gospel of the Lord.

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

## **The Sermon**

*On Sundays and other Major Feasts there follows, standing as you are able,*

**The Nicene Creed**                    (*BCP page 358*)

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.**

*(continues on next page)*

**He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

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

*Prayer is offered with intercession for*

- 1. The Universal Church, its members and its mission*
- 2. The nation and all in authority*
- 3. The welfare of the world*
- 4. The concerns of the local community*
- 5. Those who suffer and those in any trouble*
- 6. The departed (with commemoration of a saint when appropriate)*

*See the forms beginning on page 383.*

*If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.*

### **Confession of Sin**

*A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted. One of the sentences from the Penitential Order on page 351 may be said.*

*(BCP page 359)*

Another custom is to make the sign of the cross on our bodies at the proclamation of our resurrection from the dead. It is a reminder that we are assured resurrection by Jesus' death, burial and resurrection.

Now we pray for ourselves and particularly on behalf of others. The prayer book offers different forms for these prayers, but the **Prayers of the People** always contain six elements listed at left. Notice that within these intercessions everyone gets prayed for. These prayers are intended to help us expand our intercessions and petitions beyond our immediate experience. The original intent of the prayer book committee was to offer several forms of prayers in order that congregations would have more than one working model to compose their own prayers of the people. It is hoped that some time in the future St. Andrew's will be composing our own prayers of the people based on the forms found on pages 383-393.

The Prayers of the People are followed by the **confession of sin**. We ask God's forgiveness for things done and things left undone. While it is easy to make a "laundry list" of all the bad things that we have done during the week, it is also very helpful to examine our spiritual orientation. This is a confession of "sin," not sins. Sin, in its singular form, deals with our motivations and inclinations when we do or don't do something. What may be a sinful act for one person may not be sinful for another. Does that action or inaction result from or result in a separation from God and neighbor? If it does, it probably is sinful.

Private confession is not required in our church. However, for those particularly in need of unburdening themselves of past wrongs, private confession is offered. It can be an especially comforting way to turn away from past wrongs and set out on a new path.

If you feel a bit awkward during the long period of silence, it is serving its purpose. Silence provides us a space to confront God and ourselves with our broken nature and our dependence upon God's grace in our lives.

The priest, in giving **absolution**, assures us that all who make sincere confession are forgiven by God.

In the early centuries of the Christian Church, unbelievers could not stay for the rest of the service. Visitors would be asked to leave at this point as only the baptized persons who took part in it could see the Eucharist.

After the visitors left, the Christians would greet each other with **the kiss of peace**. Today we usually shake hands or hug. The kiss sealed the prayers of the people much like the kiss in the marriage rite seals the marital vows.

Notice that the Peace immediately follows the confession of sin. This is no coincidence. It provides us the opportunity to take seriously the assurance of God's forgiveness in the face of our brokenness and be one with each other before we commune with God and each other.

The Peace is not to be a time to meet and greet but to take seriously our promise to be one with each other. If there is someone in the congregation with whom you find yourself at odds, be intentional about seeking them out and sharing peace with them. Remember that we will soon pray in the Lord's Prayer that God will "forgive us our sins as we forgive those who have sinned against us." Never go to Holy Communion holding a grudge, especially against a brother or sister in our parish family.

There are no set words to use in greeting each other, but "Peace," "God's peace," and "Peace be with you" are all commonly used.

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

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

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

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

**The Peace**

*(BCP page 360)*

*Stand as you are able. The Celebrant says to the people*

The peace of the Lord be always with you.

*People*

**And also with you.**

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

# The Holy Communion

## The Liturgy of the Table

*The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture. During the Offertory, a hymn, psalm, or anthem may be sung.*

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant.*

*The people stand while the offerings are presented and placed on the Altar.*

## The Great Thanksgiving

*Alternative forms will be found on page 367 and following.*

### Eucharistic Prayer A

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says (the Sursum Corda or the "Up with your hearts")*

The Lord be with you.

