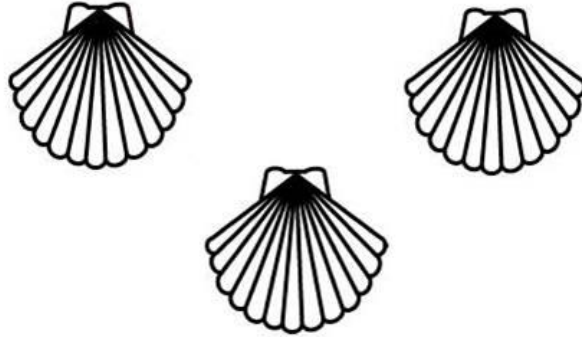


Holy Eucharist: Rite I



An Instructed Eucharist

St. James Episcopal Church

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The Rev. Michael Armstrong, Rector

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Louise Burnette, Organist

When one enters the church for worship, this lengthy, or other shorter prayers found on pages 833-835, or any of the given prayers in The Book of Common Prayer, may be used in quiet preparation. Often, the organist has prepared an accompaniment to aid in one's time of quiet prayer and reflection. It is part of one's offering to God and to the community gathered to worship.

An Exhortation

The Book of Common Prayer, p. 316-317

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or priest, this Exhortation may be read by a lay person. The people stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all humankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup. For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord.

Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

Signs of personal devotions you may choose to use:

Bowing of head—expected for reverencing the Cross as it passes by one's pew; generally at the name of the Trinity, for some, at every mention of Jesus. There are times when some bow from the waist, though this is used less and less. It was traditional for the mention of the Incarnation in the Creed.

The sign of the cross—beginning at the forehead, moving left, then right; if at a time of prayer, Amen is signified by touching the center of one's chest. This may be used many times, to signify prayer, in remembrance of the resurrection, in a period of extreme holiness, and when inviting the Trinity into one's person in requesting sanctification (being made holy).

At the gospel introduction, one makes a small sign of the cross to signify the gospel message being received (forehead) in one's head, (lips) on the lips that one might repeat often the gospel message, and (chest) in one's heart

Genuflect—a form of reverence that involves a deep bow so that one's right knee touches the ground. Generally reserved for reverencing the presence of Christ, be it in the tabernacle or aumbry or on the altar after the consecration. A simple **bow at the waist** is also acceptable.

THE HOLY EUCHARIST: RITE I

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Celebrant says

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

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

In place of the above, from Easter Day through the Day of Pentecost

Celebrant Alleluia. Christ is risen.

Luke

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgives all our sins;

Psalm 103.1-

People His mercy endures for ever.

The Celebrant may say

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

Then the Ten Commandments (page 317) may be said, or the following

Matt 22:37-38

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Here is sung or said

Lord, have mercy upon us.

Kyrie eleison.

Christ, have mercy upon us.

or

Christe eleison.

Lord, have mercy upon us.

Kyrie eleison.

or this

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

Begun in the 5th Century, the processional hymn is not just traveling music for the choir and altar party to get up the aisle into the church. It is to bring the congregation together, set a mood, and prepare for worship.

This *Opening Acclamation* is an ancient Jewish prayer.

The *Collect for Purity*, a formulated prayer, was for centuries said silently by the Priest. The Prayer Book of 1552 made this a public prayer said aloud for all the people gathered.

The *Trisagion* is canticle, derived from ancient Eastern and Orthodox rites, introduced into Western Eucharistic rites in twentieth-century revisions.

The *Gloria in Excelsis*, an ancient hymn, also known as the Greater Doxology, the first verse of which is derived from Luke 2:13-14, the song of the angels at the time of Jesus' birth. Originally a hymn in the Byzantine Morning Office. It may date from as early as the 2nd century. The custom of saying it began in the 5th century.

Prior to the 5th century, *The Collect of the Day* was the opening of the service but now marks the end of the Entrance Rite and initiates the two major portions of the Eucharist: the Liturgy of the Word and the Liturgy of the Table.

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

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.

John 1: 29

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 of the Day

The Celebrant says the Collect. The Collects are found on pages 228-261. The collect collects the people to begin the service, and relates to the lessons of the day, or may be a prayer for peace and protection.

The Celebrant says to the people

The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

Lord, we pray thee that thy grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

People Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader saying

A reading from the Second Book of the Kings beginning with chapter 5, verse 1

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

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

Psalm 111

Confitebor tibi

BCP 754

A Reading from the Second Letter of Paul to Timothy beginning with chapter 2, verse 8

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

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

People Glory be to thee, O Lord.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

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.

