

An Instructional Eucharist
1979 Book of Common Prayer

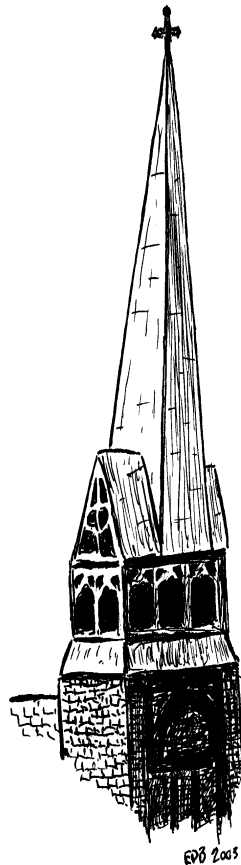
Rite 2, Eucharistic Prayer A
Third Sunday of Easter, 2005

Saint Paul's Episcopal Church

Pine & Academy

Georgetown, Delaware

Prepared By:
The Rev. Earl D. Beshears



The Holy Eucharist Rite Two

INTRODUCTION

This morning we are going to depart from our usual worship. As we celebrate the Holy Eucharist today, we are going to examine the different parts of the service and explain them as we go along. Our aim is to help us better understand the worship and help us to participate more fully in the Holy Eucharist. The Holy Eucharist is the principle act of Christian worship.

As we proceed, we will pause for explanation of why we are doing what we are doing. There will be some historic and some theological explanations. This is a departure from our usual worship but it will help us all better appreciate and understand the richness of our liturgy.

Vestments

The vestments the priest wears are derived from dress clothing of the late Roman Empire. The white outer garment is called an alb. It gets its name from the Latin word *albus*, which means white. It is derived from the commonest under garment in classical Italy, the tunic. It symbolizes purity, decency and propriety. It also represents being washed clean in the waters of baptism.

The girdle or cincture is usually made of white linen or hemp. Functionally, it is for ease of movement when wearing the alb. Symbolically, it represents how we are all bound together in Christ.

The stole was derived from a Roman ceremonial garland or scarf worn by Roman officials as an indication of rank. Priests have worn the stole since at least the fourth century. It symbolizes the priest's authority and the priest taking on the yoke of Christ. The priest wears different colored stoles depending upon the liturgical season.

The chasuble is also descended from classical Roman society. Like the poncho of Mexico and Central and South America, all classes of Roman citizens wore the chasuble as an outer garment. In some parishes today, the priest wears it whenever Eucharist is celebrated. In other parishes, it is reserved for very special occasions such as Christmas and Easter. The chasuble is a "dress up" garment.

Each of these vestments – the alb, cincture, stole, and chasuble – has been worn for centuries. Besides their individual symbolic meaning, they remind us of our heritage, our link to the past and the saints who have gone before us. Finally, it is important to remember that when the priest puts on these vestments, they are worn for us. The priest represents the people. The vestments represent our baptism, our binding together in Christ, the yoke of Christ, and our dressing up to bring our very best to Christ.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing,

Opening hymn and procession.

OUR WORSHIP

The Holy Eucharist has been celebrated for 2000 years. The early Christians assembled in private homes and often celebrated the Eucharist in combination with a larger meal. Practical difficulties resulted in the Eucharist eventually being separated from the larger meal. The early Church organized its life around the Sunday Eucharist. The service began with the words "The Lord be with you." A lector would read Old Testament, Psalms, and New Testament lessons. The celebrant would preach a sermon while seated in a chair. Anyone not baptized would then be dismissed and a deacon would lead intercessory prayers followed by the "kiss of peace." The people would bring their offerings of bread and wine to the linen covered table. The celebrant would lay hands upon the bread and wine and recite prayers of blessing and prayers entreating the descent of the Holy Spirit. The bread would then be broken and the priest would give it to the people, by either the people coming forward to receive or the priest circulating among the people. Bread and wine would be taken to people who could not attend. Does this sound familiar?

