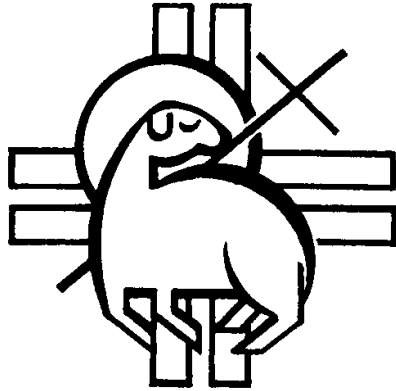


St Andrew's Church, Norway,
Seaside, Eastbourne



The Holy Eucharist
(Ordinary Time)

With additional notes

INTRODUCTION

This booklet provides a form of conducted Eucharist. This means that as the service continues brief descriptions or explanations are provided here.

The word Eucharist comes from a Greek word which means "thanksgiving." In the Eucharist we offer our thanks to God for his great gifts to us, remembering especially the life and death and resurrection of his Son our Lord Jesus Christ.

Eucharist is only one name for this service. In the Greek Church it is called the Divine Liturgy which refers to God's people worshipping him together.

Sometimes it is called the Holy Communion, the Lord's Supper, and sometimes the Mass. But whatever name we call it, it is one of the most important ways for us to come to meet our Lord. We believe that he is really and truly present in the Bread and in the Wine.

This is why for almost 2000 years, Christians have come together Sunday after Sunday and often during the week. They have come to offer themselves to God and to receive Him into their lives in a very special way.

There are two parts to the Eucharist which we should keep in mind as we experience the service. The first is "the liturgy of the Word," This includes (1) the opening prayers, (2) lessons from the Old and New Testaments appointed for the day, (3) the Church's statement of faith, the Creed, and (4) the intercessions or the prayers of the people.

The second part of the Eucharist is called the Communion during which bread and wine are offered, consecrated, and then received by God's people with thanksgiving.

The service usually begins with a procession which reminds us that the People of God, through time and history are moving toward God's Kingdom - - following the Cross of Christ, and bringing the Light of the Gospel into all the world. This is why the Gospel Book is carried in by the deacon for all to see. The Word of God comes to dwell amongst the people of God. Lets try to think of these things during the procession, remembering that we are all part of God's family the Church.

The ministers - - that is the clergy, vergers, acolytes, and choir members, wear vestments. Vestments cover our ordinary clothing.

This reminds us that the Church belongs to no particular time or place because it is both universal (in all places) and historic, (belonging to no specific time). It also keeps us from paying attention to what people are wearing, whether their clothing is new or old, the latest style or out of date.

A few words about the Priest's vestments. Firstly the cassock – this used to be the day to day working costume of the clergy, not merely used in Church. Fr David's cassock has 39 buttons. This is the same number of lashes that the Romans used to inflict on prisoners.

Over this goes his alb, the long white garment derived from the ancient tunic, this symbolises the baptismal garment when the new believer "put on the clothing of Christ"

The stole is worn by priests around the neck and hanging evenly at the front, a deacon wears the stole on their left shoulder, crossing under their right arm. Originally it derived from the towel used to clean the sacred vessels which was carried on their shoulder as it is the deacons job to clean the sacred vessels they wear it on their shoulder. This is a symbol of the sacramental teaching authority of those in Holy orders.

The chasuble is worn over the alb and stole. Traditionally the chasuble is seen to represent the charity of Christ which covers all things (Colossians 3:14). This is why it is worn over the stole showing that the charity of Christ takes precedence over authority.

As the procession enters, the congregation stands. This helps all of us to remember that we are all participants in the Eucharist, offering God our prayers and praise together as one family.

All stand and sing the opening hymn

The Gathering

✠In the name of the Father, and of the Son, and of the Holy Spirit.

All Amen.

The Lord be with you

All and also with you.

The first part of the Eucharist, the SERVICE of the WORD OF GOD is very ancient.

