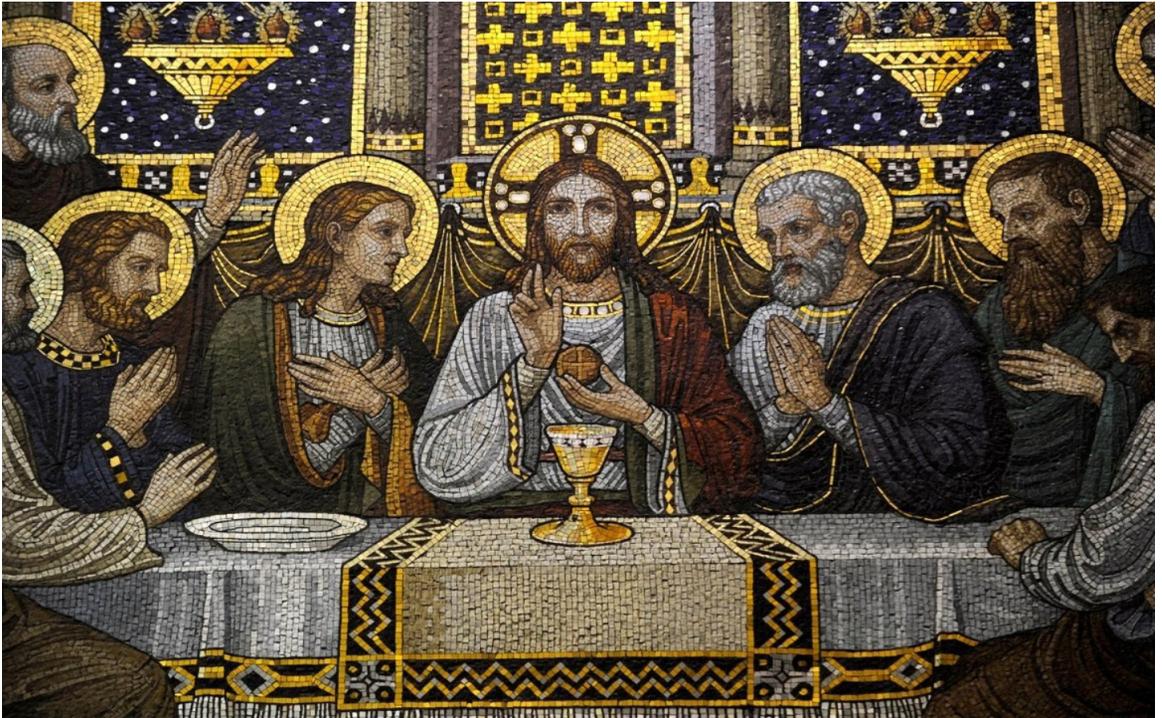


HOLY CROSS Anglican Church



A Visitor's Guide to the
Liturgy of Holy Communion

Welcome to Holy Cross Anglican Church!

We are glad you have chosen to worship with us this morning. Our worship is based upon the Book of Common Prayer, which is found in the pew racks. However, we know it can be difficult to juggle a prayer book, a bulletin, and a hymnal all at once! And so, we hope this guide to our liturgy will help you feel comfortable and allow you to enter into the presence of God more easily.

Here is some additional information that you might find helpful:

Restrooms are located through the door to the left of the altar, down the hallway, through the door on the left. The restrooms will be on the right.

The nursery (ages 0-5) is in the same area. You can follow the signs or ask an usher for assistance.

We invite all baptized Christians who are walking faithfully with Jesus to receive Holy Communion. As you come to the altar, you may kneel as you are able. The priest will give you the wafer, either in your hand or he will place it directly upon your tongue, whichever you indicate. You may then drink from the cup of wine, or the deacon will take your wafer, dip it into the cup, and place it upon your tongue. If you choose to drink from the cup, it is helpful to gently touch the base of the cup and guide the rim to your lips. If you are not baptized, or do not wish to receive the Eucharist, we invite you to come to the rails with your arms folded across your chest for a special blessing. If you are physically unable to come to the altar rail, please notify an usher and the minister will bring communion to you.

One final note: Anglican worship is very participatory. We use our bodies throughout the service by kneeling, standing, singing, making the sign of the cross, genuflecting, and bowing. This guide will indicate when those motions and gestures typically occur, but please know that you are free to participate at your level of comfort.

The Liturgy of the Word¹

Processional Hymn *(Standing)*²

See bulletin for the assigned hymn.

