



St. Simons

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A n g l i c a n

*Liturgy Explained*

### ***The Procession***

The procession is the act of entrance into the sanctuary for worship. It serves as a beginning to our worship harkening back to the procession of the Ark of the Covenant to the Holy City of Jerusalem at the request of both David and Solomon (2 Sam 6; I Kings 8). It also symbolizes the entrance of the saints into the throne room of God (Rev 4). During the procession all serving enter the church behind the cross as a symbol that we are called to follow our crucified Lord. The order for the procession is crucifer (cross bearer), lectors, Deacon (carrying the Gospel book), Priest, and Bishop (if present). On a Sunday when more than one priest is present, the Celebrant (Priest officiating Holy Communion) holds the position of honor at the end of the procession. During the procession the congregation bows in reverence to our Lord as the cross passes. This is not worship of the cross itself but of the one to whom the cross points. Those serving at the chancel area will pause to bow toward the altar which is both the Table of our Lord and the Altar where we represent his once-for-all sacrifice for the world.

### ***The Acclamation***

An acclamation is any manifestation of a held belief with a shout. The Acclamation is a call to worship where we invoke the Lord to meet us in worship. The Acclamation changes according to the theological emphasis of each liturgical season.

### ***The Collect for Purity***

A collect is a short prayer usually focusing on a single point or combination of related points; different collects are used for different days and seasons from the Calendar. The Church in the West has been using collects since at least the sixth century. The word “collect” is used to indicate that the priest speaks on behalf of the people collectively, who then join in the prayer by saying, “Amen.” The Collect of Purity serves to prepare the people of God to worship the Father. It comes from the Sarum Rite (Salisbury Cathedral in England) of the 11th century.

### ***The Summary of the Law***

The Summary of the Law (directly quoted from Matt 22:37-40) is a reminder of Jesus’ merging of the two commandments: love God (Deut. 6:5) and love your neighbor (Lev. 19:18). During the preparatory season of Advent and the penitential season of Lent the Decalogue (Ten Commandments) is recited instead.

### ***Kyrie***

From the Greek meaning “Lord have mercy. Christ have mercy. Lord have Mercy. It serves as an Ancient Hymn and simple yet profound prayer of the Church.

### ***The Gloria in Excelsis***

The Gloria in Excelsis is a Trinitarian hymn of praise based on the song of the angels to the shepherds upon Jesus’ birth (Luke 2:14).

### ***The Collect of the Day***

The collect of the day corresponds to themes found in the lectionary readings. It changes each week, based on the church year.

### ***The Lord be With You***

This is an ancient form of blessing dating back to the Book of Ruth where Boaz blesses the harvesters in Ruth 2:4.

### ***And With Your Spirit***

These words echo the greetings of St. Paul at the end of four of his epistles (Gal 6:18; Phil 4:23; 2 Tim 4:22; Philem 1:25). The response was a part of the early church’s liturgy beginning in the 3rd century.

### *The Lessons*

Every Sunday we have four lessons (readings) from Scripture. There are lessons from the Old Testament, the Psalms, the Epistles, and the Gospels. Anglicans read and preach the whole counsel of God's word. The calendar containing all of the Sunday readings is called the Lectionary, which is from the Latin *lectio* meaning "reading." The readings often correspond in theme and match the liturgical year. The ACNA lectionary can be found online at [anglican church.net](http://anglican church.net) and in the prayer book on pg 717. Laity can read the OT, Psalm (if not sung), and NT readings. The tradition of the Deacon reading the gospel is an old one, dating back to around the 4th century. A few times in the church year the Apocrypha is read in place of the Old Testament reading. Anglicans see the Apocrypha (or Deuterocanonical books) as offering examples of, and instruction on, godly living as well as helpful historical context between the Old and New Testaments. The Deuterocanonical books, however, are set apart from the other sixty-six books in the Canon in that they do not establish doctrine. Thus, the lector concludes the reading with, "Here ends the reading," rather than, "The Word of the Lord."

### *The Psalm*

It is traditional to have a cantor chant the Psalm with the congregation joining in the refrain. Typically, the refrain sung by the congregation is the line of the Psalm that points to the overarching theme of the Psalm.

### *The Gospel Hymn, Sequence Hymn, or Gradual*

The hymn sung during the procession of the Gospel is known as the sequence hymn. Out of reverence for Christ and His Gospel, we stand as the gospel book is processed behind the cross into the midst of the congregation. It is customary to turn and face the Gospel Book at this time and bow as it passes. This procession represents the incarnation, where Jesus the Messiah, the Word of God, came into our midst (John 1:1-14).

