

OUR LITURGY

Our Worship service follows that of the early Christians. The Early Church came together to Pray, to read the Word of God, and to receive the Eucharist (Communion). Our Worship includes the same elements as the New Testament Christians (see Acts 2:42). The Prayers we use were used by the Early Church. If our style of Worship is new to you, do not worry, you can simply follow along.

The first part of the service is known as the “Liturgy of the Word” and will have opening Prayers and singing of Hymns, then Bible readings from the Old Testament, the Psalms, the New Testament, and the Gospels. We will have a sermon. We will recite the Nicene Creed. We will have a time of Prayer, Confession, Absolution, Peace, and then Announcements.

The second part of the service is known as “The Liturgy of the Eucharist” and is focused on Communion. We will Pray over the Bread and Wine, will invoke the Blessing of God and the power of the Holy Spirit, and will consecrate them with the Words of Jesus. We will say the Lord’s Prayer and will pray for our preparation to receive Communion. We will then partake of the Body and the Blood of Jesus. After this, we will have a Prayer of Thanksgiving, a Blessing, and a closing Hymn.

The service or “liturgy” we use comes from the Book of Common Prayer. This book is central to our spirituality, as it presents the Scriptures and the Faith of the Early Church as expressed in the Tradition of Christian Worship. The prayers we pray come from the early centuries of Christian Worship. In the Eastern Church, the Church worshiped in Greek. In the Western Church, the Church worshiped in Latin. The service or “Mass” of the Western Church is attributed in its mature form to St. Gregory, Bishop of Rome (sixth century). This use of St. Gregory was used in worship by the Christians of England for nearly 1,000 years, and became most fully mature in the “Sarum Rite” used in Salisbury Cathedral. In the sixteenth century this liturgy, and the other liturgies of the Church, were translated into English and adapted by Archbishop Thomas Cranmer into the Book of Common Prayer for the Church of England. Since that time, the Book of Common Prayer has been central to the Worship and Faith of the Anglican Church.

“And where heretofore, there hath been great diversitie in saying and synging in churches within this realme: some folowyng Salsbury use, some Herford use, same the use of Bangor, some of Yorke, and some of Lincolne: Now from hencefurth, all the whole realme shall have but one use.”

– Preface, The 1549 Book of Common Prayer

“Whenever we enter the church and draw near to the heavenly mysteries, we ought to approach with all humility and fear, both because of the presence of the angelic powers and out of the reverence due to the sacred oblation; for as the Angels are said to have stood by the Lord’s body when it lay in the tomb, so we must believe that they are present in the celebration of the Mysteries of His most sacred Body at the time of consecration.”

– St. Bede the Venerable, d. 735