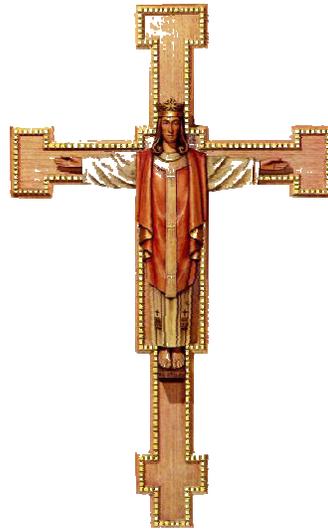


The Order for Holy Communion



*“And the angel saith unto me, “Write this:
Blessed are they which are called
unto the marriage supper of the Lamb.”*

Revelation 19:9

Bold text is said by everyone in the congregation.

Red text, called rubrics, offers instructions on how to perform the liturgy.

A red cross † inserted in the text marks instances when it is customary to make the sign of the cross.

Each hymn number is listed in the bulletin and on the hymn board on the left front wall of the Nave.

Regarding postures, as a general rule we stand to sing, sit to listen and kneel to pray.

The Order for the Administration of
The Lord's Supper
or
Holy Communion

Anglican Moments:

The Lord's Supper is called by many names; Holy Communion, the Eucharist, the Mass, etc. It is also called The Divine Liturgy. The Greek word liturgy means "the work of the people" referring to the responsibilities of good citizens. The celebration of the Lord's Supper is the "work of the people of God", the responsibility of the citizens of heaven.

The Opening Acclamation

Priest Blessed be God: † the Father, the Son
and the Holy Ghost;
Response **And blessed be his Kingdom, now
and forever. Amen.**

The Liturgy of our Church is called Divine because it is patterned after the worship of heaven. See Ex 25:40 and Rev 1:19

The Processional Hymn

The Introit

Anglican Missal

The First Salutation

BCP p. 85

Priest The Lord be with you.
Response **And with thy spirit.**
Priest Let us pray.

With this Opening Acclamation we acknowledge the purpose and end of our journey; the Kingdom of God.

The traditional Salutation is a way for the priest to bless the people and for the people to ask blessings on the spirit of the priest, who is ordained by God to lead this worship.

The Collect for Purity

BCP p. 85

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

The Collect for Purity is a prayer of preparation by which the priest intercedes for the people. See Psalm 139.

The Summary of the Law

BCP p. 87

Hear what our Lord Jesus Christ saith.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

In Matt 22:37-40, Jesus gave us this summary of the Ten Commandments. This summary describes the foundations of the culture of heaven: love for God and love for neighbor. Love is the essence of Christian life.

The Kyrie Eleison

BCP p. 87

Priest Lord, have mercy upon us.

***Response* Christ, have mercy upon us.**

Priest Lord, have mercy upon us.

Greek for "Lord have mercy upon us", the Kyrie Eleison is an ancient song from the earliest times of the Church. It is placed here to remind us both that we fail to live by the standards of Christ and how we ought to handle such failure, by calling on God for mercy.

The Collect of the Day

The Old Testament Lesson

Reader This is the Word of the Lord.

***Response* Thanks be to God.**

The Psalter

The New Testament Lesson

Reader This is the Word of the Lord.

***Response* Thanks be to God.**

Scripture Lessons: we follow a lectionary, a set order of readings. For about half the year the Gospel lessons follow the life of Jesus in chronological order. For the second half of the year, the Gospel lessons focus on the teachings of Jesus. The Old and New Testament lessons and the Psalms support the Gospel lessons. Thus the lectionary demonstrates both the unity of Scripture and that Christ is the climax of all history.

The Gradual Hymn

The Gospel Lesson

Before the Gospel

Priest The Holy Gospel of our Lord Jesus Christ † according to St. ____, chapter ____, beginning at the ____ verse.

***Response* Glory be to thee, O Lord.**

And after the Gospel

Priest The Gospel of the Lord;
Response **Praise be to thee, O Christ.**

The Nicene Creed

BCP p. 89

I believe in one God the Father Almighty,
Maker of heaven and earth, And of all things
visible and invisible:

And in one Lord Jesus Christ, the
only-begotten Son of God, Begotten of his
Father before all worlds, God of God, Light of
Light, Very God of very God, Begotten, not
made, Being of one substance with the Father,
By whom all things were made: Who for us men
and for our salvation came down from heaven,
And was incarnate by the Holy Ghost of the
Virgin Mary, And was made man, And was
crucified also for us under Pontius Pilate. He
suffered and was buried, And the third day he
rose again according to the Scriptures, And
ascended into heaven, And sitteth on the right
hand of the Father. And he shall come again with
glory to judge both the quick and the dead;
Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord,
and Giver of life, Who proceedeth from the
Father and the Son, Who with the Father and the
Son together is worshiped and glorified, Who
spake by the Prophets. And I believe one holy
Catholic and Apostolic Church. I acknowledge
one Baptism for the remission of sins. And I
look for the Resurrection † of the dead, And the
Life of the world to come. Amen.