It comes to us from a time before the birth of Jesus. The Jewish people came together to hear God's word, to sing songs, and the pray together.

When all in the procession have taken their places, we begin our service by praising God, greeting each other and by asking him to make our thoughts pure, and to fill us with his love.

Prayer of Preparation

All Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: 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.

We then ask God's forgiveness for those things we have done and left undone.

Confession is a very important part of prayer whether we do it privately or in church with others. We all need God's forgiveness, and we know that he will forgive us when we come to him in faith and love and true repentance. After all have made their confession, the Priest says the words of ABSOLUTION, or forgiveness, assuring us that God has forgiven all those who have made a sincere confession of their sins.

The Priest may introduce the theme of the Mass and lead us to confess our sins.

All Most merciful God, father of our Lord Jesus Christ, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy, forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy and walk humbly with you our God. Amen.

The priest pronounces words of God's forgiveness

Next we ask God's mercy on us all by singing together the KYRIE, a very ancient prayer "Lord, have mercy", and then we also sing a song of praise, the Gloria which the angels sang at Jesus' birth

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

Gloria in Excelsis

The Gloria in Excelsis is sung

All 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 priest now leads us in a special prayer. This short prayer is called a COLLECT because it collects the themes of the readings and our thoughts for a particular time or season of the Church's year.

The Collect

The president introduces a period of silent prayer with the words 'Let us pray'.

The Collect is said, and all respond

All Amen.

We are then seated to hear the readings from the Holy Bible.

There will be a reading from the Old Testament and the New Testament.

A member of the congregation reads the lesson or lessons from the Holy Bible. This reminds us that we all take part in the worship of the Church.

Between the lessons there is usually a psalm which picks up the theme from the Old Testament reading.

Readings

*There are usually two readings before the Gospel. One reading from the Old testament and one reading from the New Testament
At the end of each reading the reader may say*

This is the word of the Lord.

All Thanks be to God.

The psalm or hymn may follow the first reading;

Before the Gospel is proclaimed, the Good News is heralded by Alleluias. An expression of joy and thanks and praise to the Lord. The Gospel is always read by a member of the clergy, and if possible, it is read by a deacon. Before reading the Gospel the deacon goes to the priest and asks for a special blessing, or the priest faces the altar and prays for a blessing.

There is a "Gospel Procession" where again The Gospel Book is carried to the people of God. The Gospel Procession may be led by candles. Wherever we are in the church, we turn to face the Gospel book and reader.

The Gospel Procession teaches us that it is our responsibility to carry the Good News of Jesus Christ into all the world.

Making the Sign of the Cross at the announcement of the Gospel asks God's blessing on our minds our words, and our hearts.

Gospel Reading

When the Gospel is announced the reader says

The Lord be with you **And also with you**

Hear the Gospel of our Lord Jesus Christ according to N.

All Glory to you, O Lord.

At the end

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

A sermon follows the Gospel. It usually explains some of the teachings in the Gospel and other lessons.

After the sermon we stand and say together the words of our faith as we affirm the power and love of God as he has been revealed to us in his mighty acts. The Nicene Creed most clearly states the Church's teaching of God, Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church.

The word CREED means belief;

Many people bow their heads when the name JESUS is said in the creed. In this way they show their reverence for the Lord and for his holy Name. Bowing at the words which tell of Jesus birth (. . . came down from heaven . . . and was made man . . .") is another way we can show respect and honour to God. Such acts of reverence are ways in which we show outwardly what we believe inwardly.

The Creed

All 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, 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 worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

Amen.

We then turn our attention to Christ's Church and the world. Together, we pray for the Church, for world leaders, for ourselves, and for the departed. The whole church, past and present, is united together in prayer. The names of persons who are in need of our prayers and often added at this point, and there is usually an opportunity for us to recall the names of people we especially want to pray for in a moment of silence.

