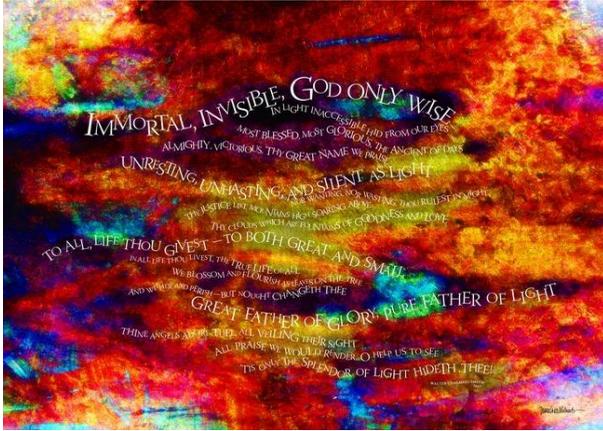


INSTRUCTED EUCHARIST

A COMMENTARY



15 September 2013

11 A.M.

THE WORD OF GOD

Prelude

THE ENTRANCE RITE

Immortal, invisible

Hymnal 423

THE OPENING ACCLAMATION

The people standing, the Celebrant says

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

People **And blessed be his kingdom, now
and forever. Amen.**

Liturgy means “the work of the people” and the eucharistic liturgy is the work of *all* the people of God—those in the congregation just as much as those doing other jobs, such as the clergy, organist, choir, acolytes, and ushers—who have gathered to encounter God in **word** (the scriptures) and **sacrament** (bread and wine as signs of the presence and grace of Christ).

The Holy Eucharist (also called Holy Communion, Lord’s Supper, Mass, or Divine Liturgy) has two key movements or parts:

1. Liturgy of the Word
2. Liturgy of the Sacrament.

Eucharist comes from a Greek word meaning “thanksgiving.”

The first part of our “work” is centered on encountering God through scripture, where we listen for what God is saying to us in lessons from the Hebrew bible, the Greek new testament, and the sermon which is usually based on these readings.

Right from the outset we declare the goal of our work to be nothing less than entering into the kingdom of God, that “place” where God reigns and all that is, including each of us, is transformed by God’s love and God’s life.

THE COLLECT FOR PURITY

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.**

SONG OF PRAISE

Hymnal S 280

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

Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

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

Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The word *collect* means “short prayer.”

Our first collect is a short prayer for purification and was originally part of the priest’s private preparation. It is based on Psalm 51, David’s prayer of penitence.

Entering into God’s presence it is natural to break out in song, knowing, as it has been said that the one sings, prays twice.

Glory to God in the highest (the “Gloria”) was once used only on festive days, but by the 11th century the Gloria had become the customary song of praise on all Sundays, except in the more somber seasons of Advent and Lent focused on preparing for Christmas and Easter respectively. During these more penitential seasons we sing the *Kyrie* (Lord, have mercy) or a similar song.

The prayer book allows the use of other hymns and songs of praise at this place in our liturgy.

The collect of the day dates to a custom in the 5th century where monks were given a time to express individual concerns before an abbot (the leader of the monastery) “collected” those concerns into a focused prayer. The collect of the day likewise collects the themes found in the scriptures and the particular event being celebrated.

Amen means “so be it” or “I agree.”

THE LESSONS

A Reading from Jeremiah. 4.11-12, 22-28

At that time it will be said to this people and to Jerusalem: A hot wind comes from me out of the bare heights in the desert toward my poor people, not to winnow or cleanse—a wind too strong for that. Now it is I who speak in judgment against them.

"For my people are foolish,
they do not know me;
they are stupid children,
they have no understanding.

They are skilled in doing evil,
but do not know how to do good."

I looked on the earth, and lo, it was waste and void;
and to the heavens, and they had no light.

I looked on the mountains, and lo, they were quaking,
and all the hills moved to and fro.

I looked, and lo, there was no one at all,
and all the birds of the air had fled.

I looked, and lo, the fruitful land was a desert,
and all its cities were laid in ruins
before the LORD, before his fierce anger.