*People* **And also with you.**

*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 right to give him thanks and praise.**

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

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 on all Sundays, and on other occasions as appointed.*

*(BCP page 361)*

**“What is the difference between an anthem and a hymn?”** Hymns are sung by everyone. An anthem is only sung by the choir. Our anthem is not meant to be a ‘mini-concert’ but music to cover the preparation of the elements at the Altar.

Now we come to the second act in the drama with the **Liturgy of the Table**. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, word and table, that make up the Eucharist.

This second act begins with the offertory. Here we give back to God from the gifts God has given us. That is what is meant by the traditional offertory sentence, “All things come of thee O Lord, and of thine own have we given thee.”

Our offering is the first of four actions in the Eucharist. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine. So this first of our four actions is for the priest to take the bread and wine. When we gather together we remember Jesus. Through repeating the words and actions of Jesus’ last meal with his disciples, we ourselves join the story and make it our own. We don’t just watch the drama or listen to it unfold— we enter into the story as we too take the bread and wine and eat and drink.

When the priest holds his hands up in a stick’em up posture, this is known as the *orans* (Latin for “prayer”) position. Early Christians assumed this position, facing liturgical east, to make all prayers. Many Evangelical Christians have reclaimed this ancient posture.

The **Sanctus (Holy, Holy, Holy)** is one of the more ancient parts of the Eucharist finding its roots in Jewish Temple practice. Even in synagogues today one can observe Jews standing on tip toes and reciting “Kadosh, Kadosh, Kadosh”

While it is custom to cross oneself at the words “Blessed is he...,” the practice probably started as a misinterpretation of the Latin, *Benedictus Qui Venit*, which almost certainly referred to Jesus being blessed, not the worshipper.

Another custom that developed in Medieval times was that of **kneeling** at the Mass. The ancient church did not kneel, but stood, facing liturgical east. The canons of the Nicene Council explicitly forbid kneeling during the season of Easter and on Sundays, as they are considered little Easters. The appropriate posture for resurrection and thanksgiving is standing. Kneeling is a posture from feudal times through which peasants begged mercy from their lords.

Notice that the Rite II rubric privileges **standing** by mentioning it before kneeling. Rite I privileges kneeling because of the penitential tone of the Rite I prayer. Standing is also a better option for persons who for physical reasons have a difficult time kneeling. While standing is encouraged, both postures are acceptable at St. Andrew’s.

While the **bread and wine** remain the bread and wine, they are not unchanged. The significance of the bread and wine for those partaking of them changes radically. Though they remain ordinary bread and wine, the elements of communion become the **outward signs of inward grace**. That grace, or gift from God is Jesus’ real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity of persons. This real presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist happen.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*Celebrant and People sing S128 in the front part of the blue hymnal. The words are*

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 people stand or kneel.*

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

*(BCP page 362)*

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died. Christ is risen.  
Christ will come again.**

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

*(BCP page 363)*

It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God's action that makes the Eucharist.

### **Is this the origin of Hocus-Pocus?**

There is some evidence that the term "hocus-pocus" originated in a corrupted form of the words of consecration the Latin mass: *hoc est (enim) corpus (meum)*, "this is my body," an idea that is traced back to John Tillotson, Archbishop of Canterbury from 1691 to 1694. However, it was part of an anti-Catholic sermon and may have been a form of propaganda against Rome.

The **Lord's Prayer** follows in either traditional or contemporary language. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

### **Why do we have two forms of the Lord's Prayer?**

The second, or "contemporary" form of the Lord's Prayer is the product of an ecumenical endeavor to clarify the original meaning of the prayer. Christian scholars from all branches of the Church examined the original Greek text and agreed upon the contemporary text as being most in line with original intent.

It is crucial that the Church remain faithful to our commission to proclaim the Gospel to all the world. This includes revising the language of our worship so that it keeps up with the ever-evolving English language. We can no longer assume that visitors and new Christians understand the more traditional language or find it helpful.