The Collect for Purity *(Kneeling)*³

Minister: The Lord be with you.⁴

People: **And with thy spirit.**

Minister: Let us pray *(kneel)*.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

The Introit *(Kneeling)*⁵

Minister: *(Reads the Introit and all make the sign of the cross)*

Glory be to the Father, and to the Son, and to the Holy Ghost.

1 The order for Holy Communion (also called the Eucharist, the Lord's Supper, or the Mass) is an ancient worship service that the Church has done for 2,000 years. It is divided into two parts: the Liturgy of the Word and the Liturgy of the Sacrament. The Liturgy of the Word is based upon the old Jewish synagogue worship. It is comprised of Scripture readings, prayers, hymns, the Nicene Creed, and the sermon.

2 In the ancient world, kings would parade down the streets of towns and villages they conquered. We begin our service with a procession that honors Christ as King of Kings. His banner, the cross, leads the way. Many people will bow as the cross passes them as a sign of reverence to Jesus' victory over the world through his sacrificial death. People will also bow to the minister as a sign of respect for his office and ministry in the service.

3 The Collect for Purity is an ancient prayer of preparation spoken by the minister on behalf of the congregation. He asks that God would purify our minds and hearts so that our worship would be blameless through Jesus Christ.

4 This quick exchange between minister and people occurs frequently throughout the liturgy. It is meant to remind everyone that the Lord is present in our midst as we pray.

5 This prayer and psalm verse is different for each Sunday of the year. It, along with the Collect of the Day, the Scripture readings, the Gradual, and the Post-communion Collect, sets the theme for the day.

All: **As it was in the beginning, is now, and every shall be, world without end. Amen.**

Minister: *(Repeats the opening portion of the Introit)*

The Ten Commandments - *First Sunday of the Month Only* (Kneeling)⁶

Minister: God spake these words and said... *(says each commandment)*

After each of the first nine commandments:

People: *(Sung)* **Lord, have mercy upon us, and incline our hearts to keep this law.**

After the final commandment:

People: *(Sung)* **Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

The Summary of The Law and Kyrie - *All Other Occasions* (Kneeling)⁷

Minister: Hear what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

All: *(Bow your head)* **Lord, have mercy upon us.**
Christ, have mercy upon us.
Lord, have mercy upon us *(lift your head).*⁸

6 On the first Sunday of each month, we hear the Ten Commandments. We respond to each by asking for God's mercy. This is a reminder that all of us have broken God's Law and need his grace.

7 On every other occasion that we celebrate the Holy Eucharist, we hear Jesus' summary of God's Law from Matthew 22:36-40. We know that we have broken these commandments, and so we respond by singing or saying a very ancient portions of the liturgy, the Kyrie Eleison (Greek: "Lord, have mercy").

8 When the Kyrie is sung, everyone sings it together. If it is spoken, then the minister says the first and last line, and the people say the second.

The Collect of the Day (*Kneeling*)⁹

Minister: The Lord be with you.

People: **And with thy spirit.**

Minister: Let us pray.

Minister: (*Prays one or more collect*)

The Reading of Holy Scripture (*sitting*)¹⁰

Lay reader: (*Reads Old Testament lesson*)¹¹

Lay reader: Here endeth the lesson.

People: **Thanks be to God.**

Lay reader: (*Announces the psalm of the day and recites the odd numbered verses*)

People: (*Recite the even numbered verses*)

Lay reader: (*bow your head*) Glory be to the Father, and to the Son, and to the Holy Ghost. (*lift your head*)

People: **As it was in the beginning, is now, and ever shall be, world without end. Amen.**

9 This short prayer “collects” the theme of the Sunday. Sometimes there is an additional collect (pronounced “call-ect”) that is said for an entire season, like the Collect for Advent.

10 Holy Scripture is God’s Word for us. Through it we hear his will for our lives and the good news of salvation through Jesus, which we call the Gospel. There are three Scripture readings: an Old Testament reading, a New Testament Epistle reading (occasionally, this is a second Old Testament reading), and a Gospel reading. Between the Old and New Testament readings, we respond to God in thanksgiving with psalms. Before the Gospel is read, another short line from the psalms, called the Gradual, is prayed. The Gospel reading also involves a procession. This procession signifies that Christ, the Word of God, was incarnate and lived among humanity.

11 The Old Testament reading is optional and is often omitted at services not on Sundays.

Acolyte: *(Reads the Epistle)*

Acolyte: Here endeth the Epistle.

