

A GUIDE TO THE SERVICE OF HOLY COMMUNION

From *A Prayer Book for Australia* (1995)
The Anglican Church of Australia



ST JOHN'S ANGLICAN CHURCH
86 Clendon Rd, Toorak, Victoria 3142

BEFORE THE SERVICE

You will have been handed a pew slip (usually a single A4 sheet of paper folded in half). Inside you will find listed the readings and hymns to be used at this morning's service. In the pew shelves in front of you are the two books you will need in order to follow the service:

A Prayer Book for Australia 1995 (green)
Together in Song hymnal (red)

There are also copies of the version of the Bible (blue) from which the Scripture readings will be read, should you wish to follow them. You might like to mark in the green Prayer Book, using one of the four coloured ribbons, the place where the service will begin on page 119. You might also like to mark the Psalm for today. The Psalm number is displayed on the hymn boards at the front of the church and in the pew slip. The Psalms, numbered from 1 – 150, are on pages 224-380 of the Prayer Book.

SERVICE TIMES & TYPES

At St. John's Sunday services are at 8am and 10am. Both are services of Holy Communion. This guide follows the structure of the 10am service. The 8am service differs in that there is one less hymn and there are less sung responses. The choir are not present at 8am. On the first Sunday of each month the 8am service follows the 1662 *Book of Common Prayer*.

A PRAYER BOOK FOR AUSTRALIA 1995, PAGE 119

The Holy Communion
(Second Order)
also called the Eucharist
and the Lord's Supper

GATHERING IN GOD'S NAME (p.119)

All Stand

1. Processional Hymn (Together in Song hymnal)

The processional hymn is announced from the front entrance of the church. The service begins with the choir leading the congregation in the singing of this hymn. As the hymn is sung, the choir and ministers enter the church and take up their places in the sanctuary (the area at the front of the church around the altar).

3. The Greeting (p.119)

The priest greets the people and welcomes the congregation.

The Lord be with you.

And also with you.

4. The Prayer of Preparation (p.119)

The Prayer of Preparation is introduced by 'Let us pray' and is said by all.

[Let us pray.]

**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. Amen.**

5. The Two Great Commandments (p.120) OR the Ten Commandments (p.101).

On most Sundays the Two Great Commandments of Jesus will be said as an introduction to the Confession which follows. During the seasons of Lent (the six Sundays before Easter) and Advent (the four Sundays before Christmas) the Ten Commandments may be used instead.

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

6. The Confession (p.120)

The congregation are invited to the confession of sins, which may be preceded by suitable words drawn from Scripture and / or silence.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

**Merciful God,
our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you
in newness of life;
through Jesus Christ our Lord. Amen.**

7. The Absolution (p.120).

The priest says the absolution, assuring the congregation of God's forgiveness and mercy.

Almighty God,
who has promised forgiveness to all who turn to him in faith:
pardon you and set you free from all your sins,
strengthen you in all goodness
and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

8. Kyrie eleison, (p.120).
The Kyrie eleison ('Lord have mercy) is sung by the choir.

Lord, have mercy
Christ, have mercy
Lord, have mercy

9. Gloria in excelsis (p.121).
The Gloria in excelsis, an ancient song of praise, is sung by the choir, with all continuing to stand. In the seasons of Lent and Advent it is omitted.

Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
 we worship you, we give you thanks,
 we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
 Lord God, Lamb of God,
 you take away the sin of the world:
 have mercy on us;
 you are seated at the right hand of the Father:
 receive our prayer.
For you alone are the Holy One,
 you alone are the Lord,
 you alone are the Most High

Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen

11. The Collect
The priest says the Collect, a Prayer that 'gathers up' or 'collects' together all of the prayers of the people this far, on behalf of all. The Collect is also called the 'Prayer of the Day'. Each Sunday of the year, and other important days such as Easter and Christmas, have their own Collect. After the Collect there may be a short children's address, immediately prior to any children present leaving for Sunday School.

THE MINISTRY OF THE WORD (p.122)
All sit for the readings

12. The First Reading (p.122)
The first reading is usually from the Old Testament, but may be from the Acts of the Apostle's during the season after Easter.

After the reading the reader says:

Hear the word of the Lord,
thanks be to God.

13. The Psalm
A psalm, or part of a psalm, is set for each Sunday of the year. The congregation will usually join in saying part of the psalm: either every second verse or by half verses (the words following the colon separating the verse in two). The leader will give some instruction about how the psalm is to be said. The Psalms are in the Prayer Book, beginning at 224.

14. The Second Reading (p.122)

The second reading is from the New Testament letters, and may also be called the Epistle reading..

After the reading the reader says:

Hear the word of the Lord,
thanks be to God.

15. The Gradual Hymn

The gradual hymn is the hymn sung immediately before the reading of the Gospel. The hymn will be from the Together in Song hymnal. After the hymn all remain standing.

16. The Gospel Reading (p.122).

Remain standing. Christians believe that Jesus Christ continues to speak to us through the reading of his life's works and teaching, and the accounts of his birth and death and resurrection, recorded in the four Gospels of Matthew, Mark, Luke, and John. For this reason the Gospel reading has a special place of prominence in the service, and the congregation remain standing for it. The responses used are different, and these are usually sung by the choir.

