

The Parish Church of St Faith, Great Crosby

The Eucharist

in

Ordinary Time

Order of Service with commentary



Welcome!

In this booklet you will find the words of the Eucharist and also a commentary explaining the symbolism of the service and the scriptural origins of it. There is also a short essay at the back explaining aspects of St Faith's Anglo-Catholic practice.

The Gathering

Hymn

+In the name of the Father and of the Son and of the Holy Spirit.
Amen.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you.
and also with you.

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.**

Prayers of Penitence

The first commandment is this:
'Hear, O Israel, the Lord our God is the only Lord.
You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.'

The second is this: 'Love your neighbour as yourself.'
There is no other commandment greater than these.
On these two commandments hang all the law and the prophets.
Amen. Lord, have mercy.

The minister introduces the confession:
God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

**Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.**

Or a Kyrie confession may be used.

'Kyrie eleison,' Lord have mercy is the only part of the Western liturgy to survive from the earliest days of the Church when it was still in Greek. It is both a prayer for God's mercy and a joyful recognition of God's continued mercy to us.

The minister introduces the confession and a penitential sentence is said between each of the kyries:

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Absolution

Almighty God, who forgives all who truly repent, have mercy upon you, +pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal, through Jesus Christ our Lord. **Amen.**

On Sundays, the Gloria may be said or sung.

The Gloria in Excelcis dates from the 4th century. It reflects the song of the angels to the shepherds in Luke 2.13-14.

**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

A prayer that 'collects' or gathers us together in preparation for the readings. It reflects the overall theme of the day.

The Liturgy of the Word

All sit.

The Old Testament Reading

At the end of the Reading:

This is the word of the Lord.

Thanks be to God.

Remain seated for:

The Psalm

Remain seated for:

The Epistle

At the end of the Reading:

This is the word of the Lord.

Thanks be to God.

The Gospel

The Gospel is processed into the congregation to symbolise the presence of Christ in the words we hear. We are now the bearers of Christ's word to the world. The Gospel may be censed to honour the presence of Christ in his word, as in the ancient world, kings and emperors were welcomed with incense.

*An appropriate Gospel acclamation is said or sung
and at the end all respond: **Alleluia.***

Hear the Gospel of our Lord Jesus Christ according to...
Glory to you, O Lord.

At the end of the Gospel:
This is the Gospel of the Lord.
Praise to you, O Christ

There may be a sermon or short homily.

The Creed

The Nicene Creed is said on Sundays.

This creed was agreed at the first two ecumenical councils of the church in Nicaea in 325 and Constantinople in 381. The plural 'we,' which is in the original Greek version, suggests the corporate beliefs that frame the church, rather than something individual and personal.

**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

The Prayers

All kneel or sit. Prayers of intercession and thanksgiving are offered and the following response may be used:

Leader: Lord, in your mercy,

Response: Hear our Prayer

Rejoicing in the fellowship of the Blessed Virgin Mary, St Faith, St...and all the saints, we commend ourselves and the whole creation to the tender mercy of God.

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

The Liturgy of the Sacrament

The Peace

The risen Christ exchanged words and a sign of peace with his disciples (John 20.19-21) and soon after we find the early church doing the same (Romans 16.16, 1 Peter 5.14)

All stand

An appropriate sentence is said and then:

The peace of the Lord be always with you.

And also with you.

Let us offer one another a sign of peace.

Offertory hymn

Preparation of the Table

The table is prepared and the bread and wine taken with prayer. The bread and wine may be brought to the table by members of the congregation. This is to symbolise the desire of all of us to join with Christ in his offering of his life, death and resurrection to his Father.

The Eucharistic Prayer

The Sursum Corda

This is one of the oldest parts of the Eucharistic liturgy. Examples of it are recorded as early as the 3rd century. In it, we are caught up in the worship of heaven as well as Christ being present on earth in a new way.

The Lord be with you.
And also with you.

Lift up your hearts
We lift them to the Lord.

Let us give thanks to the Lord our God
It is right to give thanks and praise.

Father, we give you thanks and praise
through your beloved Son Jesus Christ, your living Word,
through whom you have created all things;
who was sent by you in your great goodness to be our Saviour.
By the power of the Holy Spirit he took flesh;
as your Son, born of the blessed Virgin,
he lived on earth and went about among us;
he opened wide his arms for us on the cross;
he put an end to death by dying for us;
and revealed the resurrection by rising to new life;
so he fulfilled your will and won for you a holy people.

A Short Proper Preface may be inserted, when appropriate

The Sanctus and Benedictus

The Sanctus ('Holy, holy, holy') comes from the vision in Isaiah 6.3 of the angels' worship of God, and the Benedictus ('Blessed is he...') is the people's response to Jesus as he entered into Jerusalem. (Mark 11.9)

**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 thanksgiving and 'epiclesis' or invocation of the Holy Spirit on the gifts:

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine may be to us
the body and blood of our Lord Jesus Christ;

The President goes on to use the words that instituted this rite.

who, in the same night that he was betrayed,
took bread and gave you 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.

In the same way, after supper he took the cup
and gave you thanks; he gave it to them, saying:

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.

Great is the mystery of faith:

Christ has died;

Christ is risen;

Christ will come again.

The prayer continues with the anamnesis, the remembrance of God's saving acts in the life, death and resurrection of Jesus:

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

The 'epiclesis' or invocation of the Holy Spirit on God's people:
Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of the Blessed Virgin Mary, St Faith...
the angels and all the saints, may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit, all honour and glory be yours,
almighty Father, for ever and ever.

