

# The Holy Eucharist

With suggestions for the use of the body during the Liturgy



**Das xxi. articel vāder misſen es**

This booklet offers guidance on the use of the body in the Liturgy. It's a companion booklet to "practices during the Holy Eucharist."

You will find notes on behaviors such as:

- Crossing yourself
- Bowing (simple and solemn)
- Genuflecting
- Stillness & silence

This booklet is offered as a guide for those wanting to engage in the customs related to the use of the body during the Eucharist. They are not rules to keep but ways on how one might more fully enter into the community's Eucharist by the use of the body in worship. The customs will vary from parish to parish. None are "shoulds." These are traditions you may choose to use or not. As with much in the spiritual life the way to find out is to experiment for a period of time. Try something and see how it impacts your participation.

## Symbols

✙	Cross yourself	Marking your body with the sign of your baptism by moving your right hand from forehead – to middle of chest – to left side – to right side – and return to center.
G	Genuflection	Start from a standing position. Move your right foot back a step, drop your right knee briefly to the floor, and then stand upright again. Some hold onto the pew or chair when genuflecting.
B	Simple bow	A slight bending of the head and shoulders.
SB	Solemn bow	Bending from the waist as a sign of reverence. Incline the head and shoulders so that it would be possible to touch the knees if one reached out.
S&S	Stillness & silence	All times of stillness and silence invite us to be attentive to the presence of God. This is not a time to fuss, to find the next hymn or to look through the bulletin. Refrain from rustling papers, turning of pages, or whispering to others.
✙✙✙	Crossing self at the Gospel	A "blessing of the senses" -- a small cross is traced on the forehead, mouth and heart.

## ***Before the Eucharist***

### ***On entering the church***

✠ If there is a font of holy water – dip your fingers and cross yourself

**SB or G** On entering your pew or row of chairs

## The Holy Eucharist: Rite Two

### The Word of God

*A hymn, psalm, or anthem may be sung.*

**SB or B** Many people bow as the processional cross passes.

**SB** In some parishes after the altar party reverence the Blessed Sacrament and/or the altar, they turn and make a solemn bow to the congregation. The congregation returns the bow.

*The people standing, the Celebrant says*

✠ Blessed be God: Father, Son, and Holy Spirit.

*People* And blessed be his kingdom, now and for ever. Amen

*In place of the above, from Easter Day through the Day of Pentecost*

✠ Alleluia. Christ is risen.

*People* The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

✠ Bless the Lord who forgives all our sins.

*People* His mercy endures for ever.

*The Celebrant may say*

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

*When appointed, the following hymn or some other song of praise is sung or said, all standing*

Glory to God in the highest, and peace to his people on earth.  
Lord God, heavenly King, almighty God and Father, we worship  
you, we give you thanks, we praise you for your glory.

Lord **B** Jesus Christ, only Son of the Father, Lord God, Lamb of  
God, you take away the sin of the world: have mercy on us; you  
are seated at the right hand of the Father: receive our prayer.  
For you alone are the Holy One, you alone are the Lord, you  
alone are the Most High, **B** Jesus Christ, with the Holy Spirit, ✠  
in the glory of God the Father. Amen.

*On other occasions the following is used*

Lord, have mercy.		Kyrie eleison.
<i>Christ, have mercy.</i>	<i>or</i>	<i>Christe eleison.</i>
Lord, have mercy.		Kyrie eleison.

*or this*

Holy God, Holy and Mighty, Holy Immortal One, *Have mercy  
upon us.*

## **The Collect of the Day**

*The Celebrant says to the people*

The Lord be with you.

*People* And also with you.

*Celebrant* Let us pray.

*The Celebrant says the Collect.*

*People* Amen.

## **The Lessons**

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

A Reading (Lesson) from \_\_\_\_\_.

*After each Reading, the Reader may say*

The Word of the Lord.

*People* Thanks be to God.

**S&S** *Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying*

✠✠✠ The Holy Gospel of Our Lord Jesus Christ according to \_\_\_\_\_ .  
*People* **B** Glory to you, Lord Christ.

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People* **B** Praise to you, Lord Christ.

## **The Sermon**

Note: The sermon is an opportunity for us to take an engaged - receptive stance. We are to seek God's word for us in the readings and sermon. An inner and outer silence and stillness will assist that task.

*On Sundays and other Major Feasts there follows, all standing*

**S&S** After the sermon in some parishes.

## **The Nicene Creed**

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, **B** Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: **SB or G** by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and

glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. ✠ We look for the resurrection of the dead, and the life of the world to come. Amen.

