



*Saint Martin's
Episcopal Church*

**Celebration of the
Holy Eucharist
An Instructional Rite**

- *Eucharist* comes from a Greek word to mean – *thanksgiving*. In Christian worship the Eucharist is the service at which Christ gives himself to his people; his body and blood are symbols for the food we need on our spiritual journey as the *laos*, another Greek word from which we get the English word *laity*, meaning the People God in the world.
- The Eucharist is a form of *liturgy*, which is another Greek word that means – *public work*. Liturgy was what the Good Athenian performed as an aspect of public service. For us liturgy is the work of the People of God in the world.
- From the earliest times the Eucharist has been the central act of worship when the People of God gather to receive an invitation from God to enter into conversation leading to the celebration of thanksgiving.
- The Eucharist is not a service of words, although words are involved. It is a drama of actions. The best way to understand what the Eucharist is, is to become aware of the shape of its actions.
- The following liturgy has been designed to reveal the bone structure, the skeletal structure of taking, blessing, breaking and sharing that lie at the center of the action of giving thanks – Eucharist.

There are four ingredients for Eucharist to take place;

A priest – duly authorized

At least one other baptized person, preferably a community
of baptized persons

And order for celebration - duly recognized

Elements: bread wine and water

If any of these are lacking then Eucharist cannot take place.

The Holy Eucharist: Rite Two

The Word of God

Eucharist is like a human body. Like a covering of flesh, words clothe an underlying bone structure that shapes the Eucharist around a series of actions.

The First Action: Preparation

This ancient prayer is called the Collect for Purity. It was written by Thomas Cranmer for the first prayer book of 1549. It's a wonderful example of the evocative use of metaphor to conjure an image of preparing our hearts for God.

OPENING HYMN

All hymns are listed in the weekly bulletin.

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

People And blessed be God's kingdom, now and for ever. Amen.

The Celebrant says

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.*

GLORIA

BCP, P. 356

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.

Thomas Cranmer compiled the first Book of Common Prayer in 1549 for which he wrote a collect – recollection prayer - for every Sunday of the year and major holy days. We still use many of his collects to focus a sense of the theme for the day.

This brings the first action of preparation to a close.

Second action: Invitation

Through reading from Holy Scripture, God invites us as a community to enter into a conversation. Through the lessons God draws our attention to the themes that concern our relationship with God and with one another.

The First Lesson gives us a picture of the historic struggles between God and his chosen people to remain in relationship together.

The Psalms are hymns that capture every aspect of human emotion. Many of the psalms are ascribed to king David.

The Second Lesson offers perspective on what it means to live the new life in Christ, and is always taken from apostolic letters written to various early Christian communities.

The Gospel is the most solemn of the lessons, read from the body of the Church, and records Jesus' teaching on the expectations of Kingdom of God.

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

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

THE LESSONS

Please sit.

A Lesson from _____.

After each Lesson, the lector says

Lector Hear what the Spirit is saying to God's people.

People Thanks be to God.

The Psalm is sung or said between first and second readings and can be found in the bulletin.

Alleluia Verse or Gospel Hymn

All stand for the Gospel procession.

The Holy Gospel of our Lord Jesus Christ
according to _____.

People Glory to you, Lord Christ.

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

Third action: Response

If the readings constitute God's invitation to a communal conversation, what follows the lessons forms our response to what we have heard.

In the Sermon the preacher contextualizes God's concerns, building a connection between Scripture and our lived experience in the here and now.

The Creed continues our response by proclaiming together what we as the Christian Community have always, and everywhere, believed.

'We believe' might also be translated as 'we open our hearts to . . .' The Latin word 'Credo' translated as 'believe' conveys less a sense of intellectual assent and more a sense of opening to a heart-felt relationship with God.

The Creed records the historic faith that we collectively hold as the Christ's body in the world, i.e. the Church.

Because this is our shared faith, as individuals we don't need to understand it, or believe it all as it is written in order to be able to proclaim it as part of the Christian Community.

THE SERMON

THE NICENE CREED

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living

and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and
glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of
sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

The people respond after each section.

*After the final section commemorating the saints, the response is
“To you, O Lord our God.”*

*This Confession is referred to as
‘the general confession’ – general
in the sense of communal and
not individual. We confess as
a community our communal
failure to mirror the full promise
of our humanity.*

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor

Silence may be kept.

Together we say

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 absolution is the authoritative promise that our God is a forgiving God. Because it is authoritative, i.e. beyond question, it can only be pronounced by a bishop or priest.

The actions of preparation, invitation and response are completed with the sharing of 'The Peace'. This brings the first half of the Eucharist, known as the Ministry of the Word, to completion.

We now begin the four-fold actions of the Ministry of the Table: taking, blessing, breaking, and sharing of the elements of bread and wine.

Taking is the first action in which the bread and wine are offered by representatives of the people to God.

Blessing is the second action. The Eucharistic Prayer is the prayer of the community recited by the priest as representative of the community over the gifts of bread and wine. In our Anglican tradition, without the presence of the community, the priest cannot recite this prayer alone.

We have four official Eucharistic Prayers but each follows the same structure.

The Celebrant 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

The celebrant introduces the peace with a seasonal introduction then says

The peace of the Lord be always with you.

People And also with you.

The People may greet one another and then sit for the announcements.

THE MINISTRY OF THE TABLE

The Celebrant announces the Offertory Sentence

OFFERTORY ANTHEM

The Great Thanksgiving

Please stand.

Celebrant 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 God thanks and praise.

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.

SEASONAL PREFACE

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

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

*The action of **blessing** begins with recalling the great acts of God in history: creation of the world, our calling to be God's people, our human wandering, God's eternal faithfulness; culminating in God's self-giving as a sign of love for the world. God's final act of redeeming the world through Jesus Christ; looking with hope into the future fulfillment of all God has promised to do.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it, or to 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.

We proclaim Jesus' death and resurrection and look with hope for his coming again.

By recalling – re-mem-bering the past and anticipating the promise of the future, we collapse past and future into the present as we call upon the Holy Spirit to sanctify the bread and wine to be the body and blood of Christ, who becomes real and present to us in this place and at this time.

On the night before he died for us, 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.”

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, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the

everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

The final Amen is capitalized to emphasize a note of crescendo bringing the Great Prayer of Thanksgiving to a close.

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.

And now, as our Savior As our Savior Christ has taught us, has taught us, we are bold to say,

People and Celebrant

Having said the great Amen, the community obeys Jesus' command to pray using the words of the only prayer he taught his disciples to pray.

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The third action of breaking now takes place, symbolizing Christ's offering of his body to be broken for the life of the world.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

Facing the people, the Celebrant issues an Invitation for the people to receive Holy communion.

The fourth action of sharing, the final of the four-fold actions, invites us to eat and drink the sacrament of Christ's body and blood – the bread of heaven and the cup of our salvation.

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.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Prayer of thanks for having received the gifts of God.

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 final blessing is pronounced.

THE BLESSING

The congregation is dismissed, now being spiritually renewed to go out into the world to proclaim and to live out the expectations of the Kingdom of God.

CLOSING HYMN

Deacon The Eucharist is ended.
Go in peace to love and serve the Lord.

People Thanks be to God.



Saint Martin's Episcopal Church

50 Orchard Avenue
Providence, RI 02906

401 751.2141
FAX 751.0038

www.stmartinsprov.org