For thus says the LORD: The whole land shall be a desolation; yet I will not make a full end.

Because of this the earth shall mourn,
and the heavens above grow black;
for I have spoken, I have purposed;
I have not relented nor will I turn back.

The Word of the Lord. **Thanks be to God.**

Psalm 14 *Dixit insipiens*

1
The fool has said in his heart, "There is no God." *
All are corrupt and commit abominable acts;
there is none who does any good.

2
The LORD looks down from heaven upon us all, *
to see if there is any who is wise,
if there is one who seeks after God.

3
Every one has proved faithless;

The choice of readings has varied through the centuries. But now Episcopalians—along with Presbyterians, Methodists, Lutherans, Roman Catholics, and other Christian bodies around the world—used the *Revised Common Lectionary* which organizes readings for the church year according to a three-year cycle, allowing a significant percentage of the whole bible to be read aloud in the churches. Year A focuses on Matthew's Gospel, Year B Mark, Year C Luke, and John is read in all three years.

Concerning the Psalter (adapted from the *Book of Common Prayer*, 582-83)

An asterisk divides each verse into two parts for reading or chanting.

In reading, a distinct pause should be made at the asterisk.

Generally read the first half verse in one breath, the second in another breath, and take a breath at the asterisk, allowing for a distinct pause. Listen to the leader (if there be one) and seek to pray (just as one should sing) with "one voice," not a cacophony of different speeds and volumes.

The Psalter is liturgical poetry, designed for vocal, congregational use, whether by singing or reading. There are several traditional methods of psalmody. The exclusive use of a single method makes the recitation of the Psalter needlessly monotonous. The traditional methods, each of which can be elaborate or simple, are the following:

Direct recitation denotes the reading or chanting of a whole psalm, or portion of a psalm, in unison.

Antiphonal recitation is the verse-by-verse alternation between groups of singers or readers; e.g., between choir and congregation, or

all alike have turned bad; *
there is none who does good; no, not one.

4

Have they no knowledge, all those evildoers *
who eat up my people like bread and do not call upon
the LORD?

5

See how they tremble with fear, *
because God is in the company of the righteous.

6

Their aim is to confound the plans of the afflicted, *
but the LORD is their refuge.

7

Oh, that Israel's deliverance would come out of Zion! *
when the LORD restores the fortunes of his people,
Jacob will rejoice and Israel be glad.

A Reading from Paul's First Letter to
Timothy.1.12-17

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

The Word of the Lord. **Thanks be to God.**

Jesus call us; o'er the tumult Hymnal 550

between one side of the congregation and the other.

Responsorial recitation is the name given to a method of psalmody in which the verses of a psalm are sung by a solo voice, with the choir and congregation singing a refrain after each verse or group of verses.

Responsive recitation is the method which has been most frequently used in Episcopal churches, the minister alternating with the congregation, verse by verse.

The Holy Gospel of our Lord Jesus Christ according to Saint Luke. 15.1-10

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

The Gospel of the Lord.
Praise to you, Lord Christ.

THE SERMON OR HOMILY

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

The reading of the gospel—a word meaning “good news”—has often been accompanied by special ceremonies. In some places, the Gospel Book is processed into the midst of the congregation, symbolizing Christ’s presence among us, but from whatever point in the church from which the gospel may be read, it is customary to turn and face the reader.

The gospel reading is followed immediately by a sermon or homily (or other response to the lessons such as a drama) which seeks to strengthen our understanding of what has been read and to apply it to our lives.

As we listen we might ask, “What is God saying to us and how can we make that more of a reality in our lives today?”

The Nicene Creed (together with other creeds of the church) is an affirmation of what the church believes.

Creed comes from the Latin *credo*, meaning “I believe.” In its original Greek form, the Nicene Creed began each phrase with “*we believe*,” indicating that it is not

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. 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.

THE PRAYERS OF THE PEOPLE

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

just our own personal belief but the belief of the whole church.

