



## The Story

There is a story being told in everything we do.

In our name, Emmanuel, we tell the story that God is with us, God sees us, God values us, and we are called to do the same to each other, not because it's kind, but because it is only in the fullness of us all that we begin to see the glimpse of God.

There is also a story we tell as Anglicans. The story we tell is that we value The Word of God as the only authority necessary for Salvation and that we value the Sacraments of Baptism and the Eucharist as means of Grace to form us into the likeness of Christ. Weekly we tell that through a two part service called The Liturgy of the Word and the Liturgy of Communion.

(What is Liturgy? It's the order of service, or the way things are done.)

So how does our service begin? With a procession.

Over the course of history, the people would gather outside of the church and process into the sanctuary with the clergy, the choir, and the acolytes. There would be candle holders so that the Priest or Deacon could read, and there would be another who would carry the cross (a crucifer) leading the line, because Christ leads us everywhere we go.

# THE FIRST MOVEMENT

## PROCESSIONAL SONG & THE ACCLAMATION

The acclamation centers your attention on who we are here to worship. The words, “Blessed be God: the Father, the Son, and the Holy Spirit” is the traditional trinitarian formula, which prompts believers to make the sign of the cross<sup>1</sup> over their body.

## THE COLLECT FOR PURITY & THE SUMMARY OF THE LAW

The Collect is a collection of prayers. The collect for purity teaches us that before we go any farther, we need the Lord to continue making us new. We hear the summary of His law and realize that in addition to the help to be made new, we can’t do any of this by ourselves.

## THE LITURGY OF THE WORD

The meat of the first movement of the service is called the Liturgy of the Word. Inclusive in this will be scripture readings following a three year

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<sup>1</sup> **What does the sign of the cross mean?**

How do you do the sign of the cross? What is the correct way to cross yourself?

To “cross yourself,” take your right hand and put your thumb, index, and middle finger together. In Western Christianity, you then touch your forehead, the center of your chest, your left shoulder, and your right shoulder. In Eastern (Orthodox) churches, you touch your right shoulder before your left shoulder.

**What does it mean to cross yourself?**

Making the sign of the cross is a tangible way to mark ourselves as Christ’s. Crossing yourself or someone else is an act of **sanctification**, a physical reminder that you/they are set apart as holy for Christ. Because it is often done at the mention of the Trinity (“Father, Son, and Holy Spirit”), the sign of the cross is also a physical reminder of belief in the Triune God.

calendar of scripture ensuring the fullness of the Holy Scripture remains central to our worship. Every week there is a lesson from the Old Testament, A Psalm read responsively, the New Testament, and a lesson from the one of the Gospels.

## **THE SERMON**

The Sermon is the central focus of the liturgy of the Word. Most days the sermon will align with the theme of the scriptures for the week, but they don't have to. This is the time where faithful prayer and study leads the preacher to share a word from God with God's people.

## **THE NICENE CREED & PRAYERS OF THE PEOPLE**

We respond to the preached sermon with our collective affirmation of belief in the Nicene Creed. This is an ancient creed written in the fourth century and affirmed globally by Christians for centuries. We then gather our prayers and pray for the state of the world, the church, and all those in need.

## **CONFESSION OF SIN<sup>2</sup>**

After praying for the hopes and concerns of the world, we confess and release our sins before we approach the Lord's Table. We appeal to a merciful God, and through the crucifixion of Christ we are free to confess honestly and openly, knowing that forgiveness is always available. We are encouraged to kneel if able, and this posture helps remind us that as we humble ourselves before God He forgives us and lifts us up again to our feet ready to serve Him each day.

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<sup>2</sup> <https://stmichaelswi.org/liturgy>

## **ABSOLUTION OF SINS AND COMFORTABLE WORDS**

Absolution means forgiveness. After confession, the priest stands to remind you of the forgiveness of your sins done alone by God through Christ Jesus. There isn't magic happening in this moment, rather it's a reminder that if you confess your sins, he is faithful and just to forgive you of your sins and to cleanse you from all unrighteousness. (1 John 1:9)

### **SHARING THE PEACE OF CHRIST**

The final act of the liturgy of the Word, the bridge between the Liturgy of the Word and the Liturgy of Communion, is the sharing of peace. Keep in mind that sharing peace comes after hearing the Word of God, having it taught, responding to it, confessing any hindrances that may impede your heart, and then being reminded of God's forgiveness. As we receive the peace of God, we look to share it, as our sharing of peace is the preface to our sharing of the Eucharist.