## **The Prayers of the People**

✠ Note: Many people cross themselves at mention of the faithful departed as a way of acknowledging the participation of the living and departed in the communion of saints. For example:

In Prayers 1 -- ✠ For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

## **Confession of Sin**

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

*The Bishop, when present, or the Priest, stands and says*

✠ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.  
*Amen.*

## **The Peace**

*All stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People* And also with you.

*Then the Ministers and People may greet one another in the name of the Lord.*

Note: The exchange is usually made by a hug, handshake or kiss. It is an act of blessing upon one another not a social occasion for the exchange of greetings or other talk.

## **The Holy Communion**

*During the Offertory, a hymn, psalm, or anthem may be sung.*

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.*

## **The Great Thanksgiving**

### *Eucharistic Prayer A*

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says*

The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give him thanks and praise.

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing

this hymn to proclaim the glory of your Name:

*Celebrant and People*

**SB** Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

*The people stand or kneel.*

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

*At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

Note: In many parishes the priest makes a solemn bow or genuflects, lifts the bread, and then makes another solemn bow or genuflects.

The people may participate by **SB** or **G** with the priest, ✠ at the lifting of the bread, and another **SB** or **G** with the priest.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for



many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Note: Same as for the bread.

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died. Christ is risen. Christ will come again.

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

✠ Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

Note: Each form of the Great Thanksgiving as a comparable phase when the people may cross themselves.

In B - Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In C - Let the grace of this Holy Communion make us one body, one spirit in Christ,

In D - Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

## The Lord's Prayer

## The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.*

**S&S** *A period of silence is kept.*

*Then may be sung or said*

[Alleluia.] Christ our Passover is sacrificed for us;

*Therefore let us keep the feast. [Alleluia.]*

*In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.*

*In place of, or in addition to, the preceding, some other suitable anthem may be used.*

*Facing the people, the Celebrant says the following Invitation*

The Gifts of God for the People of God. [✠ Some cross themselves]

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.*

## The People's Procession to Communion

The people move forward to the place of communion. This is a kind of procession with those closest moving forward and others following in behind. The "procession" is an expression of our eagerness to be restored to unity with God and each other.

✠ Note: Some cross themselves before the bread and cup are administered.

The Body of Christ, the bread of heaven. [*Amen.*] The Blood of Christ, the cup of salvation. [*Amen.*]

*During the ministration of Communion, hymns, psalms, or anthems may be sung.*

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.

Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

*or the following*

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

✠ *The Bishop, when present, or the Priest, may bless the people.*

**SB** At the recessional -- In some parishes after the altar party reverence the Blessed Sacrament and/or the altar, they turn and make a solemn bow to the congregation. The congregation returns the bow.

*The Deacon, or the Celebrant, dismisses them with these words*

Let us go forth in the name of Christ.

*People* Thanks be to God.

*or this*

*Deacon* Go in peace to love and serve the Lord.

*People* Thanks be to God.

*or this*

*Deacon* Let us go forth into the world, rejoicing in the power of the Spirit.

*People* Thanks be to God.

*or this*

*Deacon* Let us bless the Lord.

*People* Thanks be to God.

*From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.*

*The People respond* Thanks be to God. Alleluia, alleluia.

## **A few comments**

Two things you can do to more easily enter into the physical rhythm of the Eucharist:

- Try it. Allow yourself to experiment with this. Part of our tradition as Anglicans is to experiment with devotional practices to find those that best strength and stretch.
- Don't worry about always remembering to do certain gestures or attempting to do everything that someone else might do. Find your own rhythm and allow yourself to be carried by the community and flow of the Liturgy.

All these practices are ways to bring our whole self to the Eucharist. They allow us to pray with our bodies as well as our lips.

In Christian spirituality, worship and prayer are not an activity just of the head or mind, but of the whole person. This is theologically grounded in the Incarnation. Traditional spiritual direction gives a lot of attention to helping gain some balance in the rhythm of sleeping, work, recreation, eating, and so on. It is also part of our affirmation of the goodness of the world God has created. Those things in life that give us pleasure are fundamentally good. Fun, our bodies, material things, and good food are all accepted as part of living a full life. So, our tradition invites people to bring and use the whole of themselves in worship.

It's somewhat like dancing. It's not dancing if what we are doing is reading a book about dancing, or having a discussion about dancing, or even watching others dance. We are dancing when we give ourselves to the action, when our bodies are in motion. As in dancing, when we make a mistake in our practices during Mass, we need to just rejoin the action. Few things will ruin the dance more than obsessing about it when we miss a step.

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