

*The Liturgy of the*  
**HOLY  
EUCHARIST**

*from* The Book of Alternative Services



*with notes by* The Reverend Lisa Wang

*design and typesetting by* Kerry Dickson



**The word “liturgy”** is from an ancient Greek word that means “the work of the people.” Christians use this word to describe the Church’s official acts of worship, most especially the “Divine Liturgy” of the Holy Eucharist. The word “Eucharist” comes from the Greek word meaning “to give thanks.” It is the principle act of worship for Christians around the world, and is our remembrance of, thanksgiving for, and participation in Christ’s sacrifice on the cross. We hope that this booklet will help you to enter more deeply into the meaning of our Church’s ancient traditions of worship, so that you can understand better what is happening when the people of God gather to celebrate the Holy Eucharist.

*- The Reverend Lisa Wang*

# HOLY EUCHARIST

---

[Prelude]

[Welcome & Announcements]

[Opening Hymn]

*Priest* + The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*All* And also with you.

*Priest* Almighty God,

*All* to you all hearts are open,  
all desires known,  
and from you no secrets are hidden.  
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.

## **Welcome!**

Before the service begins, please respect those who wish to pray silently and recollect themselves in the presence of God.

## **Please stand.**

Standing is the most ancient posture for prayer and worship in the Jewish and Christian traditions. We stand as a sign of respect and love for God.

**Please stand.**

This is a very ancient hymn to God the Father, Son and Holy Spirit, which has been part of the Church's liturgy since the fourth century.

*Priest*

*All*

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

*Priest* [Collect]

*All* Amen.

## The First Reading

*Reader* [Reading]

*Reader* The word of the Lord.

*All* Thanks be to God.

## Psalm

*All* [Psalm]

## The Second Reading

*Reader* [Reading]

*Reader* The word of the Lord.

*All* Thanks be to God.

### **Please kneel.**

The collect is an ancient prayer which “collects” the prayers of the congregation into one. It changes every week.

### **Please be seated.**

By reading the Bible and hearing the story of what God has done in history, we open our hearts to what God desires for us today. The first reading is from the Old Testament (Hebrew Bible).

### **Please remain seated.**

We sing a psalm, one of the ancient hymns of the Jewish people, as a way of responding to the words that we heard in the first reading.

The second reading is usually from the letters of St. Paul in the New Testament, which were written in the first century, and were read by the earliest Christians.

**Please stand.**

“Alleluia” is from a Hebrew word that means “Praise the Lord.” We sing “Alleluia” before the Gospel, which tells the story of Jesus. There are four Gospels: Matthew, Mark, Luke, and John, written largely in the first century. Following an ancient custom, the Gospel is read from the midst of the congregation. We turn to face the reader as a way of showing our recognition that Christ is speaking to us in his word, and we desire to turn to him with our whole lives. We sign our foreheads, our lips, and our hearts with the cross, to show that the words of Christ must be grasped by our minds, proclaimed with our lips, and treasured in our hearts.

**Please be seated.**

## The Holy Gospel

*Choir* Alleluia. Alleluia. Alleluia.

*Priest* The Lord be with you.

*All* And also with you.

*Priest* + The Holy Gospel  
of our Lord Jesus Christ  
according to \_\_\_\_\_.

*All* Glory to you, Lord Jesus Christ.

*Reader* [Reading]

*Priest* The Gospel of Christ.

*All* Praise to you, Lord Jesus Christ.

## The Sermon

## The Creed

*Priest* Let us confess our faith, as we say,  
*All* 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.  
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.  
With the Father and the Son  
he is worshipped and glorified.  
He has spoken through the prophets.

### **Please stand.**

The Nicene Creed was composed largely at the Council of Nicaea, an international gathering of the Church held in the year 325 AD. The Creed gives a summary of the Christian faith, and has been part of the Church's liturgy since the fourth century. It is still used today in churches around the world. We say it here to affirm our faith and trust in God. It is our way of saying "yes" to all that God has done for us.

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.

**Please remain  
standing.**

Here we bring to  
God the needs of our  
world, our Church,  
our community,  
ourselves, and our  
loved ones, confident  
that God hears and  
answers us. "Cast all  
your anxiety on him  
because he cares for  
you." (1 Peter 5:7)

**Please kneel.**

By saying this  
prayer together, we  
acknowledge before  
God and one another  
that we are not  
perfect - we need  
forgiveness. And  
we bring to God all  
the things we need  
forgiveness for.

**The Prayers of the People**

**The Confession and Absolution**

*Priest* Dear friends in Christ,  
God is steadfast in love  
and infinite in mercy;  
he welcomes sinners  
and invites them to his table.  
Let us confess our sins,  
confident in God's forgiveness..

*All* 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 neighbours  
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.

*Priest* Almighty God, have mercy upon you,  
+ pardon and delivery you  
from all your sins,  
confirm and strengthen you  
in all goodness,  
and keep you in eternal life;  
through Jesus Christ our Lord.

*All* Amen.

### **The Peace**

*Priest* The peace of the Lord be always with you

*All* And with thy spirit.

[Offertory Hymn]

By receiving God's forgiveness we are set free from the prison of our own wrongdoing.

#### **Please stand.**

Here, in an ancient custom, we greet those around us with the words "Peace be with you," obeying Christ's command to lay down our grievances before we approach the altar of God (Matthew 5:24). For now that we have been forgiven by God, we are to offer that same forgiveness to one another.

