



— MISSION —  
**SAINT JAMES**

# *Instructed Eucharist*

*January 28, 2024 | The Fourth Sunday of Epiphany*



*Liturgy* NOUN

lit·ur·gy li-tur-jē

1. *often capitalized* : a eucharistic rite
- 2 : a rite or body of rites prescribed for public worship

## BEFORE *the* SERVICE

*Come in quietly, sit or kneel, and pray asking the Lord to give you a worshipful heart. Habakkuk writes in 2:20 "The LORD is in His holy temple, let all the earth remain silent before him." This should be our posture as we enter into the Lord's sanctuary.*

### PROCESSIONAL <sup>1</sup>

## O Worship The King

O worship the King all glorious above	<i>You alone are the matchless King</i>
O gratefully sing His wonderful love	<i>To You alone be all majesty</i>
Our Shield and Defender the Ancient of Days	<i>Your glories and wonders</i>
Pavilioned in splendor and girded with	<i>What tongue can recite</i>
praise	<i>You breathe in the air</i>
	<i>You shine in the light</i>
O tell of His might O sing of His grace	
Whose robe is the light and canopy space	O measureless might ineffable love
His chariots of wrath t	While angels delight to worship above
he deep thunderclouds form	Thy mercies how tender how firm to the end
And dark is His path on the wings of the storm	Our Maker Defender Redeemer and Friend

### The ACCLAMATION <sup>2</sup>

<i>Celebrant</i>	I will make you as a light for the nations,
<i>People</i>	<b>That my salvation may reach to the end of the earth.</b>

ISAIAH 49:6

### The COLLECT for PURITY <sup>3</sup>

<i>Celebrant</i>	Let us pray.
<i>People</i>	<b>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. Amen.</b>

## 1 THE PROCESSION

The procession is the act of entrance into the sanctuary for worship. It serves as a beginning to our worship hearkening 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; 1 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.

## 2 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.

### 3 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.

### 4 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.

### 5 TRISAGION

From the Greek meaning “thrice holy,” the *Trisagion* is an ancient hymn from the eastern church. It appeared first at the Council of Chalcedon in 451 A.D.

### 6 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 SUMMARY of the LAW <sup>4</sup>

*Celebrant* Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

MATTHEW 22:37-40<sup>T</sup>

### The TRISAGION <sup>5</sup>

*Celebrant* Holy God, Holy and Mighty, Holy Immortal One,  
*People* **Have mercy upon us.**

### The GLORIA in EXCELSIS <sup>6</sup>

**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.  
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; 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.**

## The COLLECT of the DAY<sup>7</sup>

*Celebrant* The Lord be with you.<sup>8</sup>

*People* **And with your spirit.**<sup>9</sup>

*Celebrant* Let us pray.

O God, you know that we are set in the midst of many grave dangers, and because of the frailty of our nature we cannot always stand upright: Grant that your strength and protection may support us in all dangers and carry us through every temptation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*please be seated*

## The LESSONS<sup>10</sup>

### Deuteronomy 18:15-22

*Reader* A reading from the book of Deuteronomy.

<sup>15</sup> “The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— <sup>16</sup> just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.’ <sup>17</sup> And the Lord said to me, ‘They are right in what they have spoken. <sup>18</sup> I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. <sup>19</sup> And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. <sup>20</sup> But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ <sup>21</sup> And if you say in your heart, ‘How may we know the word that the Lord has not spoken?’— <sup>22</sup> when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

## 7 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.

## 8 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.

## 9 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.

## 10 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 [anglicanchurch.net](http://anglicanchurch.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."