The Sermon Hymn

The Sermon

The Nicene Creed was first formulated at the Council of Nicea in A.D. 325 as a response to a heretic name Arius. Arians taught that Christ is a creature and not God. The Creed corrects that error by proclaiming our faith in one God in Holy Trinity of Father, Son and Holy Ghost. Since the Council of Nicea, the Nicene Creed has been the standard of faith for all Christians. The word Creed comes from the Latin edition which begins "Credo", meaning I believe. In the east, this Creed is known as the "Symbol of Faith." Whether we call this the Creed or the Symbol, it remains the measure of orthodox faith for all the Church.

*Christianity has three sources of authority: The Holy Scriptures, the Holy Tradition of the Church, and the teachings of the Church Fathers and Councils. No single source is sufficient to express or to contain the fullness of the Christian faith. Therefore, every celebration of the Eucharist includes a homily or sermon so that the Church may exercise her role of teaching the faith in all its fullness.
See 1 Tim. 3:15*

The Offertory

Remember the words of the Lord Jesus,
how he said, It is more blessed to give
than to receive.

Priest All things come of thee, O LORD,
Response and of thine own have we given thee.
Amen. *1 Chronicles 29:14*

*All the elements
of worship in the
liturgy are designed
after the pattern of
heavenly worship,
including the
Offertory.
In heaven, the
Saints cast their
crowns at the feet
of the Lord Jesus.
On earth, we lay our
riches on his altar.
See Rev. 4:9-11*

The Intercessions

Anglican Missal

We offer this Eucharist in union with Jesus
our High Priest who forever makes
intercession for us in the heavens. We pray for
the sick and suffering, especially _____; We
pray also for the faithful departed, especially
_____ and all the hosts of heaven who share
with us in this Eucharist.

Priest Brethren, pray that my sacrifice and
yours may be acceptable to God the
Father Almighty.

Response **The Lord receive this sacrifice at
thy hands, to the praise and glory of
his Name; both to our benefit and
that of all his holy Church. Amen.**

*It is customary
to offer the Holy
Communion for
the benefit of the
whole Church as
well as for special
intercessions for
specific needs,
especially the souls
of the departed.
If you would like
special intentions
added to the Mass,
a request card is
available through
the parish office.*

Prayers for Christ's Church

BCP p. 105

Let us pray for the whole state of Christ's
Church.

Almighty and everliving God, who by thy
holy Apostle hast taught us to make
prayers, and supplications, and to give thanks
for all men; We humbly beseech thee most
mercifully to accept our alms and oblations, and
to receive these our prayers, which we offer unto
thy Divine Majesty; beseeching thee to
inspire continually the universal Church with the
spirit of truth, unity, and concord: And grant that

*The Whole State of
Christ's Church
means the entirety
of the Church,
including those who
are present in our
fellowship, those
who dwell in distant
places, and also
Christians who have
died and are now
with Christ.*

all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The Invitation

BCP p. 107

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and

We begin with prayers for the universal (catholic) church and the sacrifice which we have come to offer God. This is a prayer for all who confess his name.

We also pray for our secular rulers (meaning rulers in the world.) It is commanded in scripture that we pray for those in authority over us, including government leaders. It is exceedingly right and good that we should pray that our rulers might be Christians.

Bishops, priests and deacons—the threefold ministry—are “of the essence” of the Church. We ought to remember the awesome responsibilities they bear and pray for them often.

We ought also to cultivate and request both meekness and reverence for Christ as the central themes of our parish community.

Intercessions for others is a key Christlikeness needed in all believers.

Lastly, it has always been the practice of Anglicans to pray for those who have died and are now with Christ; and to seek their good as well as our own.

walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

The General Confession

BCP p. 107

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Absolution

BCP p. 108

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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

BCP p. 108

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Here we offer a confession of our sins. It naturally falls at this point in the service for several reasons. We have heard the call and claims of the Kingdom; we have heard the Scriptures proclaimed and the sermon declaring the Gospel; we have offered our inadequate sacrifices, and made our humble and lowly prayers. All these things both call us higher and help us to see how often we fail to live up to the high calling of Christ. All that has come before in the liturgy now drives us to our knees, to confess our sins and to beg God's blessings and strength that we might continue his service.

