

Sung Eucharist



Order of service with commentary

Draft version 2.8

Updated Tuesday 9 June 2015

- 2.0 Raw text into booklet format.
- 2.1 Text repaginated.
- 2.2 Moved 'A distinctive form of worship' to back. Added glossary and guide to church year and liturgical colours.
- 2.3 Illustrations added.
- 2.4 Welcome, 1970 authorisation, and table of contents added.
- 2.5 First public preview version.
- 2.6 Various amendments throughout the text.
- 2.7 Further amendments to liturgical colours and glossary.
- 2.8 Minor text amendments. Added when children's church returns. Corrected 'dalmatic' and 'tunicle' in glossary; added 'feria'.

While this commentary is an initiative of All Saints', the actual text in what follows comes from the *1970 Scottish Liturgy* and so has been authorised for permissive use under Canon 23.8 on behalf of the College of Bishops of the Scottish Episcopal Church (Edward Brechin, Primus, June 1987).

Material from *Alternative Services Second Series: An Order for Holy Communion* is printed by permission of the Registrars of the Convocations of Canterbury and York.

Welcome

A very warm welcome and thank you for joining us for worship this morning.

You are warmly invited to take communion if you are a full member of any of the Christian churches. Or you may come forward for a blessing.

We also hope to enjoy your company after the service for tea or coffee in the church hall.

If you are accompanied by children, they may like to join our own children for Children's Church after the Collect (p.7). Alternatively, if you need a separate space, please do feel free to use the Sacrament Chapel where some toys are provided.

If this form and style of worship is unfamiliar to you, you may wish to read the short introduction "A distinctive form of worship" on page 20.

The service

The Liturgy of Preparation	p.5
The Liturgy of the Word	p.7
The Liturgy of the Sacrament	p.10
A distinctive form of worship	p. 20

The Liturgy of Preparation

Introit hymn

You are invited to stand.

The procession of choir, servers and clergy enter the church building.

1 Opening dedication

Following an initial dedication to the Christian Trinity, words from the Psalms (43.4; 124.8) are used to indicate continuity with Old Testament worship.

In the Name of the Father and of the Son
and of the Holy Ghost.

Amen.

2 Approach

I will go unto the altar of God.
Even unto the God of my joy and gladness.

Our help is in the Name of the Lord.
Who hath made heaven and earth.



3 Confession and Absolution

You are invited to kneel.

**We confess to God Almighty,
the Father, the Son, and the Holy Ghost,
that we have sinned in thought, word, and deed,
through our own grievous fault.
Wherefore we pray God to have mercy upon us.
Almighty God have mercy upon us,
forgive us all our sins and deliver us from evil,
confirm and strengthen us in all goodness,
and bring us to life everlasting. Amen.**

May the Almighty and merciful Lord
grant unto you pardon and remission of all your sins,
time for true repentance, amendment of life,
and the grace and comfort of the Holy Spirit.
Amen.

4 Kyrie eleison

The Kyries are sung in either Greek or English. An invocation of the mercy (eleison) of the Lord (Kyrie), it is the only part of the liturgy to survive from the early days when it was still in Greek. It is both a prayer for mercy and a celebration of God's continued mercy to us, as we follow the example set in one of Jesus's parables: Luke 18.9-14.

Lord, have mercy upon us.	<i>Kyrie eleison.</i>
Christ, have mercy upon us.	<i>Christe eleison.</i>
Lord, have mercy upon us.	<i>Kyrie eleison.</i>

5 Gloria in Excelsis

Usually omitted during Advent and Lent.

You are invited to stand.

The Gloria in Excelsis (Glory in the Highest) dates from the 4th century. It reflects the celebratory language of the angels to the shepherds in Luke 2.13-14.

Glory be to God in the highest,
and in earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King,
God the Father Almighty;

O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
who takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
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,
art most high in the glory of God the Father.
Amen.



6 The Collect

An introductory prayer to the readings that gathers together or sums up their overall theme.

The Lord be with you.
And with thy spirit.

Children's church

Any children present may leave for Children's Church at this point. They will return during the Peace (p.10).

The Liturgy of the Word

Please sit for the readings and psalm.

