

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 right 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. 67

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. 67

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. 69

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. 70

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.**

The Gradual (or a 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.**

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.

And after the Gospel

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

The Nicene Creed

BCP p. 71

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 ac-
knowledge 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 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*

A Sermon Hymn may be sung

The Sermon

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

Prayers for Christ's Church

BCP p. 74

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

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

Priest Lord, in thy mercy,
Response Hear our prayer

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.

Priest Lord, in thy mercy,
Response Hear our prayer

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. 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.

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.

Priest Lord, in thy mercy,

Response Hear our prayer

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.

Priest Lord, in thy mercy,

Response Hear our prayer

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.

Priest Lord, in thy mercy,

Response Hear our prayer

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. 75

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 walking from henceforth in his holy ways; Draw near

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.

*Here we offer a **General 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*

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. 75

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. 76

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. 76

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

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 forgiveness, blessings and strength that we might continue in 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.

In the Book of Common Prayer, comfortable, as in the Comfortable Words, 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.

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*

The Sursum Corda

BCP p. 76

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.**

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,

*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.*

*The **Sanctus** or **Three Hories** 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*

Almighty, Everlasting God.

A Proper Preface may be said or sung

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. 77

**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. 80

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

The Consecration:

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.

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", the Greek word is the "Epiklesis", both mean "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 transform us, the worshippers, that

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. 80

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 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. 81

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

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](#).

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

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 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. 82

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

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 manual acts. 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.*

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.

Priest (Alleluia!) Christ our Passover is sacrificed for us.

Response **Therefore, let us keep the Feast. (Alleluia!)**

Priest ...world without end.

Response **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.82

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 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 Ecce Agnus Dei / The Centurion'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 shouldest come under my roof, but**

The Ecce Agnus
"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 Centurion'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 summa-
ries of doctrine to be
found in the Prayer
Book." It is
a statement of the
benefits we receive
when we partake of
Holy Communion.

speak the word only and my soul shall be healed.

Receiving the Holy Communion

Communion Hymns

The Prayer of Thanksgiving

BCP p. 83

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 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. 84

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,

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 Final Gospel began as a private devotion of the priest after the Mass concluded, but was gradually incorporated into the service. It consists of the first 14 verses of St. John's Gospel which describe Jesus Christ as the "Word", "God", "Light", and "Life of Men". These verses

made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

may be the most significant in all of Holy Scripture as they speak to Christ's divinity, mission to save mankind, and his Incarnation. In other words, St. John describes the entirety of the Gospel of Jesus Christ in fourteen verses!

Response **Thanks be to God.**

The Dismissal

Anglican Missal

Priest The Lord be with you.

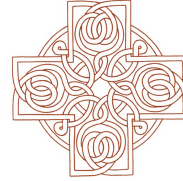
Response **And with thy spirit.**

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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...

Blessings,

P.S. To our guests, if you find this booklet helpful, feel free to take a copy with

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