



*Trinity (The Hospitality of Abraham) | Andrei Rublev | Icon, ca. 1420*

# THE ORDER OF SERVICE FOR INSTRUCTED HOLY EUCHARIST

*FOR THE NINETEENTH SUNDAY  
AFTER PENTECOST*



Welcome to ALL SOULS ANGLICAN CHURCH.

Whether you're a long-time Christian or just beginning to explore who Jesus is, we're so glad you can be with us today.

We hope that you feel warmly welcomed and at home in our liturgy.

Before the service begins, take a few moments for silence and prayer, knowing that our prayers surround you.

Our sincere desire is that all who gather here would truly encounter the Risen Christ.

*All Souls is a parish of the Diocese of the Rocky Mountains, which is part of the Anglican Church in North America.*

*Our Bishop is Ken Ross  
and our Archbishop is Foley Beach.*

For more on the DRM:  
<http://rockymountainanglican.org>

For more on the ACNA:  
<https://anglicanchurch.net>

## ALL SOULS LEADERSHIP

Andrew White | *Rector*  
Jim Byrne | *Sr. Warden*  
Braxton Alsop | *Deacon*  
Hannah Moorman & Sharon Kirkwood | *Music*

Visit us at [allsoulsportland.com](http://allsoulsportland.com)



*What your heart clings to and trusts in, that is really your god.*

-- Martin Luther, Large Catechism

*To be human is to be a liturgical animal, a creature whose loves are shaped by our worship.*

-- James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit*

*I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England.*

-- John Wesley, Letter to American Methodists, 1784

*Liturgy* can be broadly understood as a set form of words, actions, and rituals done in worship. Though liturgy has varied over time and place, there are practices which have been passed down across cultures. Because of the influence of revivalism, many American Christians favor “spontaneous” worship over liturgical worship. That said, all churches have a liturgy, a set pattern of worship, whether they call it that or not.

## **CHARACTERISTICS OF ANGLICAN LITURGY**

1. *It is God-centered rather than self-centered.* The focus is not on how I feel, or what I am getting out of worship, but on the mysteries of the Triune God who has revealed himself to us in Christ. Liturgy frees us from the tyranny of the self, inviting us to surrender ourselves for the service of God and others.
2. *It is Scriptural.* At least 80% of historic liturgy is based on Scripture. Our liturgy is saturated with the Word of God. It is reflected in the hymns we sing, the prayers we pray, in the Creed, and in every aspect of the Eucharistic rite.
3. *It is participatory.* We live in a consumerist culture, where “church shopping” is the norm. The church is often seen as a vendor of services. A parishioner I (Fr. Andrew) knew in Virginia once described churches as “service stations.” Clearly that is not a biblical understanding of church or worship. In our Anglican liturgy, we move away from being spectators and consumers to being participants. As we are often reminded, liturgy is the “work of the people.”
4. *It sanctifies time and space.* We follow the Christian calendar, which calls us out of secular time and orders our lives around the life of Christ. The physical components of worship (the altar, candles, vestments, etc.) help us form a sacred space for worship, allowing us to enter the presence of God without distraction. Liturgy does not target a particular group of people, or a particular place, or a particular time. In a sense, we transcend time and place when we worship. When we worship, we are taken into another world. We are given a glimpse into eternity—into the kingdom of the One “who was, and is, and is to come.” Heaven and earth are united when we sing *The Sanctus* alongside angels, archangels, and the whole host of heaven.
5. *It unites us with the historic faith by inviting us to join the larger Christian story.* Americans have long been obsessed with the new and trendy. Many Christians today forget that the Church has existed for two millennia. In our liturgy, we tap into that rich tradition, into expressions of faith that are time-tested, adding another dimension to our belief in “the communion of the saints” (from The Apostles’ Creed).

## EMBODIED WORSHIP

The incarnation of Christ, the One who offers himself in Body and Blood, encourages embodied worship. As we enter into our liturgy, we engage mind, body, and spirit integratively. We are formed by the words, prayers, and sacred rhythms of liturgy. Essential spiritual disciplines are fostered in worship, including prayer, intercession, self-examination, and confession of sin.

### *The Sign of the Cross*

One example of embodied worship is the sign of cross. Joseph Ratzinger describes the sign of the cross as the most basic gesture in prayer, a way of confessing Christ crucified in one's very body (cf. 1 Cor. 1:23ff): "The sign of the cross is a confession of faith: I believe in him who suffered for me and rose again; in him who has transformed the sign of shame into a sign of hope and of the love of God that is present with us." (*The Spirit of the Liturgy*, 191). When we make the sign of the cross, it expresses our trust in the Christ's work on the cross. Liturgical gestures like the sign of the cross are tried and true, connecting us to believers who have practiced them over the centuries.