7 Old Testament

8 Psalm

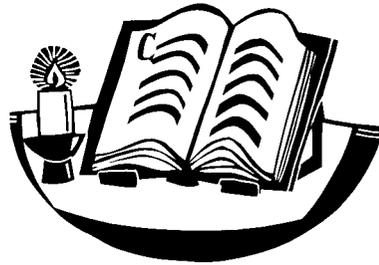
Sung or said.

9 Epistle

This reading is usually taken from one of the letters (epistles) in the New Testament.

Gradual hymn

Called the gradual hymn because it comes from the Latin word 'gradus' meaning a step. This is the point at which steps, or movement, begins to take place for the reading of the Gospel.



10 Gospel

*You are invited to **stand**.*

The Gospel procession takes place, with the deacon holding the Gospel book high, to symbolize the presence of Christ in the words we are about to hear. It is carried into the body of the congregation to remind us that we are now the bearers of Christ's message to the world. The book is also censed to honour the presence of Christ as our Lord in his Word, with him thus taking the place of kings and emperors who were once so honoured in the ancient world.

An acclamation is sung. It usually begins Alleluia!

The Lord be with you.
And also with you.

After the announcement of the Gospel the people reply:

Glory be to thee, O Lord.

At the end of the Gospel:

Thanks be to thee, O Lord, for this thy glorious Gospel.

11 The Sermon

12 Nicene Creed

*You are invited to **stand**. The creed is either sung or said.*

This creed (statement of belief) was formulated and agreed at the first two universal councils of the church at Nicaea in 325 and Constantinople in 381. Known as the Nicene Creed to distinguish it from the Apostles' Creed (used at baptisms), the original Greek version had the plural 'we' throughout, to suggest a corporate aspiration, appropriate in a document where all the various articles or clauses are not always easy to understand.

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,
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,
And was incarnate by the Holy Ghost of the Virgin
Mary,
And was made man,
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,
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, The Giver of life,
Who proceedeth from the Father and the Son,
Who with the Father and the Son 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,
And the life of the world to come.

Amen.

13 Intercessions

You are invited to kneel or sit.

Prayers for the Christian community and for the wider world, led by a member of the congregation.

14 Exchange of the Peace

You are invited to stand. Not only did Christ exchange words and a sign of peace with his disciples at the Resurrection (John 20.19–21), very soon afterwards we find the same practice being encouraged within the early Church (e.g. Romans 16.16; 1 Peter 5.14).

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

Let us exchange a sign of that peace with one another.

You may shake hands with those around you, saying "Peace be with you".

Children's church returns

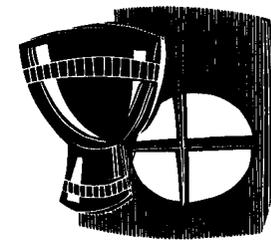
The children return from Children's church during the peace.

The Liturgy of the Sacrament

15 The Offertory

Let us present our offerings to the Lord
with reverence and godly fear.

The bread and wine are brought to the altar by representatives of the congregation. This is to symbolize the desire of us all to join with Christ in his sacrificial offering of his life, death and resurrection to his Father.



Offertory hymn

A hymn is sung during which there is a collection.

The celebrant says a prayer over the gifts that reflects the particular season of the church's liturgical year.

16 The Eucharistic Prayer

The Sursum Corda: ('Lift up your hearts': sung or said.)

This exchange between celebrant and people is one of the oldest elements in the Christian liturgy, being already recorded in the 'Apostolic Tradition' of Hippolytus (215). The second exchange is of particular importance as it sees us caught up into the worship of heaven (cf. Ephesians 2.4-6, Hebrews 4.14-16), as well as Christ now being present anew here on earth in a unique way.

The Lord be with you.
And with thy spirit.

Lift up your hearts.
We lift them up unto the Lord.

Let us give thanks unto our Lord God.
It is meet and right so to do.

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.

A proper preface may be inserted here that is especially suited to the particular season of the church year.

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

The Sanctus and Benedictus are usually sung.

The Sanctus ('Holy ...') is drawn from the angels' worship of God as recorded in the prophet Isaiah's vision of the divine mystery (Isaiah 6.3), while the Benedictus ('Blessed is ...') is from the people's response to Jesus as he entered Jerusalem (Mark 11.9).

