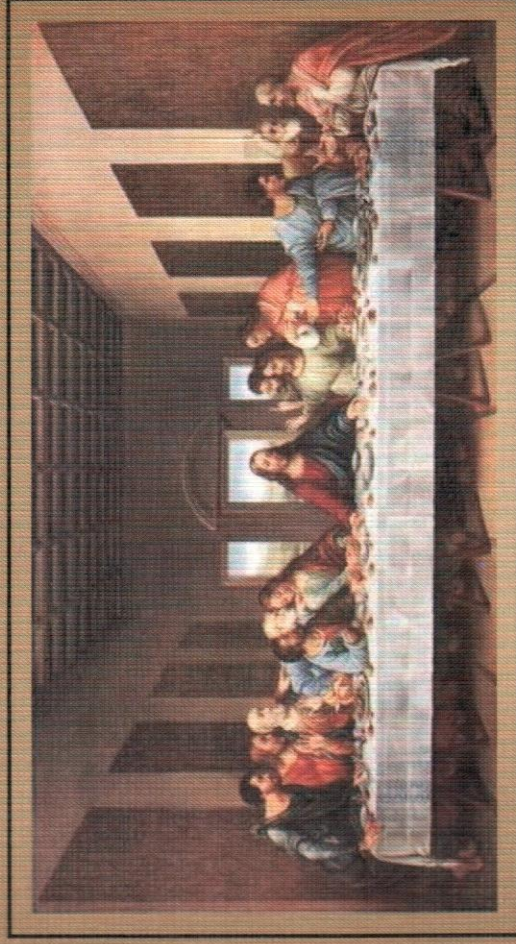


Eucharist

Order of Holy Communion Service



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C. S. I. PARISH, DUBAI, U.A.E.

THE LORD'S SUPPER

THE PREPARATION

A hymn or psalm may be sung or said.

As the ministers come to the Lord's Table, the people stand. The presbyter, or one of those with him, carries in both hands the Bible from which the lessons are to be read, and places it on the Table or on a lectern. The presbyter may stand behind the Table, facing the people.

The presbyter says, the people standing:

Let us pray

ALMIGHTY God, unto whom all hearts be 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.**

Then all sing or say:

Glory to God in the highest, and on earth peace among men in whom he is well pleased. 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 sin of the world, have mercy upon us; thou that takest away the sin 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 Lord, thou only art most high, O Jesus Christ, with the Holy Spirit, in the glory of God the Father, Amen.

¶ Or this ancient hymn, thrice repeated:

Holy God :

Holy and mighty, holy and immortal, have mercy on us.

¶ Or this litany, the deacon leading the responses:

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

Unto the Lamb be glory !

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.

Unto the Lamb be glory !

Worthy art thou, for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.

Unto the Lamb be glory ! Salvation unto our God which sitteth on the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Rev. 5 and 7

¶ Or another hymn may be sung.

If there has been no special service before the celebration, one or more of the passages set for the 'Devotion before the Lord's Supper' may be read here.

Then the presbyter says:

Brethren, we have come together to hear God's most holy word, and to receive the body and blood of the Lord. Let us therefore kneel and examine ourselves in silence, seeking God's grace that we may draw near to him with repentance and faith.

All kneel. After a short silence the presbyter says:

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to live a new life, following the commandments of God and walking from henceforth in his holy ways, make your humble confession to Almighty God, that you may be reconciled anew to him through our Lord Jesus Christ.

The deacon leading, all say together:

Heavenly Father, we confess that we have sinned against thee and our neighbour. We have walked in darkness than in light; we have named the name of Christ, but have not departed from iniquity. Have mercy upon us, we beseech thee; for the sake of Jesus Christ forgive us all our sins; cleanse us by thy Holy Spirit; quicken our consciences; and enable us to forgive others; that we may henceforth serve thee in newness of life, to the glory of thy holy name. Amen.

¶ Or the presbyter may use certain other forms.

Then the presbyter stands and says:

Hear the gracious word of God to all who truly turn to him through Jesus Christ.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Matt. 11 : 28

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

John 3 : 16

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1 : 15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins.

1 John 2 : 1,2

After a short silence, the presbyter says:

Almighty God, our heavenly Father, who of his great mercy has promised forgiveness of sins to all who forgive their brethren and 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 eternal life; through Jesus Christ our Lord.

Amen. Thanks be to God.

The presbyter may say 'us' and 'our' for 'you' and 'your'; if so, the prayer precedes the reading of the Gracious Word of God.

THE MINISTRY OF THE WORD OF GOD

The Lord be with you:

And with thy spirit.

Let us pray

The Collect of the Day, or another short prayer, is said.