### *Other Liturgical Gestures*

Other gestures have been passed down to us, including bowing (as a sign of respect), standing, and kneeling. We stand to praise, we sit to be instructed, and we kneel to confess and pray. Though many ancient peoples kneeled, it was generally rejected by the Greco-Roman culture in which Christianity emerged. Aristotle described it as a barbaric form of behavior, unsuitable for free men. St. Augustine, steeped in the Greco-Roman tradition, agreed, but argued that kneeling should be *specifically directed to Christ*: that we kneel before the humility of Christ and the love he expressed on the cross, and that we kneel in anticipation of the day when every knee shall bow.

It should be noted that not all Anglicans practice these liturgical gestures. The purpose behind them is to give glory to God and to assist God's people in worshiping him. "All may, none must, some should." Though we are invited to participate, gestures like crossing oneself are optional, not mandatory. A good rule of thumb: only use the gestures that aid in your worship. With embodied worship there is always a danger. Any liturgy, even the highest and most historically rooted, can become lifeless. One can simply go through the motions. Worship, then, is as much about the heart of the worshiper as it is about any liturgical action.

### *Vestments*

Embodied worship is also seen in the vestments worn by worship leaders. Acolytes wear a *cassock* (a black robe) and a *surplice* (a white shirt). Acolytes can bear the cross (as a *crucifer*), the incense (as a *thurifer*), light candles, hold the Gospel book, lead the Prayers of the People, and assist the priest and deacon with the Ministration of the Eucharist. Deacons wear a *stole* over the left shoulder, symbolizing their readiness to serve others. Priests wear a *stole* over both shoulders, representing the yoke of Christ. They can also wear a *chasuble*, a poncho-like garment that symbolizes their role as Celebrant of the Eucharist.

**The Procession of the Cross** is a gathering rite, which inaugurates our worship with a note of dignity and reverence. This practice goes back to the Old Testament, where God's people would process into the temple (cf. Psalm 24). A contemporary equivalent would be a parade. The Procession is led by the cross, representing the presence of Christ and his sacrificial work of redemption. He leads our "triumphal procession," our parade (2 Cor 2:14). Why do we bow to the cross? First, it is a sign of reverence. St. Paul said that he would only boast in the cross of Christ (Gal 6:14). Second, bowing before the cross is a reminder that God's victory comes via crucis. Through the cross, God enters our suffering and transforms it.

The order of the Procession is important, signifying the principle of servant-leadership. The crucifer comes first, an acolyte taken from the lay people. A second acolyte may follow, holding the Gospel Book. Then comes the deacon, who serves the people of the church. The priest, who serves the deacon and the people, brings up the rear (unless a bishop is present).

**The Acclamation** is a greeting to God, a shout of praise. It sets the tone for the entire Liturgy, expressing our desire to bless God. The Acclamation for each worship service reflects the principal concerns of the liturgical season. For example, the Lenten Acclamation expresses the themes of repentance and forgiveness:

Bless the Lord who forgives all our sins.  
His mercy endures forever.

A collect [CALL-lect] is a short prayer that sums up, or "collects" together many petitions into a single request, a collective prayer of the people. **The Collect for Purity**, which is at least 1200 years old (originally used by priests as they entered the worship space), invites God's searching and cleansing, a prerequisite to our approaching God in Word and Sacrament. It invites us to open ourselves up to God as we enter the liturgy. The focal point of the collect is "the thoughts of our hearts." Our basic problem as fallen humans is a divided, polluted heart. We must learn to let God into this place, to prune us. Through this collect we are trained to be more aware of our transparency before God. He alone can cleanse and heal our hearts so that we can walk with integrity through the power of the Holy Spirit.

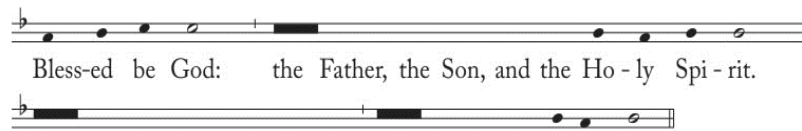
**The Summary of the Law**, followed by the Trisagion (or Kyrie), is a stark reminder of the moral requirements of God. Jesus put it simply (even bluntly): "If you love me, keep my commandments" (Jn 14:15). That, in a nutshell, is Christian discipleship.