**Holy, Holy, Holy,
Lord God of Hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.**

**Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.**

The Christological prayer of thanksgiving

All glory and thanksgiving 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, by his own oblation of himself once offered,
made 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 perpetual memorial of
that his precious death
and sacrifice
until his coming again.



The words of Institution that established this rite.

For, in the night that 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."
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."

The anamnesis or 'remembrance' of all that Christ has done through his life, death and resurrection.

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 looking for his coming again with power and great glory.

Epiclesis or 'invocation' of the Holy Spirit upon the gifts and ourselves.

And we thine unworthy servants beseech thee,
most merciful Father, to hear us,
and to send thy Holy Spirit upon us
and upon these thy gifts and
creatures of bread and wine,
that, being blessed and hallowed by
his life-giving power,
they may become the Body and Blood
of thy most dearly beloved Son,
to the end that all who shall receive
the same
may be sanctified both in body and
soul,
and preserved unto everlasting life.



And we earnestly desire thy fatherly goodness,
mercifully to accept this
our sacrifice of praise and thanksgiving.

Oblation or 'offering' of ourselves in and through Christ

And here we humbly offer
and present unto thee, O Lord,
ourselves, our souls and bodies,
to be a reasonable, holy, and living sacrifice unto thee,
beseeching 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.

17 The Lord's Prayer

Usually *sung*. Christ's own prayer (Matthew 6.9-13; Luke 11.2-4) is used as a response to the account in the prayer of consecration of what Christ has done for us. Not least is the ability we now have to call God Father. That is why the celebrant speaks of boldness in using such language.

As our Saviour Christ hath commanded and taught us,
we are bold to say,

**Our Father
which art in heaven,
Hallowed be thy Name,
Thy kingdom come,
Thy will be done,
in earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive them that trespass against us;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom,
the power, and the glory,
For ever and ever.
Amen.**

18 The Fraction

The fraction or 'breaking' of the bread is intended as a sign that, although different wafers will be consumed, they remain a common sharing in the one body that is Christ (cf. 1 Corinthians 10.17). Here the celebrant breaks the bread, and says:

We break this bread to share in the body of Christ.
**Though we are many,
we are one body,
for we all share in one bread.**

19 Prayer of Humble Access

The prayer of Humble Access was specially composed by Thomas Cranmer for his first version of the Book of Common Prayer (1548) so that the people as well as the priest might have their own words of preparation for receiving Christ. 'Humble access' is a 16th century way of talking about the need to approach God with humility in recognition of our dependence on divine 'grace' or kindly favour. The model suggested is that of the non-Jewish woman who seeks out Jesus' help in Mark 7.24-30.

**We do not presume to come to this thy Holy 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 most sacred Body,
and our souls washed through his most precious Blood,
and that we may evermore dwell in him, and he in us.
Amen.**

20 Agnus Dei

Usually sung. The Agnus Dei (or 'Lamb of God') reminds us of the innocent life that Christ offered to his Father in sacrifice. As such it recalls various key anticipations in the Old Testament, among them Abraham's intended offering of his son until a ram was substituted (Genesis 22.3-14), the Passover lambs eaten in remembrance of Israel's delivery from slavery in Egypt (12.3-11), and the suffering servant described in the prophet Isaiah (53.7). It also unites us with the worship of heaven as described in the book of Revelation (e.g. Revelation 5.6).

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.

21 Elevation

The Eucharistic elements (the bread and wine) are elevated (lifted up) by the celebrant as a sign of Christ's offering to his Father. The words of John the Baptist at Jesus's baptism (John 1.29) are used both to continue the theme of the Agnus Dei and to express our conviction of Jesus's continued presence with us in the here and now.

The people respond with an adapted version of the words of the centurion when he asked Christ to heal his servant (Luke 7.6-7).

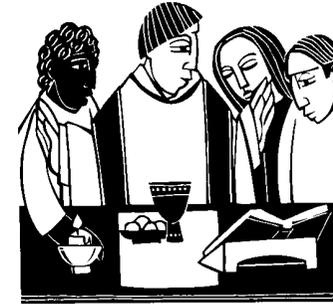
Behold the Lamb of God
that taketh away the sins of the world.