Beliefs expressed in the Nicene Creed were hammered out at meetings (or “councils”) of the church’s bishops. The Nicene Creed is particularly based on those gatherings that took place at Nicaea (325) and Constantinople (381).

These meetings were convoked in response to questions raised about what constituted the church’s teaching (*orthodoxy*, meaning “right praise”) in contradistinction to false teaching (*heresy*). The church wanted to understand correctly (to the highest degree possible) who Jesus Christ really was and what the Holy Spirit does.

But sometimes the way the church treated those whose positions did not win out at these councils constitutes one of the great sins of the church.

The Prayers of the People have since the 2nd century followed the readings and confession of faith (the creed).

Deacons or representatives of the people lead these prayers. The prayer book gives great flexibility in what these prayers of the people will be, allowing us to adapt forms that are in the prayer book or write new ones for our special concerns.

But whatever option is chosen, we are to pray for the following concerns:

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Minister and People

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

The universal church, its members, and its mission

The nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate).

The people are invited to add their own concerns, out loud or silently, to the prayers.

Making a confession of sin to a priest and receiving assurance of God's forgiveness had a long history of development stretching over several centuries until becoming required in the 13th century. While the English reformers (Anglicans and Episcopalians) provided the possibility of confession to a priest, they did not make it a requirement. The "confession of sin" was added to the liturgy, allowing each person to reflect on what was done and left undone in her or his walk with Christ and ask forgiveness, knowing that "if we confess our sins, God is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (1 John 1.9). But where there may be conscience troubled by sin, the Book of Common Prayer (in the exhortation to communion from 1549 to 1979 editions)

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.

ABSOLUTION

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

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

THE HOLY COMMUNION

[Part 2 of Spoken Instruction]

THE OFFERTORY

The Celebrant may begin the Offertory with one of the sentences such as this

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

Choir Anthem and Doxology

THE SURSUM CORDA

The Celebrant, whether bishop or priest, faces them and says

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

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

encourages us to seek out a discrete priest to share our sin and receive counsel, direction, and absolution.

During weekday services or during the seasons of Christmas and Easter, sometimes the general confession is not used.

Reconciled to God, one another, and even within ourselves, we share a sign of Christ's peace with others.

We have now come to the second phase of our work, the liturgy of the Sacrament (or Table or Ritual Meal).

Here we offer to God bread and wine (and sometimes money). Gifts of nature and work of our hands, these are symbols of our selves and so it is appropriate that we have representatives of "the people" bring them to the altar.

Our offering to God is of course not just our "perfect selves" but all that we are, our uncertainty as well as our faith, our sorrow and our joy, our failure and success. Here at the offertory, our work is to offer to God our selves, our souls and bodies, "as a living sacrifice, holy and acceptable to God, who is our spiritual worship" (Romans 12.1).

THE PROPER PREFACE

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

The Proper Preface is inserted here.

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

Hymnal S 129

Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE ANAMNESIS

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

In this dialogue of lifting up our hearts and lives to God, we can have confidence that God will take what we offer, bless it, break it, and give it back to us more complete and whole, now filled with God's own life and transformed by God's own love.

Our prayer may include a specific reference to what feast, season, or occasion is being celebrated and remembered. This is called the "proper preface," as it precedes the prayer of consecration.

And so we now sing with the heavenly choirs of angels with the words recorded by the prophet Isaiah (6:1-3).

In the year that King Uzziah died, I [Isaiah] saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.'

Anamnesis means "remember."

We remember and are re-membered, placed back together with the source of all life.

We give thanks to God for all God has done through history (i.e., creation, calling Abraham and Moses, establishing a covenant with us, giving the law, sending the prophets, choosing Mary and accepting her faithful response, and above all loving

THE INSTITUTION NARRATIVE

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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

THE MEMORIAL ACCLAMATION

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

THE OBLATION

The Celebrant continues

And we offer this sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

THE INVOCATION (EPIKLESIS)

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in

world so much that God came to us in Jesus).

