

INSTRUCTED EUCHARIST



Please find the enclosed insert, "A Supplement to the Instructed Eucharist Bulletin."
You may want to refer to it for music and scripture.

Saint Martin in the Fields Church St. Martin's Episcopal School

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The Holy Eucharist Rite Two

The Book of Common Prayer (p.13) describes the Holy Eucharist as "the Principal act of Christian worship on the Lord's Day and other Major Feasts." Jesus instituted this sacramental meal at the Last Supper and commanded us to participate in this liturgy as a primary way of experiencing his presence among us. Every baptized Christian is expected to have a daily prayer discipline and to be engaged in daily works of discipleship. But our corporate celebration of the Holy Eucharist on the Sabbath lies at the very heart of our faith and practice. The word "Eucharist" simply means "thanksgiving." We offer our thanksgiving for God's day to day presence in our lives.

The service is divided into two parts. The first part is called the service of the word; the second part is called Holy Communion.

The Word of God

Organ voluntary: The prelude or organ voluntary is the organist's sermon, setting the tone for the service, which is about to begin. This is a very special time: a time for silent prayer, not for conversation; a time for reflecting on the presence of God in our lives during the past week in preparation for offering God our praise and thanksgiving.

The Processional Hymn: We stand and join together in singing a hymn while the liturgical ministers follow the processional forward to the altar. Sometimes the processional hymn is sung after the opening acclamation; sometimes it precedes it.

The Opening Acclamation: "Liturgy" means, literally, "the work of the people." The opening words of invocation (calling on the name of the Lord) are said in dialogue form, indicating from the outset that the priest and the people together are the celebrants in this liturgy.

The people standing, the Celebrant says

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

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

In place of the above, from Easter Day through the Day of Pentecost
Celebrant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgives all our sins;

People His mercy endures for ever.

The Celebrant may say

The Collect for Purity: A beautiful prayer reminding us that God knows us intimately.

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: The song of praise is a hymn to God the Father, Son and Holy Spirit. It may be the **Gloria in Excelsis** ("Glory to God in the highest") or **Kyrie eleison** ("Lord have mercy"), the **Trisagion** ("Holy God"), or a verse of a hymn or one of the canticles appointed for Morning Prayer or Evening Prayer. For example, at St. Martin in the Fields Church, we sing "Angels We Have Heard on High" as the Song of Praise during the Christmas season. In the Hymnal 1982, we have 10 settings of the Gloria in Excelsis for Rite II, and 4 settings for Rite I. At St. Martin's, we currently sing 1 setting of the Gloria for Rite I, and 2 settings for Rite II. This morning we will introduce a new Rite II setting to the congregation. S-278, a very rhythmic and festive composition, was written in 1976 by William Mathias. Our hymnal is divided into 2 sections: Service Music and Hymns. The Service Music portion is found at the beginning of the hymnal, indicated by the letter "s." As I return to the organ bench, please turn to S-278 in your hymnals.

The Collect of the Day: A different collect is appointed for every Sunday and Feast Day of the liturgical year. This prayer reflects the liturgical season (Advent, Christmas, Epiphany, Lent, Easter, Pentecost) and often 'collects' the major themes of the scripture lessons appointed for the day,

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

The First Reading: a lector reads a passage of scripture, usually from the Old Testament (Hebrew Bible), recalling our roots in the history of the people of Israel. Because scripture can be very hard to understand on a first hearing, the lesson is often introduced with an "illumination," a summary of the main theme of the lesson. At the end of the reading, our response, "Thanks be to God," emphasizes the congregation's participation in the reading through active listening. The lessons are appointed in a three-year cycle (years A, B, and C) called the lectionary, found in the back of the Book of Common Prayer. A period of silence for reflection is kept after each reading.

Psalm: The Psalms, ancient songs of praise, are assigned by the lectionary. The psalm may be said in unison, responsively or antiphonally. The practice of singing the psalms dates from biblical times, and psalms may be sung by a cantor, the choir, or the congregation in plainchant, Anglican chant, in a metrical version (hymn) or with an antiphon (refrain) sung by the choir. Today the choir and congregation will sing the psalm together using Anglican chant. Anglican chant, which originated in the Anglican church in the 16th century, is a short harmonized chant.

The Second Reading: A lay person reads another passage of scripture from the writings of the early church, often from the letters of St. Paul. Again, the congregation signals its active participation in the reading by responding, "Thanks be to God."

Sequence Hymn or Alleluia: This hymn follows (sequentia means "follow" in Latin) the second reading and sets the theme of the Gospel.

The Gospel: A deacon (or in the absence of a deacon, a priest) reads a scripture passage from one of the four gospels (Matthew, Mark, Luke or John), the accounts of Jesus' life, ministry, death and resurrection. We process the Gospel Book to the center of the assembly, led by torches and sometimes the processional cross or incense. The congregation stands, faces the reader, and participates in the reading by saying special responses before ("Glory to you, Lord Christ") and after ("Praise to you Lord Christ") the reading. By doing this, we accord the Gospel special honor.