### 11 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.

### 12 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).

### Psalm 111 <sup>11</sup> (by half-verse)

- <sup>1</sup> Praise the Lord. I will give thanks unto the Lord with my whole heart, \*  
**in the company of the upright, and among the congregation.**
- <sup>2</sup> The works of the Lord are great, \*  
**sought out by all who have pleasure in them.**
- <sup>3</sup> His work is worthy to be praised and held in honor, \*  
**and his righteousness endures for ever.**
- <sup>4</sup> He has made his marvelous works to be had in remembrance; \*  
**The Lord is gracious and merciful.**
- <sup>5</sup> He has given food to those who fear him; \*  
**he shall ever be mindful of his covenant.**
- <sup>6</sup> He has shown his people the power of his works, \*  
**that he may give them the heritage of the nations.**
- <sup>7</sup> The works of his hands are faithfulness and justice; \*  
**all his commandments are true.**
- <sup>8</sup> They stand fast for ever and ever, \*  
**and are done in truth and equity.**
- <sup>9</sup> He sent redemption to his people; he has commanded his covenant for ever; \*  
**holy and awesome is his Name.**
- <sup>10</sup> The fear of the Lord is the beginning of wisdom; \*  
**a good understanding have all those who live accordingly; his praise endures for ever.**

*please stand*

### Alleluia, Alleluia, Opening Our Hearts <sup>12</sup>

Alleluia, alleluia  
Opening our hearts to Him  
Singing alleluia, alleluia  
Jesus is our King

## The GOSPEL

### Mark 1:21-28

*Deacon* The holy Gospel of our Lord Jesus Christ, according to St. Mark. <sup>13</sup>

*People* **Glory to You, Lord Christ.**

<sup>21</sup> And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. <sup>22</sup> And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. <sup>23</sup> And immediately there was in their synagogue a man with an unclean spirit. And he cried out, <sup>24</sup> "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." <sup>25</sup> But Jesus rebuked him, saying, "Be silent, and come out of him!" <sup>26</sup> And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. <sup>27</sup> And they were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him." <sup>28</sup> And at once his fame spread everywhere throughout all the surrounding region of Galilee.

*Deacon* The Gospel of the Lord.

*People* **Praise to You, Lord Christ.** <sup>14</sup>

## The SERMON <sup>15</sup>

Fr. Ben Williams

*please stand*

## The NICENE CREED <sup>16</sup>

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, visible and invisible.**

## 13 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."

## 14 PRAISE TO YOU LORD CHRIST

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

## 15 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.

## 16 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.

### **17 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.

### **18 CATHOLIC**

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

### **19 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.

### **20 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,

**We believe in one Lord, Jesus Christ,<sup>17</sup> the only-begotten 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 from the Holy Spirit and 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], who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.**

**We believe in one holy catholic<sup>18</sup> and apostolic Church.**

**We acknowledge one Baptism for the forgiveness of sins.**

**We look for the resurrection †<sup>19</sup> of the dead, and the life of the world to come. Amen.**

*please kneel*

### **The PRAYERS of the PEOPLE<sup>20</sup>**

*Leader* Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God, especially in Gaza and Ukraine.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**



For Foley, our Archbishop and our Bishop, and for all the clergy and people of our Diocese and Congregation, especially the people and clergy of The Mission Red Bank in Chattanooga, Tennessee, asking you to bless and strengthen their ministry and fellowship to be good witnesses for Jesus Christ.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

For the growth and ministry of Mission Saint James, that we might feed, clothe, welcome, and visit those in need and that we might faithfully proclaim the gospel in the city of Jackson.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad, especially Brian and Cindy Denker, Herb and Mary Hand, and Matt and Cindy Wright; and for all who teach and disciple others.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith, especially for believers in Mexico; grant safety for those traveling for Bibles and discipleship, bring law and order to the region, and give your wisdom and power to those standing up to criminal gangs in their area.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially Joseph, our President, William, our Governor, Aaron and Scott our mayors.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

*Silence. The People may add their own petitions.*

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

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."

## 21 CONFESSON 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.

## 22 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).

## 23 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).

## 24 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)

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

*Reader* Lord, in your mercy:

*People* **Hear our prayer.**

*Celebrant* Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. **Amen.**

## CONFESSON of SIN <sup>21</sup>

*Celebrant* Let us humbly confess our sins to Almighty God.