	<p>Almost two thousand years later, Holy Eucharist remains the principle act of Christian worship.</p> <p>Our worship begins with a processional with the entire congregation singing. In the early church, the priest would enter casually, visiting with the people along the way. By the fifth century, the formal procession was instituted to help prepare the congregation to be attentive. The celebrant and other liturgical assistants process to the altar as representatives of the whole congregation. This symbolizes the procession to heaven. It is at the altar where heaven and earth meet. It is where we symbolically go up to heaven to the Lord's heavenly feast and it is where God comes down from heaven to meet us.</p>
<p><i>the Celebrant says</i></p> <p>Alleluia, Christ is risen.</p> <p><i>People</i> The Lord is risen indeed. Alleluia.</p> <p>Amen.</p>	<p>We follow the order of worship as written in the 1979 Book of Common Prayer. We will see that our worship follows closely the first Anglican Prayer Book of 1549. We also see that our 1979 Prayer Book captures some of the earliest first and second century traditions.</p> <p>Our Book of Common Prayer offers three Acclamations: one for ordinary times, one for Easter day through Pentecost, and one for Lent and other penitential occasions. The Acclamation used today is for the Easter season. It reminds us of the Easter event.</p>
<p><i>The Celebrant may say</i></p> <p>Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. <i>Amen.</i></p>	<p>The Collect for Purity is said next. Originally, it was said only by the priest during the singing of the processional psalm. The 1552 Book of Common Prayer made the Collect for Purity a public prayer. It is required in our Rite I and it is optional in Rite II. Whenever the Book of Common Prayer uses the word "may," what follows is optional and may be used or not.</p>
<p><i>When appointed, the following hymn or some other song of praise is sung or said, all standing</i></p> <p>Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.</p> <p>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.</p>	<p>Next we sing or say the <i>Gloria in excelsis</i>. It is a song of praise. When it is not used, the <i>Kyrie</i> or <i>Trisagion</i> are said or sung. Another hymn or song may be substituted.</p>

<p><i>The Celebrant says to the people</i></p> <p>The Lord be with you.</p> <p><i>People</i> And also with you.</p> <p><i>Celebrant</i> Let us pray.</p>	<p>The Salutation, "the Lord be with you," is next. It is based upon Boaz's greeting to the reapers in Ruth 2:4. In our Eucharist liturgy, the Salutation appears here and later at the beginning of the Great Thanksgiving. It draws our attention to the two important parts of the Eucharist: the liturgy of the word and the liturgy of the table.</p>
<p><i>The Celebrant and people say the Collect together.</i></p> <p><i>(The collect of the day)</i></p> <p>O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. <i>Amen.</i></p>	<p>The Collect of the Day is a prayer that is said by the celebrant alone or by the whole assembly. There is a different Collect for each Sunday and for each Holy Day. The Collect follows the theme of the season or Holy Day. The word 'collect' comes from the Latin word for assembly. The collect is a prayer for the whole assembly. The Collect is a summing up of our individual prayers.</p>
<p>The Lessons – Hebrew Scripture / First Reading, Psalm, New Testament, and Sequence Hymn</p>	<p>Following the synagogue tradition, the reading and exposition of scripture has always been a part of the Christians' worship. Hebrew scripture was read and Christian writings were added to the readings. Our New Testament is composed of writings selected from material that was in general use in Christian worship. Our lessons are in a three-year cycle. Today we read almost the entire New Testament and most of the Old Testament on Sundays during each three-year cycle.</p> <p>The response following the lesson, "Thanks be to God," dates from the Middle Ages and is an acknowledgement that the lesson has been heard. A short period of silence follows each lesson for recollection or reflection.</p> <p>The use of a psalm after the Old Testament reading can be dated to the mid-fourth century. The psalms are the hymnbook of Hebrew worship. A psalm, hymn or anthem may be said or sung after each reading.</p>
<p><i>Then, all standing, the Deacon or a Priest reads the Gospel, first saying</i></p> <p>The Holy Gospel of our Lord Jesus Christ according to _____.</p> <p><i>People</i> Glory to you, Lord Christ.</p> <p><i>After the Gospel, the Reader says</i></p> <p>The Gospel of the Lord.</p> <p><i>People</i> Praise to you, Lord Christ.</p>	<p>The Gospel reading is the climax of the lessons. It is often read following a special ceremony to stress its importance as the primary scripture of our faith. The people stand in reverence to hear the teaching of Jesus and to acknowledge the Gospels as the central teachings of our faith. It is often the custom to read the Gospel in the midst of the people.</p>

