

The Holy Eucharist

Ancient Renewed Text

With the **Cross** leading the way, the congregation symbolically takes up its cross, some by bowing as it goes by, to the Altar to meet with the Lord through the Word and Sacrament.

A hymn, psalm, or anthem may be sung.

The **hymns** (or suitable songs) are chosen specifically for the service and usually have a connection to the readings and sermon (Ephesians 5:19).

Our Vision

Deacon Let us proclaim our vision here at Ascension Anglican Church.

People Our vision is to be a vibrant church family
that honors and glorifies God; a place of healing, serving,
and growing together in Christ.

The Acclamation

From Ash Wednesday to the Eve of Palm Sunday or penitential occasions

Celebrant Bless the Lord who forgives all our sins

People His mercy endures forever.

The **Collect for Purity** begins our worship by asking God to bring our hearts into the light and expose everything that is keeping us from offering ourselves wholly to Him. Nothing is hidden from God. He knows all our secret failings, our pain, sorrow, and desires, and invites us to come to Him in worship.

The Collect for Purity

The Celebrant prays (and the People may be invited to join)

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

The Celebrant then reads the Summary of the Law.

Jesus said: You shall love the Lord your God
with all your heart and with all your soul and with all your mind.
This is the great and first 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.

Matthew 22:37-40

The Kyrie

During penitential seasons the church uses Kyrie eleison, instead of the Gloria in Excelsis. All life depends on God's mercy and we simply acknowledge this truth.

This is the only remnant of the Greek language regularly used in our liturgy.

Greek was the marketplace language in which the New Testament was written.

Trisagion

These short sentences, called the Trisagion speak to God, the Holy One .

The Trisagion is an ancient hymn of praise - sung three times.

Kyrie

The Celebrant and People may sing or pray together once or three times

Lord, have mercy *or* Kyrie eleison

Christ, have mercy *Christe eleison*

Lord, have mercy Kyrie eleison

or this

Trisagion

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

The Collect (pronounced COL-lect) is a prayer appointed for each Sunday or Holy Day that usually draws on the theme for the season or the readings for the day. "Collect" comes from the Latin word for "assembly" and is a prayer that sums up, or collects, our individual prayers.

The Collect of the Day

Celebrant The Lord be with you.

People And with your spirit.

Celebrant Let us pray.

The Celebrant prays the Collect. When concluded, the people respond praying

People Amen.

The Lessons — The reading of Scripture is of great importance in Christian worship (1 Timothy 4:13). The Old Testament pattern of worship begins with God speaking to His people, and His people responding with faithful obedience.

We respond to readings by saying "Thanks be to God." This is an affirmation that we heard God's Word and are thankful that He loves us enough to speak to us.

The lessons from the Old Testament, Psalm, and New Testament are read by lay people (those not ordained).

The Lessons

First & Second Readings

Reader A reading from the book of _____.

Reader The Word of the Lord.

People Thanks be to God.

Psalm

Reader The Psalm appointed is _____.

At the end of the Psalms is sung or said

People Glory be to the Father, and to the Son,
and to the Holy Spirit. As it was in the beginning, is now,
and ever shall be world without end. Amen

The Gospel is read in the midst of the congregation to remind us that the Word became flesh and dwelt among us (John 1:14). Here we are invited to hear Jesus' words and follow Him, in the same manner as the original crowds who first heard Him speak.

✚ Many people use their thumb to make the sign of the Cross on their forehead, lips, and heart, asking God's Word to be in their mind, on their lips, and in their heart.

The Gospel

*All standing, the Deacon or Minister appointed reads the Gospel,
first saying*

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

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon — The primary purpose of the sermon is to shed light on the Word of God which was just read and to see how God's Word speaks to us today.

The Sermon

The Creed — After the sermon, we begin our response of faithful obedience to God's Word by proclaiming the historic faith of the Church.

The Nicene Creed was formulated at the Council of Nicea in 325 AD and contains the essential and non-negotiable tenets of the Christian faith. As "we" proclaim this faith, we do so not alone but with the whole Church.

By proclaiming our faith after hearing God's Word, we are also affirming our decision to faithfully and obediently follow as disciples of Jesus Christ. This is the faith that was "once for all delivered to the saints" (Jude 1:3).

At the words "**was incarnate from the Holy Spirit and the Virgin Mary, and was made man**" as a sign of respect and humility it is customary to bow.

✚ Many people will cross themselves at the end of the Creed asking God to give us grace to live what we believe.

Nicene Creed

All stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

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 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

The Prayers of the People are comprehensive and help ensure that our prayers are balanced, praying for the whole state of Christ's Church and the world. Ideally, these prayers allow us to bear one another's burdens and join in each other's lives.

