

Instructed Eucharist

+ Anne

Introduction - During today's Holy Eucharist, ~~Rev'd Sandra~~ will be the presiding celebrant and I will offer a running commentary. This "Instructed Eucharist" is based on our ^{Common} ~~current~~ practices here at St. Mark's, but remember, our tradition – Anglicanism - is very rich and varied. We hope that this experience will give us all a deeper appreciation for what it is we do in our weekly Eucharistic celebration together.

The Building and Worship Space – Let's begin by pointing out the three most common spaces that make up our traditional Anglican churches.

- *Nave* – The word 'nave' comes from the Latin word for 'ship' is the name applied to the main body of the church and is where the congregation sits.
- *Chancel* – The word 'chancel' is a general term that refers to the whole area eastward of the nave. Chancel comes from the Latin word for 'lattice-work' referring to the rood screen that was historically used to divide this space from the nave.
- *Sanctuary* – The word sanctuary comes from the word 'holy' and refers to the space directly surrounding the altar.

About Vestments - Before the worship begins, the choir, eucharistic assistants, and clergy all put on special clothing. These vestments have developed over the centuries from the ordinary garments of the medieval Roman world. As fashions changed, the Church retained these older styles of garments and reserved them for particular functions in worship.

Members of the Choir wear:

- *Cassock* — Coming from the word meaning 'cloak,' this ankle-length garment was historically the basic garment of those who ministered in the church.
- *Surplice* – Coming from a word meaning, 'overflowing,' this flowing garment, is worn over the cassock in the form of a tunic of white linen or cotton fabric, reaching to the knees, with wide or moderately wide sleeves.

Eucharistic Assistants wear:

- *Cassock-Alb* — An ankle-length white garment with narrow sleeves; Traditionally this cassock-alb is associated with the whiteness of purity. The word alb comes from a Latin word meaning 'white.'
- *Cincture* — The cincture is the cord or band used as a belt to gird the alb. The cincture represents the virtue of restraint.

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For the Eucharist, the presiding celebrant and any other clergy taking part in the service also wear a cassock-alb and the following vestments:

- *Stole* — This scarf-like vestment bears the color of the season or day and developed from a cloak which indicated the office of the clergy wearing it. The stole is the distinctive sign of the authority granted in ordination and is worn for all sacramental functions and blessings.
- *Chasuble* — Coming from a word meaning, 'hooded cloak,' this outer vestment is put on over the others. Originally a poncho-like garment, it has come to represent the yoke of Christ and it is worn only for the Eucharist.

As ~~Rev. Sandra~~ ^{+Anne} makes her way to the back of the church, a quick note about how we will break up this instruction. Rather than continually interrupting the flow of worship, we will be using the five different segments of our worship as a guide.

~~If you look at your bulletin you will see the headings:~~

- **THE COMMUNITY GATHERS BEFORE GOD**
- **THE STORY OF FAITH IS PROCLAIMED**
- **RESPONDING TO THE WORD**
- **THE SACRED MEAL IS SHARED**
- **WE ARE SENT INTO THE WORLD**

At the beginning of each section I will provide some teaching, ^{Following the service there will} and also provide an opportunity for any questions you might have. ~~I will remain behind after the service itself to answer questions as well.~~

1. THE COMMUNITY GATHERS BEFORE GOD

The Sentence of the Day and Opening Hymn – This quote from Scripture is based on the readings and theme for the day and is meant to focus our hearts and minds. The gathering hymn and all other hymns during the service set the mood, pick up on the themes of the day, and unite us.

The Greeting - Reminiscent of Jewish prayers, the opening acclamation between presider and people confirms that the entire assembly has gathered to celebrate God together.

Hymn of Praise - This special song names and describes the God we have gathered to praise in our worship. ^{Most often the Gloria.}

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Collect of the Day - This opening prayer is called the "Collect" because traditionally it followed a period of time when the people all offered their own, individual prayers, then the person presiding would "collect" all their prayers into a summary prayer. The Collect of the Day as we use it still summarizes the themes of the day.

→ Opening hymn + Collect

2. THE STORY OF FAITH IS PROCLAIMED

The Readings - The Anglican Church of Canada uses the three-year "Revised Common Lectionary," shared by many other Christian denominations. The lectionary cycles through the readings that are used from Scripture to ensure that most of the Bible is read in worship over a period of three years.

On Sundays and major feast days, generally three readings and a psalm are used:

- The First reading is usually from the Hebrew Scriptures ("the Old Testament"), except in Easter when the reading is taken from the Acts of the Apostles.
- The Psalm reading is taken from the book of Psalms or another song found Scripture and is intended to be a response to the First reading not a reading in itself.
- The Second reading is taken from the Epistles: the letters by Paul and others that are included in the "New Testament."
- The Gospel reading is specifically about the life of Jesus and is taken from Matthew, Mark, Luke, or John's account. A gospel text must be read at every Eucharistic celebration. It is the one reading which can never be omitted. As Christians, the gospel holds a special place in our worship. We stand rather than sit for this reading because standing symbolizes that we are ready to go and act upon the Gospel that we hear.