Introduction to the Gospel:

The Gospel of our Lord Jesus Christ, according to...

[chapter...verse...]

(sung by the choir)Glory to you, Lord Jesus Christ.

After the Gospel:

This is the Gospel of the Lord,

(sung by the choir) Praise to you, Lord Jesus Christ.

17. The Sermon.

All are seated for the sermon.

After the Sermon the choir will sing an them selected for the day, during which the congregation continue to sit and reflect prayerfully on the content of the sermon.

18. The Nicene Creed (p.123)

All stand. The Nicene Creed, an ancient summary of the Christian faith, is said by all, standing.

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,
was incarnate of the Holy Spirit
and the virgin Mary
and became truly human.**

**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,
 who with the Father and the Son
 is worshipped and glorified,
 who 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 (p.124)

Sit or kneel

19. The minister says, 'Let us pray for the world and for the Church'.
The prayers are led by a member of the parish, from the prayer desk in the middle of the church. Usually, prayers are offered for the world, for the church, for those in special need, and in thanksgiving for the faithful departed.

A selection of different responses may be used after each prayer.

Lord, in your mercy,
**hear our prayer.
 Lord.**

Father, hear our prayer
through Jesus Christ our

Lord, hear us.
Lord, hear our prayer.

God of grace,
hear our prayer.

For your love and goodness
we give you thanks, O God.

The prayers may conclude with this prayer.

Almighty God, you have promised to hear our prayers.
**Grant that what we have asked in faith
 we may by your grace receive,
 through Jesus Christ our Lord. Amen.**

PREPARATION (p.125)

20. The 'Prayer of Approach' or 'Prayer of Humble Access' is introduced by one or more suitable sentences from Scripture. .
This prayer, based on passages from the Gospels, is said as a preparation for Holy Communion, which now follows, and as a 'bridge' from the Ministry of the Word (the first part of the service, including everything up until this point) to the Ministry of the Sacrament (the second part of the service, including Holy Communion).

21. The Prayer of Approach.

[Let us pray.]

**We do not presume
 to come to your table, merciful Lord,
 trusting in our own righteousness,
 but in your manifold and great mercies.
 We are not worthy
 so much as to gather up the crumbs under your table.
 But you are the same Lord
 whose nature is always to have mercy.
 Grant us, therefore, gracious Lord,
 so to eat the flesh of your dear Son Jesus Christ,
 and to drink his blood,
 that we may evermore dwell in him,
 and he in us. Amen.**

THE GREETING OF PEACE (p.127)

All stand

24. The Greeting of Peace.

The greeting of peace provides an opportunity for those present to express that we are a community by greeting one another with a sign of peace. This is usually a polite handshake shared with those who may be seated near you.

The Greeting of Peace is introduced by the clergy using the following words, with all standing.

We are the body of Christ.

His Spirit is with us.

25. The Offertory Hymn.

A hymn is now sung, with all remaining standing. During the singing of the hymn the offerings of the congregation are collected and then presented at the altar. The priest who will celebrate Holy Communion will proceed to the sanctuary (the area around the altar) and prepare the bread and wine to be used.

The offerings of the people are presented with the following prayer, said by the priest.

Blessed are you, Lord, God of all creation.

Through your goodness we have these gifts to share.

Accept and use our offerings for your glory
and for the service of your kingdom.

Blessed be God for ever.

THE GREAT THANKSGIVING (pp.128-163)

Holy Communion (also known as the Eucharist, Mass, and Lord's Supper)

All remain standing until the conclusion of the prayer.

The Great Thanksgiving is a prayer, said by the priest, standing at the altar and facing the people. The congregation responds by either saying or singing the words in bold type (see the notes throughout). Forms of this prayer have been used by Christians for many centuries. In it the words and actions spoken by Jesus over the bread and wine used at the Last Supper are re-enacted. At the end of the prayer all present are invited to join together in communion with Christ by receiving a small piece of bread (usually in the form of a wafer) and by taking a sip of wine from a chalice used for this purpose.

There are five forms of Thanksgiving Prayers which may be used. The priest will indicate which is to be used at the beginning of the prayer.

Thanksgiving 1, p.128

Thanksgiving 2, p.130

Thanksgiving 3, p.133

Thanksgiving 4, p.136

Thanksgiving 5, p.139

At certain times of year, such as Christmas and Easter etc., the first part of the Thanksgiving Prayer (called the preface) may be replaced by a seasonal preface.

The following form follows Thanksgiving 1, p.128.

The Lord be with you.

said **And also with you.**

Lift up your hearts.

said **We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

All glory and honour, be yours now and always,
mighty Creator, everliving God.
We give you thanks and praise for our Saviour Jesus Christ,
who by the power of your Spirit was born of Mary
and lived as one of us.
By his death on the cross
and rising to new life,
he offered the one true sacrifice for sin
and obtained an eternal deliverance for his people.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and singing

sung **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.**

Merciful God, we thank you
for these gifts of your creation,
this bread and wine,
and we pray that by your Word and Holy Spirit,
we who eat and drink them
may be partakers of Christ's body and blood.
On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples, saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'
After supper, he took the cup,
and again giving thanks

he gave it to his disciples, saying,
'Drink from this, all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.'