With this prayer, we offer to God ourselves and our material goods, recognizing that our very lives and all we have is a gift from God. The Eucharist is above all an act of thanksgiving to him.

The words of this dialogue between the priest and people are one of the most ancient and universal features of Christian worship throughout the world. In it, the priest invites us all to join him or her in offering the sacrifice of thanksgiving which is about to take place.

## Prayer over the Gifts

*Priest* [Prayer]

*All* Amen.

*Priest* The Lord be with you.

*All* And also with you.

*Priest* Lift up your hearts.

*All* We lift them to the Lord.

*Priest* Let us give thanks to the Lord our God.

*All* It is right to give our thanks and praise.

*Priest* Blessed are you, gracious God,  
creator of heaven and earth;  
you are the source of light and life  
for all your creation,  
you made us in your own image,  
and call us to new life  
in Jesus Christ our Saviour.  
Therefore we praise you, joining our voices  
to proclaim the glory of your name.

OR

Blessed are you, gracious God,  
creator of heaven and earth;  
we give you thanks and praise  
through Jesus Christ our Lord,  
who on this first day of the week  
overcame death and the grave  
and by his glorious resurrection  
opened to us the way of everlasting life.  
In our unending joy we echo on earth  
the song of the angels in heaven  
as we raise our voices to proclaim  
the glory of your name.

OR

Blessed are you, gracious God,  
creator of heaven and earth;  
by water and the Holy Spirit  
you have made us a holy people  
in Jesus Christ our Lord;  
you renew that mystery  
in bread and wine and nourish us,  
to show forth your glory in all the world.

Therefore with angels and archangels,  
and with all the holy people  
who have served you in every age,  
we raise our voices to proclaim  
the glory of your name.

*All*

Holy, Holy, Holy,  
Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.

**Please kneel.**

This song has been part of Christian worship since ancient times. In it we echo the very words sung by the angels in heaven, as depicted in the Old Testament (Isaiah 6:3). We fall to our knees because in a very real way we join in the worship offered in heaven, the songs of the angels and saints. This is an act of worship that is eternal, uniting heaven and earth, and transcending time and space.

With the same words with which the people welcomed Jesus into Jerusalem before his crucifixion, we welcome Jesus into our midst now, for this is his sacrifice.

Here begins the most solemn and ancient part of the liturgy, the consecration of the bread and wine.

*Choir* + Blessed is who comes  
in the name of the Lord.  
Hosanna in the highest.

*Priest* We give thanks to you, Lord our God,  
for the goodness and love  
you have made known to us in creation;  
in calling 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 Saviour 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.

On the night he was handed over  
to suffering and death,  
a death he freely accepted,  
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, Father, according to his command,  
All we remember his death,  
we proclaim his resurrection,  
we await his coming in glory;

*Priest* and we offer our sacrifice  
of praise and thanksgiving to you, Lord of all;  
presenting to you, from your creation,  
this bread and this wine.  
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 his sacrifice,  
that we, made acceptable in him,  
may be sanctified by the Holy Spirit.

On the night of the last supper, Jesus asked his followers to remember his death by receiving the gift of his life - his body and blood - in bread and wine which he himself blessed for that purpose. Thus, when we hear the priest say, "Take, eat; this is my body, this is my blood," it is Christ himself who speaks these words to us, now. The ringing of the bell draws our attention to the holiness of this moment, as we are invited to give our hearts to God in adoration.

In the fullness of time,  
reconcile all things in Christ,  
and make them new,  
and bring us to that city of light  
where you dwell  
with all 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 whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory are yours,  
almighty Father, now and for ever.

*All* Amen.

*Priest* As our Saviour taught us, let us pray,

*All* 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.

*Priest* We break this bread  
to share in the body of Christ:

*All* We, being many, are one body,  
for we all share in the one bread.

*Priest* The gifts of God for the People of God.

*All* Thanks be to God.

Christ's body is broken  
for us, so that we  
might be made whole.

*All* Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
Lamb of God,  
you take away the sins of the world;  
grant us peace.

*ALL BAPTIZED PERSONS ARE WELCOME  
TO RECEIVE HOLY COMMUNION.*

*THOSE DRINKING FROM THE CUP ARE ASKED  
TO ASSIST THE MINISTER BY GRASPING IT  
AT THE BASE AND GUIDING IT TO THEIR LIPS.*

*IF YOU ARE NOT BAPTIZED, YOU MAY COME UP  
TO RECEIVE A BLESSING.*

*TO INDICATE THIS TO THE PRIEST,  
PLEASE CROSS YOUR HANDS OVER YOUR CHEST  
AS YOU COME TO THE COMMUNION RAIL.*

[Communion Hymn, Motet]

Prayer after Communion

*Priest* [Prayer]

*All* Amen.

*Priest* Glory to God,

*All* whose power, working in us,  
can do infinitely more  
than we can ask or imagine  
Glory to God  
from generation to generation,  
in the Church and in Christ Jesus,  
or ever and ever. Amen.

Before we rise from our knees to share in Holy Communion, we echo the words of St. John the Baptist (John 1:29) inviting us to adore Jesus the Lamb of God, whose blood, like that of the sacrificial lamb of the Jewish passover, rescues us from sin and death.

In receiving the gifts of Christ's body and blood, we are nourished by the very life that was offered for us on the cross - the life of God himself. There is no greater sign of God's love for us.

**Please kneel.**

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

*All* Amen.

[Closing Hymn]

*Priest* Go in peace to love and serve the Lord.

*All* + Thanks be to God.

**Please stand.**