Here at St. Mark's, as we emerged from the pandemic, we needed to keep our Sunday worship time to an hour or less. One of the ways we did this was to only use one reading and the Gospel of the day. The worship committee made the recommendation to the Council to continue in that tradition, but we are always open to input and change!

Gradual
Hymn

OT - Gospel

3. RESPONDING TO THE WORD

Sermon - Having someone comment on the scriptures which have been read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it. Remember how Jesus was asked to speak after reading from the Scriptures in the synagogue at Nazareth? He said, 'this day in your very hearing

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this scripture is being fulfilled.' Although preaching became very rare during the Middle Ages, it was put back into a place of honour in the Reformation of the Church in the sixteenth century.

Creed - The word 'creed' comes from the Latin word 'credo', which means 'I believe.' The Apostles' Creed is one of the early summaries of the Christian Faith, dating back to the fourth century. ~~(The Apostle's Creed, the creed used in baptism, is being used at St. Mark's during the Easter Season to highlight our baptismal covenant, our baptismal relationship with God.)~~

The Prayers of the People - Intercession is a natural response to the reading and preaching of God's word. There are set forms provided in our Prayer Books but on most Sundays the prayers are specially composed with the bible readings and the week's news in mind. The prayers retain a broad sweep and often follow the structure of:

- the church
- the world
- the local community
- those in need
- and the departed.

***Confession** - ~~Although we don't usually include a confession during the Easter season,~~ A form of confession normally follows the Prayers of the People. Conscious of how we fall short of God's glory and of being the people God calls us to be, we confess our sins to God. We acknowledge our sins and failings and ask God's grace and forgiveness. Private confession is not required in our tradition but, for those particularly in need of unburdening themselves, private confession is offered. Our tradition highlights a general confession, where we all together admit that we have sinned. The priest in giving absolution assures us that all who make sincere confession are forgiven by God.

The Peace - The Exchange of Peace was a vital part of early Christian worship, though over the centuries its place in the liturgy changed and its importance diminished. It was restored by the Liturgical Renewal Movement in the early 20th century. As the early Christians did, we observe the Peace before the Offertory, with Jesus' words in mind, "When you are offering your gifts at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (Matthew 5:23-24).

→ Sermon to Peace

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4. THE SACRED MEAL IS SHARED

Offertory - During the next hymn the bread and wine to be used in the Eucharist are brought to the altar and the collection is also offered to God in thanksgiving. It is the whole people of God, not only the priest, who makes the offering. Here we give back to God from the gifts God has given us. In the early centuries of the church, Christians brought bread and wine to worship with them. What was needed in the service was consecrated for use, while the rest of the bread and wine was set aside for deacons to take to the poor in the area. Today, a portion of our collection continues to help people in need around our community and around the world.

The Prayer over the Gifts – Like the Collect, this prayer helps to refocus the congregation and reintroduce the themes of the day.

The Eucharistic Prayer - The Eucharistic Prayer begins with the invitation to lift up our hearts and join in the song of heaven, and so we enter the Eucharistic feast not with God coming down to us for God is already here. Through our prayers of thanks, we are lifted up to the realm of the saints and it is there that we join in their hymn of praise, the Sanctus: Holy, holy, holy, Lord God of hosts.

In the Eucharistic Prayer, we recount God's mighty acts. Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own. We don't just watch the drama or listen to it unfold, but we enter into the story. We offer to God the bread and the wine, which represent both the offering of Christ himself on the cross, and our offering of ourselves to God. God then takes these gifts, blesses them, and, as the bread is broken and the wine poured, gives them back to us as the Body and Blood of Christ. This both joins us together as the Body of Christ and strengthens us to live as that Body in the world.

The Lord's Prayer - The Lord's Prayer follows the Eucharistic Prayer. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for 'daily bread' meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through our daily lives.

The Breaking of the Bread/Fraction - In the ancient tradition of the Church, the priest waits to break the bread in a moment of silence after the Lord's Prayer. It is a reminder of the sacrifice of Christ's body on the cross.

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The Communion - In the Anglican Tradition, the people are always offered both elements of Bread and the Wine. At the same time, we also believe in the teaching of *concomitance*, that is that Christ is fully and equally present in both. So, receiving one element is sufficient.

The Prayer after Communion - It is customary for a prayer of thanksgiving to be said following Communion, again highlighting the theme of the day.

5. WE ARE SENT INTO THE WORLD

The Doxology - The 'doxology', or prayer of thanksgiving, brings all our prayers to a close and is taken from Paul's letter to the Ephesians 3:20-21

The Blessing - The presider makes the sign of the cross and people may trace it on themselves. We go out, marked with the cross, to live the Good News.

Announcements

Shared Ministry: At St. Mark's we don't have announcements but rather we reserve space to talk about our collective shared ministry opportunities.

The Commissioning - As the celebration ends, we are sent out into the world. The Eucharist is not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

Doxology to Commissioning
Hymn of Procession into the World!