## THE PROCESSION OF THE CROSS

Christ is made the sure foundation,  
Christ the head and cornerstone,  
Chosen of the Lord, and precious,  
Binding all the Church in one,  
Holy Zion's help for ever,  
And her confidence alone.

To this temple, where we call thee,  
Come, O Lord of hosts, today;  
With thy wonted loving kindness  
Hear thy servants as they pray,  
And thy fullest benediction  
Shed within its walls away.

## THE ACCLAMATION



Bless-ed be God: the Father, the Son, and the Ho-ly Spi-rit.  
And blessed be his kingdom, now and for ev-er A-men.

## THE COLLECT FOR PURITY

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

## THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ says: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

After we hear God's moral requirements, we recognize that we have fallen short—that God alone is holy. In our worship we are not approaching someone like ourselves, but someone who is completely other, who is beyond ourselves. Therefore, we require mercy. Throughout church history, theologians have seen in **The Trisagion** (Thrice-Holy Hymn) of Isaiah 6 a reference to the Three Persons of the Trinity. We repeat this refrain during the Eucharist.

## THE TRISAGION

Ho - ly God, Ho - ly and might -  
y, Ho - ly Im - mor - tal One, have mer - cy, have mer - cy on us. (3x)

In The Collect for Purity we ask God to cleanse our thoughts so we might “worthily magnify” his holy Name. **The Song of Praise**, which varies from week to week (or The Gloria), focuses our hearts on adoration, on worthily magnifying God's Name. Anglican worship seeks to nurture the spiritual discipline of adoration. God does not demand worship, *per se*—rather, his glorious majesty elicits it. Adoration involves an acknowledgement of the Divine Other. We become present to God and aware of his presence as we move toward Holy Communion. When there are two acolytes, we usually cense the altar for the first time. Incense represents the prayers of the saints going up to the throne room of God. It also demonstrates the holiness of Christ, who even changes the air around us by his coming.

## THE SONG OF PRAISE | see insert for music

Spirit of mercy, truth, and love  
O shed thine influence from above;  
And still from age to age convey  
The wonders of this sacred day.

In ev'ry clime, by ev'ry tongue,  
Be God's amazing glory sung;  
Let all the list'ning earth be taught  
The deeds our Great Redeemer wrought.

Unfailing Comfort, heav'nly Guide,  
Still o'er thy holy Church preside;  
Still let mankind thy blessings prove,  
Spirit of mercy, truth, and love.

In the Anglican tradition there is a special prayer, **The Collect of the Day**, for each Sunday and Feast Day of the church year. These collects are a treasure trove of devotion and discipleship. From them we can infer what the content of our longings and prayers should be. Though they vary throughout the church year, they have several purposes in common: (1) that we would pray to receive what God promises; (2) that we would learn to distinguish between temporary good and eternal good; (3) that we would become more like Christ; and (4) that we would learn call out to God for grace.

## THE COLLECT OF THE DAY

The Lord be with you. And with your Spirit Let us pray.

Keep, O Lord, your household the Church in continual godliness, that through your protection it may be free from all adversities, and devoutly serve you in good works, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

*Please be seated*

*The children are dismissed for Children's Liturgy of the Word.*

**The Lessons and Psalm Appointed** derive from the ancient synagogue service, which our Lord participated in. These gatherings included the singing of a Psalm and readings from Scripture. After the readings, a rabbi would provide commentary (akin to a sermon). In our tradition we use a lectionary: a three-year cycle of readings from the Old Testament, Psalms, New Testament Epistles, and Gospels. Year A focuses on Matthew. Year B focuses on Mark. And Year C focuses on Luke. Readings from the Gospel of John feature at various points in the calendar, particularly around feast days and Eastertide.

*The public reading of Scripture has been practiced for most of church history. More recently, however, a premium has been placed on personal, individual Bible-reading. Though that is important, it should not replace public reading which brings us together as a community. Listening is different than private, silent reading. Private reading involves more processing (some mark words and take notes). Listening is more primary to our experience (initially, most of us acquire language orally), allowing truth to go more directly into our minds and hearts.*