The Sermon

A sermon or homily has been required at the Eucharist from the time of the 1549 Prayer Book. Today, the instructional commentary replaces the sermon.

The Nicene Creed

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The sermon is followed by the Nicene Creed on Sundays and other Major Feasts. The Council at Constantinople, in 381, adopted this expanded version of the Nicene Creed as a statement of the essential faith of the Christian community. The Creed proclaims our faith in the Trinitarian - God, Father, Son, and Holy Spirit. In our Anglican tradition, the Creed was made a fixed part of our first Prayer Book in 1549.

The Prayers of the People

Form III

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly

As early as the second century, the prayers of the people followed the reading of scripture and the sermon. In the early Eastern tradition, they were often read as a litany with the people responding "Lord have mercy." In the early Roman tradition, they were often read as bidding prayers with each prayer followed by a period of silence. Our Prayer Book offers prayers in both of these traditions. The 1979 Prayer Book restored the Prayers to their historic setting following the sermon and Creed.

kingdom.

Let us pray for our own needs and those of others.

Silence

The Celebrant adds a concluding Collect.

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord.

Amen

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Bishop when present. or the Priest. stands and

The corporate confession of sin became a separate part of the liturgy during the Middle Ages. In the early Church, the acknowledgement of sinfulness was included in the Eucharistic prayers and the Lord's Prayer. In the current position, the confession serves as preparation for receiving communion. The first forms of the general confession were included in the 1548 Prayer Book. The words of the absolution are derived from the 1549 Prayer Book.

says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

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

The kiss of peace is evidenced in thirteen different New Testament passages. In the early Church, it was part of the baptismal liturgy and the peace could not be exchanged with the unbaptized. By the fifth century, the peace was used as a preparation for communion. Although the 1549 Prayer Book contained the Peace, by this time it was not widely practiced. It was revived in the second half of the twentieth century and the peace was returned to its original place in a service of Eucharist. In various cultures, the exchange of the peace takes the form of a kiss on the cheek, an embrace, a handshake, a bow, or some combination of these. With the confession, absolution, and peace, we are prepared to proceed to the Lord's Table as a repentant, forgiven, and reconciled people.

The Holy Communion

The Offertory and Anthem

The service of the word is now concluded and the service of the table begins. The pulpit symbolizes Christ's presence in his Word. The altar symbolizes Christ's presence in his Sacrament. The Holy Communion typically begins with an Offertory Sentence in which the Celebrant invites the people to present their offerings. The people's offerings include their money and gifts to support the church and its mission as well as the bread, wine and water for the communion feast. The offertory is how we present the fruits of our labor to God. The offering is brought to the Lord's Table by representatives of the congregation.

The Great Thanksgiving

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

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

Every culture shares some form of a common meal. The common meal is an opportunity for fellowship, story sharing and thanksgiving. People eat together, sharing food and stories with another, and through this sharing, they are bound closer together into family, clan, tribe, community, or church.

The Holy Eucharist is the common meal of the Christian community. It is known as Holy Communion, the Lord's Supper, and Eucharist. The word 'eucharist' is from the Greek word for 'thanksgiving.'

The Great Thanksgiving begins with prayers similar to the Jewish prayers used at their sacred meals. The oldest of the common fixed elements of the prayer come from Jewish liturgical tradition. The Jewish prayer begins with the bidding to stand, "Lift up your hearts," and includes the request to pray in the people's name "Let us give thanks to the Lord our God."

