



Saint Martin's
Episcopal Church

**Celebration of the Holy
Eucharist in Lent
An Instructional Rite**

- *Eucharist* comes from a Greek word to mean – *thanksgiving*. In Christian worship the Eucharist is the service at which Christ gives himself to his people; his body and blood are symbols for the food we need on our spiritual journey as the *laos*, another Greek word from which we get the English word *laity*, meaning the People God in the world.
- The Eucharist is a form of *liturgy*, which is another Greek word that means – *public work*. Liturgy was what the Good Athenian performed as an aspect of public service. For us liturgy is the work of the People of God in the world.
- From the earliest times the Eucharist has been the central act of worship when the People of God gather to receive an invitation from God to enter into conversation leading to the celebration of thanksgiving.
- The Eucharist is not a service of words, although words are involved. It is a drama of actions. The best way to understand what the Eucharist is, is to become aware of the shape of its actions.
- The following liturgy has been designed to reveal the bone structure, the skeletal structure of taking, blessing, breaking and sharing that lie at the center of the action of giving thanks – Eucharist.

There are four ingredients for Eucharist to take place;

A priest – duly authorized

At least one other baptized person, preferably a community
of baptized persons

And order for celebration - duly recognized

Elements: bread wine and water

If any of these are lacking then Eucharist cannot take place.

The Holy Eucharist: Rite Two

The Penitential Order

Eucharist is like a human body. Like a covering of flesh, words clothe an underlying bone structure that shapes the Eucharist around a series of actions.

The First Action: Preparation

Here, Jesus is quoting the Summary of the Law -referred to by Jews as the Shema - a prayer that continues today to serve as a centerpiece of the morning and evening Jewish prayer services. Thomas Cranmer placed it in his first prayer book of 1549, and it continues to be used today in penitential seasons.

This Confession is referred to as 'the general confession' - general in the sense of communal and not individual. We confess as a community our communal failure to mirror the full promise of our humanity.

OPENING HYMN

All hymns are listed in the weekly bulletin.

Celebrant Bless the Lord who forgives all our sins.

People His mercy endures for ever.

The Celebrant may read one of the following sentences

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

The Deacon or Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

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 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 absolution is the authoritative promise that our God is a forgiving God. Because it is authoritative, i.e. beyond question, it can only be pronounced by a bishop or priest.

In Lent the Kyries are sung/said in place of the Gloria

Thomas Cranmer compiled the first Book of Common Prayer in 1549 for which he wrote a collect – recollection prayer - for every Sunday of the year and major holy days. We still use many of his collects to focus a sense of the theme for the day.

This brings the first action of preparation to a close.

Second action: Invitation

*Through reading from Holy Scripture, God **invites** us as a community to enter into a conversation. Through the lessons God draws our attention to the themes that concern our relationship with God and with one another.*

*The **First Lesson** gives us a picture of the historic struggles between God and his chosen people to remain in relationship together.*

The celebrant 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.*

Lord, have mercy. Kyrie eleison.
Christ, have mercy. or *Christe eleison.*
Lord have mercy. Kyrie eleison.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

THE LESSONS

Please sit.

A Lesson from _____.

After each Lesson, the lector says

Lector Hear what the Spirit is saying to God's people.

People Thanks be to God.

The Psalms are hymns that capture every aspect of human emotion. Many of the psalms are ascribed to king David.

The Second Lesson offers perspective on what it means to live the new life in Christ, and is always taken from apostolic letters written to various early Christian communities.

The Gospel is the most solemn of the lessons, read from the body of the Church, and records Jesus' teaching on the expectations of Kingdom of God.

Third action: Response

If the readings constitute God's invitation to a communal conversation, what follows the lessons forms our response to what we have heard.

In the Sermon the preacher contextualizes God's concerns, building a connection between Scripture and our lived experience in the here and now.

The Creed continues our response by proclaiming together what we as the Christian Community have always, and everywhere, believed.