*The reading of Scripture also helps us to enter into God's story. We live in an age of historic amnesia: we lack roots, not understanding where we come from and who we really are. We have lost hold of our collective story. The Christian story, which centers on God's acts of redemption (culminating in Christ), restores our hearts and refreshes our world. We remember God's story in the past, anticipate his story in the future, and seek our place in that story in the present. We sit during the reading of the Lessons as a posture of hearing and receiving. After the reading of each Lesson, we say: "Thanks be to God" because we have heard God's voice—the Lord has spoken. Sometimes a passage is encouraging. Other times it is challenging or even shocking. But we thank God for his Word, no matter how it strikes us, because it is sweeter than honey and more precious than gold, than silver refined seven times.*

*The reading of **The Holy Gospel** is the climax of the section of the liturgy which focuses on the hearing of Scripture. The Old Testament and Psalm anticipate the Gospel. The Epistle reading expounds upon it. But in The Holy Gospel we hear it directly proclaimed—we get the Gospel truth straight from Jesus, from his words and actions.*

*Given its importance, the reading of the Holy Gospel is surrounded by more ceremony than the other readings. We sing a processional hymn (in this case, "Alleluia") as the Gospel Book is taken from the altar to the middle of the nave. The location of the reading signifies the incarnation of Christ: that he left his heavenly throne to come down to us. Jesus was often surrounded by crowds—fittingly, the Gospel is read in the midst of congregation by an ordained minister, usually a deacon.*

*When the Gospel is announced, many Anglicans make the sign of the cross in a peculiar way: they cross their foreheads, mouths, and hearts with their thumbs. This gesture is a prayer that the Gospel be constantly on our minds, lips, and hearts. It also retraces the baptismal mark.*

**THE BLESSING OF THE CHILDREN** | see insert

**THE FIRST LESSON** | Isaiah 5:1-7

**Reader:** The Word of the Lord.

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

**THE PSALM** | see insert

**THE SECOND LESSON** | Philippians 3:14-21

**Reader:** The Word of the Lord.

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

**THE ALLELUIA**

*Please stand as you are able*

**THE HOLY GOSPEL**

**Reader:** The Holy Gospel of our Lord Jesus Christ . . .

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

*After the Gospel is read*

**Reader:** The Gospel of the Lord

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

*Please be seated*



**The Sermon** has always been a feature of Christian worship, stemming from the synagogue practice of rabbinic commentary the reading of Scripture. It received particular emphasis during the Reformation—Luther, Calvin, and other Reformers underlined the importance of proclaiming the Gospel from the pulpit with clarity. For many American Protestants, the sermon is the centerpiece of the worship service. This had led to a deemphasis of the Eucharist, with some churches practicing it once a month, once a quarter, or not at all. Preaching has an important place in the Anglican tradition. However, it is not the primary focus. It is intended to lead us to the Table by explicating the Lessons and applying them to our present lives.

After sitting at the feet of Christ (with the Scripture readings and Sermon), we affirm our faith together with the creed. **The Nicene Creed**, which dates back to the fourth century, is the most important statement of Christian faith outside the pages of the Bible. It is a distillation of biblical revelation, focusing on the work of each Person of the Holy Trinity. It is considered orthodox doctrine by the majority of churches worldwide. As such, it is a collective statement of faith that transcends time and culture, keeping individualistic and cultural dispositions in check. When we recite the words of the creed together, we are reminded that we belong to the same story that the people of God have always belonged to. We become part of that story when we are baptized. This story gives us our identity and orientation. It shapes us, not the other way around. As Rich Mullins puts it: “I did not make it. No, it is making me. It is the very truth of God and not the invention of any man.”

## THE SERMON

### THE NICENE CREED

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

**We believe in one Lord, Jesus Christ,  
the only-begotten Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.**

**For us and for our salvation he came down  
from heaven: was incarnate from the Holy  
Spirit and the Virgin Mary,  
and was made man.**

**For our sake he was crucified under Pontius  
Pilate; he suffered death and was buried.**

**On the third day he rose again in accordance  
with the Scriptures;  
he ascended into heaven, and is seated at  
the right hand of the Father.**

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

**We believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is  
worshiped and glorified,  
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.***

*After the Scripture readings, the Sermon, and our confession of faith in the Creed, we approach the Father with confidence because of the work of Christ, which is summarized in the Creed. **The Prayers of the People** enable us to move beyond the confines of our church and immediate community to larger Church and the world. At this point in our worship, God's Word and God's World converge. Extemporaneous prayers often focus exclusively on the present congregation at the present moment, leading to an inner-directed, self-centered focus. We must expand the scope of our concerns beyond our own walls.*

*Though The Prayers of the People can take many forms, the concerns they express follow a general pattern:*

- *The ministry and mission of the Church*
- *The nations of the world and those in authority*
- *The welfare of the world*
- *The concerns of our local community*
- *Those who suffer and face difficulty*
- *The faithful departed*