People: **Thanks be to God.**

Minister: *(Prays the Gradual)*

All stand and sing the Gospel hymn. See bulletin for assigned hymn.

Minister: The Lord be with you.

People: **And with thy spirit.**

Minister: The continuation of the Gospel according to _____¹²

People: *(Sung)* **Glory be to thee, O Lord.**

Minister: *(Reads the Gospel)*

People: *(Sung)* **Praise be to thee, O Christ.**

The Nicene Creed *(Standing)*¹³

All: I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ *(bow your head)*,
the only-begotten Son of God; Begotten of his Father before all
worlds, God of God, Light of Light, Very God of very God;
Begotten, not made; Being of one substance with the Father; By
whom all things were made: Who for us men and for our salvation
came down from heaven, *(genuflect)* And was incarnate by the Holy
Ghost of the Virgin Mary, And was made man *(rise)*: And was
crucified also for us under Pontius Pilate; He suffered and was
buried: And the third day he rose again according to the Scriptures:

12 When the Gospel is announced, many use the thumb of their right hand to trace a cross on their foreheads, lips, and chest. It is a silent prayer for the Word of the Lord to be in our mind, speech, and heart.

13 The original Nicene Creed was issued by the First Council of Nicaea in A.D. 325 and updated in A.D. 381. This short, but profound, confession reveals the heart of the Christian Faith: belief in the Triune God and salvation through Jesus Christ. We say the Creed after the Scripture readings because it is a true summary of what the Bible teaches.

And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son (*bow your head*) together is worshipped and glorified; Who spake by the Prophets: And I believe one Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead (*make the sign of the cross*): And the Life of the world to come. Amen.

Announcements and Special Blessings (*Sitting*)¹⁴

Sermon Hymn (*Standing*)¹⁵

See bulletin for assigned hymn.

Sermon (*Sitting*)¹⁶

14 The local church is understood as a family, which means we celebrate the joys and sorrows of each person. On the first Sunday of the month, we invite all members and visitors to come forward for a special blessing if they have a birthday or anniversary in that month.

15 This hymn connects to the major theme of the sermon.

16 The sermon uses the passages of Scripture that were read and the theme of the day to present the Gospel of Christ, which is the eternal truth that through him we have forgiveness of sins and everlasting life.

The Liturgy of the Sacrament¹⁷

The Offertory (*Sitting*)¹⁸

Minister: The Lord be with you.

People: **And with thy spirit.**

Minister: (*Reads offertory verse*)

The ushers then collect the people's tithes and offerings. This is only done on Sundays. When finished, all stand and sing the Doxology.

All: (*Sung*) **Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.**

The Prayer for the World and Church (*Kneeling*)¹⁹

Minister: Let us pray (*kneel*).

The minister states the intentions of the Eucharist.

17 Having been instructed in God's Word, the congregation is ready to move deeper. The Liturgy of the Sacrament is based upon old Jewish temple worship. The idea of "sacrifice" characterizes the prayers and actions. We offer to God our tithes and offerings, we confess our sins and are forgiven through Jesus, we praise God for the sacrifice of Jesus on the cross, and we commune on his body and blood, knowing that he is with us at the altar.

18 The offertory begins with a line of Scripture or prayer read by the minister. A couple different verses can be used, but they all relate to offering God praise, worship, and sacrifice, which is the theme of the Liturgy of the Sacrament. Immediately after saying this verse, the minister begins setting the altar for the Eucharist. The people prepare by giving their tithes and offerings. The sacrifice of money has always been a part of the worship of God. It signifies the offering of ourselves to the Lord. The church uses the money to provide for the ministers, serve the poor, support mission work, and maintain the property.

19 The minister states the prayer needs of the parish (called the intentions of the Eucharist) and then prays on behalf of the congregation.

Minister: Pray, brethren, that this my sacrifice and yours also may be acceptable unto God the Father Almighty.

People: **May the Lord receive this sacrifice at thy hands to the praise and glory of his name, both to our benefit and that of all his holy Church.**²⁰

Minister: Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in

²⁰ This short exchange between minister and people recognizes that the prayers being offered are a sacrifice of praise and thanksgiving. It also is meant to help us see that in the Eucharist Christ is truly present and his sacrifice, while not repeated, is mystically re-presented to the Father.

trouble, sorrow, need, sickness, or any other adversity.

And we also bless (*make the sign of the cross*) thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

The Confession of Sin (*Kneeling*)²¹

Minister: Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

All: **Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.**

²¹ After praying for the world and the Church, we pause for a moment to take account of ourselves. We realize that we are sinners in need of God's grace and forgiveness. Without him our self-offering and worship is incomplete and unacceptable.