### *The Holy Gospel*

During the phrase, "The Holy Gospel of our Lord Jesus Christ," many in the congregation will make three small signs of the cross with their thumb— one on their forehead, one on their lips, and one on their heart, saying quietly or silently, "Christ in my mind, Christ on my lips, Christ in my heart."

### *Praise to You, Lord Christ*

Often during these words, people will make a slight bow out of reverence for Christ.

### *The Sermon*

The sermon is an important part of the liturgy as it is God's word proclaimed to his people. The sermon is based largely on one or more of the Sunday readings. The sermon is not just a time of teaching but of proclamation and exhortation. The sermon is the zenith of the first half of the service known as the Liturgy of the Word.

### *The Nicene Creed*

The word "creed" comes from the Latin word *credo*, which means "I believe." The Nicene creed first appears at the Council of Nicaea in AD 325 and was completed at the Council of Constantinople in AD 387 (Hence sometimes referred to as the Nicene-Constantinopolitan Creed). The creed - as both the distillation of Holy Scripture and an affirmation of orthodox doctrine - was used to combat various heresies in the early Church. The Nicene Creed is professed during the service of Holy Communion, and the shorter Apostles' Creed (attributed to the Teaching of the Apostles themselves) is professed at Baptisms and Confirmations.

## *Jesus Christ*

It is customary to bow at the name of Jesus out of reverence (Phil 2:9-11). Still others will remain bowing until just before the words “he became incarnate” as a physical reminder of his incarnation and resurrection.

## *catholic*

The word “catholic” here denotes the universal church of past, present, and future, including those living and those who have died in Christ.

## *The Sign of the Cross*

Making the sign of the cross is a reminder of the hope of resurrection we have through our Triune God.

## *The Prayers of the People*

It is customary to kneel during the prayers as a position of humility and supplication before the Lord. We see our Lord kneeling to pray on the Mount of Olives in Luke 22:40-41. The Prayers of the People are that time when the body of Christ enters a time of prayer for the entire world and various aspects of life. It is customary for the congregation, at certain points, to pray silently or aloud their prayers. The prayerful responses of the people are brief phrases expressing prayer needs or thanksgivings relevant to the petition of each prayer. Being common prayer, gossip, contested theological doctrines, and controversial political items are best abstained from, so that the whole body may say, “Amen.”

## *The Confession of Sin*

Before being brought to peace with God and our neighbor prior to receiving Holy Communion, we confess our sins, to receive Christ’s forgiveness. The Deacon leads the confession and leaves a time of silence for us to confess individually our sins before we confess corporately.

## *The Absolution*

Following the Confession of Sin, the priest pronounces absolution in the Name of Jesus. True repentance and faith are necessary for the forgiveness of sins (Acts 2:37-38).

## *The Comfortable Words*

The comfortable words were a 16th century addition to the Liturgy by the Archbishop of Canterbury Thomas Cranmer. He chose a set of Scriptures that would remind the congregation of the Biblical basis for their forgiveness. They are: (Matt 11:28; John 3:16; 1 Tim 1:15; 1 John 2:1-2).

## *The Peace*

The peace mirrors the words of our Lord upon seeing his disciples after the Resurrection: “Peace be with you.” The peace is placed after confession and absolution as a sign that we are brought into peace with God and our neighbor. (Romans 5:1)

## *The Offertory*

The offertory is the presentation of bread and wine (as well as the tithes and offerings) as the gifts of the people to the Father, set apart for use in the church.

## *The Doxology*

The doxology, which comes from the Greek (literally “glory saying”), is a short hymn of praise offered to God.

### ***The Great Thanksgiving***

This is the second part of our Sunday morning liturgy: The Eucharistic liturgy. (or “liturgy of the Table). The word “Eucharist” is from the Greek word eucharisto, “to give thanks.” We recall Paul’s words concerning Jesus’ institution of the Lord’s Supper, “and when he had given thanks, he broke it, and said, ‘This is my body, which is for you. Do this in remembrance of me’” (1 Cor 11:24). This portion of the service focuses on the sacrament of Holy Communion, also called the Lord’s Supper or Holy Eucharist, in which we receive the presence of Christ, in the elements of bread and wine by faith.

### ***Sursum Corda***

Sursum corda is Latin that is translated in the Church’s liturgy as “lift up your hearts.” It is one of the oldest parts of the liturgy and can be dated back to at least the 3rd century. It is found in all rites of the oldest liturgies of the Christian church. It is a sign of being lifted into the throne room of God. (Rev. 4-5)

### ***The Proper Preface***

This sentence, known as the Proper Preface, speaks a word about the current liturgical season of the church.