*Though the prayers are spoken by a leader, everyone is encouraged to "pray into" each phrase. We are not to passively listen to the petitions but make them specific to our context, whether personal or communal. That's why there is a short period of silence between each bidding.*

## **THE PRAYERS OF THE PEOPLE**

*After each bidding, the leader will pause for the people to add petitions, silently or aloud, and then will say, "Lord, in your mercy," and the people will respond, "**Hear our prayer.**"*

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

***Amen.***

**The Confession and Absolution of Sin** represents a hinge-point in the liturgy. The opening half of the liturgy provides an extended opportunity for self-examination, particularly the Lessons and the Sermon. Once we pray for the world (in The Prayers of the People), we must acknowledge that we too are broken and in need of forgiveness.

The Confession and Absolution of Sin points the way to the Lord's Table through the gates of repentance. From the beginning of the Church, believers recognized that God is deeply concerned about the purity of our lives. Our thoughts, desires, and actions must be in line with what God wants. When they are not in line, we name those things as an act of dissociation (cleansing).

The liturgy is our teacher: it gives us the right words to assist us in confessing our sin. And we all have something to confess—no one is without sin, and no secrets are hidden from God (cf. The Collect for Purity). We begin our confession with the words: "Most merciful God . . ." Anglican confession centers on the understanding that God **abounds** in mercy. We are not pleading with an unforgiving deity, but are owning up to the reality about ourselves. And The Confession of Sin is not something for Sunday liturgy only. In the Daily Office, we begin and end each day with Confession. Note the curious phrase: "By what we have done, and by what we have left undone." We not only repent for the wrong things we have done—we also repent for the right things we have failed to do, from lack of courage or concern. Evil succeeds when good people do nothing.

**The Absolution of Sin** goes back to the early days of Judaism, when a scapegoat would be sacrificed on behalf of the people. The sins of the people were symbolically transferred to that animal. In the New Covenant, our transgressions are transferred to the precious and holy Lamb of God, who "takes away" the sins of the world. When the priest stands for The Absolution, he is not himself forgiving sins—only God can do that. Rather, he declares, on behalf of Christ, that if we have confessed our sins with a sincere heart and true repentance, God has forgiven us. Because forgiveness only comes through the cross of Christ, the sign of the cross is customarily made during The Absolution.

**The Comfortable Words** are a unique Anglican contribution to the liturgy, added by Thomas Cramner. After receiving the Absolution, we are assured of God's forgiveness, as laid out in the words of Scriptures (and there are a number of passages which can function as The Comfortable Words). According to Charles Wheatly, these words of Scripture "satisfy the most fearful souls, heal the most broken hearts, and utterly banish the blackest clouds of sorrow and despair."

## THE CONFESSION AND ABSOLUTION OF SIN

*Please kneel as you are able. Silence is kept*

**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.**

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

## THE COMFORTABLE WORDS

Hear the Word of God to all who truly turn to him: *If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.*

*With The Confession and Absolution and Sin we are made right with God. With the passing of **The Peace**, we are made right with our brothers and sisters in Christ. The passing of The Peace is not primarily a time of social interaction, but a liturgical action. Why and how? The Peace of Christ is not a “natural” peace (i.e., human-centered camaraderie), but rather is the gift of the Holy Spirit. When we greet those we do not know or those we are unlikely to have as acquaintances (outside of church), we are experiencing something of the mystery and meaning of The Peace of Christ.*

*It is typical for a hymn to be sung or played during **The Offertory**, as the Deacon prepares the Gifts (the Bread and Wine) on the Altar for the celebration. Usually, one paten (plate of bread) is set, along with two chalices of wine (one common cup and one cup for intinction). These are placed on a cloth called the corporal, located at the center of the altar. Water is then poured into the wine. This goes back to an ancient custom—since wine was often concentrated, water would be added. St. Cyprian saw the water as a symbol of the people—thus, when the water is mingled with the wine, it represents the people being united with Christ. If there are two acolytes, the Gifts and the altar Cross are censed during the Offertory.*

*There are at least three types of offerings presented during The Offertory: (1) music (provided by church musicians, the choir, and/or congregation); (2) Bread and Wine (either brought from the credence table at the front of the church, or from the back of the church by the people); and, (3) money and other gifts. These gifts are intended to stand in for our whole lives.*