Luke 1

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.

Used since medieval times, *Deo Gratis*, (thanks be to God) acknowledges that what was read has been heard.

Since the 4th century, the reading of the Gospel has been a special ceremony, seen as the climax of the readings.

The three fold sign of the cross has been used since the 9th century.

In the early church following Jewish custom, the preacher usually sat in a chair to preach.

The Nicene Creed, begun in Nicea in 325 AD and formalized a short time later, has been part of the liturgy since the 4th or 5th century. It is our corporate statement of belief.

Multiple scriptural references to these portions of the creed can be found.

The Prayers of the People followed the readings and the sermon as early as the 2nd century, and were offered as litany (a list of prayers and supplications).

The Prayers of the People

Intercession is offered according to the following form, or in accordance with the directions on page 383.

The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

After each paragraph of this prayer, the People may make an appropriate response, as directed.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [_____ and of] all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

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

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.

The Deacon or Celebrant says the following, or else the Exhortation on page 316

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

or this

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men:

We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us.

We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable.

Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

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

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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.

A Minister may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John 3:16

A general corporate confession is new to the service. It came about during the reformation: 15th century.

The ancient liturgies contained no general confession of sin. Repentance, when needed, was something done before one came to the Eucharist. The sign of reconciliation with God and one's brothers and sisters was not a general absolution, but the exchange of the peace. In contemporary times, *The Book of Common Prayer* requires that those who come to communion shall have examined their lives, repented of their sins, and be in love and charity with all people.

John 20:23 gives authority to the clergy to pronounce absolution.

After the *Peace*, the service now shifts to *The Great Entrance*, the exchange of Gifts from God to the people and back to God. It is important to remember that the eucharistic sacrifice is offered in obedience to the command of Christ at the Last Supper, “Do this for the remembrance of me.” In the early church, these words were understood as a command to remember and proclaim the life of Christ in its totality: his role in creations as God’s eternal Word; his incarnation, birth, ministry, death, resurrection and ascension and the promise of his coming again in glory.

The ancestor of the Christian eucharistic prayers is the thanksgiving exchanged over a cup of wine at the conclusion of Jewish meals.

The washing of the priest’s hands is strictly symbolic; it is a sign of the purity of heart with which the priest properly approaches the great thanksgiving. In early times, washing was also necessary as the offerings brought to the altar were living animals and fresh produce of the land.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. 1 John 2:1-2

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And with thy spirit.

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

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences on pages 343-344, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people’s offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

An alternative form will be found on page 340.

Eucharistic Prayer I

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

Early Jewish custom, and is the command to stand
--

The celebrant is asking permission to offer thanks on behalf of all those present; and the people give their consent with their response
--

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface (found on pages 377-381) is sung or said on all Sundays, and on other occasions as appointed.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Celebrant and People

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Here may be added

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The people kneel or stand.

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

Matthew 26.26-28, Mark 14.22-24, Luke 22.17-20

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacri-

The *Sanctus* is middle English from the Latin meaning "holy". The *Sanctus* is to be sung by all. At one time it was accompanied by *Sanctus* bells, to remind us of the setting of Seraphim's Song from in Isaiah 6.1-3.

It is important to remember that, in the context of the eucharistic prayer, the words of institution are addressed to God and not to the congregation.

We do not bow or genuflect after the words of institution we said over the bread and wine because it wrongly signifies to all that the remainder of the prayer is not necessary.

There has been an ongoing debate whether it is the words of institution or the invocation of the Holy Spirit (or both) that is essential to the consecration.

The Book of Common Prayer is trying to re-capture the ancient theory of the importance of having the prayer of thanksgiving ratified by the people's "AMEN."

Since 400 AD, the *Lord's Prayer* has been recited prior to receiving communion, but was in use by the people well before then.

The Lord's Prayer, positioned between the eucharistic prayer and the breaking of the bread, functions as a climatic extension of the Great Thanksgiving and as a prayer of preparation to receive the Body and Blood of Christ.

The bread is broken to be shared.

One of many fraction anthems that can be used at this time.

fice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.
AMEN.

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

People and Celebrant

Matthew 6.9-15

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 Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

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

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

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

The following or some other suitable anthem may be sung or said here

O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, have mercy upon us.
O Lamb of God, that takest away the sins of the world, grant us thy peace.

The following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell I him, and he in us. *Amen*

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

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

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

or with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

or with these words

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

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

During the ministration of Communion, hymns, psalms, or anthems may be sung.

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

After Communion, the Celebrant says

Let us pray.