## **THE SECOND MOVEMENT**

Our ultimate response to the word of God is thanksgiving, which we offer through the Eucharist. Eucharist means "Thanksgiving" in Ancient Greek, but it can also be called Communion or the Lord's Supper.

### **OFFERING<sup>3</sup>**

We first present ourselves to God in worship through our gifts to Him. During this time, the bread and wine for communion go forward,

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<sup>3</sup> <https://stmichaelswi.org/liturgy>

demonstrating that Christ first offered Himself to us as a gift. Then, we take up a monetary offering. This isn't just fundraising! It is worship, an offering of a tithe of our labor as a reflection that all our lives are offered to God as a living sacrifice to Him.

## **DOXOLOGY or ALL THINGS COME OF THEE**

This song of praise accompanies our offering for we know that all that we have comes from God.

## **SURSUM CORDA, PREFACE AND WORDS OF INSTITUTION**

The Pastor now leads the congregation in a prayer that rehearses the story of what God has done for us, unveiling the gospel in ways appropriate to each season. The Gospel is preached in these prayers, and the “Words of Institution” are spoken. The “Words of Institution” are found in 1 Corinthians, Chapter 11; speaking them in the midst of this prayer is simply a recognition that our meal is in continuity with Jesus’ command to practice the supper whenever we gather.

### **THE SANCTUS**

In Revelation 6 and Isaiah 4, we hear of a heavenly place where the angels sing “Holy Holy Holy,” therefore we join with them in that praise, proclaiming the majesty and wonder of God, and we also proclaim His humility in Jesus, when we rehearse the proclamation said of Him as he entered (Jerusalem) to be crucified, “Hosanna Hosanna.” God is both, Great and humble. The Sanctus reminds us of that.

## **PRAYER OF CONSECRATION**

We ask for the Holy Spirit to bless and sanctify (set apart as holy) the elements of bread and wine, so that in them we might receive the body and blood of Christ. Christ has promised to meet us in this meal, and this prayer simply asks Him to be faithful to that promise. We also ask God to sanctify those who receive the bread and wine. Anglicans believe in Christ's [real presence](#) in the bread and wine.

## **THE LORD'S PRAYER**

We now join together with the church through the ages, with one another, and with all Christians around the world in the model prayer that our Savior taught us.

## **THE PRAYER OF HUMBLE ACCESS**

This upcoming prayer is a reminder that we in ourselves aren't worthy to serve ourselves this meal, but we can receive it from our merciful God. We, in faith, eat the Body of Christ in the Bread and the Blood in Wine as strength, in faith, believing that we are partaking in Christ and receiving the Bread of Life.

## **THE INVITATION AND MINISTRATION OF COMMUNION**

All baptized Christians [of any age](#) are invited to receive Communion. At Emmanuel, we often hold our hands open to receive the bread to signify the free gift of Christ, and that our faith isn't something that we can "take." If you are not baptized, or would rather not receive Communion, we still invite

you to come forward and cross your arms over your chest, so that we can pray a blessing over you.

## **CLOSING PRAYER**

We close our time of Thanksgiving with a prayer that reminds us that the very life of Christ, given to us through the Holy Spirit, now flows through our veins as we enter the world. The prayer incorporates us into the mission of God, as we commit to serve Him who loved us and gave His life for us. As the service draws to a close, we ask that God now sends us in His strength and power to love and serve the world around us.

## **BLESSING, SENDING HYMN, AND RECESSIONAL**

During the final hymn, the ministers process out of the sanctuary, again led by the cross. This symbolizes that Christ goes before us as we are sent out into the world.

The Pastor often will make a declaration of God's blessing to His people. This ancient and Biblical tradition is often accompanied by marking ourselves with the sign of the cross. This simply signifies the work God has done in our hearts, as well as his provision for our lives on a day to day basis, that only comes through the cross. Others will simply hold their hands open in a posture of a faith willing to humbly receive God's blessing.

## **THE SENDING OUT**

In our final response, we are called to take what we have received in the service, through the Word of God and the Holy Communion, into the

world. It is a joyous recognition that we have been welcomed into the presence of God, and that we are taking that presence back out into the world.

*Modeled and adopted, with permission, from St. Michael's Anglican Church, the second movement almost all in its entirety.*