The Lessons

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

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow

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

A Reading (Lesson) from _____.

The Word of the Lord.

People Thanks be to God.

Then, all standing, the Deacon or a Priest 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 sermon or homily forms a bridge between the hearing of God's Holy Word in scripture and our response to that word in Holy Communion and in going forth to love and serve the Lord in our lives.

The Nicene Creed: This is a fourth century affirmation of faith in the Trinitarian nature of God. It is a corporate statement of the church ("We believe") which is why it is used at the Eucharist. The Apostle's Creed ("I believe") is used at baptisms, Morning Prayer, Evening Prayer and when we reaffirm our baptismal covenant. The Nicene Creed is common to Western and Eastern Christians and has been widely accepted in modern times as a proposed basis of Christian unity.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

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: A parishioner leads these prayers signifying that prayer is the ministry of all baptized people. The celebrant concludes the prayers with a collect. Please turn to Form III of the Prayers of the People found on page 387 of the Book of Common Prayer.

The Confession and Absolution: In the confession, we acknowledge those things that have separated us from God, from others and from the person God wants us to be. We tell the truth about ourselves to the God who knows us better than we know ourselves. The Episcopal Church uses a general confession because it emphasizes not only our individual sinfulness, but also the corporate nature of sin. (Individual confession is also practiced in our church, usually in the context of pastoral counseling.) We believe that when we make a full and sincere confession, Christ absolves our sin. The priest pronounces that absolution.

The Prayers of the People

*Prayer is offered with intercession for
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)
See the forms beginning on page 383 in the prayer book.*

Confession of Sin

*A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.
One of the sentences from the Penitential Order on page 351 may be said.*

*The Deacon or Celebrant 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 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: The Service of the Word, our rite of preparation for Holy Communion, concludes with the greeting of peace. (Alternatively, it may be exchanged as the people approach the altar.) Originally a "kiss of peace," this was one of the common practices of the early apostolic church. The mood of the liturgy shifts dramatically, becoming more festive and joyous as we turn and greet those around us, acknowledging that we approach the altar, not as individuals, but as the Body of Christ and a community of faith.

Announcements and Greeting of Visitors: Necessary announcements and the public greeting of visitors are considered part of the liturgy. We hear of opportunities for service and issues of common concern and welcome our guests.

The Holy Communion

The service of Holy Communion is our celebration of God's presence with us in and through Jesus Christ. We commune with Christ by receiving his body and blood in the bread and wine, and we commune with one another because we share the one bread and one cup and we are, together, the Body of Christ. St Augustine of Hippo said, "The church beholds her life in the bread and wine that is placed on the altar." It is essential to remember that it is Jesus Christ who is the "great high priest" at the Eucharist. The whole congregation celebrates the Eucharist. The bishop, and when the bishop cannot be present (as on most Sundays in a parish church), the priest, leads the people in its corporate liturgy. The miracle is that through sharing the consecrated bread and wine we experience Christ's presence.

The Offertory: The offertory symbolizes our recognition that all that we are and all that we have are gifts from God. The money we place in the collection plate symbolizes our gratitude for our material prosperity and our commitment to return a portion for God's work through the church. The bread and the wine symbolize our offering to God of ourselves. An anthem or a hymn may be sung while the collection is taken and processed to the altar with the bread and wine.

The Peace

All stand. The Celebrant says to the people
The peace of the Lord be always with you.
People And also with you.

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

The Offertory

The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.

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

The Eucharistic Prayer: In the words of the *Book of Common Prayer* (p.401), "The Great Thanksgiving is said by the priest in the name of the gathering." In the **Sursum Corda** ("Lift up your hearts") the priest requests permission to offer thanks in the name of those present and the people's assent. Praise and Thanksgiving are offered to God for God's work in creation, for God's self-revelation in Jesus Christ, and for the gifts of the Holy Spirit. Since the 7th century AD, the majority of the Mass was meant to be chanted or sung, and many parishes continue that practice today. Chant is the rhythmic singing of words, often primarily on one or two pitches, but can also be a highly complex melody, such as the familiar Advent hymn "O Come, O Come Emmanuel." At St. Martin in the Fields Church, the Celebrant and Congregation chant the Sursum corda together. Chanting is a commonly used spiritual practice in many cultures and spiritual traditions. It is an effective way for the congregation and celebrant to speak the holy language of God together.

A Proper Preface marks the particular occasion or liturgical season being observed.

The Sanctus: Sung or recited, "Holy, Holy, holy..." is the "hymn of the angels" found in Isaiah 6:3.

The Benedictus: "Blessed is he who comes in the name of the Lord" is the acclamation from Palm Sunday found in Matthew 21:9 and based in the psalms.

The Great Thanksgiving

Alternative forms will be found on page 367 and following.

Eucharistic Prayer A

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

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.

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.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

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

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.

The Institution narrative recalls the origins of this sacrament at the Last Supper, and Jesus' commandment to his disciples, and by extension to us, to gather together regularly to break bread in his name. **The Anamnesis** is used to denote the commemoration of the Passion, Resurrection, and Ascension of Christ. The word "anamnesis" is used in the narrative of the eucharist in the New Testament (I Cor. 11:24f, Luke 22:19). It is the word that is translated "remembrance."