*silence follows as we individually confess our sins to the Father*

*Celebrant 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 ABSOLUTION <sup>22</sup>

*Celebrant* Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, † pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

## The COMFORTABLE WORDS <sup>23</sup>

**Celebrant** If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1 John 2:1-2

## The PEACE <sup>24</sup>

**Celebrant** The peace of the Lord be always with you.  
**People** **And with your spirit.**

*(Parents please pick up your children from the nursery at this time so that the entire family may come forward together for communion and a blessing for the children.)*

## Holy Communion

### The OFFERTORY <sup>25</sup>

**Celebrant** Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

MATTHEW 6:19-21

## Is He Worthy

Do you feel the world is broken

**We do**

Do you feel the shadows deepen

**We do**

But do you know that all the dark

Won't stop the light from getting through

**We do**

Do you wish that you could see

it all made new

**We do**

Is all creation groaning

**It is**

Is a new creation coming

**It is**

Is the glory of the Lord

To be the light within our midst

**It is**

Is it good that we remind ourselves of this

**It is**

## 25 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.

*Is anyone worthy  
Is anyone whole  
Is anyone able to break the seal and  
open the scroll  
The Lion of Judah who conquered the  
grave  
He is David's Root  
And the Lamb who died to ransom the  
slave  
Is He worthy  
Is He worthy  
Of all blessing and honor and glory  
Is He worthy of this  
He is*

Does the Father truly love us

**He does**

Does the Spirit move among us

**He does**

And does Jesus our Messiah

Hold forever those He loves

**He does**

Does our God intend to dwell  
again with us

**He does**

Is anyone worthy, Is anyone whole  
Is anyone able to break the seal  
and open the scroll  
The Lion of Judah,  
who conquered the grave  
He is David's Root  
And the Lamb who died to ransom the  
slave

From ev'ry people and tribe,  
every nation and tongue  
He has made us a kingdom and priests  
To God to reign with the Son  
Is He worthy?  
Is He worthy?  
Of all blessing and honor and glory  
Is He worthy?  
Is He worthy?  
Is He worthy of this?  
He is.

## 26 THE DOXOLOGY

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

## DOXOLOGY<sup>26</sup>

*please stand, if you are able*

Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host.  
Praise Father, Son and Holy Ghost. Amen.

*Celebrant* Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People* **And of your own have we given you.**

*1 Chronicles 29:11, 14*

### *The GREAT THANKSGIVING* <sup>27</sup>

### *The SURSUM CORDA* <sup>28</sup>

*Sursum corda is Latin that is translated in the Church's liturgy as "lift up your hearts."*

*Celebrant* The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

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

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give Him thanks and praise.**

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who took on our mortal flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light.<sup>29</sup>

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:

### *The SANCTUS* <sup>30</sup>

*Sanctus is Latin for "holy," and is the praise sung to God by the angels in Isaiah 6.*

*Celebrant and People*

**Holy, holy, holy Lord, God of power and might!**

**Holy, holy, holy Lord, God of power and might!**

**Heaven and earth are full, full of your glory!**

### *27 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.

### *28 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)

### *29 THE PROPER PREFACE*

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

### *30 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).

### **31 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.”

### **32 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).

### **33 “DO THIS IN REMEMBRANCE...”**

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.

**Hosanna †<sup>31</sup> in the highest! Hosanna in the highest!  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest! Hosanna in the highest!**

### *The PRAYER of CONSECRATION*<sup>32</sup>

*please kneel, if you are able*

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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.”<sup>33</sup>

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”<sup>34</sup>

Therefore we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.**<sup>35</sup>

**Christ is risen.**

**Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. <sup>36</sup>

Sanctify us<sup>37</sup> † also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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. **Amen.**<sup>38</sup>

*Celebrant* And now as our Savior Christ has taught us, we are bold to pray:

*Celebrant and People*

**Our Father,** <sup>39</sup> **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.**

### *The FRACTION* <sup>40</sup>

*Celebrant* Alleluia. Christ our Passover has been sacrificed for us.