*According to Anthony Sparrow, offerings are a “high part of God’s service and worship,” bidding us “to honor God with our substance, as well as with our bodies and souls: to give part of our goods to God as a homage or acknowledgement of his Dominion over us, and that all that we have comes from God.” This notion stems from 1 Chronicles 29, the text which is recited at the end of the Offertory. In that passage, David commissions his son Solomon to build the temple, having set aside many materials: gold, silver, bronze, iron, wood, precious stones, and marble. In addition to giving from his own treasury, David invites all of Israel to make freewill offerings. They give generously, and there is great joy: “Then the people rejoiced because they had given willingly, for with a whole heart that had offered freely to the LORD” (29:9).*

*The offerings we bring to God also point towards the Lord’s Table. They are sacramental, a reminder that God transforms ordinary, everyday things—music, food, financial resources—into something holy, symbolizing our dependence upon him and communion with him.*

## **THE PEACE**

The peace of the Lord be always with you.

*People: **And with your spirit.***

## **THE OFFERTORY** | see insert

*All stand as able*

Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O LORD,

*People: **And of your own have we given you.***

**The Sursum Corda** marks the beginning of the Eucharist celebration. Sursum Corda means: “Up hearts!” (“Lift up your hearts!”). These words initiate a dialogue as old as the Church itself. In the Eucharist we are lifted up into the life God. We lift our hearts, the center of our being, the essence of our identity. Because Jesus has identified with us, we can identify with him. Indeed, he is the one who makes it possible for us to lift up our hearts—we ascend to the Father with him. We are now no longer in this world—we are in the heavenly kingdom.

The third line of the dialogue—“Let us give thanks unto the Lord our God”—represents the heart of the Eucharist (Eucharist means thanksgiving). This brings us into The Great Thanksgiving—that it is our duty to give ample thanks to God. The posture of gratitude and praise are core to our worship. But this is not only to be our posture in worship—note the words “always and everywhere.” The liturgy trains us to be a people of gratitude at all times and in all places.

The Proper Preface follows The Sursum Corda and varies according to the themes and emphases of the church year. For instance, the Proper of Lent emphasizes penitence and preparation for the Paschal feast. During Ordinary Time we often use The Lord’s Day Proper, drawing attention to the significance of the first day of the week, our day of worship.

We then are invited to join **The Sanctus** with the host of heaven. When we give thanks and praise to God, we are not alone. As we unite as a congregation we also unite with a much greater gathering—all the company of heaven. As we sing this hymn, we also hold communion with the Church Triumphant—the martyrs and saints who have gone before us. With the Thrice-Holy Hymn we are approaching the mystery of Eucharist—we are entering into the presence of God. The line, “heaven and earth are full of your glory,” reminds us of the song of the angels on the night of Christ’s birth. The meaning of his birthplace, Bethlehem is sacramental, meaning “house of bread.”

## THE SURSUM CORDA

The Lord be with you. And with your spi - rit.  
Lift up your hearts. We lift them up to the Lord.  
Let us give thanks to the Lord our God.  
It is right to give him thanks and praise.

*All kneel as able*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

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:

## THE SANCTUS

*Celebrant and People:*

Ho - ly, ho - ly, ho - ly Lord - God of power and might.  
Heaven and earth - are full - of your glo-ry. Ho san - na in the high-est. Blessed is he who  
comes in the name of the Lord. Ho - san - na in the high est.



*The first part of **The Prayer of Consecration** provides a summary of salvation history: creation, fall, and redemption. The focus is on redemption: how God sent his only Son to dwell among us, how Jesus was crucified in obedience to the Father (countering the disobedience of the Fall), and how he was raised from the dead. "He stretched out his arms" signifies the great reach of God's mercy. "He offered himself once for all" indicates that the sacrifice is a one-time sacrifice. We do not re-sacrifice Christ in the Eucharist. In his ascension, Christ becomes our great priest, making it possible for us to come before the throne of grace without shame. In love God created us. In his mercy he sent his Son. And by his grace he offers us forgiveness. The entire Gospel is encapsulated by this section of the liturgy.*

*The Words of Institution are the words spoken by Jesus at the Last Supper. Some priests break the bread (or tear a loaf of bread) upon speaking the words "he broke it." Others place their hands over both elements, waiting to break the bread at the Fraction. Our practice of holding up the Bread and Wine after the Words of Institution, accompanied by the ringing of a bell, is a medieval custom, underlining the holiness and sanctity of The Fraction.*

*Our proclamation of The Mystery of Faith reflects the past-present-future character of our faith. We believe that Christ was crucified. We believe that he rose again and is living today. And we believe he will come again to complete the work of redemption he began with the cross. The Table is an appetizer of the future banquet that will be shared by God's people at the end of time: the great Marriage Supper of the Lamb (Rev. 19:9).*

## **THE PRAYER OF CONSECRATION**

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us.