**Lord, I am not worthy
that thou shouldst come under my roof,
but speak the word only
and my soul shall be healed.**

22 The Communion

Communicant members of other churches are welcome to receive communion.

*Any adults or children not yet baptized can **receive a blessing**. Please kneel or stand at the altar rail, and cross your arms over your chest to indicate you would like to receive a blessing.*



23 Thanksgiving after Communion

After the ablutions (the washing up of the communion vessels) there is a sung exchange between people and congregation that returns us to the Kyrie eleison at the beginning of the service but this time with more emphasis on the future aspect of the divine mercy and goodness towards us. The words are drawn from David's hymn of thanksgiving when the ark was brought into the tent or temporary temple now established in Jerusalem (1 Chronicles 16.34).

O give thanks unto the Lord, for he is gracious.
And his mercy endureth for ever.

Let us pray.

A seasonal prayer of thanksgiving is said.

24 Blessing

The first part of the most common form of the Blessing (below) comes from Philippians 4.7. Other seasonal blessings are sometimes used. The Aaronic blessing (Numbers 6.22-6) is also quite common in blessing those who are not as yet full members of the Church.

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,
the Father, the Son, and the Holy Ghost,
be amongst you
and remain with you always.
Amen

25 Notices

Notices about forthcoming events and services follows at this point.

26 Dismissal

*You are invited to **stand**. The deacon gives the dismissal. (During the season of Easter, a twice-repeated Alleluia is added by both deacon and people.)*

Go forth in peace. (Alleluia! Alleluia!)
Thanks be to God **(Alleluia! Alleluia!)**

Processional hymn

The service ends with a final processional hymn.

A distinctive form of worship

As this may be a form of worship with which you are unfamiliar, an overall explanation is provided here in addition to the commentary that runs throughout.

This form of worship is premised on the wish to **use the body no less than the mind** in divine worship since God is concerned with the redemption of the totality of ourselves and not just a more 'spiritual' element. This is done in continuity with worship as described in the Old Testament, and is reflected in borrowings of some of its language and ritual.

The church building

The sanctuary and chancel

The church building is itself patterned on the structure of the Jerusalem Temple, with a smaller area – the 'Holy of Holies' or sanctuary (the area around the altar) and chancel (where the choir sits) – where most of the action takes place.

The **six candlesticks and cross** are modelled on the seven lamps that burn before the heavenly altar in the Book of Revelation (1.12), itself an echo of the seven branched candlestick in the Temple. In the **stained glass above the altar** you will see the Annunciation (the announcement by the angel Gabriel that Mary would conceive and become mother to Jesus) and Nativity (the birth of Jesus) represented, and each given a local setting in St Andrews, to stress that both events continue to have their impact upon us in local and present realities.

At the **entrance to the chancel** hangs a **rood or 'cross'** in its common medieval form with the crucified Christ in the middle and the Virgin Mary and St John the Beloved Disciple on either side. The traditional interpretation of the passage on which this is based (John 19.25–27) assumes that Mary is also being made Mother of the Church as well as a mother to John. You will also see her represented in a **stone statue on the right**, created by the well-known sculptor, Hew Lorimer. On the left as you go for communion you will observe a window in which are depicted some of the principal saints of Scotland, as well as one representative of the non-human creation – a cat. On our understanding our worship joins with 'the whole company of heaven', as does everything created by God.

Posture and ritual

In terms of posture and ritual please **feel free to act in ways with which you are comfortable**: so, for example, sit rather than kneel if that is easier for you.

Again, you will find that, following a famous passage in Paul (Philippians 2.9-10), some bow at each mention of the name of Jesus but there is no necessity for you to do likewise; similarly, with the sign of the cross, traditionally used at any mention of death or resurrection or of the three persons of the Trinity, the rationale being that the Trinity was principally revealed through Christ's death while it is only in virtue of that death and resurrection that our own life after death becomes possible.

Finally, genuflection ('bending one's knee' to the ground) is commonly used as a physical way of preparing one's body for receiving Christ in communion .