### ***The Sanctus***

Sanctus is Latin for “holy,” and is the praise sung to God by the angels in Isaiah 6. Many will bow during “Holy, Holy, Holy, Lord God of Power and Might” out of reverence for the holiness of our Triune God. It is customary to make the sign of the cross during “blessed is He...” as a prayer that we too might “come in the name of the Lord” and show reverence for the presence of Christ in the Blessed Sacrament. This, too, is the cry of the people as Jesus came down the Mount of Olives in preparation for his Passion (Matt 21:9).

### ***Hosanna***

A reenactment of the Triumphal Entry, lit., “save us please!” Like “Blessed is he who comes,” this was from Ps 118 and was among the cries of the crowds who saw Jesus as messiah in the days before the cross.”

### ***The Prayer of Consecration***

The Prayer of Consecration is offered by the priest to the Father on behalf of the congregation. If you read it closely, the first paragraph of this prayer is The Gospel. The next two paragraphs are the “Words of Institution,” which Jesus spoke to his disciples in the upper room ( John 13).

### ***Do this in Remembrance of Me***

The priest bows after the words of institution, “do this in remembrance of me.” This is done out of reverence for the Body and Blood of Christ.

### ***The Anamnesis***

Jesus’ institution of the Lord’s Supper carries a command “Do this in remembrance of me.” The Greek word for “remembrance,” anamnesis, denotes the past becoming a reality in the present. Our Lord’s once-and-for-all sacrifice on the cross becomes a present reality to us who consume the bread and the wine.

### ***The Memorial Acclamation***

This section said by both the celebrant and the people is called The Memorial Acclamation and is found in one of the oldest liturgies of the church called the Liturgy of St. James (c. 3rd century).

### *The Epiclesis*

The sentence beginning with “Sanctify them...” is called the epiclesis. Here the celebrant (only priests and bishops have the authority to celebrate communion) invokes the Holy Spirit to consecrate the Bread and Wine to become the sacrament of Jesus’ Body and Blood. We believe that Christ is present in the bread and wine. Jesus said “this is my body” and “this is my blood.” St. Paul taught that when we partake of the elements of Holy Communion, we participate in the body and blood of Christ (1 Corinthians 10:16). During The Epiclesis the priest makes the sign of the cross over the elements that are to be consecrated.

### *Sanctify Us*

People cross themselves here as a prayer for sanctification and communion with the Father through the Sacrament of Holy Communion.

### *The Great Amen*

By responding with “Amen” to the Prayer of Consecration, the congregation is saying in unity, “May it be so.”

### *The Lord’s Prayer*

The Lord’s Prayer is always prayed during the Eucharistic liturgy as preparation to receive the Sacrament. What better way to pray than as our Lord taught us? The Church Fathers saw “bread” as a reference to all of our food but also to the bread of Holy Communion and petition for forgiveness as a proper preparation for receiving communion.

### *The Fraction*

Fraction comes from the Latin for “breaking.” Here the celebrant breaks the priest wafer in half as a symbol of Christ’s body being broken for our salvation. Anglicans do not believe that Jesus is re-sacrificed in Holy Communion. Rather, the Celebrant joins Christ as he is now in the presence of God the Father on our behalf (Heb 9:24), in re-presenting the once and for all sacrifice (Heb 10:1-18) of Jesus on the cross to the Father.

### *The Prayer of Humble Access*

This prayer of humility is founded on John 6:56 where Jesus heals the servant of the Centurion and Mark 7:28 where the Syrophenician woman’s daughter was cleansed of a demonic spirit. Its purpose is to remind us that we are unworthy to receive anything good from the Lord, yet in His mercy he allows us to partake in the sacrament of Holy Communion so that we might have communion with him.

### *Receiving the Sacrament*

We approach the altar rails and kneel to receive Holy Communion. It is customary to receive with one hand over the other making a cross. Some will cross themselves before and after receiving the bread and wine. After receiving it is customary to respond, “Amen” in response to the minister’s words, “The Body of Christ,” or “The Blood of Christ.” After returning to your seat it is customary to sit or kneel and pray.

Baptized children are welcomed to receive Holy Communion as full members of Christ’s Church.

### *The Post Communion Prayer*

A prayer of thanksgiving to the Father, for the Sacrament of Holy Communion. The prayer ends with an emphasis on our mission as Christians to engage in kingdom work after being spiritually nourished by Holy Communion.

### *The Blessing*

The offering of a blessing (known also as a benediction) on the congregation by the celebrant is customary and finds its Biblical basis in the Old and New Testaments. Moses offered a blessing of the people in Numbers 6:24-26, Jesus offered a blessing in Luke 24:50 and Paul in 1 Thessalonians 3: 11-13. The Blessing is a gift to those who receive it with faith.

