



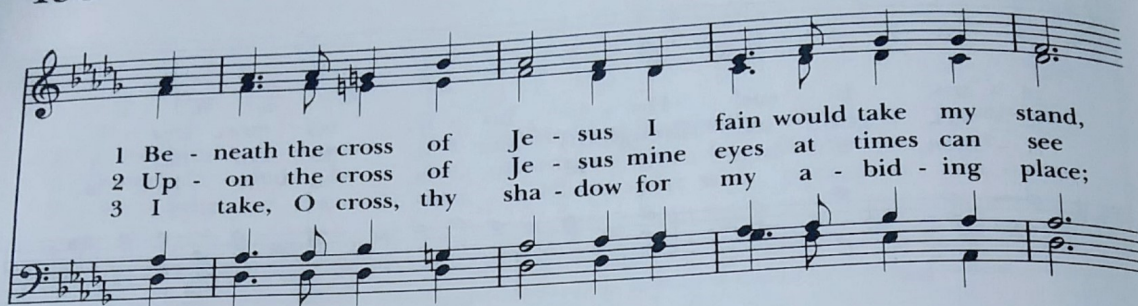
ST. PAUL'S
ANGLICAN



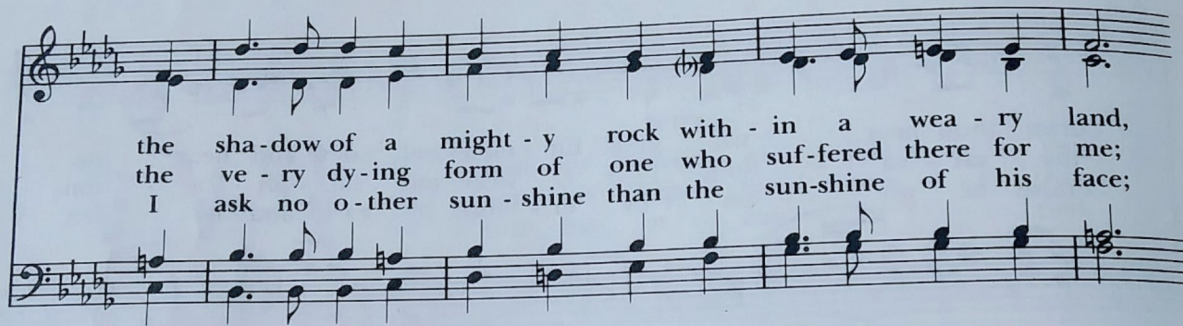
THE LORD'S SUPPER
or
HOLY COMMUNION,
COMMONLY CALLED
THE HOLY EUCHARIST
Renewed Ancient Text