People It is right to give him thanks and praise.

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

One difference between the liturgies of the Eastern and Western churches is the use of proper prefaces in the West. The proper preface is a means to emphasize the seasons of the Church year or a particular occasion without changing the Eucharistic prayer.

Next, in the praise of God the congregation shares the song of the angels and the whole company of heaven. The *Sanctus*, "Holy, holy, holy," is the song of the seraphim in Isaiah's account of his vision of the Lord (Isaiah 6). The Jewish synagogue used the *Sanctus* and it became a fixed part of the Christian liturgy as early as the 4th century. The Apostolic Constitution (c.380) is the first liturgical work to contain the *Benedictus qui venit*, "Blessed is he who comes in the name of the Lord." It is associated with Christ's entry into Jerusalem on Palm Sunday. We will now sing the *Sanctus* and the *Benedictus qui venit*.

What follows is the beginning of the prayer of consecration. The celebrant tells the narrative of Jesus' saving work on the cross and his last meal with his disciples.

It was the custom in the early Church and remains so in the Eastern Church to stand during the Eucharistic Prayer. In fact, in 325 the Council of Nicea decided to forbid kneeling on Sundays. In the Middle Ages, only the priests partook of the Eucharistic meal and the people began the practice of kneeling during the Eucharistic prayer in adoration of Christ's presence in the sacrament. Prayer Books until 1979 assumed the people would stand, although they often did not. The 1979 Prayer Book gives the option of standing or kneeling. Standing symbolizes standing with the risen Lord and kneeling symbolizes reverence to the present Lord.

Now we recall the story of the first Holy Communion when Jesus took bread and wine, blessed them, and shared them with his companions. Jesus used the prayer formula in common use in the Jewish community but he changed them by referring to the bread as his body and the wine as his blood. These prayers of remembrance (*Anamnesis*) recall the Last Supper when Jesus commanded us to: "Do this in remembrance of me."

<p>After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”</p>	
<p><i>Celebrant</i> Therefore we proclaim the mystery of faith:</p> <p><i>Celebrant and People</i></p> <p>Christ has died.</p> <p>Christ is risen.</p> <p>Christ will come again.</p>	<p>The Memorial Acclamation – "Christ has died, Christ is risen, Christ will come again" - gives the people the opportunity to say what they believe.</p>
<p><i>The Celebrant continues</i></p> <p>We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.</p>	<p>The next prayer combines the prayers remembrance (<i>Anamnesis</i>) and offering (<i>Oblation</i>) of our gifts. The prayer of remembering is basic to Jewish-Christian tradition. It helps us to know who we are, to whom we belong, and where we are headed. A Christian is one for whom the death and resurrection of Jesus Christ is remembered and for whom through Christ's death and resurrection we have already entered the Kingdom of God.</p>
<p>Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.</p>	<p>The Prayer of Invocation (<i>Epiclesis</i>) calls upon the Holy Spirit to sanctify the bread and wine that it may become the body and blood of everlasting life.</p>
<p>Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.</p>	<p>The Prayer of Supplication follows and it requests various blessings and intercessions of the Holy Spirit. Prayers for unity of the church, peace, and other blessings were in the earliest Eucharistic rites.</p>
<p>All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.</p>	<p>Next is the Doxology. The Doxology concludes this series of prayers in the name of the Trinity.</p>
<p>AMEN.</p>	<p>The "people's AMEN" or "great AMEN" is first recorded by Justin Martyr in the 2nd century. In saying the AMEN the people affirm and assent to</p>

the previous prayers of the *Anamnesis, Oblation, Epiclesis, Supplication, and Doxology*. Now let us join in the *AMEN*.

People and Celebrant

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

People and Celebrant

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread. Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and for ever. Amen.

About A.D. 400 the Lord's Prayer was included in the Eucharist as preparation to receiving the consecrated bread and wine. The early Church fathers associated "daily bread" with the Eucharist meal. Jesus taught the Church the Lord's Prayer and the Church has said it ever since.