Minister: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; (*make the sign of the cross*) pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.²²

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.²³

Come unto me, all ye that travail and are heavy laden, and I will refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins.

The Canon of the Mass (*Kneeling*)

Minister: The Lord be with you.

People: **And with thy spirit.**

Minister: Lift up your hearts.

People: **We lift them up unto the Lord.**

Minister: Let us give thanks unto our Lord God.

22 The absolution is a special moment where the priest or bishop speaks on behalf of God. In obedience to Jesus' command in John 20:19-23, he declares that the people are truly forgiven of their sins.

23 Having confessed our sins and received forgiveness, the minister offers "comfortable words" before we enter into the holiest part of the service. In Prayer Book English, the word "comfortable" doesn't mean "restful" or "cozy." It means "strengthening." These biblical verses give us strength and assurance that through the sacrifice of Jesus God accepts us.

People: **It is meet and right so to do.**²⁴

Minister: It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Depending on the time of the year, an additional prayer is added here.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

All: *(Sung)* **Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord Most High. Amen.**²⁵

Minister: Blessed *(make the sign of the cross)* is he that cometh in the Name of the Lord.

People: **Hosanna in the highest.**²⁶

Minister: All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a

24 This opening exchange calls us to pay attention and set our minds and hearts on the Lord, for he is about to come among us.

25 This ancient hymn, which is based on the angels' worship in Isaiah 6, reminds us that through the Eucharist we are entering into the heavenly courtroom. While we might be few in number in our church, we are joining our voices with the worship of millions of Christians, both dead and living, and with the angels in heaven. This is why we ring bells here and throughout the Eucharistic prayer. Bells signify the presence of the spiritual realm and call us to attention before God.

26 These lines come from the Gospels. Jesus says near the end of his earthly ministry that the next time Jerusalem would see him coming they would say "Blessed is he that cometh in the name of the Lord," which is a line from Psalm 118. The minister says this line to recognize that Jesus is coming among his spiritual Jerusalem, the Church, through the Eucharist. The people's response is the same as what the crowd cried on the original Palm Sunday when Jesus entered Jerusalem. We say it here to welcome the Lord coming through bread and wine.

perpetual memory of that his precious death and sacrifice, until his coming again:²⁷

For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me (*make the sign of the cross*).

Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me (*make the sign of the cross*).

Wherefore O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept

27 Central to this opening prayer is the life, death, and resurrection of Jesus. He is our sacrifice for sin and only through him do we have forgiveness and redemption. Some of the words used are archaic, but have deep meaning. For example, "Satisfaction" means that Jesus' death "satisfied" the requirements for salvation, and "Oblation" signifies a special and costly gift offered to God.

this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction (*make the sign of the cross*), and made one body with him, that he may dwell in us, and we in him.

If a recently deceased person is being commended to God in the service, then an additional prayer is inserted here.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

The Lord's Prayer (*Kneeling*)²⁸

Minister: And now, as our Saviour Christ hath taught us, we are bold to say,

All: **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.**

²⁸ Our offering of praise and thanksgiving in the Eucharistic prayer fittingly ends with the perfect prayer of Jesus. We say this prayer in one voice with our Lord as we anticipate communing with him through the bread and wine.

**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 Fraction (*Kneeling*)

Minister: ...world without end.²⁹

People: **Amen.**

Minister: The peace of the Lord be always with you.

People: **And with thy spirit.**

All: **We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.**³⁰

²⁹ During a few places in the liturgy, the minister offers prayers silently to God. Silence calls us to behold God in our hearts and marvel at what he has done for us (Ps. 46:10). This prayer is silent because in the middle of it a holy moment takes place: the minister breaks the bread to signify the death of Christ. The whole Liturgy of the Eucharist revolves around the four-fold action of Jesus at the Last Supper (Luke 22:7-28). First, Jesus took. This is symbolized when the minister takes the bread and wine from the altar server and places it on the altar. Second, Jesus blessed. This happens in the Eucharist when the minister prays over the bread and wine. Third, Jesus broke the bread. That happens here in what is called the Fraction. Finally, Jesus gave. That comes next when the ministers give the Body and Blood to the faithful.

³⁰ This is one of the most beloved prayers from the Book of Common Prayer. It is called The Prayer of Humble Access, and it expresses our belief in the Real Presence of Christ in the Eucharist. It also asks for his healing power to come to us through this wonderful gift.