498

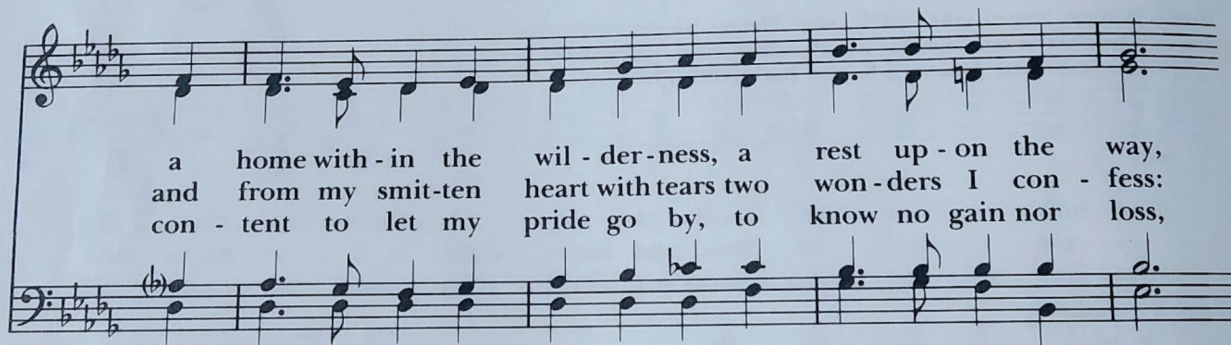
Jesus Christ our Lord



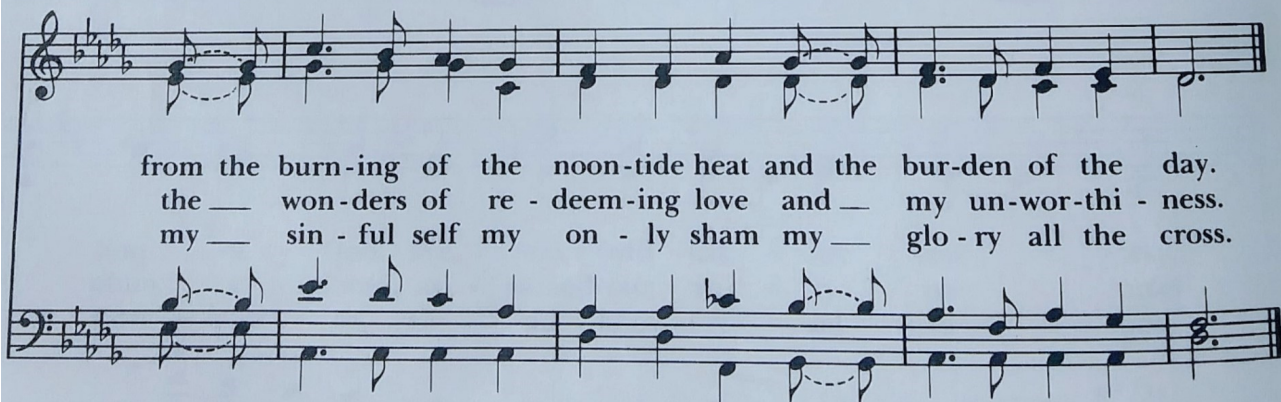
1 Be - neath the cross of Je - sus I fain would take my stand,
 2 Up - on the cross of Je - sus mine eyes at times can see
 3 I take, O cross, thy sha - dow for my a - bid - ing place;



the sha-dow of a might - y rock with - in a wea - ry land,
 the ve - ry dy - ing form of one who suf - fered there for me;
 I ask no o - ther sun - shine than the sun - shine of his face;



a home with - in the wil - der - ness, a rest up - on the way,
 and from my smit - ten heart with tears two won - ders I con - fess:
 con - tent to let my pride go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and the bur - den of the day.
 the — won - ders of re - deem - ing love and — my un - wor - thi - ness.
 my — sin - ful self my on - ly sham my — glo - ry all the cross.

Processional Hymn: *Beneath the cross of Jesus*

Hymnal 498

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia! Christ is risen!

People **The Lord is risen indeed! Alleluia!**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

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.**

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 100).

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^T

S 91

The Holy Eucharist I

Lord, have mercy upon us *Kyrie*Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

THE KYRIE

The Celebrant and People pray

Lord, have mercy upon us.

Lord, have mercy. Kyrie eleison.

Christ, have mercy upon us.*or* **Christ, have mercy.** *or***Christe eleison.**

Lord, have mercy upon us.

Lord, have mercy. Kyrie eleison.

or this

THE TRISAGION

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

THE GLORIA IN EXCELSI

*The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.***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.
 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

The Celebrant says to the People

The Lord be with you.
People **And with your spirit.**
Officiant Let us pray.

The Celebrant prays the Collect.

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from Ezekiel 37:1-14

The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, you know." Then he said to me, "Prophecy over these bones, and say to them, O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD."

So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are indeed cut off.' Therefore prophecy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall

live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

Reader: The Word of the Lord.

People: Thanks be to God

A Reading from Romans 6:15-23

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves,^{ll} you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People **Thanks be to God.**

Or the Reader may say **Here ends the Reading.**

Silence may follow.

Psalm 130

De profundis (from the depths)

1. *Out of the deep have I called unto you, O Lord; **
Lord, hear my voice.
2. *O let your ears consider well **
the voice of my supplications.
3. *If you, Lord, were to mark what is done amiss, **
O Lord, who could abide it?
4. *For there is mercy with you; **
therefore you shall be feared.
5. *I wait for the Lord; my soul waits for him; **
in his word is my trust.
6. *My soul waits for the Lord, **
more than watchmen for the morning, more than watchmen for the morning.
7. *O Israel, trust in the Lord, for with the Lord there is mercy, **
and with him is plenteous redemption;
8. *And he shall redeem Israel **
from all their sins.

A psalm, hymn, or anthem may follow each reading.

Sequence Hymn: *Just as I am**Hymnal 693*

The Christian Life 693

1 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with man - ya
 *3 Just as I am, poor, wretch - ed, blind; sight, rich - es,
 4 Just as I am: thou wilt re - ceive; wilt wel - come,
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me
 2 con - flict, man - ya doubt; fight - ings and fears with -
 3 heal - ing of the mind, yea, all I need, in
 4 par - don, cleanse, re - lieve, be - cause thy prom - ise
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.
 2 in, with - out, O Lamb of God, I come, I come.
 3 thee to find, O Lamb of God, I come, I come.
 4 I be - lieve, O Lamb of God, I come, I come.
 5 thine a - lone, O Lamb of God, I come, I come.

6 Just as I am, of thy great love
 the breadth, length, depth, and height to prove,
 here for a season, then above:
 O Lamb of God, I come, I come.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to John 11:18-44

John 11:18-44

Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die.

Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."

When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you." And when she heard it, she rose quickly and went to him. Now Jesus had not yet come into the village, but was still in the place where Martha had met him. When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." When he had said these things, he cried out with a loud voice, "Lazarus, come out." The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

After the Gospel, the Reader says

Deacon: The Gospel of the Lord

People: Praise to you, Lord Christ.