*The people may stand for the reading of Scripture, or at least for the reading of the Gospel. Before each lesson the reader says : **Hear the word of God, as it is written in [the name of the Book], in the ... chapter, beginning at the ... verse;** and after it he says : **Here ends the lesson.***

The lesson from the Old Testament is read, and after it the people say:

Thanks be to thee, O God.

A psalm or hymn may be sung.

The Epistle is read, and the people say:

Thanks be to thee, O God.

The Gospel is read, and the people say:

Praise be to thee, O Christ.

A hymn may be sung.

The Sermon is preached, the people sitting.

The Nicene Creed is said or sung by all, standing.

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 Spirit 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 Spirit, The Lord, the Giver of life, Who proceedeth from the Father, and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe in 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.

¶ Or the Apostle's Creed may be said or sung.

Announcements may be made here, and the collection may be taken. A hymn may also be sung.

Biddings for prayer may be made, and then, all kneeling, one of these litanies is said or sung, the deacon leading; or the presbyter offers intercession in his own words for the Church and the world.

Let us pray

Almighty God, who hast taught us to make prayers and supplications, and to give thanks, for all men; hear us when we pray : That it may please thee to inspire continually the universal Church with the spirit of truth, unity, and concord :

Hear us, we beseech thee, O Lord.

(and so after each petition)

That it may please thee to grant that all they that do confess thy holy name may agree in the truth of thy holy word, and bear witness to it with courage and fidelity:

That it may please thee to lead the nations in the paths of righteousness and peace:

That it may please thee to guide with thy pure and peace-able wisdom those who bear authority in the affairs of men, especially the President of the Indian Republic....., the Prime Minister....., the Governor of our State....., the Chief Minister....., and all those who serve in the Government; that we and all people may be godly and quietly governed:

That it may please thee to give grace to all bishops, presbyters, and deacons, especially thy servants, our Moderator, and our Bishop, that by their life and doctrine they may set forth thy true and living word, and rightly and duly administer thy holy sacraments:

That it may please thee to bring into one fellowship and union the churches in our land, that together they may maintain the unity of the Spirit in the bond of peace and bear witness to the Gospel, especially the Churches with which we are in full communion and to guide their councils and leaders, especially the Moderator of the Church of the North India, the Metropolitan of the Malankara Mar Thoma Syrian Church, and

That it may please thee to guide and prosper those who are labouring for the spread of thy gospel among the nations, and to enlighten with thy Spirit all places of education, learning, and healing:

That it may please thee that through thy heavenly benediction we may be saved from dearth and famine, and may with thankful hearts enjoy the fruits of the earth in their season:

That it may please thee to give thy heavenly grace to all thy people in their several callings, 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:

That it may please thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity:

And we praise thee for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace that we may follow their good examples, and with them be made partakers of thy heavenly kingdom:

¶ *The second litany:*

For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy. *(and so after each bidding)*

For the peace of the whole world, for the welfare of God's holy Churches, and for the union of all, let us pray to the Lord.

For our bishops and all other ministers, especially....., our Moderator, and....., our Bishop, and....., the Moderator of the Church of North India, and....., the Metropolitan of the Mar Thoma Church that with a good heart and a pure conscience they may accomplish their ministry, let us pray to the Lord.

For the President of our Republic....., the Prime Minister....., the Governor of our State....., the Chief Minister....., and all those who serve in the Government, let us pray to the Lord.

For the sick, the suffering, the sorrowful, and the dying, let us pray to the Lord.

For the poor, the hungry, orphans and widows, and them that suffer persecution, let us pray to the Lord.

For ourselves and all who confess the name of Christ, that we may show forth the excellencies of him who called us out of darkness into his marvellous light, let us pray to the Lord.

That, with all his servants who have served him here and are now at rest, we may enter into the fullness of his unending joy, let us pray to the Lord.

After either litany the presbyter says:

Let us pray

Almighty God, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son, Jesus Christ, our Lord. **Amen.**

¶ *Or this:*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. **Amen.**

The presbyter then gives the First Benediction:

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. **Amen.**
He may say 'us' instead of 'you'.

Those who wish to leave shall leave now.

THE BREAKING OF THE BREAD

All stand, and the presbyter says:

Behold, how good and joyful a thing it is, brethren, to dwell together in unity.
Ps. 133 : 1

We, who are many, are one bread, one body, for we all partake of the one bread.
1 Cor. 10 : 17

I will offer in his dwelling an oblation with great gladness, I will sing and speak praises unto the Lord.
Ps. 27 : 6

The Peace may be given here.

A hymn is sung, and the bread and wine for the Communion, together with the alms of the people, are brought forward and placed on the Table. Those who bear the offertory stand before the Table during the following prayer.

All standing, the presbyter says:

Holy Father, who through the blood of thy dear Son hast consecrated for us a new and living way to thy throne of grace, we come to thee through him, unworthy as we are, and we humbly beseech thee to accept and use us, and these our gifts for thy glory. All that is in heaven and earth is thine, and of thine own do we give to thee. **Amen.**

The bearers of the offertory return to their places.