*People* **Therefore let us keep the feast. Alleluia.**

### *34 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.

### *35 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).

### *36 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.

### 37 “SANCTIFY US...”

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

### 38 THE GREAT AMEN

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

### 39 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.

### 40 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 <sup>41</sup>

*Celebrant and People*

**We do not presume to come to this your table, O merciful Lord,  
trusting in our own righteousness,  
but in your abundant 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 character 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 our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him, and he in us. Amen.**

## The AGNUS DEI <sup>42</sup>

Lamb of God, you take away the sin of the world;  
**have mercy on us.**

Lamb of God, you take away the sin of the world;  
**have mercy on us.**

Lamb of God, you take away the sin of the world;  
**grant us your peace.**

*Celebrant* Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

JOHN 1:29<sup>1</sup>, REVELATION 19:9

## RECEIVING *the* SACRAMENT <sup>43</sup>

*please be seated*

### Turn Your Eyes

Turn your eyes upon Jesus  
Look full in His wonderful face  
And the things of earth will grow strangely dim  
In the light of His glory and grace

Turn your eyes to the hillside  
Where justice and mercy embrace  
There the Son of God gave His life for us  
And our measureless debt was erased

*Jesus to You we lift our eyes  
Jesus our glory and our prize  
We adore You behold You our Savior ever true  
Oh Jesus we turn our eyes to You*

Turn your eyes to the morning  
And see Christ the lion awake  
What a glorious dawn fear of death is gone  
For we carry His life in our veins

Turn your eyes to the heavens  
Our King will return for His own  
Every knee will bow every tongue will shout  
All glory to Jesus alone

### King Of Kings

In the darkness we were waiting  
Without hope without light  
Till from Heaven You came running  
There was mercy in Your eyes  
To fulfil the law and prophets  
To a virgin came the Word

From a throne of endless glory  
To a cradle in the dirt

*Praise the Father  
Praise the Son  
Praise the Spirit three in one*

### 41 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.

### 42 THE AGNUS DEI

*Agnus Dei* is Latin for "Lamb of God. This is the response of John the Baptist in John 1:29 upon seeing Jesus the Messiah. The *Agnus Dei* is inserted during penitential seasons of the church year as a reminder of our need for Jesus' mercy and peace in our lives.

### 43 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.

#### **44 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.

*God of Glory  
Majesty  
Praise forever to the King of kings*

To reveal the kingdom coming  
And to reconcile the lost  
To redeem the whole creation  
You did not despise the cross  
For even in Your suffering  
You saw to the other side  
Knowing this was our salvation  
Jesus for our sake You died

And the morning that You rose  
All of heaven held its breath  
Till that stone was moved for good  
For the Lamb had conquered death  
And the dead rose from their tombs

And the angels stood in awe  
For the souls of all who'd come  
To the Father are restored

And the Church of Christ was born  
Then the Spirit lit the flame  
Now this Gospel truth of old  
Shall not kneel shall not faint  
By His blood and in His Name  
In His freedom I am free  
For the love of Jesus Christ  
Who has resurrected me

#### **The POST COMMUNION PRAYER 44**

*Celebrant* Let us pray.

*Celebrant and People*

**Heavenly Father,**

**We thank you for feeding us with the spiritual food**

**of the most precious Body and Blood**

**of your Son our Savior Jesus Christ;**

**and for assuring us in these holy mysteries**

**that we are living members of the body of your Son,**

**and heirs of your eternal Kingdom.**

**And now, Father, send us out to do the work you have  
given us to do,**

**to love and serve you as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit,**

**be honor and glory, now and forever. Amen.**



## *The BLESSING* <sup>45</sup>

## *The RECESSIONAL* <sup>46</sup>

### **All Creatures Of Our God And King**

All creatures of our God and King  
Lift up your voice and with us sing  
Oh praise Him  
Alleluia  
Thou burning sun with golden beam  
Thou silver moon with softer gleam