It is customary to pause briefly so that we, as individuals before God, might call to mind those sins and offenses which we ought to confess.

The Absolution is the purest and simplest proclamation of the Good News of salvation in Jesus Christ.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matthew 11:28*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John 3:16*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John 2:1, 2*

In the Book of Common Prayer, comfortable does not mean restful or leisurely. The word literally means with strength. These words or sentences are taken from scripture to strengthen the faithful in the certain knowledge that we are now prepared to enter the holy of holies, the presence of God.

The Sursum Corda

BCP p. 109

Priest The Lord be with you.

***Response* And with thy spirit.**

Priest Lift up your hearts.

***Response* We lift them up unto the Lord.**

Priest Let us give thanks unto our Lord God.

***Response* It is meet and right so to do.**

From the earliest times of Christianity, the Sursum Corda, the Lift up Your Hearts, has marked the beginning of the consecration of Sacraments. (bread and wine in the Eucharist, water at Baptism, etc). This moment in the liturgy corresponds to the rapture, when believers are caught up in the presence of the risen Christ to praise his victory over sin and death, and to receive the benefits of that victory.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

The Proper Preface

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus with Benedictus qui venit

BCP p. 109

**HOLY, HOLY, HOLY, Lord God of hosts,
Heaven and earth are full of thy glory: Glory
be to thee, O Lord Most High.**

**Blessed † is he that cometh in the name of the
Lord. Hosanna in the highest. Amen.**

The Consecration

BCP p. 112

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake 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, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

The Oblation

BCP p. 112

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy

The Sanctus or Three Hobbies is an extremely ancient hymn dating at least from the time of Isaiah, about 800 years before Christ. It is the song of Angels, sung by the Cherubim who inhabit the throne room of God. Both Isaiah and the Apostle John were granted visions of this throne room and both heard the angels singing this endless hymn. (See Is 6:3, Rev 4:8) As we rise in the rapture of worship, we join our voices with the angels of heaven to sing the eternal song of God's presence. This song is followed by the Benedictus, which is from a prophesy given by Christ himself. See Matt 21:9

The long prayer which begins "All glory be to thee, Almighty God" is one of the oldest parts of the liturgy and has many names. In Greek it is called the Anaphora, which means an "offering up" of sacrifice. In Latin it is called the Canon Missae, meaning the Standard Rule of the Sacrifice. In English it is often called either the Consecration Prayer or, more often, the Eucharistic Prayer which means the Great Thanksgiving Prayer. All these titles refer to this one long prayer.

gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation

BCP p. 113

And we most humbly beseech thee, O merciful Father, to hear us; and, of thine almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, † our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our

Its purpose is to consecrate the wine and the bread to be the Body and Blood of Christ and to offer our selves in His service.

*The Invocation is both ancient and extremely important. Its title comes from the Latin *Invocatio*, but the Greek title is the *Epiclesis* which means "to call down from on high." In this prayer we ask the Holy Ghost to descend upon the bread and the wine on the Altar, and to make them what He promised, the Body and Blood of Christ. We also ask the Holy Ghost to work on us, the worshippers, that we will be made worthy of the gifts He has prepared for us. Both the blessing of this Sacrifice and our ability to receive its benefits are dependent upon the work of the Holy Ghost.*

In the final section of the prayer, we sum up the rest of the offerings we have placed on the altar, particularly ourselves, soul and body. We sometimes think that God has asked for 10%, a tithe of our time, talents and treasure. In reality, God has asked for 100%, the totality of our hearts and souls and minds. See the Summary of the Law.

bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

The Lord's Prayer

BCP p. 113

And now, as our Saviour Christ hath taught us, we are bold to say,

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.

The Fraction

Anglican Missal

...world without end. Amen.

The Agnus Dei

Anglican Missal

O Lamb of God, that takest away the sins of the world; Have mercy upon us.
O Lamb of God, that takest away the sins of the world; Have mercy upon us.
O Lamb of God, that takest away the sins of the world; Grant us thy peace.

The Prayer of Humble Access

BCP p.114

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy

We have placed the offering of bread and wine on the Altar as well as a representative of our treasures. Now we place our whole selves, along with our praises and thanksgivings, so that God may receive us as part of this sacrifice.

This last portion rehearses the Gospel of the Christian faith. All our hopes and desires are possible through the sacrificial life, death, resurrection, and ascension of Jesus Christ, perfect man and only begotten Son of God.