THE SERMON:

The Rev. Korey L. Kincaid

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

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

**We believe in one Lord, Jesus Christ,
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 worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

The reader pauses after each bidding, and the people may add petitions, either silently or aloud.

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.

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For your servants Foley, our Archbishop, Mark, our Bishop; Tripp, Korey and John, our Priests, for our church planting team, and their church planter, Tyler, Jeff, our seminarian, and our sister church St. Timothy's. In the Anglican cycle of prayer we pray for the Diocese of the Southwest, Bishop Mark Zimmerman and for all the clergy and people of our diocese and our congregation.

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, especially Rose Tisdale our missionary in Cameroon.

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith (and those we now name).

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For our nation, for those in authority and for all in public service, especially Donald, our President; Henry, our Governor, Ricky our Mayor, and all of our elected representatives and justices. May they administer justice, govern wisely, and strive for the welfare and peace of the whole world. We pray also for all who serve the common good, especially those in law enforcement, military, first responders, our medical community, and all who go in harm's way to protect us, to defend us, and to rescue us from danger.

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity, AND FOR ANY OTHERS WE NOW NAME...

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

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

Silence

Reader: Lord, in your mercy:

People: **Hear our prayer.**

PLEASE ADD YOU OWN PETITIONS OR THANKSGIVINGS AT THIS TIME...

The Celebrant concludes with this or some other appropriate Collect.

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

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

Let us humbly confess our sins to Almighty God.

Silence

The Deacon and People kneel as able and pray

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 or Priest stands and says

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

The Celebrant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16^T

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15

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^T

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And with your spirit.**

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

THE OFFERTORY

Offertory ***Celtic***

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

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^T

The Doxology

Praise to God 380

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise
the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye
Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)
Music: Old 100th, melody from *Pseaumes octante trois de David*, 1551, alt.;
harm. after Louis Bourgeois (1510?-1561?)

LM

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

And with your spirit.

People

Celebrant

Lift up your hearts.

People

We lift them up to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

The Celebrant continues

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

Here a Proper Preface (pages 152-158) is normally sung or said

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

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 Holy Eucharist II S 129
 Holy, holy, holy Lord *Sanctus*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
 might, hea - ven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na in the high - est. —

ting: Robert Powell (b. 1932)

THE PRAYER OF CONSECRATION

The People stand or kneel. The Celebrant continues

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.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

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."

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."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

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. Sanctify us 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.**

Over Bread

Blessed are you, O Lord our God, King of the universe. You bring forth bread from the earth; and on this night you have given us the bread of life in the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your church in every place into the kingdom of your Son. To you be the glory and power for ever and ever. **Amen.**

Over Wine

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine; and on this night you have refreshed us with the up of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. Amen

THE LORD'S PRAYER

The Celebrant then says

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

Celebrant and People together pray

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

Give us this day our daily bread.

**And forgive us our trespasses,
as we forgive those
who trespass against us.**

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

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

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

Give us today our daily bread.

**And 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.**

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now.

A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.

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

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been sacrificed, once for all upon the Cross.

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

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**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 Fraction Anthem

Hymnal S- 164

164

The Holy Eucharist

action Anthem: Jesus, Lamb of God *Agnus Dei*

The musical score is written for a four-part vocal setting (Soprano, Alto, Tenor, Bass) and piano accompaniment. It consists of four systems of staves. Each system has a vocal line and a piano line. The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are as follows:

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937)

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

or this

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^T, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

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

The Body of our Lord Jesus Christ, [which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

The Blood of our Lord Jesus Christ, [which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

Communion

Sanctuary

Songbook 81

Sanctuary

Words and Music by
John W. Thompson and Randy Scruggs

$\text{♩} = 46$

D/A Em/A D A

Lord, pre - pare me to be a sanc - tu - ar - y, pure and

3 G Em7 D A F#m/A Em/A D

ho - ly, tried and true; With thanks - giv - ing, I'll be a

6 A G Em7 F#m/A A7 D

liv - ing sanc - tu - ar - y for You.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

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 for ever. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

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

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

Processional: Lead on, O King eternal

Hymnal 555

473

Jesus Christ our Lord

Descant

Lift high the cross, the love of Christ pro - claim

Refrain

Lift high the cross, the love of Christ pro - claim

till all the world a - dore his sa - cred Name.

till all the world a - dore his sa - cred Name.

1 Led on their way by this tri - um - phant sign,
 2 Each new - born ser - vant of the Cru - ci - fied
 3 O Lord, once lift - ed on the glo - rious tree,
 4 So shall our song of tri - umph ev - er be:

Repeat Refrain

the hosts of God in con - quering ranks com - bine.
 bears on the brow the seal of him who died.
 as thou hast prom - ised, draw the world to thee.
 praise to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)
 Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947); desc. Richard Proulx (b. 1937)

10 10 with R