The words that Jesus used at the Last Supper are found in four places in scripture:

Mark 14:22-24

Luke 22:19-20

Matthew 26:26-28

1 Corinthians 11:23-26.

This "institutional narrative" has been a feature of every eucharist liturgy since the end of the 4th century. In these words we find the command to "do this" and the promise of Jesus' presence, grace, forgiveness, life.

Our prayer not only recalls the past (and prays that it becomes present here and now), it looks to the future with hope, as we await the return of Jesus in power and great glory.

Oblation means "offering." From as early as the 2nd century (Irenaeus of Lyons) we hear the eucharist spoken of as an offering and sacrifice to God. We offer bread, wine, at times money, but always our selves, our praise and thanksgiving to God.

And we pray God will send the Spirit to bless the bread and wine make Christ truly present among us, that like the disciples on the road to Emmaus we too may know Jesus in the breaking of the bread (Luke

his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

THE DOXOLOGY

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with _____ and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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 for ever. **AMEN.**

THE LORD'S PRAYER

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

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

**Forgive us our sins as we forgive those
who sin against us.**

**Save us from the time of trial,
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

THE BREAKING OF THE BREAD

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

Therefore let us keep the feast.

[Alleluia.]

24.30-31). We also ask God to send the Spirit upon us, the community which in obedience to God's command now has gathered in God's name.

The eucharistic prayer of consecration is prayed in communion with the whole church of God in heaven and on earth.

The eucharistic prayer concludes with Trinitarian praise to the Father, Son, and Holy Spirit.

The Lord's prayer was added to the Eucharistic service in the 5th century. It was previously a personal devotion. The so-called "traditional version" reflects Matthew 6:9-13, while this alternative "contemporary version" is from Luke 11:1-4.

Significant to note the Lord's prayer is essentially a prayer of community, a prayer to *our* Father. The bread for which we ask is the sustenance for our life and certainly includes the body of Christ which is the bread of heaven and the blood of Christ, the cup of salvation.

The bread symbolic of Christ's body is now broken. His body is broken to save us, the bread broken to feed us. It may be obvious but worth noting in any case: to share bread it must be broken.

THE INVITATION

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

*Shepherd of souls
Amazing grace*

*Hymnal 343
Hymnal 671*

All baptized Christians of any age or denomination are invited to receive communion. (Baptism is FULL MEMBERSHIP in the Body of Christ and in the Eastern Orthodox Church infants have received communion from the beginning. Adults in the Eastern churches are the ones who often do not receive communion because they have not made their confession!)

The bread is received either on the open palm, crossing one's hands as to make a cradle and then bringing it to the mouth, or on the tongue. You may guide the cup to your lips by gently holding its base. Alternatively, you may "intinct" by dipping the bread into the wine.

Alternatively, you may choose to receive a blessing by crossing your arms in front of your chest which will alert the priest of your desire to be blessed.

THE POSTCOMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God, 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,

This particular invitation to receive the body and blood of Christ comes from the Eastern Orthodox liturgy which says, "Holy things for holy people."

The more ancient posture for receiving communion and for prayer generally is standing, a tradition which the Eastern Orthodox church maintains. In the West, where its medieval emphasis on sin and penitence, kneeling became increasingly popular.

Standing is symbolic of resurrection and that, according to Jesus, we approach God now as friends and not as slaves.

Altar rails date from the 17th century (and they were apparently latticed to keep dogs from desecrating the altar!).

Communion is normally a time of reverent meditation on the gifts God has given us in all things but especially in Jesus. It is often a time for singing God's praise.

The emphasis of the Postcommunion prayer is not only thanksgiving for the grace and life received from God in this sacrament of the altar but so also the work God calls us to do as we go forth into the world.

The "work of the people" having begun in our gathering for the liturgy does not end but begins anew with our departure. As we go forth "to do the work God gives us to do" we are mindful that our commitment (from baptism) is to seek and

send us out 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 for ever. Amen.

THE BLESSING

The Bishop, when present, or the Priest, may bless the people.

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

THE DISMISSAL

The Deacon, or the Celebrant, dismisses them with these words Deacon

Go in peace to love and serve the Lord.