In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

***Christ has died.***

***Christ is risen.***

***Christ will come again.***

Anglicans believe that only an ordained priest can consecrate the elements (the Bread and the Wine) They are offered to God and sanctified with the prayer that they be for God's people the Body and Blood of Christ. The priest makes the sign of the cross over them during this prayer. The prayer also asks those who partake of the elements to be sanctified (and those praying along should make the sign of the cross). This is the most appropriate place in all of Christian liturgy to make the sign of the cross. We are asking for transformation—that we ourselves would become the Body of Christ, that the Spirit would complete the work he has begun.

The final part of this section is The Great Amen (“By him, and with him, and in him . . .”). The elements are elevated as an offering to God. The people say “Amen,” and the bells are rung a final time, signifying this as the culmination of the most solemn and sacred prayer in Christian liturgy.

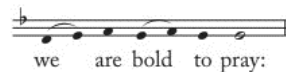
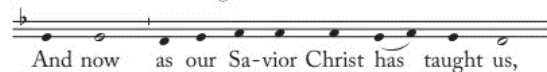
Following The Prayer of Consecration, the entire congregation is invited to pray **The Lord's Prayer**. Why does the priest say, “we are bold to pray”? In light of the death and resurrection of Christ, which have been represented in the Eucharistic prayer, Jesus has reconciled us to the Father, bringing us to the place where we can share the life he has with the Father. This makes our petitions to the Father normal and appropriate, not impertinent. With The Lord's Prayer we unite our voices with believers from every Christian tradition and age.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son, Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

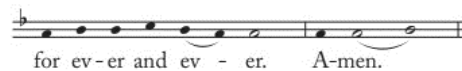
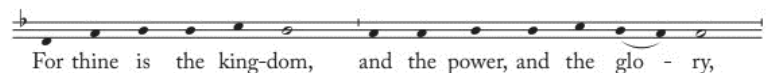
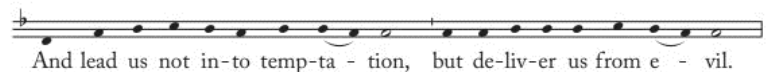
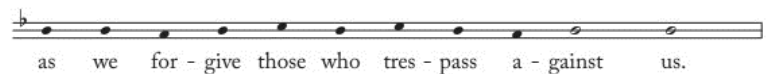
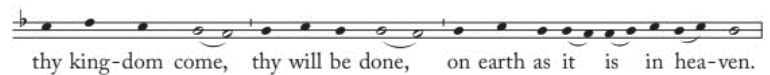
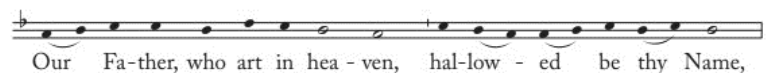
All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. **Amen.**

## THE LORD'S PRAYER

The Celebrant then sings



Celebrant and People together pray



**The Fraction** (from the Latin, fractio, “breaking”) marks the moment when the Bread is broken (unless the priest breaks it earlier during The Words of Institution). This is followed by a moment of silence. The words: “Alleluia. Christ our Passover is sacrificed for us” hark back to the Exodus, the moment of Israel’s redemption from Egyptian slavery. This occasion was marked with a special meal, the meal Jesus commemorated on his last night with his disciples. The Last Supper transforms the Passover meal—with the New Exodus, the ritual meal becomes a re-presentation, a re-telling of the story of our redemption in Christ. .

**The Prayer of Humble Access** represents the tension that we face as we come to the Table. On one hand, we have intrinsic value as the beloved children of God for whom Christ died. On the other hand, we are not worthy of this graciousness. This is not a theological notion but our experiential reality—we are immensely precious yet profoundly flawed. This prayer should not lead to self-loathing, but should help us recognize that we must never presume God’s love. We are not entitled to it—it is a gift, lest anyone should boast. We cannot trust in our own righteousness, only Christ’s.

**The Agnus Dei** (Latin, “Lamb of God”) repeats the theme of The Fraction—that Christ, our Passover Lamb, takes away our sin. In this short prayer, we ask for Christ’s mercy and for his peace.