The traditional form of the Lord's Prayer remained in the current BCP for pastoral reasons. It was understood that it would take a period of time for congregations to get used to the contemporary form. That was in 1976.

Oftentimes people say that they are going to “*take* Communion.” It is more appropriate to say that that are going to “*receive* Communion.” In the sacraments we receive God’s grace and are not the primary actors.

Communion is received by first accepting the bread by, traditionally, placing your right hand over your left and extending it to the priest. Nevertheless, any way that you open your hands to receive the Body of Christ is acceptable. You may then either eat the bread at once and then partake of the wine, guiding the chalice by the base to your lips, or you may hold the bread in order that the chalice bearer may dip it in the wine. Dipping the bread in the wine and consuming them together is called *intinction*. Many persons may practice intinction for fear of germs. Numerous studies have been conducted on communion reception by multiple organizations and they all come to the same conclusion: **Hands are dirtier than mouths.** Or, at least, more germs are transmitted by hands than by mouths. (This research is available by contacting the office.) Multiple hands dipping into the chalice and brushing its rim is the greatest transmitter of germs. This is why the bishop has mandated that intinction, when desired, should be done by the chalice bearer alone.

The Holy Eucharist in general, and at the Altar Rail in particular, is the time during the week when we should be most vulnerable to God’s presence and intimacy with each other. What is more intimate than sharing one bread and one cup?

Anyone who has not been baptized, or who does not wish to receive communion, may either wait in the pews, or come forward for a blessing. If you do wish to come forward for a blessing, please cross your arms over your chest in an “X” to signify your intention.

## *People and Celebrant*

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come, your  
will be done, on earth as in  
heaven. Give us today our  
daily bread. Forgive us our  
sins as we forgive those  
who sin against us. Save us  
from the time of trial, and  
deliver us from evil. For the  
kingdom, the power, and  
the glory are yours, now  
and for ever. Amen.**

## **The Breaking of the Bread**

*The Celebrant breaks the  
consecrated Bread.*

*A period of silence is kept.  
Then may be sung or said*

[Alleluia.] Christ our Passover  
is sacrificed for us;

**Therefore let us keep the  
feast. [Alleluia.]**

*In Lent, Alleluia is omitted,  
and may be omitted at other  
times except during Easter  
Season. In place of, or in  
addition to, the preceding,  
some other suitable anthem  
may be used. Facing the  
people, the Celebrant says the  
following Invitation*

The Gifts of God for the People  
of God.

*(BCP page 364)*

*and may add*

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. The Bread and the Cup are given to the communicants with these words:*

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

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

*During the ministration of Communion, hymns, psalms or anthems may be sung. Today's hymns are:*

*Let us break bread together on our knees* Hymnal 325

*Now thank we all our God* Hymnal 397

*When necessary, the Celebrant consecrates additional bread and wine, using the form on page 408.*

**Sending forth of Eucharistic Visitors.** In the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us in the Communion of Christ's Body and Blood. **We who are many are one Body because we all share one Bread, one Cup.**

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

**Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

*Or this*

*(BCP page 365)*

Some of our Eucharistic elements are set aside each week to take to the sick and shut-in of our parish. It is appropriate to receive Communion before a surgery or treatment and while convalescing from a procedure or illness.

If you or someone you know would like to have communion brought to them, you can ask the priest or call the office to make arrangements. When you can't come to church, the church can come to you.

The **post-communion prayer** reminds us that we partake in the Eucharist and that we are spiritually nourished, but it is not for our benefit alone. In it we ask God to empower us in our ministry for the next week. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

Another way to look at it: **We are what we eat.** We are nourished by the Body of Christ to go from the parish and be the Body of Christ in the world.

As the celebration ends, we are **dismissed** with the charge to go into the world as the Body of Christ. The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

Notice that there is no provision made for a retiring procession, closing hymn, or candle snuffing. The understanding is that as soon as we are nourished to be the Body of Christ, we say a post-communion prayer, the celebrant might give a blessing (but is not required to do so), and then we are dismissed immediately.