We often think of the Lord's Prayer version on the left in our Prayer Book as the traditional version. However, the version on the right is actually slightly closer to the original text of the Greek New Testaments.

The Breaking of the Bread

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

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

The practical purpose of breaking the bread is to prepare it for serving to the people. Symbolically the bread is broken, as Christ's body is broken. During the breaking, silence is kept. To emphasize the solemn and penitential character of Lent, the Alleluia is omitted during Lent.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add

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

The ministrations of Communion now begins with the celebrant inviting everyone to partake in the Gifts of God. Only in the Middle Ages did the custom of kneeling to receive communion begin. In the early centuries, apparently those administering the communion moved among the people. The custom of the "communion rail" did not become popular until the 18th century. In the 4th century, Cyril of Jerusalem taught to "make your left hand a throne to receive a king." We still teach that today. The 1979 Prayer Book is the first Prayer Book to "legalize" receiving by dipping the bread in the wine (intinction).

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

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

From the earliest times, the words the "Body of Christ" and "Blood of Christ," are spoken as the communion meal is distributed. These are called the Words of Administration and they constitute a confession of faith to which the recipient answers "Amen" as an assent.

<p><i>or with these words</i></p> <p>The Body of Christ, the bread of heaven. [<i>Amen.</i>]</p> <p>The Blood of Christ, the cup of salvation. [<i>Amen.</i>]</p>	
<p><i>During the ministration of Communion, hymns, psalms, or anthems may be sung.</i></p>	
<p><i>After Communion, the Celebrant says</i></p> <p>Let us pray.</p> <p><i>Celebrant and People</i></p> <p>Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.</p>	<p>The post-communion prayer was included in the liturgy in the 4th century after Constantine legalized Christianity and congregations began to gather in larger spaces. Until the 4th century, people would leave the assembly as soon as they received communion. The Thanksgiving prayer reminds people of what they have received.</p>
<p><i>The Bishop when present, or the Priest, may bless the people.</i></p> <p><i>Celebrant:</i> The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.</p> <p><i>Amen</i></p>	<p>In 1548, the people departed with this blessing: "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." In 1549, the following was added: "And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always." During certain liturgical seasons, a seasonal prayer may first be offered.</p> <p>The people respond with "Amen."</p>
<p>Post Communion hymn and procession</p>	<p>In contemporary custom, the choir, those assisting at the altar and the priest process from the church with a hymn.</p>
<p>Announcements</p> <p><i>The Deacon, or the Celebrant, dismisses them with</i></p>	<p>It is the custom at Saint Paul's to make announcements before the dismissal.</p> <p>We hope that you have enjoyed this instructed Eucharist and that it will</p>

these words

Let us go forth to love and serve the Lord.

People Thanks be to God.

enrich your participation in the central service of our Christian tradition.

The service concludes with a Dismissal. The Dismissal dates to the 4th century and sends us forth, reaching out to our community and the world as the hands of the Lord.

BIBLIOGRAPHY

Davies, J.G., edit., *The New Westminster Dictionary of Liturgy and Worship*. Philadelphia: The Westminster Press, 1986

The Episcopal Church, *The Book of Common Prayer*, The Seabury Press, 1979.

Galley, Howard E., *The Ceremonies of the Eucharist, A Guide to Celebration*, Cambridge, Mass.: Cowley Publications, 1989.

Haskell, Marilyn L and Morris, Clayton, *As We Gather to Pray, An Episcopal Guide to Worship*. New York: The Church Hymnal Corporation, 1996.

Hatchett, Marion J., *Commentary on the American Prayer Book*. San Francisco: Harper Collins, 1995.

Mitchell, Leonel L., *Praying Shapes Believing, A Theological Commentary on the Book of Common Prayer*. Harrisburg, PA: Morehouse Publishing, 1985.

Smith, George Wayne, *Admirable Simplicity, Principles of Worship Planning in the Anglican Tradition*. New York: The Church Hymnal Corporation, 1996.