*Oh praise Him Oh praise Him*

*Alleluia alleluia alleluia*

Let all things their Creator bless  
And worship Him in humbleness  
Oh praise Him  
Alleluia  
Praise praise the Father praise the Son  
And praise the Spirit Three-in-One

All the redeemed washed by His blood  
Come and rejoice in His great love  
Oh praise Him  
Alleluia  
Christ has defeated every sin  
Cast all your burdens now on Him

*Oh praise Him Oh praise Him*

*Alleluia alleluia alleluia*

He shall return in pow'r to reign  
Heaven and earth will join to say  
Oh praise Him  
Alleluia  
Then who shall fall on bended knee  
All creatures of our God and King

## *The DISMISSAL*<sup>47</sup>

*Deacon* Go in peace to love and serve the Lord.  
*People* **Thanks be to God. Alleluia, alleluia.**

## *45 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.

## *46 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.

## *47 THE DISMISSAL*

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

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### **O Worship the King**

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### **Jesus is Our King**

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# *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

**RECTOR** | A priest who is head of a parish.

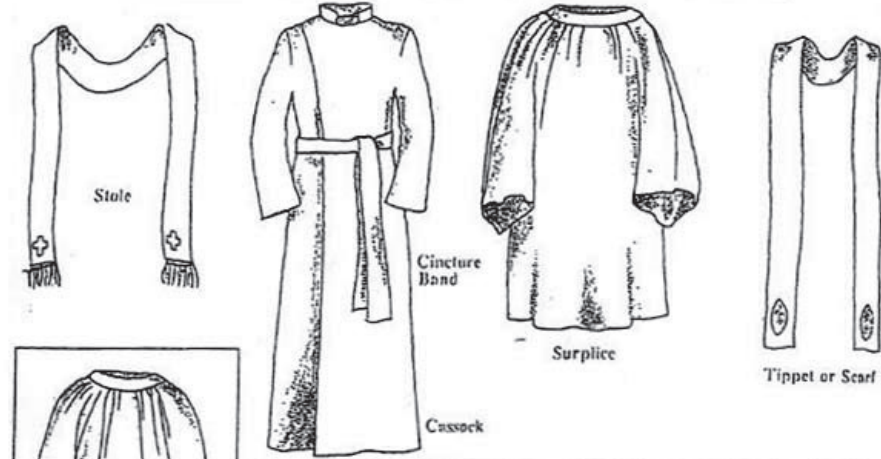
**VESTMENTS** | The special garments worn by the priest and other ministers of the service.

**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.

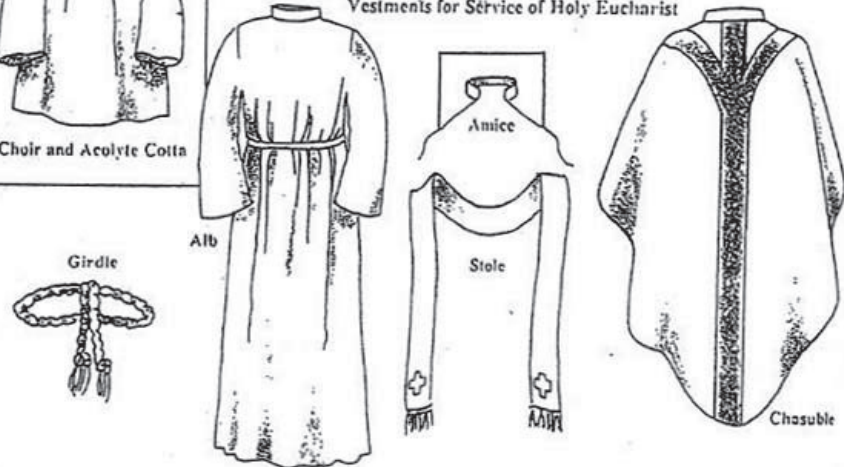
**SERVICE BOOK OR MISSAL** | The large 'prayer book' from which the priest reads the service at the altar.

# vestments

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



## Vestments for Service of Holy Eucharist



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