People **Thanks be to God.**

Come down, O Love divine **Hymnal 516**

Postlude

The flowers on the altar are given to the glory of God by Mary Hicks Heitzler and Carol Ann Fletcher.

serve Christ in all persons, to strive for justice and peace, and to respect the dignity of every human being (Book of Common Prayer, 304-305).

The blessing has been a part of the service since the 4th century. In Lent, a solemn prayer over the people may replace the blessing.

The Dismissal also dates from the 4th century. In Latin, the dismissal included “go in peace” (*Ita missa est*), which is the origin of the word “mass.” The candles may be extinguished at this point in the liturgy.

Sitting for the postlude has become a recent tradition at Emmanuel Church and is not common elsewhere. One is free to remain or depart quietly at this time.

VESTMENTS

In the Episcopal Church, the clergy, lay ministers, acolytes, and choir normally wear “vestments.” Vestments have developed over the centuries but were originally the ordinary garments of the ancient Roman world. Their color is symbolic and signifies the liturgical season as well.



Priest in Amice



Priest in Alb



Priest adjusting the cincture



Priest putting
Manipule on left arm



Priest with the Stole



Priest in Chasuble is now
completely Vested

Alb. Garment (traditionally an *undergarment*) worn by those serving at the altar during the **eucharistic** liturgy. The Latin *alba* means “white.” The alb recalls the white garment, symbolic of purity, being given at baptism.

Amice. A hood to the alb (sometimes used) symbolizes the “helmet of salvation.”

Cincture. The rope used as a belt to gird the alb represents chastity.

Stole. A cloth band like a scarf symbolizes being yoked with Christ and denotes the authority of ordination. It is worn over both shoulders by bishops and priests and over the left shoulder by deacons. Priests sometimes cross their stole in front.

Chasuble. The poncho-like vestment worn by the celebrant (sometimes

called the “presider”) of the eucharist is another symbol of the Christ’s yoke.

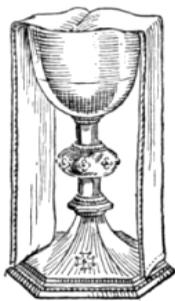
Choir Dress. Combination of a (black) cassock (the basic street garment) and surplice (pronounced SIR-pliss). The surplice is actually a type of alb worn over a cassock. Choirs often vest in cassock and surplice as do clergy when there is no celebration of the eucharist.

THE ALTAR LINENS

Fair Linen. This “clean, white cloth” covers the altar and symbolizes the shroud in which Jesus was wrapped for burial. Crosses embroidered at each of the four corners and in the center represent the five wounds of the crucified Christ.



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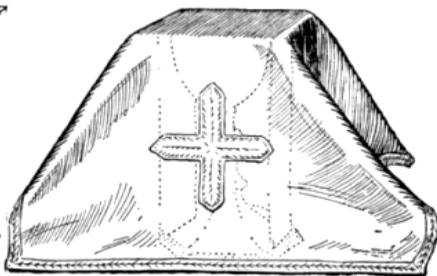
Chalice and Purificator



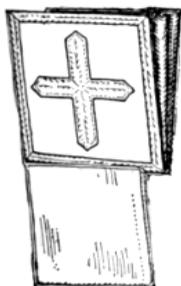
Chalice, Purificator,
Paten with Host



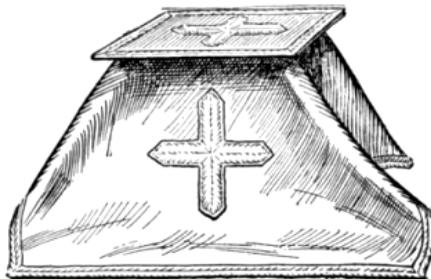
Chalice, Purificator,
Paten and Pall



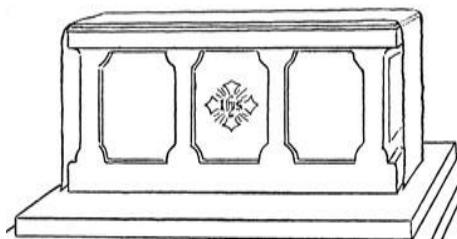
All now covered by Chalice Veil –
note the different parts under the Veil