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

Therefore we do as our Saviour has commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate, with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.
Renew us by your Holy Spirit
unite us in the body of your Son,
and bring us with all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit,
we worship you, Father,
in songs of never-ending praise:

sung **Blessing and honour and glory and power
are yours for ever and ever. Amen.**

27. The Lord's Prayer (p.xi).

The Lord's Prayer is said by all, immediately after the Thanksgiving Prayer. At St. John's the traditional form of the prayer, to be found at the very front of the green Prayer Books (p.xi), is used.

As our Saviour Christ has taught us, we are confident to pray,

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, the power, and the glory

for ever and ever. Amen.

THE BREAKING OF THE BREAD AND THE COMMUNION (p.141)

28. The priest breaks the bread. The following words are said:

We break this bread to share in the body of Christ.

We who are many are one body,

said for we all share in the one bread.

An anthem is sung by the choir (p.146).

sung **Jesus, Lamb of God, have mercy on us.**

Jesus, bearer of our sins, have mercy on us.

Jesus, redeemer of the world, grant us your peace.

The priest then gives an invitation to Holy Communion. After this, all may be seated until invited by the stewards to come forward for Holy Communion.

The priest says:

Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

29. The Communion (p.142).

The priest and any other persons in the sanctuary receive the Holy Communion first. The congregation then proceed to the altar rail as directed by the stewards, beginning with those seated towards the front of the church and proceeding to those at the back. All are welcome to come forward and receive Holy Communion at St. John's. Should you not wish to take Communion, please cross your arms in front of you and the priest will say a prayer of blessing instead. Should you have children with you, please bring them forward also to receive a blessing also. At the altar you may either stand or kneel. Please raise your hands to receive the bread and then consume it. The chalice will then be offered and you should drink a small amount from it. If you do not wish to drink from the shared chalice hold the wafer of bread in front of you and a smaller chalice, called the 'intincting cup' will be brought to you, for you to dip the wafer into the small amount of wine in this cup and then consume it.

The sacrament is given with the following words.

The body of Christ [the bread of heaven] keep you in eternal life.

Amen.

The blood of Christ [the cup of salvation] keep you in eternal life.

Amen.

During the communion, the choir will sing an anthem called the Communion motet.

The congregation sit in prayerful silence after receiving Holy Communion and returning to their seats. When all have partaken the priest and servers will consume the remaining bread and wine and remove the sacred vessels from the altar.

THE SENDING OUT OF GOD'S PEOPLE (p.143)

Seated.

30. The Post Communion prayer (p.143).

The priest says a short prayer of thanks, bringing the celebration of Holy Communion to a conclusion.

32. The Prayer of Self Dedication (p.144).

All present are now invited to join together in offering themselves to serve God in the world throughout the course of the week, by saying together a prayer of self dedication, introduced by the priest.

Father,
**we offer ourselves to you
as a living sacrifice
through Jesus Christ our Lord.
Send us out in the power of your Spirit
to live and work to your praise and glory.**

33. The recessional hymn.

All stand.

34. The Blessing (p.144).

Remain standing for the blessing, said by the priest.

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

35. The Dismissal (p.144).

The final words of dismissal are said by one of the clergy with all remaining standing. The service now ends.

Go in peace to love and serve the Lord:

In the name of Christ. Amen

The organist plays a postlude as the choir, servers, and clergy leave the church, with the congregation following.

From *A Prayer Book for Australia 1995*. Broughton Books by E.J.Dwyer (Australia) Pty Ltd, Unit 13, Perry Park, 33 Maddox Street, Alexandria, NSW 2015. © 1995, The Anglican Church of Australia Trust Corporation. With the Liturgical Psalter, Inclusive Language Version English text © 1995 by David L. Forst, John A. Emerton, Andrew A. Macintosh.

APPENDIX

The Seasons and Colours

The seasons of the Christian year are visibly marked by the use of different colours inside the Church (such as on the altar) and on the vestments (robes) worn by the ministers.

PURPLE (or VIOLET)

The colour of royalty and of austerity, purple is used during Advent and Lent to signify that these are seasons of spiritual preparation.

WHITE

White and / or Gold is the colour of purity and of the glory of God. It is worn on high feast days such as Christmas and Easter, and during the seasons of Christmas and Easter. White is also the right colour for important celebrations such as baptisms and weddings.

RED

Red, signifying the shedding of blood, is used on days marking the passion (or death) of Jesus, such as Good Friday. It is used for the same reason when saints who gave their lives for their faith (called martyrs) are remembered by the Church. Red is also the colour of fire and is worn on the Day of Pentecost because the Holy Spirit descended like fire.

GREEN

The colour of nature, of growth, and of new life, green is the colour worn and used during “ordinary time” throughout the seasons after Epiphany and after Pentecost when no major festivals or saving events are commemorated and the other colours are not used.

The cycle of the church year