To sum up all our prayers we pray the exact words which Jesus taught his Disciples to pray. See Matt 6:9-13. A close inspection reveals just how excellent a summary of the Christian faith the Lord's Prayer truly is.

Throughout this Prayer of Consecration, the priest performs many important actions. Several of these actions are intended to repeat those which Jesus performed at the Last Supper. The Fraction or breaking of the Bread, full of rich and powerful symbolic meaning, is perhaps the most important of these manual acts.

Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy 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 Ecce / The Centurian's Prayer Anglican Missal

Behold the Lamb of God. Behold him that taketh away the sins of the world. Happy are those who are called to His Supper.

Response **Lord I am not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed.**

Receiving the Holy Communion

Communion Hymns

The Prayer of Thanksgiving BCP p. 115

Let us pray.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thine everlasting kingdom, by the merits of his most precious death and passion. And we

The Prayer of Humble Access was composed by Archbishop Cranmer for the first English Prayer Book. It is a prayer of preparation for drawing near to the Body and Blood of Christ.

The Angus Ecce "Behold the Lamb" combines the words of Saint John the Baptist (John 1:29) and St. John the Evangelist (Rev 19:9) in recognition that God has done his work, now all is prepared.

The Centurian's prayer, Matt 8:8, often repeated three times, is an act of humility in light of our unworthiness to receive such perfect benefits.

All Christians who have been baptized in the name of the Father and of the Son and of the Holy Ghost are invited to receive Communion in an Anglican parish.

This Prayer of Thanksgiving, also composed by Thomas Cranmer, has been called "one of the most remarkable summaries of doctrine to be found in the Prayer Book." It is a statement of the benefits we receive when we partake of Holy Communion.

humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

The Gloria in Excelsis

BCP p. 115

Glory be to God on high, and on earth
peace, good will towards men. We
praise thee, we bless thee, we worship thee,
we glorify thee, we give thanks to thee for thy
great glory, O Lord God, heavenly King,
God the Father Almighty. O Lord, the
only-begotten Son, Jesus Christ; O Lord God,
Lamb of God, Son of the Father, that takest
away the sins of the world, have mercy upon
us. Thou that takest away the sins of the
world, receive our prayer. Thou that sittest at
the right hand of God the Father, have mercy
upon us. For thou only art holy; thou only art
the Lord; thou only, O Christ, with the Holy
Ghost, art most high in the glory of God † the
Father. Amen.

The Blessing

BCP p. 116

The peace of God, which passeth all
understanding, keep your hearts and minds
in the knowledge and love of God, and of his
Son Jesus Christ our Lord: And the blessing of
God Almighty, † the Father, the Son, and the
Holy Ghost, be amongst you, and remain with
you always. Amen.

The Recessional Hymn

The Gloria In Excelsis is an ancient Greek hymn which has been used in Eastern Orthodox Churches since the 4th century. It is a hymn of three stanzas. The first stanza begins with the hymn of the Angels at the birth of Christ and includes Messianic phrases from the Scriptures. The second is based on the Kyrie and Agnus Dei. The third is based on praises found in Eastern Orthodox liturgies and recalls the earliest creeds of the Church.

The Benediction or Blessing is based on Philippians 4:7 and includes a blessing given by bishops in ancient liturgies.

The Dismissal

Anglican Missal

Priest The Lord be with you.

Response **And with thy spirit.**

Priest *offers a seasonal dismissal*

Response **Thanks be to God! (Alleluia)**

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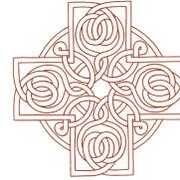
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Dear Friends,

There are three things I wish I could share with everyone who is about to experience Anglican liturgy for the first time.



First, everything about our worship is patterned after heaven. From the basic architecture of our building, to the songs we sing, the ordered pageant we recreate, and especially regarding the celebration of the Lord's Supper, all are representative of the realities which are found in heaven. We are joining in heaven's worship service.

Second, the Bible is our basis for worship. It is Scripture which reveals to us what heaven is really like and what worship is found there. Our liturgy flows from Scripture and is saturated with Scripture. I'm confident you will never find a more biblical worship service than the one you are about to experience.

Third, worship is a wedding banquet. God the Father has prepared this Feast of feasts, to celebrate the union of his Son with the Church. The Holy Ghost attends every need and desire of the guests of God. We, you and I, are invited to partake of this great feast, the marriage supper of the Lamb.

And we are made happy, in deed...

PS. To our guests, if you find this booklet helpful, feel free to take a copy with you. And thank you for honoring us by worshiping the Holy Trinity with us.

Holy Trinity Anglican Church

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