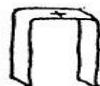
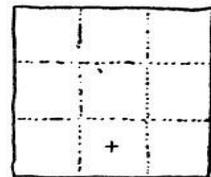
The Burse
and the Corporal



The Chalice completely covered

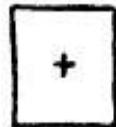


Corporal. From Latin *corpus*, meaning “body.” A square white cloth on which the chalice and paten are placed and which protects the fair linen.



Purificator. Napkin-like cloth to wipe the lip of the chalice clean.

Pall. A stiff square card covered in linen which prevents dust or insects getting into the wine.



Chalice veil. A veil may be placed over the chalice, paten, and purificator. It is in the liturgical color of the day.

Burse. A folder, lying on top of the veil, in which the corporal and extra purificators are placed.

The **Vested Chalice** was often carried by the celebrant from the sacristy to the sanctuary.

THE ALTAR VESSELS

Chalice. Derives from the Latin word for “cup” and holds the wine.

Patén. The plate which holds the bread.

Cruets. Small vessels, often of silver or glass, to hold the wine and the water.

Lavabo bowl. A small bowl used with the washing of the celebrant’s hand before the eucharist. A **lavabo towel** is used for drying the hands. *Lavabo* is Latin for “I will wash.”

Tabernacle or **Aumbry.** A cabinet (sometimes recessed into the wall) in which to reserve the consecrated bread and wine for use with the sick or special devotion. Also used for consecrated oils.

Ciborium. A container, much like the chalice but with a lid, for the bread.”

Sanctus Bells. Bells rung at various points during the eucharist to call special attention to very important moments, such as the “Holy, Holy, Holy,” the elevations of the consecrated bread and wine, and the presentation of the “Gifts of God for the People of God.” In 14th century France, guns were sometimes shot off at these important moments.



Candles. Two candles on the altar signify the celebration of the eucharist or other service of the church. Additional candles are sometimes used. Candles were initially used to provide light. Now they also symbolize the ascending of prayer.

Thurible. A censer for incense, symbolic of prayer rising to God and God’s grace descending upon us.

SEASONS AND COLORS

The liturgical year follows the life of Christ. Every single year, we Episcopalians together with Christians of many other denominations "re-live" the Gospel, from Christ's incarnation and birth to his ascension and heavenly reign. The practice of keeping the church year dates back to at least the 4th century Jerusalem.

ADVENT [Purple or Blue]

From the Latin word *Adventus*, meaning “coming,” Advent is the first season of the church year. It begins four Sundays before Christmas and is to prepare not only for Christ’s coming at Christmas but also to remember that he will come again at the end of the time. Advent speaks of preparation, readiness, expectant waiting and hope.

CHRISTMAS [White or Gold]

The twelve days of Christmas last from Christmas Day until January 6, the start of Epiphany. It is a time for remembering Jesus’ birth and celebrating his incarnation—where God became a human being. White symbolizes the purity of the newborn Christ. White and gold also symbolize celebration, joy, and peace.

EPIPHANY [Green]