Amen.

Elevation

The Eucharistic element may be lifted up three times: at the words of institution and at the Amen, as a sign of Christ's offering of himself.

The Lord's Prayer

In the words of Jesus' own prayer (from Matthew 6.9-13 and Luke 11.2-4), we respond to the account in the Prayer of Consecration of what Jesus has done for us. Through him, we can now call God our Father.

Let us pray with confidence as our Saviour has taught us:
**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.**

The Breaking of the Bread
The president breaks the consecrated bread.

The fraction, or breaking of the bread, is a sign that, although different wafers are eaten, there is a common sharing in the Body of Christ (1 Corinthians 10.17)

We break this bread to share in the Body of Christ.
Though we are many, we are one body, because we all share in one bread.

Agnus Dei

The Agnus Dei – Lamb of God – reminds us of Jesus’ innocent life offered on the cross. It recalls several anticipations or ‘types’ of it in the Old Testament – particularly the Passover lambs eaten in remembrance of Israel’s delivery from slavery. As St Paul tells us, Christ becomes our Passover (1 Corinthians 5.7). It also unites us with the worship of the Lamb in Revelation 5.6.

**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.**

Or

**Jesus, Lamb of God, have mercy on us;
Jesus, bearer of our sins, have mercy on us;
Jesus, Redeemer of the World;
Grant us peace.**

Invitation to Communion

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you and his blood which he shed for you. Eat and drink in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

OR

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

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

The Prayer of Humble Access may be used.

This was composed by Thomas Cranmer for the 1548 Book of Common Prayer so that people as well as priest might have words of preparation for receiving Christ in the Sacrament. 'Humble Access' is a 16th century way of saying we need to approach God with humility, recognising our dependence on his grace.

**We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under your table.
But you are the same Lord
whose nature is always to have 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.**

Welcome

The Church of England welcomes communicant Christians of any denomination to receive the sacrament.

If you are not accustomed to receive communion, you are welcome to come to the altar rail for a blessing.

At the distribution of communion, the minister says to each communicant:

The Body of Christ

The Blood of Christ

*and each responds: **Amen.***

Prayer After Communion

*All stand for the post-communion prayer, to which all respond:
Amen.*

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.

The Dismissal

Hymn

Blessing:

Appropriate words of blessing may be used, ending with:
...and the blessing of God almighty,
+the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

Dismissal

Go in the peace of Christ. (Alleluia, alleluia.)
Thanks be to God. (Alleluia, alleluia.)

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Welcome to St Faith's!

Distinctive Worship in a Beautiful Setting

If you are new to St Faith's and are unfamiliar with our Anglo-Catholic style of worship, this introduction is provided to help guide you through, as well as a commentary through the service sheet. It might take time to work your way into this way of worshipping God, so please feel free simply to watch what others do, to be curious and to ask!

Anglo-catholic worship is based on the idea that the whole person, body, mind and spirit are drawn into God's praise. God is concerned with us as whole people, not just the more 'spiritual' part of us. It is also part of a tradition of worship stretching back to Old Testament times, and borrows some of the language and symbols of Temple worship.

The Church Building

Our building is modelled on the Jerusalem Temple with a nave and chancel. Since the 1960s, St Faith's has used a nave altar, symbolising the presence of God amongst his people. The nave, the main part of the Church where the congregation is seated comes from the Latin word 'navis,'

a ship – our faith is a journey we undertake rather than a fortress we defend!

The ‘Big Six’ – the six candlesticks on the high altar and the cross in the middle represent the seven lamps before the heavenly altar in the Book of Revelation (1.12). We also have a set of seven sanctuary lamps with the same symbolism.

Posture and Gesture

Please feel free to act in ways with which you are comfortable – sitting rather than kneeling for example.

You may notice some people bow at the name of Jesus, following Philippians 2.9-10; also making the sign of the cross at any mention of death and resurrection or of the Trinity. This is because the Trinity was revealed to humankind in the death and resurrection of Jesus, and through these, eternal life is opened to us. Genuflection – bending a knee to the ground – is used by some people as a physical way of preparing to receive Christ in Holy Communion.

‘Smells and Bells’

Incense is often used at St Faith’s. It was possibly originally an ancient form of air freshener! However, it

has various associations in the Bible; prayer (Psalm 141.2, Revelation 5.8) and as pointing to God's glory (Exodus 30.7-8, Isaiah 6.1-4, Matthew 2.11)

Bells, like incense, are an echo of Temple worship – the priests wore garments with bells (Exodus 28.33-35). Bells are rung at the most sacred moments of the liturgy during the prayer of consecration and it is also our practice at St Faith's to ring the Angelus after communion, or, from Easter to Pentecost, the Regina Coeli. These are hymns to the Blessed Virgin Mary, the God-bearer, and remind us that, as we receive Jesus in the sacrament, Mary brought him to us by giving birth to him.

But why do we do it?

The point of all of this is our Christian task of identifying with Christ in his self-giving love. Hence the name 'Eucharist' – thanksgiving – as we offer thanks to God for making this possible. 'Communion' indicates our participation in Christ's life, death and resurrection, which is at the same time reconciliation with God and with one another. The 'Mass' derives from the last words of the Roman rite – 'ite, Missa est' – 'go in peace, the Mass is ended.' It comes from the same word as 'mission' – we come to the Eucharist in order to be sent out, and our identification with Christ inspires us to serve God in the world.