They are also meant to help shape and inform our private prayers in the coming week.

The Prayers of the People.

After each bidding there is a time for the Clergy and People to add their own prayers, silently or aloud.

The Celebrant says

Let us pray for the Church and for the world, saying,
“Lord, in your mercy: hear our prayer.”

The Deacon or appointed person says

For the peace of the whole world,
and for the well-being and unity of the people of God,
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For *Foley*, our Archbishop, and *Eric*, our Bishop,
and for all the clergy and people of our diocese and congregation,
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who proclaim the Gospel at home and abroad;
and for all who teach and disciple others, especially our missionaries:
The Bernardi Family, The Jun Family, Russ and Heidi Smith, and Steve Veselsky
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith,
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For our nation, for those in authority and for all in public service
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who are in trouble, sorrow, need, sickness,
or any other adversity especially _____,
let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who departed this life in the certain hope
of the resurrection, in thanksgiving
let us pray to the Lord.

Silence

Reader Lord in your mercy.

People Hear our prayer.

The Celebrant concludes with the following prayer

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

Confession of sin happens within the context of relationship, both with God and each other. The acknowledgment of our sin is an awareness of where we have failed to love God with our whole heart, soul, mind, and strength, and failed to love our neighbors as ourselves.

We confess together, in community, before God who has given us Himself. Once we admit that we have not lived in accord with God's loving purpose and desire for our lives, we repent.

To repent literally means to "turn around." Repentance is a change of course back to God's ways.

The Confession is an appropriate time for us to lay our sins down at the foot of the Cross and to repent as we come back to the God who loves us.

The Confession and Absolution of Sin

The Deacon or other person appointed says the following

Let us humbly confess our sins to Almighty God,

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will, and walk in your ways,
to the glory of your Name. Amen.

The Bishop or Priest stands and says

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

The Celebrant 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 to me, all who labor and are heavy laden,
and I will give you rest.

Matthew 11:28

God so loved the world, that he gave his only-begotten Son,
that whoever believes in him should not perish but have eternal life.

John 3:16

The saying is trustworthy and deserving of full acceptance,
that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

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.

1 John 2:1-2

The Peace is placed before the Eucharist but after the Confession and Absolution because here we extend the love and reconciliation we have received from God to one another. It is done with the words of Christ in mind: *"If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift."* Matthew 5:23-24 ESV

The Peace

Celebrant The Peace of the Lord be always with you.

People And with your spirit.

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

Announcements and Celebrations

For a Birthday

Watch over thy *children* O Lord, as *their* days increase;
bless and guide *them* wherever *they* may be.
Strengthen *them* when *they* stand; comfort *them*
when discouraged or sorrowful; raise *them* up if *they* fall;
and in *their* hearts may thy peace which passes understanding
abide all the days of *their* lives; through Jesus Christ our Lord. *Amen.*

For Anniversary

O God, you have so consecrated the covenant of marriage that in it
is represented the spiritual unity between Christ and his Church:
Send therefore your blessing upon these your servants,
that they may so love, honor, and cherish each other
in faithfulness and patience, in wisdom and true godliness,
that their home may be a haven of blessing and peace;
through Jesus Christ our Lord, who lives and reigns with you
and the Holy Spirit, one God, now and for ever. *Amen.*

The Offertory is the gathering of the People's offering to God. These offerings include money as well as bread and wine, thus symbolizing the fruit of our labor. As the gifts are brought forward, we are all placing our gifts upon the altar.

The Offertory

Celebrant Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. *Ephesians 5:2*

The Offertory Hymn is sung and the people stand while the offerings are presented.

The Doxology

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



Why do we make the Sign of the Cross?

You may notice some people making the Sign of the Cross ✝ at different points in the service: This is typically done with the right hand by first touching their foreheads, then their chests (over the heart), then their left shoulder, then their right, and finally back to their chests. It is often done when we say the name of the Trinity, when we receive Communion, when we are blessed, when our sins are absolved, when we mention the dead, and on a few other occasions.

The Sign of the Cross is a powerful invocation of God's Holy Name and presence. It is also a reminder that we have been crucified with Christ and are sealed by the Holy Spirit.

The Sursum Corda (Latin: Lift up your hearts) is three-fold: (1) an exchange of formal greeting between priest and people, (2) an invitation to lift the heart to God, the people responding in agreement, and (3) an invitation to give thanks (the word 'Eucharist' means 'give thanks'), the people answering that it is proper to do so.

The Sursum Corda

The People remain standing. The Celebrant faces them and sings or says

People The Lord be with you.
 And with your spirit.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

The Celebrant continues

It is right, and a good and joyful thing,
always and everywhere to give thanks to you, Father Almighty.