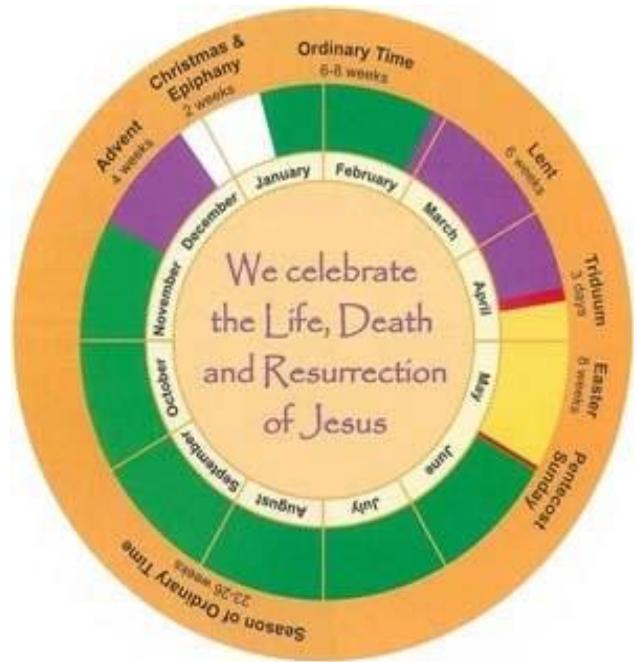
From January 6 until Ash Wednesday is the season of Epiphany, which means “revealing,” “showing forth,” or “manifestation.” Epiphany is the season for remembering that Jesus came to be the savior not just for the Jews or not even for “us” but for the whole world.

LENT [Purple or Lenten Array; Red in Holy Week]

This is the season of preparation for Easter starting on Ash Wednesday and lasts 40 weekdays and six Sundays to Easter. Lent is a time for self-examination and reflection. Some places use Lenten array (dark red and black on ivory), while most places use purple. In Holy Week, from Palm Sunday through Holy Saturday, red is customary, symbolizing blood. Some places use white for Maundy Thursday (the color associated with the eucharist) and black for Good Friday (the color of mourning).

EASTER [White or Gold]

This is the oldest and greatest day of celebration in the Christian church, beginning with the Great Vigil of Easter which begins in darkness and ends in the light of resurrection joy. Easter is both the day and season for remembering that Jesus not only died but was raised from the dead, that you and I might have eternal life. The season of Easter lasts 50 days from Easter Day to the Day of Pentecost. White has been traditionally used in the Church to symbolize the joy of the resurrection. During Easter, the **Paschal Candle**



burns at each service (as it does also for the baptisms and funerals throughout the year, as they are services which find their meaning in the resurrection). The Paschal Candle is symbolic of the resurrection and the light of Christ which has power to overcome all darkness.

PENTECOST

On Pentecost Sunday, the 50th day of Easter, we celebrate the coming of the Holy Spirit. On the Day of Pentecost, the liturgical color is red, representing the Fire of the Holy Spirit. The liturgical color for the season of Pentecost is green, symbolic of the church growing and moving out in mission and of our own growth as Christians. The season lasts until Advent begins.

POSTURES AND GESTURES

We recognize that we worship God not only with heart and mind but also with our body. Because of the belief that Christ is present in the word and sacrament and in the community gathered in Christ's name, some choose to acknowledge that presence with various ritual actions and gestures.

Standing. The posture of respect. This, as early Christian art attests, is the most ancient posture for Christian prayer. The focus is on resurrection and joy.

Kneeling. Posture of humility and penitence.

Bowing. Can be a low reverence from the waist or a more simple inclination of the head. Bowing is often done when the processional cross passes by, at the name of Jesus, at reference to the incarnation (such as "the word became flesh"), or in reference to the Trinity (Father, Son, and Holy Spirit). It is customary to bow when passing in front of the altar.

Sign of the Cross. The ancient symbol of faith is made with the right hand moving from the forehead to the chest and from the left shoulder to the right (but in Eastern Orthodoxy, from right to left!). It expresses faith in the saving action on the cross and may be made at various points in the liturgy, often those acknowledging a special blessing. At the introduction of the Gospel, some make a small sign of the cross on the forehead, lips, and heart, praying that the Lord would be "in my head, on my lips, and in my heart."

Genuflection. With the back straight, going down on one knee (usually the right) and rising again, done in reverence for Christ's presence in the consecrated bread and wine.

These gestures are entirely OPTIONAL! All are free to use those that are helpful to their worship and omit those that are not. Practically all religious communities have different customs and gestures, such as some who "bow their heads" or "fold their hands" to pray.