### *The Recessional*

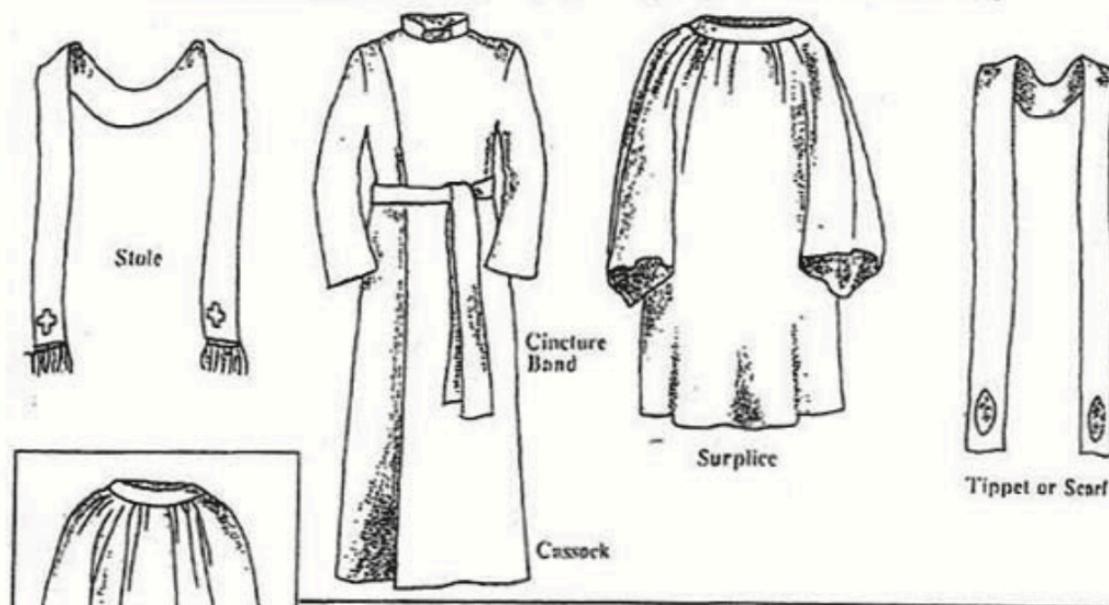
The recessional is a reminder that we are called to leave the doors of the church and enter into the world on mission for God's kingdom here on earth. Many people will turn to follow the cross (bowing when it passes) as a symbol that the entire church is to be on mission outside of the church doors.

### *The Dismissal*

The Deacon offers the dismissal, reminding us that we are to serve the Lord out in the world.

# Vestments

Clergy Vestments for Morning Prayer, Evening Prayer, and Occasional Offices



Vestments for Service of Holy Eucharist



# Glossary

CELEBRANT | The priest or bishop presiding at the table of Holy Communion.

CHANCEL | Area of the church where the altar, pulpit, and lectern are located.

CRUCIFER | The cross-bearer in a procession.

CHALICE VEIL | A square covering of silk or brocade used to cover the chalice and paten before and after the Eucharist.

DEACON | One of three holy orders of the ministry.

DIOCESE | The see or jurisdiction of a bishop.

ELEMENTS | The bread, wine, and water which are used at the Eucharist.

EPISTLE SIDE | The right side of the chancel as one faces the altar.

EUCCHARIST | The service of Holy Communion.

FAIR LINEN | The large white linen cloth which covers the altar, on top of the cere cloth. It is the altar's tablecloth.

FONT | The basin where baptisms are performed.

GOSPEL BOOK | The book which contains all of the Gospel readings.

GOSPEL SIDE | The left side of the chancel as once faces the altar.

LECTERN | The podium from which the lessons are read.

LECTOR | A reader of Holy Scripture during the service.

OBLATIONS | The bread and wine brought to the altar at the offertory.

OFFERTORY | The bringing of oblations and alms to the altar.

PASCHAL CANDLE | The large, decorated candle which is lit at the Easter Vigil and burns throughout the Easter season to Pentecost. The Paschal candle is also used at baptisms and funerals.

PRIEST'S HOST | The large wafer which is held up and broken by the celebrant at the Eucharist.

PRIEST | The second of the three orders of the priesthood; one who has been ordained by a bishop to administer the Sacraments of the Church. In English it is a contraction of the English word Presbyter (Elder).

RECTOR | A priest who is head of a parish.

VESTMENTS | The special garments worn by the priest and other ministers of the service.

SACRISTY | A room where preparations are made for the worship service, the Lord's Kitchen. In addition to the Altar Guild sacristy where we work, there is often a priest's sacristy where the priest and acolytes vest.

SERVICE BOOK | The large 'prayer book' from which the priest reads the service at the altar.

This guide has been adapted from our friends at Christ the King Anglican Church in Montgomery, Alabama.