The People may join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor

The *Agnus Dei* is an ancient hymn to Christ, the Lamb of God, based on John 1:29, Isaiah 53:7 and Revelation 5:6ff.

The *Prayer for Humble Access* originated in the 1548 Order of Communion. The name first appears in the Scottish Book of Common Prayer of 1637.

Sancta Sanctis:

The Holy for the Holy

The people are encouraged to immediately move to the table to show and reinforce that the clergy and the people receive from the same table equally.

Postcommunion prayers started in 350 AD.

and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

The Bishop when present, or the Priest, gives the blessing

The peace of God, which passeth 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 Ghost, be amongst you, and remain with you always. *Amen.*

or this

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

The Deacon, or the Celebrant, may dismiss the people with these words

Dismissals began in the
4th century

Let us go forth in the name of Christ.

People Thanks be to God.

or the following

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

Deacon Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

People Thanks be to God. Alleluia, alleluia.



About Receiving the Body and Blood of Christ

Since the 4th century, people have been instructed to make a cradle with the left hand for their right hand, to receive the Body and Blood of Christ.

People most commonly receive the host (bread) in their hand and then consume it. Years ago, people were instructed not to eat the host themselves, but allow the clergy to put it into their mouth, so no one would carry it away to be used for superstitious or wicked purposes.

The chalice is best received by grasping the base of it, and guiding it one's self to your mouth. If you prefer, you may dip your wafer into the cup and consume both, but we hope for all to partake of the common cup. For those who fear great germs, simply remember your priest drinks after more than a hundred people and is still alive and kicking. A Duke University professor has done a great study upon the common chalice, and found those which were consecrated (blessed) by clergy contained no germs on the lip of the cup. That said, each person may rightfully choose their comfortable way to receive, especially those with compromised immune systems.

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Christian Worship in the Second Century Justin (c. 150) *Apology Ixv-Ixvii*
Reprinted from Documents of the Christian Church

Ixv. After thus washing him who has been persuaded (baptized) and has given his assent, we bring him to those that are called the brethren, where they are assembled, to offer prayers in common, both for ourselves and for him who has been illuminated and for all everywhere, with all our hearts, that as we have learned the truth so we may also be counted worthy to be found good citizens and guardians of the commandments, that we may be saved with an eternal salvation.

We salute one another with a kiss when we have ended the prayers. Then is brought to the president of the brethren bread and a cup of water and wine. And he takes them and offers up praise and glory to the Father of all things, through the name of his Son and of the Holy Ghost, and gives thanks at length that we are deemed worthy of these things at his hand. When he has completed the prayers and thanksgiving all the people present assent by saying Amen. Amen in the Hebrew tongue signifies, So be it". When the president has given thanks and all the people have assented, those who are called deacons with us give to those present a portions of the Eucharistic bread and wine and water, and carry it away to those who are absent.

Ixvi. This food is called with us the Eucharist, and of it none is allowed to partake but he that believes that our teachings are true, and has been washed with the washing for the remission of sins and unto regeneration, and who so loves as Christ directed. For we do not receive them as ordinary food or ordinary drink; but as by the word of God, Jesus Christ our Saviour took flesh and blood for our salvation, so also, we are taught, the food blessed by the prayer of the word which received from him, by which, through its transformation, our blood and flesh is nourished, this food is the flesh and blood of Jesus who was made flesh. For the Apostles in the memoirs made by them, which are called gospels, have thus narrated that the command was given; that Jesus took bread, gave thanks, and said, "This do ye in remembrance of me; this is my body." And he took the cup likewise and said, "This is my blood," and gave it to them alone.

Ixvii. Now we always thereafter remind one another of these things; and those that have the means assist them that are in need; and we visit one another continually. And at all our meals we bless the maker of all things through his son Jesus Christ and through the Holy Ghost. And on the day which is called the day of the sun there is an assembly of all who live in the towns and the country; In the memories of the apostles or the writings of the prophets are read, as long as time permits. Then the reading ceases, in the president speaks, admonishing us in exhorting us to imitate these excellent examples. Then we arise altogether in offer prayers; and, as we said before, when we have concluded our prayer, bread is brought, wine and water, and the president in like manner offers up prayers and thanksgivings with all his might; and the people assent with *Amen*; and there is the distribution and partaking by all of the Eucharistic elements; and to them that are not present they are sent by the hand of the deacons. And they that are prosperous and wish to do so give what they will, each after his choice. What is collected is deposited with the president, who gives aid to the orphans and widows and such as are in want by reason of sickness or abroad, in fact to all that are in need he is a protector.