'Smells and bells'

Incense is a symbol with a variety of different meanings. Principal among these are prayer (Psalm 141.2; Revelation 5.8) and an indication of the divine glory (Exodus 30.7-8; Isaiah 6.1-4; Matthew 2.11). It was as a consequence of these two meanings that it also came to be read as a prayer for purity as approach is made towards the divine holiness. **Bells**, like incense, derive from practice in the Temple (the priests wore garments with bells – Exodus 28.33-5). They are now used to indicate the most sacred moments of the liturgy during the consecration prayer.

Identification with Christ

These various forms of ritual are intended to enhance our search for identification with Christ in his own self-offering to his Father. That is why we use Eucharist ('thanksgiving') as our usual name for this service, our intention being to thank God for making such a relationship possible, not least the Communion (the other principal name for this service) that enables our participation in Christ's offering of his life, death, and resurrection in a form of life reconciled to God. It is that identification which inspires us towards service to the wider community, including pastoral visits to the sick and dying, and provision of food parcels to those without sufficient income to fend for themselves.

Christian year

Finally, you need to know the structure of the Christian year.

The Christian year begins with **Advent** in late November when we recall Christ's expected second 'coming' as well as his first to Bethlehem. Then follows **Christmas and Epiphany**.

The **Epiphany season** (beginning on the twelfth day of Christmas, 6 January) not only celebrates the 'manifestation' of the significance and divinity of Christ as revealed on that day with the visit of the Wise Men (Matthew 2.1-12) but also other 'manifestations' such as Christ's baptism (Mark 1.1-11) and first miracle at Cana of Galilee (John 2.1-11).

Then comes **Lent**: a time of preparation, as we recall Jesus' forty days of temptation in the wilderness. Holy Week then culminates in **Maundy Thursday, Good Friday** and **Easter Day**, with Easter giving place fifty days later to **Pentecost**, the coming of the Holy Spirit on the Apostles.

The following Sunday is **Trinity Sunday** followed on the Thursday by **Corpus Christi**, when we devote a day to giving thanks for Christ's presence in the Eucharist. Thereafter, the rest of the year is described as **ordinary time**.

Liturgical colours

Different colours are used to symbolize various aspects of the Christian year.

- **Green** – ordinary but rich like grass to indicate ordinary time.
- **Violet/purple** – dark, deep colours to suggest penitence and judgment for Advent and Lent.
- **Rose** (if used) – suggests a light relief in the middle of the otherwise solemn seasons of Advent (3rd Sunday) and Lent (4th Sunday).
- **White/gold** – the colours of purity, joy and glory are used for festal celebrations such as Christmas, Easter and saints' days.
- **Red** – the colour of fire and blood are used to represent the Holy Spirit and sacrifice, respectively.
- **Black** – for the solemnity of death.

Glossary

Absolution

The forgiveness of sins.

Acolyte

Person who assists at the altar and carry candles.

Canon

An honorary title given to someone for their services to the diocese. (May also refer to canon law: the laws of the church.)

Celebrant

The priest leading the service.

Chalice

The cup used at communion.

Chancel

The area from the choir to the altar.

Chapel

A smaller worship space, often used for mid-week services.

Chasuble

The colourful garment worn by the celebrant (priest).

Dalmatic

The colourful garment worn by the deacon. Shows 'H' with two bars.

Deacon

One of the three orders of ordained clergy. Deacons focus on teaching and pastoral care.

Ecclesiastical

Another word for 'church'.

Feria

A day on which no saint is celebrated.

Font

Filled with water and used to baptise people.

Lectern

The stand where the Bible is read from.

Nave

The area of the church building where the congregation sits.

Ordained

People who is set apart as clergy to perform religious rites and ceremonies. They often have the style *The Reverend* or *Father (Fr)* before their name.

Paschal candle

A large candle used during Easter to represent the risen Christ.

Priest

One of the three orders of ordained clergy. Priests may be referred to as Father (Fr).

Rector

The title given to the priest whose responsibility it is to lead the church.

Rood

The cross hanging above the chancel.

Sanctuary

The area immediately around the altar.

Subdeacon

An often unordained person who takes part in the sacred worship.

Thurifer

Person who carries the thurible (smoking, incense container).

Tunicle

The colourful garment worn by the subdeacon. Shows 'H' with one bar.