The presbyter and people kneel, and say together:

Be present, be present, O Jesus, thou good High Priest, as thou wast in the midst of thy disciples, and make thyself known to us in the breaking of the bread, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

The presbyter stands.

The Lord be with you.

And with thy spirit.

Lift up your hearts:

We lift them up to unto the Lord.

Let us give thanks unto our Lord God:

It is meet and right so to do.

It is verily 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 and everlasting God;

Through Jesus Christ thy Son our Lord, through whom thou didst create the heavens and the earth and all that in them is, and didst make man in thine own image, and when he had fallen into sin didst redeem him to be the first fruits of a new creation.

¹Instead of the words Through Jesus Christ..... a new creation, another Preface proper to the season of the Christian Year or to the occasion may be said.

Therefore with angels and archangels and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

Blessed be he that hath come and is to come in the name of the Lord, Hosanna in the highest.

Truly holy, truly blessed art thou, O heavenly Father, who of thy tender love towards mankind didst give thine only Son Jesus Christ to take our nature upon him and 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, until his coming again: Who, in the same night that he was betrayed, 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 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 covenant, 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.

Amen. Thy death, O Lord, we commemorate, thy resurrection we confess, and thy second coming we await. Glory be to thee, O Christ.

Wherefore, O Father, having in remembrance the precious death and passion, and glorious resurrection and ascension, of thy Son our Lord, we thy servants do this in remembrance of him, as he hath commanded, until his coming again, giving thanks to thee for the perfect redemption which thou hast wrought for us in him.

We give thanks to thee, we praise thee, we glorify thee, O Lord our God.

And we most humbly beseech thee, O merciful Father, to sanctify with thy Holy Spirit us and these thine own gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup which we bless the communion of the blood of Christ.

Grant that, being joined together in him, we may all attain to the unity of the faith, and may grow up in all things unto him who is the Head, even Christ, our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father almighty, world without end. Amen.

Here the presbyter may kneel.

As our Saviour Christ hath commanded and taught us, we are bold to say:

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come; Thy will be done; in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Silence is kept for a space, all kneeling.

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 and souls may be made clean by his most precious Body and Blood, and that we may evermore dwell in him, and he in us. Amen.

The presbyter rises, and breaks the bread, saying:

The bread which we break, is it not a communion in the body of Christ?
1 Cor. 10 : 16

¶ Or this:

The things of God for the people of God.

¶ Or he may break the bread in silence.

The ministers and people receive the bread and wine.

The following words of administration may be used:

The body of our Lord Jesus Christ, the Bread of life.

The blood of our Lord Jesus Christ, the true Wine.

¶ Or certain other words may be used.

During this time these words may be said or sung:

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

¶ Or some other hymn may be sung.

When all have partaken, the presbyter says:

Having now by faith received the sacrament of the Body and the Blood of Christ, let us give thanks.

One of the following prayers is said or sung by the presbyter alone, or by all together.

O Almighty God, our heavenly Father, who hast accepted us as thy children in thy beloved Son Jesus Christ our Lord, and hast fed us with the spiritual food of his most precious Body and Blood, giving us the forgiveness of our sins and the promise of everlasting life: We thank and praise thee for these inestimable benefits, and we offer and present unto thee ourselves, our souls and bodies, to be a holy and living sacrifice, which is our reasonable service. Grant us grace not to be conformed to this world, but to be transformed by the renewing of our minds, that we may learn what is thy good and perfect will, and so obey thee here on earth, that we may at the last rejoice with all thy saints in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever.

¶ Or this:

Almighty and everlasting 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 the most precious death and passion of thy dear Son. And we most 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. And here we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, through Jesus Christ our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end.

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The presbyter gives the Second Benediction:

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 Spirit, be amongst you and remain with you always. **Amen.**

The presbyter may say 'our' and 'us' instead of 'your' and 'you'.

A hymn of praise and thanksgiving, or a part of Psalm 103, or the Song of Simeon (Nunc Dimittis), may be sung after the benediction.

After the benediction the ministers go out, carrying with them the Bible, the gifts of the people, and the vessels used for the Communion. Any bread or wine set apart in the service, which remains over, is carried out to the vestry, and there is reverently consumed.

The Lord's Prayer may be said before the Thanksgiving, and the 'Glory to God' after it, instead of at the usual places.

If the bread or wine set apart be insufficient, the presbyter, taking more, may say:

Obedying the command of our Lord Jesus Christ, we take this bread [wine] to be set apart for this holy use, in the name of the Father and of the Son and of the Holy Spirit. Amen.

¶ *Or the words of the Institution may be repeated.*