You bid your faithful people cleanse their hearts, and prepare
with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and
renewed by your Word and Sacraments, they may come to the fullness of grace which
you have prepared for those who love you.

The Celebrant concludes

Therefore we praise you, joining our voices
with Angels and Archangels and with all the company of heaven,
who forever sing this hymn to proclaim the glory of your Name:

Sanctus is Latin for "holy." Echoing the scene of Isaiah 6 and Revelation 4, the Sanctus reminds us that we are in the presence of the perfectly holy God. The first part of the chant is based upon Isaiah 6:3 and Daniel 7:10. The second part is based on Matthew 21:9. Some people bow during the first part of the Sanctus to acknowledge God's holy presence.

The Sanctus

Celebrant and People

Holy, Holy, Holy, Lord God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Prayer of Consecration — This is one of the most sacred and holy moments in the liturgy in which the very words of Christ are spoken over the elements and they are mysteriously, mystically, and sacramentally transformed by the Holy Spirit into the very Body and Blood of Christ (while not ceasing to also be bread and wine).

If you would like to learn more about this, feel free to talk to the priest after the service and set up a time to discuss sacramental theology and the Eucharist.

The Prayer of Consecration

The People stand or kneel. The Celebrant continues

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 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.

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

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:

Celebrant and People

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

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, so that he may dwell in us
and we in him. And bring us with all your saints into the fullness
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 says

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

Celebrant and People together pray

Our Father, who art in heaven, hallowed be thy Name.
Thy kingdom come, thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory,
forever and ever. *Amen.*

The Fraction — The bread must be broken in order to be distributed to the People. Breaking the bread reminds us that Jesus' body was broken on the Cross for us. He continues to live as the One who was slain.

“Christ our Passover is sacrificed for us; Therefore let us keep the feast” comes from 1 Corinthians 5:7-8.

In that passage, believers are called to respond to Christ's sacrifice by decisively rejecting old ways and to pledge themselves to living out their new identity in Christ. It is an invitation, then, to come to the Table for renewal of discipleship.

The Fraction

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

Celebrant Christ our Passover is sacrificed for us.

People Therefore let us keep the feast

The Prayer of Humble Access was written by Archbishop Cranmer (the compiler of the Anglican Prayer Book) in 1548. It seeks to make any thoughts of self-aggrandizement vanish and help a person focus on Christ's Body and Blood and their deep significance—that even though we are unworthy, God, through Christ, calls us to Himself, that we may *dwell in Him, and He in us.*

The Prayer of Humble Access

Celebrant and People together

We do not presume to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.

We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord,
who always delights in showing 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*

The Agnus Dei

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

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.

Ascension Anglican Church welcomes all Christians who have been Baptized in water in the name of the Father, Son, and Holy Spirit to receive Communion.

Anyone is invited to come forward and receive a blessing, signifying this by crossing your arms across your chest.

The Ministration of Communion

Facing the People, the Celebrant may say the following invitation

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.

or this

Behold the Lamb of God,

behold him who takes away the sins of the world.

Blessed are those who are invited to the marriage
supper of the Lamb.

John 1:29, Revelation 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

Post-Communion Prayer — This prayer reminds us that in receiving Communion we not only affirm that God has made us His own, but we receive grace for strength to continue to play our part in the mission of Christ's Church in the world.

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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 Bishop when present, or the Priest, gives this or a seasonal blessing

May the peace of God which passes all understanding
Keep your hearts and minds in the knowledge
and love of God, and of his Son our Savior, Jesus Christ.

And the blessing of God almighty,
The Father, the Son, and the Holy Spirit,
Be among you, and remain with you forever. *Amen*

Or

May the Lord bless you, and keep you,
And make His face to shine upon you
The Lord lift up the light of His countenance upon you
And give you His peace

And the blessing of God almighty,
The Father, the Son, and the Holy Spirit,
Be among you, and remain with you forever. *Amen*

*A hymn, psalm or anthem may be sung after the Blessing
(or following the Dismissal).*

Proclamation of Mission

Deacon, or Celebrant

Let us remember our mission here at Ascension,

People Where we meet to share the love of God
 And go out to present it to the world

The Dismissal has been in use since the Fourth Century. Having met with God in worship and having been strengthened by His grace in Word and Sacrament, we are now invited to take Christ to the world. Our gathered service of worship is ending; now we are sent out to begin our service to God in the world.

The Dismissal

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

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

As we come to the end of the liturgy the Cross is processed out. This is to symbolize that we are all to follow Christ into the world, following in the way of the Cross. Our worship is coming to a close. We have heard God speak and responded with faithful dedication as Jesus' disciples. We have been strengthened by God's grace and are ready to go into the world to shine forth His light and love.