'We believe' might also be translated as 'we open our hearts to . . .' The Latin word 'Credo' translated as 'believe' conveys less a sense of intellectual assent and more a sense of opening to a heart-felt relationship with God.

The Psalm is sung or said between first and second readings and can be found in the weekly bulletin.

Lenten Verses (found in the bulletin)

All stand for the Gospel procession.

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

People Glory to you, Lord Christ.

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.

THE SERMON

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:

The Creed records the historic faith that we collectively hold as Christ's body in the world, i.e. the Church.

Because this is our shared faith, as individuals we don't need to understand it, or believe it all as it is written in order to be able to proclaim it as part of the Christian Community.

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 she is worshiped and
glorified.
She 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 people respond after each section saying "Lord hear us."
and after the final section commemorating the saints, "To thee, O
Lord our God."*

The actions of preparation, invitation and response are completed with the sharing of 'The Peace'. This brings the first half of the Eucharist, known as the Ministry of the Word, to completion.

We now begin the four-fold actions of the Ministry of the Table: taking, blessing, breaking, and sharing of the elements of bread and wine.

Taking is the first action in which the bread and wine are offered by representatives of the people to God.

Blessing is the second action. The Eucharistic Prayer is the prayer of the community recited by the priest as representative of the community over the gifts of bread and wine. In our Anglican tradition, without the presence of the community, the priest cannot recite this prayer alone.

We have four official Eucharistic Prayers but each follows the same structure.

THE PEACE

The celebrant introduces the peace with a seasonal introduction then says

The peace of the Lord be always with you.
People And also with you.

The People may greet one another and then sit for the announcements.

THE MINISTRY OF THE TABLE

The Celebrant announces the Offertory Sentence

OFFERTORY ANTHEM

The Great Thanksgiving

Please stand.

Celebrant The Lord be with you.

People And also with you.

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 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.

The seasonal preface links the worship into a particular theme either for the liturgical season of the year, or for a particular feast day, or event such as a funeral. It is recited by the celebrant alone.

SEASONAL PREFACE

to be said/sung by the Celebrant

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:

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.

The people stand or kneel.

Then the Celebrant continues

The action of blessing begins with recalling the great acts of God in history: creation of the world, our calling to be God's people, our human wandering, God's eternal faithfulness; culminating in God's self-giving as a sign of love for the world. God's final act of redeeming the world through Jesus Christ; looking with hope into the future fulfillment of all God has promised to do.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or to 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.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

Celebrant and People

We proclaim Jesus' death and resurrection and look with hope for his coming again.

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

By recalling – re-membering the past and anticipating the promise of the future, we collapse past and future into the present as we call upon the Holy Spirit to sanctify the bread and wine to be the body and blood of Christ, who becomes real and present to us in this place and at this time.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The final Amen is capitalized to emphasize a note of crescendo bringing the Great Prayer of Thanksgiving to a close.

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 for ever. AMEN.

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

People and Celebrant

*Having said the great Amen,
the community obeys Jesus'
command to pray using the
words of the only prayer he
taught his disciples to 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,
for ever and ever. Amen.

*The third action of **breaking**
now takes place, symbolizing
Christ's offering of his body
to be broken for the life of the
world.*

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

*Facing the people, the Celebrant issues an Invitation for the people
to receive Holy communion.*

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

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

*The fourth action of **sharing**,
the final of the four-fold actions,
invites us to eat and drink the
sacrament of Christ's body and
blood – the bread of heaven and
the cup of our salvation.*

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

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Prayer of thanks for having received the gifts of God.

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, 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 final blessing is pronounced.

The congregation is dismissed, now being spiritually renewed to go out into the world to proclaim and to live out the expectations of the Kingdom of God.

THE BLESSING

CLOSING HYMN

Deacon The Eucharist is ended,
 Go in peace to love and serve the Lord.
People Thanks be to God.



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