Prayers of Intercession

These responses may be used

Lord, in your mercy **All hear our prayer.**
(or) Lord, hear us. **All Lord, graciously hear us.**

Also the following may be used:

Hail Mary, full of grace . The Lord is with you!

Blessed are you among women, and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen

And at the end

Merciful Father,

All accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen.

The first part of the service is now completed. We greet one another joyfully in the spirit of friendship and reconciliation and in the love of God, exchanging the PEACE with one another.

THE PASSING THE PEACE is a very ancient way for people to greet one another.

Jesus taught us that we should love one another as sisters and brothers, and that we should forgive one another as God forgives us.

When the celebrant says: "The Peace of the Lord be always with you," everyone responds: "And also with you. "Then we share God's peace with one another

The Liturgy of the Sacrament

The Peace

The president may introduce the Peace with a suitable sentence, and then says

The peace of the Lord be always with you

All and also with you.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Altar Taking of the Bread and Wine

The gifts of the people may be gathered and presented. A hymn may be sung. The altar is prepared and bread and wine are placed upon it.

We now begin the second part of the Eucharist. There are four parts to this service. The First is our offering of bread and the wine. The second is the prayer of thanksgiving and the consecration of the bread and the wine. The third is the breaking of the bread. The fourth is the receiving of communion.

In the early days of the Church, worshippers brought their own bread and wine to the service. The deacons chose what was needed for the consecration, and the rest was set aside for the poor. Today we usually have lay persons who bring the bread and the wine to the altar. These may be either people from the congregation or acolytes in the sanctuary. The bread and the wine along with money collected at some services are the offerings that will be presented to God.

The bread and wine are called OBLATIONS. Bread, wine and money offered at the Altar represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do. This is called STEWARDSHIP.

The minister of the altar, a priest or a deacon, "sets the table" by laying first a corporal, a white linen cloth, on which are placed a chalice (a cup for the wine) and a paten (a plate for the bread). The purpose of the corporal is to hold any crumbs which may come from

the bread. Next, wine is poured into the chalice and a little water is added. This reminds us of the blood and the water that appeared when Jesus' side was pierced by a spear at the crucifixion. Tradition says that the wine and water together represent both the humanity and the divinity of Jesus, that he is both Man and God, and that we are called to share with him in his risen life.

Before the Eucharist begins, an acolyte pours a little water over the priest's fingers. This reminds us that we should all come to God's altar with clean hands and pure hearts. It has long been the custom for the head of the Jewish household to wash his hands in a similar way before the prayers at the Passover meal. Jesus probably did this at the Last Supper.

The Altar having been prepared, the Eucharist continues with "Lift up your heart" - - the "Sursum Corda". This is followed by the "Sanctus", the ancient hymn: "Holy, Holy, Holy," followed by the "Benedictus": "Blessed is he who comes in the Name of the Lord..." reminding us that our Lord does come to us in the Holy Communion, and that he is made known to us in "the breaking of the bread."

The Priest now says the GREAT THANKSGIVING or the PRAYER OF CONSECRATION.

This prayer reminds us of God's love for us, that we turned away from him, and that he sent his Son Jesus Christ to share our human nature and to live and die as one of us, so that we might be brought back to God. We are also told of Christ's death on the cross, a perfect sacrifice for the whole world, and we are reminded of the Last Supper and the words Jesus spoke over the bread and the wine. Finally, we ask for the gift of God's holy Spirit and that we might faithfully receive the precious gift of Christ's Body and Blood in the form of Bread and Wine.

In a very real way, the Holy Eucharist is a drama. It reenacts the offering of Christ and makes it real in our lives. Whether we "feel" Christ's presence or not. He is with us, according to his promise. After the prayer over the bread and wine separately they are held up for all to see, symbolising Christ being lifted up on the cross. The bells at this point remind us that we should praise God for all that he has done for us in the death and resurrection of his Son. Historically

the bells would also inform those who were unable to make it to church that the prayer of consecration was being said. People would then stand still and make the sign of the cross as a sign of reverence.

