



CHRIST CHURCH PARISH
ANGLICAN CATHOLIC CHURCH
770 N. EL CAMINO REAL, O SAN MATEO, CA 94401

A GUIDE TO OUR SUNDAY LITURGY...

This Guide has been prepared for those who may not be familiar with traditional Anglican Liturgy. The word *Liturgy* is derived from the Greek words meaning *People's Work*. We do our 'work' joyously and are pleased to have you share our Sunday Liturgy with us.

We call our LITURGY **THE MASS**. We participate by using all our senses. From time to time during the service, you may see people making the Sign of the Cross, bowing and genuflecting (kneeling on the right knee). All of these simple outward signs remind us that our worship of God is active, not passive. We **SIT OR STAND OR KNEEL** at various times during the Mass. Feel free to participate actively or be seated.

What follows is a brief description of the parts of our Sunday Liturgy. Most of the service may be followed beginning on Page 67 of the **BOOK OF COMMON PRAYER**. Certain parts of the Liturgy not found in the Prayer Book are taken from the **ANGLICAN MISSAL**. Hymns form an important part of our worship and are sung throughout the Mass. Certain parts of the Mass itself are sung. Both the Prayer Book and Hymnal are found in the pew racks.

Our worship begins with the *PROCESSIONAL HYMN*.

[STAND]

The *COLLECT FOR PURITY* is said by the Celebrant. The Collect for Purity reminds us to properly prepare our hearts and minds for the worship of God.

[KNEEL]

THE INTROIT (from the Latin word for *Entrance*) is sung between Cantor and Choir. The congregation is encouraged to join with the Choir in singing the responses. The Introit is usually a verse from one of the Psalms and is normally printed in the **ORDER OF SERVICE**.

THE SUMMARY OF THE LAW summarizes the Ten Commandments. It reminds us to love God above all else, and to love our neighbors as we ourselves want to be loved.

KYRIE ELEISON is sung by all. These are the Greek words for *Lord, Have Mercy* and *Christ, Have Mercy* and are our responses to the Summary of the Law.

GLORIA IN EXCELSIS DEO (from the Latin for *Glory be to God on high*), is sung by all. The words come directly from St. Luke's account of the birth of Jesus and were spoken by the angels to the shepherds. **[STAND]**

THE COLLECT FOR THE DAY is read by the celebrant and 'collects' our thoughts for the day.

[KNEEL]

THE EPISTLE is read by the Sub-deacon of the Mass. The word *Epistle* is from the Greek word meaning *Letter*. Most of the Epistles are taken from one of St. Paul's letters, and occasionally from an Old Testament or another New Testament book.

[SIT]

THE GRADUAL (from the Latin word for *Step*) is usually a verse from one of the Psalms and is sung between Cantor and Choir. An acolyte moves (i.e. steps) the *Missal*, the book containing the Order of Mass, from the right side of the Altar to the left side, in preparation for the reading of the Gospel. *The Gradual* is printed in the **ORDER OF SERVICE**

THE ALLELUIA VERSE, like the Gradual, is usually a verse from the Psalms, and is also printed in the Sunday bulletin. *Alleluia* comes from the Hebrew words meaning *Praise the Lord*.

[STAND]

THE HOLY GOSPEL is read by the Deacon of the Mass. The word *gospel*, from the Old English *GODSPEL*, means *GOOD*

NEWS. The Gospel, the Good News about Jesus Christ, is usually read from the center of the Nave, a reminder that the Gospel is for all people.

THE NICENE CREED is our Statement of Faith. Many people will genuflect (**KNEEL ON THE RIGHT KNEE**) during the words "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man" as an act of recognition that God came to us in flesh and blood.

THE ANNOUNCEMENTS follow here. The celebrant will let the people know about any special events or services. *BIRTHDAY BLESSINGS* are given by the Celebrant usually on the first Sunday of the month. A *HYMN* is sung before the Sermon.

[STAND]

THE SERMON follows here.

[SIT]

THE OFFERTORY is usually a verse from the Psalms and is sung between Cantor and Choir.

An *OFFERTORY HYMN* is normally sung.

[STAND]

(If a Choir Anthem or Solo is sung, the people may be seated)

THE PRAYER FOR THE CHURCH: We ask God to accept our offerings of bread and wine, and our prayers. We pray for government leaders, bishops, priests, deacons, and especially for everyone present here at Christ Church Parish tonight. We also pray for those with special needs and for those who have died.

[KNEEL]

CONFESSION AND ABSOLUTION: The Deacon of the Mass turns to the people and asks all those who intend to receive Holy Communion to confess their sins to Almighty God. The people make their confession and receive Absolution, the forgiveness of their sins, from the Celebrant.

SURSUM CORDA (from the Latin words for *Lift up your hearts*) is sung responsively between the Celebrant and the People, and marks the beginning of the Prayer of Consecration.

SANCTUS AND BENEDICTUS QUI VENIT is sung by all. The *SANCTUS* (from the Latin word for *Holy*) comes from the prophet Isaiah's vision of heaven as recorded in Isaiah 6: 1-3. A form of the Sanctus was used in Jewish Temple worship before the time of Christ. The *BENEDICTUS QUI VENIT* (Latin for *Blessed is he that cometh...*) recalls Jesus' Palm Sunday entry into Jerusalem. (St. Matthew 21: 9).

Prayer of Consecration: The priest takes the Bread and Wine and using Jesus' words from the Last Supper "This is my Body" and "This is my Blood", says the Words of Institution. The Prayer of Consecration concludes with the *LORD'S PRAYER*.

AGNUS DEI (from the Latin for *O Lamb of God*) is sung by all. John the Baptist called Jesus "the Lamb of God who takes away the sins of the world" (St. John 1: 29)

The Celebrant turns to the People and invites them to receive Holy Communion. He repeats the words of John the Baptist, "Behold the Lamb of God, behold him that takest away the sins of the world". The People respond by saying words paraphrased from the Centurion's plea to Jesus to come and heal his sick servant, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my soul shall be healed". (St. Matthew 8: 8)

A *HYMN* is normally sung after Communion.

[KNEEL]

THE PRAYER OF THANKSGIVING is said by the Celebrant. We thank God for having fed us with the Body and Blood of his Son, Jesus Christ.

The *COMMUNION VERSE*, usually a verse from the Psalms, is sung between Cantor and Choir.

The Celebrant may say one or more collects from the ANGLICAN MISSAL.

THE DISMISSAL is sung responsively between the Deacon of the Mass and the People.

THE BLESSING is given by the Celebrant.

THE LAST GOSPEL (St. John 1: 1-14) is read by the Celebrant. It is St. John's recognition of Jesus,

whom he calls "the Word", as Son of God. When we hear the Last Gospel we are reminded again of the reason we come together in worship: "The Word became flesh, and dwelt among us". Jesus is with us now. That is Good News indeed! **[STAND]**

Our worship concludes with the *RECESSIONAL HYMN*.

[STAND]

Thank you for being here. Please take this guide with you and join us for refreshments in the Parish Hall. We hope to see you again soon.