REAL PRESENCE

What does the church teach about the bread and wine that have been consecrated in the eucharist? The many answers to these questions reveal that different faith communities have not always agreed with one another or even among themselves. The Episcopal Church has a reluctance to give an exhaustive definition to such a “mystery” but has instead spoken of “real presence,” that is to say Christ is really and truly present in the sacrament. *The Book of Common Prayer* contains a section entitled “The Catechism” in which there is a subsection devoted to “The Holy Eucharist” (859-860):

Holy Eucharist

What is the Holy Eucharist?

The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

Why is the Eucharist called a sacrifice?

Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

By what other names is this service known?

The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

What is the outward and visible sign in the Eucharist?

The outward and visible sign in the Eucharist is bread and wine, give and received according to Christ's command.

What is the inward and spiritual grace given in the Eucharist?

The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ give to his people, and received by faith.

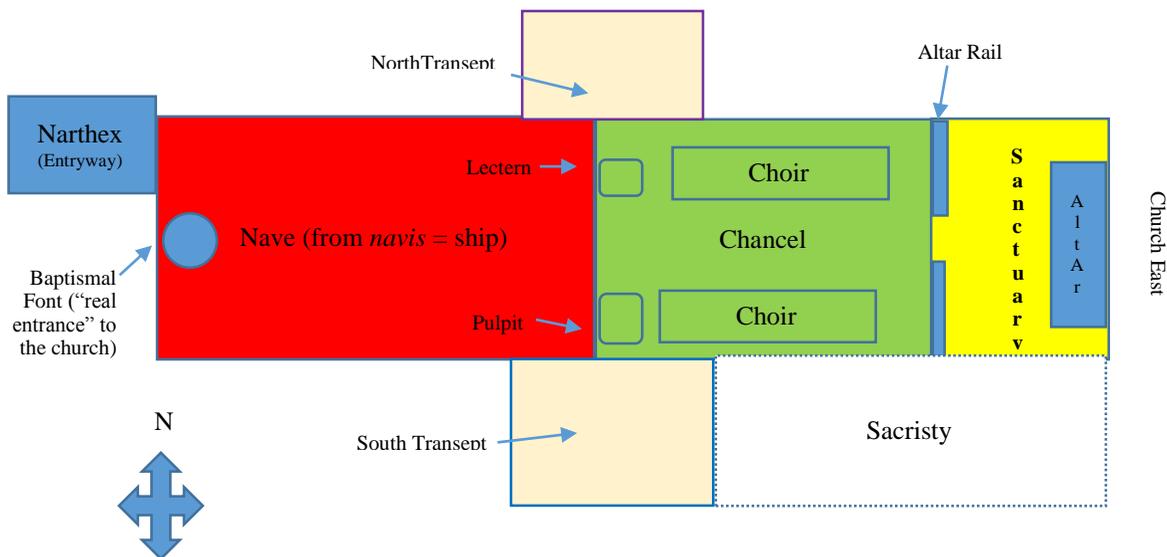
What are the benefits which we receive in the Lord's Supper?

The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

What is required of us when we come to the Eucharist?

It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

PARTS OF CHURCH [OFTEN SHAPED LIKE A CROSS]



This instructed eucharist has been adapted with permission from that which is found at the website St. Elisabeth's Episcopal Church, Memphis: www.stelisabeths.org/worship/instructed-eucharist, and they in turn express indebtedness to two books by liturgical scholars now in the nearer presence of God:

Hatchett, Marion J. *Commentary on the American Prayer Book*. San Francisco: Harper & Row, 1980.

Price, Charles P. *Introducing the Proposed Book: A Study of the Significance of the Proposed Book of Common Prayer for the Doctrine, Discipline, and Worship of the Episcopal Church*. New York: Church Hymnal Publishing, 1976.

Subdeacons: Michael, Dave Readers: Kathy, John Luke Prayers: Carol Ushers: Joe, Langhorne
Coffee Hour: Martha Jane, Susan Counters: Betty, Sharon Flowers: Mary Hicks, Carol Ann Altar: Lisa, Janice

EMMANUEL EPISCOPAL CHURCH is a community of faith
that worships God and goes forth to do the work God gives us to do.

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