

The Rev. Joan M. Kilian

Trinity Episcopal Church

This is the framework for an Instructed Eucharist, focusing primarily on the Liturgy of the Table. It begins just before the Offertory in the service.

“Eucharist” – Greek for Thanksgiving – “The Great Thanksgiving”

- Giving thanks for Jesus’ willingness to endure the worst we have to offer in order to show us that God’s love is stronger than anything
- Gathering for a meal together has been the central act of worship for nearly 2000 years
- Reminder of all the meals Jesus shared with his friends and followers:
  - Feeding the 5,000 and 4,000; fish-fry on the beach; with tax collectors & Pharisees; with Mary and Martha; Zaccheus...
  - Especially reminds us of Passover – words/actions of institution – 4<sup>th</sup> chalice of Seder
  - Not merely a ‘remembrance’ – Jesus is actually present – so ‘leftovers’ are returned to creation
- Jesus “takes, blesses, breaks, gives”- we repeat his actions
- “Celebrant” because we are celebrating!

Pull out BCPs

- Rite I – p. 333, Prayers I & II – less lay participation, more atonement/penitential
- Rite II – p. 361, A, B, C, D – more lay participation, more incarnational
- “Rite III” – p. 400, not for primary service on Sundays
- Other supplemental liturgies (Wed. nights, healing), Celtic, but not for primary service on Sunday
- Communion Under Special Circumstances – p. 396, use with LEV

Liturgy of the Table (“altar” – sacrifice v. “table” - meal)

Christ’s self-giving sacrifice which has brought us God’s love,  
healing & forgiveness, our sacrifice of praise &  
thanksgiving

Names: Holy Communion, Great Thanksgiving, Lord’s Supper, Divine  
Liturgy, the Mass, the Great Offering

Sacrament – outward and visible sign of an inward and spiritual grace

What is required of us before partaking?

- 1) examine our lives;
- 2) repent of our sins; and
- 3) be in love and charity with all people

- Offertory – “Taking” the gifts offered
  - Things offered (who presents it):
    - Money in the alms basins (ushers)
    - Bread and wine for communion (oblation bearers)
    - Music (choir or instrumentalists)
    - Food for the food basket (anyone/everyone)
  - Appropriate to stand while offerings (bread and wine, alms) are brought up

## Sermon #713 Instructed Eucharist (Liturgy of the Table)

- Anthem (choral or instrumental) is for listening, not moving
- Old 100<sup>th</sup> and Offertory Sentence – offering of ourselves and our labor
- Preparing the table (deacon, LEM or priest, & server) – set with our finest dishes and linens – Lent often pottery for simplicity
- Great Thanksgiving – “Blessing”
  - Sursum Corda “Lift up your hearts” – an invitation to stand
  - ‘Orans’ position – as opposed to the Bird Girl of Savannah, early church, everyone
  - Proper Preface – for a particular church season, feast day or occasion (e.g. wedding)
  - “Joining our voices with Angels and Archangels and with all the company of Heaven” (joke – 3 old ladies, the janitor, several thousand archangels, a large number of seraphim and several million triumphant saints of God)
  - Sanctus – “Holy, Holy, Holy” – from Isaiah, said or sung
    - Bowing at Sanctus first line – reverence for cosmic God! (also, bowing at the *name* of Jesus, not “Christ”)
    - Signing the cross at “Blessed is he (the one)…” (reminder Jesus’ final entrance into Jerusalem) – like saying, “Yes, I want to be there when Jesus comes again in triumph!”
    - Use of bells
  - Rite I – kneel or stand; Rite II – stand or kneel; Prayer B - “made us worthy to stand before you”
  - Telling salvation history - Each form tells the story of God’s saving acts for the people of God throughout history
  - The Words of Institution – Paul’s record of Jesus’ words
    - Touching bread, wine
    - Looking upward – God not really “up there”, but a way of signifying God is greater than us, and Jesus did it
  - The Memorial Acclamation - summary of the core of our belief
  - Epiclesis – The ‘making holy’ of ordinary things is called consecration. Invoking/inviting the HS – when do the bread and wine become the Body and Blood of Christ?
    - When the priest/bishop blesses it?
    - When each of us consumes it?
    - When we walk out these doors to be the body of Christ in the world?
  - Indication of gifts includes the offering plates
  - Sign of cross for self – place varies from prayer to prayer and from person to person
  - AMEN. “May it be so.” Capital letters, to be said firmly and loudly, as in a great acclamation
- The Fraction – “Breaking”
  - Silence after the fraction for a moment for us to ponder what God (Jesus) has done for us.
  - Leave off Alleluias in Lent
  - “Alleluia, Christ our Passover *is* sacrificed for us!” notice the present tense – anamnesis - this is happening again for the first time right here and right now.

## Sermon #713 Instructed Eucharist (Liturgy of the Table)

We say it joyfully realizing the gift of God's unmerited, unqualified, unending love for us.

- Emmaus – eyes of the disciples are opened at the moment that Jesus breaks the bread
- “The ministers receive the Sacrament in both kinds, and then *immediately* deliver it to the people.” Point is not to focus on the celebrant and altar party receiving but to get it to the people as quickly as possible, so start coming up as soon as the celebrant puts down the paten.
- Communion – “Giving”
  - Preparations are complete; Jesus is among us
  - Invitation to communion – gifts of God... or what we are saying
    - All are welcome – national church policy “all baptized”
  - Coming forward to receive
    - Let the ushers know if you want communion brought to you
    - Genuflecting as get out of pew and come forward
    - Kneel or stand (or sit) at the rail – rail, “fence” from medieval times to keep animals away from the altar
    - Crossed arms if don't wish to receive one or both
    - Sign of the cross before/after receiving bread and wine
    - Hands open to receive, level if possible, crossed?
    - If sick or desiring to intinct, leave the bread in your palm for the chalice bearer to get
    - We share in the risen Christ by sharing in the one bread, broken into many pieces for many people; “The body/blood of Christ, the bread/cup ...” and our response is “Amen!” Let it be so!
    - Lipstick – blot or lick lips
    - Help guide the chalice (teach your children)
    - Amen – Let it be so
    - Welcome to remain at rail for personal prayer or return to pew for that
  - Communion Music
    - Communion Anthem – sit
    - Communion Hymn – stand
- Healing – anointing with oil and laying on of hands
  - Kneel or stand
  - Invited to name what you want to pray for on your own behalf or someone else's – as general or specific as you want – space for confidentiality
  - Healing isn't just physical
  - Anyone is invited to join in
  - Olive oil blessed by the bishop during Lent
- Post Communion Prayer
  - Stand
  - Prayer of thanksgiving for the new life we have just received again in Jesus Christ
- Blessing
  - Either kneel or stand
  - Assurance that God goes with us as we go out to do the work that God has given us to do

## Sermon #713 Instructed Eucharist (Liturgy of the Table)

- Making the sign of the cross as a final “Yes!” for all that has been and all that is yet to be
- Processional Hymn to go out into the world
- Dismissal
  - supposed to be before hymn, but Episcopalians won’t leave if the last words aren’t the dismissal
  - our charge as we go into the world
  - we receive the charge by acclaiming “Thanks be to God!”
  - the procession of altar party and choir lead the congregation out into the world
  - “You are what you eat!” – “Become what you eat!” from St. Augustine. We are the Body of Christ for the world. We are the blessed sacrament – taken, blessed, broken and given for the life of the world.

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