Notice also that the proclamation of the Gospel, the bidding of the Prayers of the People, the setting of the table for Communion and the dismissal are all reserved to a deacon when present. These are specific liturgical acts that reflect the nature of a deacon's vocation as a servant who brings the concerns of the world to the Church and calls the Church into that world to convey the Good News.

Almighty and everliving God, 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 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 for ever. Amen.

*The Bishop when present, or the Priest, may bless the people.*

*The Deacon, or the Celebrant, dismisses them 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 Spirit.

*People*                    **Thanks be to God.**

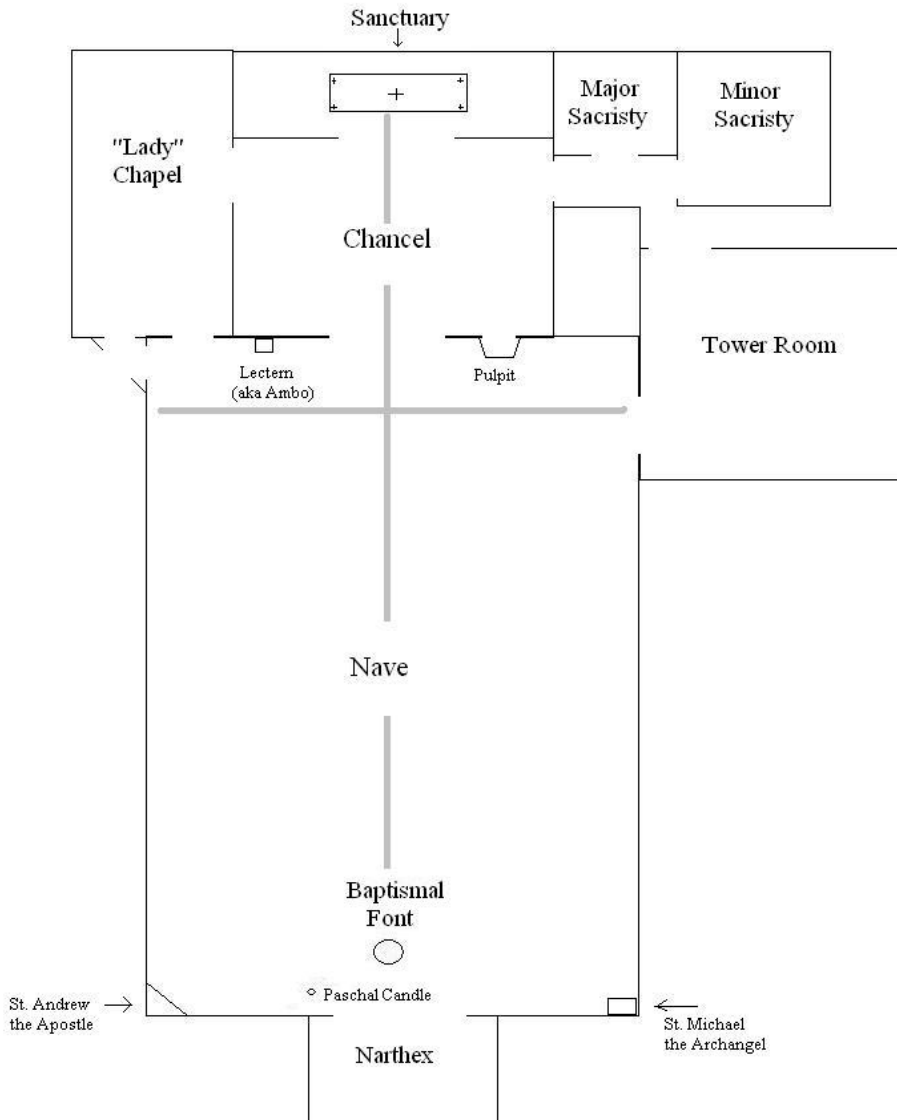
*or this*

*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.**  
*(BCP page 366)*



**St. Andrew's Episcopal Church - Emporia, Kansas**