(sung) **O Lamb of God that takest away the sins of the world, have mercy upon us.**

O Lamb of God that takest away the sins of the world, have mercy upon us.

O Lamb of God that takest away the sins of the world, grant us thy peace.³¹

Note: sometimes this hymn is not sung, but instead the minister speaks the first half of each line and the people respond with the second.

Minister: Behold the Lamb of God, behold him that taketh away the sins of the world.

People: *(make the sign of the cross)* **Lord, I am not worthy** *(strike your breast with your right hand in a fist), that thou shouldest come under my roof, but speak the word only and my soul shall be healed* *(this prayer is repeated three times).*³²

The ushers will dismiss the pews to come forward for communion.

The Communion Hymn *(Sitting)*

See bulletin for the assigned hymn.

The Prayer of Thanksgiving *(Kneeling)*

Minister: And now having receive the Most Blessed Body and Blood of our Lord and Savior Jesus Christ, let us pray together in great thanksgiving *(kneel)*.³³

31 This ancient hymn draws our attention to Christ who is present among us. We ask him to heal and save us, which we trust he will do out of his great kindness..

32 The minister elevates the bread and wine and draws our attention to Christ's presence among us in the words of John the Baptist (John 1:29). We responded by quoting the faithful centurion (Matthew 8:8). We admit that we are unworthy to receive such a precious gift. Christ could heal us simply by speaking, but in his great love he desire to dine with us and unite us to his body and blood.

33 This prayer of thanksgiving serves as the entire congregation's response to the great gift of the

All: **Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.**

The Gloria in Excelsis *(Standing)*³⁴

Note: The Gloria in Excelsis can be said or sung. It is omitted during Advent, Pre-Lent, and Lent.

Minister: **Glory be to God on high,**
All: **and on earth peace, good will towards men. We praise thee, we bless thee, *(bow your head)* we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.**

Eucharist. We ask that we might use this Sacrament well by living a life of holiness in the power of the Holy Spirit.

³⁴ The Gloria in Excelsis (Latin for “Glory be to God on high”) was composed in the 4th century and is one of the oldest hymns of the Church. It is a song of Trinitarian praise that mirrors the Creed in the Liturgy of the Word.

O Lord, the only-begotten Son, (*bow your head*) Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, (*bow your head*) receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost (*make the sign of the cross*), art most high in the glory of God the Father. Amen.

The Post-Communion Collect (*Kneeling*)³⁵

Minister: The Lord be with you.

People: **And with thy spirit.**

Minister: Let us pray (*kneel*).

Minister: (*Prays one or more post-communion collect*)

The Dismissal and Final Blessing (*Kneeling*)³⁶

Minister: The Lord be with you.

People: **And with thy spirit.**

If the Gloria in Excelsis was said or sung:

Minister: Depart in peace.

People: **Thanks be to God.**

35 Like the Collect of the Day, these short prayers sum up the theme of the day and relate it back to the Holy Eucharist.

36 The minister dismisses the congregation with a blessing. In the Old Testament, priests blessed Israel by placing God's "name" (i.e. presence) upon them (Num. 6:22-27). Christian priests and bishops continue this same practice by placing the Triune Name upon the people and asking for God's peace to rule in their hearts.

If the Gloria in Excelsis was omitted:

Minister: Let us bless the Lord.

People: **Thanks be to God.**

Minister: The Peace of God, which passeth 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, (*make the sign of the cross*) the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

Recessional Hymn (*Standing*)³⁷

See bulletin for the assigned hymn.

Concluding Silence and Optional Prayer (*Kneeling*)³⁸

37 Our attention is now drawn towards the doors of the church as the cross, servers, and ministers march down the aisle. This signifies our task of taking what we have received in this service, Jesus himself, out to the rest of the world. As in the opening procession, people will usually bow their heads as the cross passes them. Some will also bow to the priest, because through his ministry Christ's Body and Blood were given to the people. If a bishop is present, some will show even greater respect by genuflecting as he passes.

38 While technically the Mass is over, it is a common practice for people to kneel in silence while the altar candles are extinguished. This gives us a few moments to reflect on the gifts we have received: the Word was read and preached, Christ was present among us, we communed on his Body and Blood, our sins were forgiven, and we were blessed by the Holy Spirit. The minister will usually say "Let us pray" to indicate when people should kneel. After a few moments of silence, he will say a prayer or line of Scripture to end our quiet reflections.