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

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

The Celebrant continues

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.

The Oblation expresses the offering of ourselves ("our souls and bodies") and our gifts.

The Epiclesis is our prayer that the Holy Spirit may consecrate the bread, the wine, and the people, that we may receive the body and blood of Christ and thereby become the Body of Christ.

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 Doxology is a concluding act of praise gathering our prayers into Christ's continual prayer for the church.

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread: The priest solemnly breaks the bread (the **Fraction**) symbolizing Christ's offering of himself for us. A **Fraction Anthem** ("Agnus Dei," or "Christ our Passover") extolling the praises of Christ may be said or sung as the bread is broken for distribution and additional chalices are filled. The priest then issues an **Invitation** ("The gifts of God for the people of God") to communion.

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

*The Celebrant breaks the consecrated Bread.
A period of silence is kept.
Then may be sung or said*

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

Therefore let us keep the feast. [Alleluia.]

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

In place of, or in addition to, the preceding, some other suitable anthem may be used.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

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

The Communion: In the Episcopal Church, all baptized Christians of whatever denomination, including infants and children, are invited to receive communion. We extend our open hands, symbolizing our need for spiritual food, to receive the bread. Then we take the cup in both hands and take a sip of wine. At some services we are instructed to minister to each other saying "The body of Christ, the bread of Heaven" and "The blood of Christ, the cup of salvation". When using wafers, some people intinct, dipping the wafer into the wine instead of drinking from the cup.

Communion Anthem and/or Hymn: During the administration of communion, hymns, psalms or anthems may be sung by the choir and/or congregation or played on the organ. Whenever there is a hymnal reference in our service bulletins, we encourage the congregation to participate. As the choir sings the communion hymns this morning, we invite you to sing along with them.

Post-communion Prayer: As we come to the end of our service, our focus moves outward from the altar to the world beyond. The post-communion prayer is both a summary of the mysteries of Holy Communion and our acknowledgement of our baptismal commission to be disciples of Christ in our daily lives.

Blessing: A final blessing in the name of the Trinity may be said

Dismissal: These words send us out into the world "to

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

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

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

or with these words

The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]

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

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

After Communion, the Celebrant says
Let us pray.

Celebrant and People
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

or the following

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

Closing Hymn: This processional hymn covers the exit of the ministers and choir. (It should not be referred to as a "recessional" hymn, implying that they would walk out backwards.) Instead, we process from the church into the world, proclaiming the word of Christ.

love and serve the Lord" in all that we say and all that we do. Our response, "Thanks be to God," indicates our commitment to this ministry in the days to come.

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

Let us go forth in the name of Christ.

People Thanks be to God.

or this

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

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

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

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

The People respond

Thanks be to God. Alleluia, alleluia.

There are many special terms for various parts of the church building, furniture, vestments and furnishings. The following is a partial list.

The Church Building: One enters St. Martin's through the brown, wooden doors located on both sides of the back of the church building. The main part of the church, where the people sit, is called the nave. Churches built in the shape of a cross have two transepts, traditionally north and south, the arms of the cross. In the body of the church underneath the balcony is our baptismal font, symbolizing our entry into new life through the water of baptism. The "free-standing" or "table" altar is located in the sanctuary in front of the rood or wooden screen. The high altar is traditionally at the East end of the church. The sacristy, located off the chancel, is the room where vestments and communion vessels are stored.

Church Furnishings: The lessons are read from the lectern on the left side facing the altar. The sermon is preached from the pulpit on the right. The table at which the Eucharist is celebrated is called the altar. Communion candles are placed on the table altar when the Eucharist is celebrated to symbolize the presence of the Holy Spirit. Office Candles and flowers are placed in front of the altar and flower arrangements are new to the three chairs where the priests sit. An eternal flame, symbol of eternal life, hangs over our aumbry where the reserved sacraments (consecrated bread and wine) are kept.

Vestments: The white robe worn by priests and deacons is called a cassock-alb. The scarf worn by priests and deacons (over one shoulder) is called a stole. The chasuble (looks like a poncho) is worn only at Eucharistic services. At non-eucharistic services, the priest is vested in a black cassock, white linen surplice, black tippet scarf, and, sometimes, an academic hood.

Vessels: The cup for the wine is called a chalice, the plate for the bread is called a paten. Extra bread is contained in a ciborium. The wine is brought forward in a pitcher called a flagon. Water is in a cruet.

The Liturgical Year: Advent (blue or purple) is a season of anticipation of Christ's rebirth into our lives. Christmas (white) lasts for twelve days and celebrates the incarnation of God in Jesus Christ. Epiphany (green) celebrates the ongoing revelation of God. Lent (purple or unbleached linen) is a season of fasting, penance, and preparation for Holy week (red) and Easter (white). Pentecost (Green, varied) celebrates the gift of the Holy Spirit and the life of the Body of Christ, the Church.