With **The Ministration of Communion**, the priest invites God’s people to the Table. Anglicans believe that all baptized Christians can participate—we are not celebrating the Anglican Table, but the Lord’s Table. Customarily, we sing hymns as each row comes forward to receive. Though the Eucharist is veiled in mystery, we believe that Christ is present and that we receive all the benefits of Christ’s Passion when we partake of the Bread and Wine. We lay hold of this reality by faith with thanksgiving.

The bread is best received by putting the palms together, with the right hand on top (if one is right-handed) to take up the bread and consume it. Some prefer intinction since it minimizes the consumption of alcohol and the spread of germs. That said, serving wine in a metal cup creates an environment inhospitable to germs. Others prefer to receive wine from the common chalice, and there is powerful symbolism in the act of drinking from one cup. It is customary to cross oneself after receiving each element.

## THE FRACTION

A period of silence is kept.

Then may be sung

## THE PRAYER OF HUMBLE ACCESS

**Father, we come to your table as your children: not presuming, but assured, not trusting in ourselves, but in your abundant grace. We hunger and thirst for righteousness and ask for our hearts to satisfied with the body and blood of your Son, Jesus Christ, the righteous. Amen.**

## THE AGNUS DEI

## THE MINISTRATION OF COMMUNION

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.

*All baptized Christians are welcome to partake of the Eucharist Feast. Communion bread is celiac-safe, low-gluten. Those unprepared to receive may come forward for a blessing, with arms crossed over their chest as an indication.*

## THE COMMUNION HYMNS | see insert

Having received the bread and wine, the body and blood of Christ, we offer a final prayer before being sent out into the world. **The Post-Communion Prayer** begins with thanksgiving (again, Eucharist means “thank you”) for the meal and what it assures us of (that we are members of the Body of Christ and his kingdom), and then turns to mission. We can only carry this out with the strength and courage that God provides. We have been instructed, forgiven, and spiritually fed—this empowers us to do God’s work throughout the week.

It is an ancient custom to receive **The Blessing** before departing from a Eucharist service. Currently, we have two parts to our Blessing. The first is a liturgical gesture borrowed from the Anglican Church in Kenya—sending our problems to the cross of Christ. We send away our problems, fears, and the works of evil to be nailed on the cross. And we put our hope in the living Christ who defeated death and sin through the cross and his resurrection. The second part of *The Blessing* is a traditional prayer for God’s preserving peace, offered in the name of the Holy Trinity.

## THE POST COMMUNION PRAYER

*Please stand as you are able*

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

## THE BLESSING

*The people accompany the first three responses with a sweep of the arm towards the altar cross, and their final response with a sweep towards heaven.*

*Celebrant:* All our problems . . .

*People:* **We send to the cross of Christ.**

*Celebrant:* All our fears . . .

*People:* **We send to the cross of Christ.**

*Celebrant:* All the devil’s works . . .

*People:* **We send to the cross of Christ.**

*Celebrant:* And all our hopes . . .

*People:* **We set on the risen Christ.**

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

With **The Recession of the Cross** we do the same thing we did with The Procession of the Cross. At the beginning of the liturgy Christ leads us into the church. Now, at the close. *Christ, represented by the Cross, leads us out of the church into the world to do his work. Where he leads, we follow. As in The Procession, the cross is revered as it passes by. Once the cross goes by, the people turn to the back of the church in preparation for the words of The Dismissal.*

*The final action of the liturgy is **The Dismissal**. The words of the leader (usually the deacon) can vary over the course of the church year (e.g., the power of the Holy Spirit is emphasized on Pentecost and the Sundays which follow). The people respond with "Thanks be to God" (followed by "Alleluia" during Eastertide) which is the central posture of the Eucharist (from Gr. eukharistia, "thanksgiving"). We give thanks to God for his goodness to us during the Liturgy, and for the spiritual favor we anticipate in the coming week. This favor is to be shared with others. Our lives are not our own—we live for the One who gave his life for us.*

## **THE RECESSION OF THE CROSS**

From all that dwell below the skies  
Let the Creator's praise arise!  
Let the Redeemer's Name be sung  
Through every land, by every tongue!

Eternal are thy mercies, Lord,  
And truth eternal is thy word:  
Thy praise shall sound from shore to shore  
Till suns shall rise and set no more.

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host  
Praise Father, Son, and Holy Ghost. Amen.

## **THE DISMISSAL**

*Leader: Go in peace to love and serve the Lord.*

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







**ALL SOULS ANGLICAN CHURCH**  
Portland, Oregon  
*[allsoulsportland.com](http://allsoulsportland.com)*