The Eucharistic Prayer

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Father, you made the world and love your creation. You gave your Son Jesus Christ to be our Saviour. His dying and rising have set us free from sin and death. And so we gladly thank you, with saints and angels praising you, and singing:

All 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.

We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son. On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me. When supper was ended he took the cup of wine. Again he praised you, 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. Do this, as often as you drink it, in remembrance of me. So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of

salvation, we proclaim his death and resurrection until he comes in glory.

[Great is the mystery of faith:]

All Christ has died: Christ is risen: Christ will come again.

[Praise to you, Lord Jesus:]

**Dying you destroyed our death, rising you restored our life:
Lord Jesus, come in glory.**

[Christ is the bread of life:]

**All When we eat this bread and drink this cup, we proclaim your
death, Lord Jesus, until you come in glory.**

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection you have set us free.
You are the Saviour of the world.**

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favour on your people, gather us in your loving arms and bring us with [*N and*] all the saints to feast at your table in heaven. Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.

All Amen.

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

All 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, the power and the glory,
for ever and ever. Amen.**

At the first Eucharist and in those of the early Church, it was necessary to break the loaves or cakes of bread so that they could be distributed for Communion. For many this breaking of bread has a special meaning: it has become a reminder of the breaking of our Lord's Body on the Cross.

Breaking of the Bread

The president breaks the consecrated bread.

We break this bread to share in the body of Christ.

All Though we are many, we are one body, because we all share in one bread

The Agnus Dei may be used as the bread is broken

All 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 peace.

The gifts we presented to God in the offertory are now returned to us. Because God has accepted them, they are changed. They have become the spiritual Body and Blood of Christ. Through them we receive God's Power, Love, and Strength . . . his very life. We are now invited to Communion, as we come it is important to remember that just as Moses recognised God in the burning bush and took off his shoes, so as we approach the altar to receive the Body and Blood of Christ we too are standing on Holy Ground. It is only because of God's love and mercy for us that we are able to come into his presence at all.

Giving of Communion

The president says

Jesus is the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

All Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

(or)

God's holy gifts for God's holy people.

All Jesus Christ is holy, Jesus Christ is Lord, to the glory of God the Father.

The president and people receive communion.

*Authorized words of distribution are used and the communicant replies **Amen**.*

During the distribution hymns and anthems may be sung.

As soon as everyone has received Communion, the Bread and Wine are reverently returned to the Altar for the ablutions where any surplus wine is consumed and the chalices and other vessels are cleaned. Some of the consecrated Bread is reserved for the sick and those who are unable to come to church. It is kept in the Aumbry - - the beautifully adorned cabinet over which the sanctuary light burns - - symbolic of the Presence of the Risen Lord.

It is almost time for us to go, but we should not leave before we say together a prayer of thanksgiving.

Prayer after Communion

Silence is kept.

The Post Communion prayer is said.

All may say this prayer

All Almighty God,

we thank you for feeding us

with the body and blood of your Son Jesus Christ.

Through him we offer you our souls and bodies

to be a living sacrifice.

Send us out in the power of your Spirit

to live and work to your praise and glory.

Amen.

In a short while the priest will give us God's blessing. We now prepare to leave. The procession leads us out into the world

around us so that we may do the work that God has called us to do wherever we may be: in our homes, in our schools, in our work and in our play. We have been fed with spiritual Food. God has given us the strength to live our lives as faithful followers of Christ our Lord.

Finally, we will be sent forth to do the work that God has called us to do, and we all respond by saying: "In the name of Christ. Amen." Or "Thanks be to God"

The Dismissal

The president may use a seasonal blessing, or another suitable blessing (or)

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.

All **Amen.**

A minister says

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

(or)

Go in the peace of Christ.

All **Thanks be to God.**

A hymn may be sung.

The ministers and people depart.

© [The Archbishops' Council of the Church of England, 2000-2002](#)

All of the official *Common Worship* publications are being published by [Church House Publishing](#).

