

Adult Education – St. Luke’s Church – Sedona, AZ – Class 14

Understanding & Using the Prayer Book – Holy Communion

September 15, 2019

Note: for ease of accessing the web sites referenced in this handout, download your own PDF copy here: <http://www.episcopalnet.org/DBS/Sedona/AdultEducation2019.html> and click on the live links in that copy. Questions or comments? Email me at dmc89az@gmail.com. Follow St. Luke’s on Facebook: “St. Luke’s Church Sedona AZ”.

I. Opening Prayer

O God, who in a wonderful Sacrament has ordained unto us a Memory of thy Passion: grant us, we beseech thee, so to worship the sacred mysteries of thy Body and Blood, that we may ever know within ourselves the fruits of thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.** (“Collect for the Commemoration of the Most Holy Body and Blood of our Lord Jesus Christ, Commonly Called Corpus Christi,” *The People’s Anglican Missal*, p. C52)

II. Introduction and History

What is Holy Communion?

“The Holy Communion is the primary and central act of corporate worship of the Church, and regular participation in its observance is a solemn obligation upon all the faithful of God....It was instituted by our Lord as a perpetual memorial of the new Covenant established by God for His people through the self-sacrifice of His Son upon the Cross for our sins, and as the earnest of our redeemed and joyful life with Him in His eternal Kingdom. It is the principal means of our communion and fellowship with Him and with one another in His mystical Body, the Church, whereby we receive the gracious benefits of His sacrifice: the forgiveness of our sins and the spiritual power to conform our lives to His righteous will.” (Shepherd, p. 65) Regular participation in this Liturgy is “our bounden duty and service.” (BCP, p. 81)

What are the common names for this Service?

- The **Holy Communion** points to the partaking of spiritual food. “The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the Body of Christ?” (I Corinthians 10:16)
- The **Lord’s Supper** emphasizes the memorial feature of the Sacrament: “Do this in remembrance of Me.” It is a memorial act – not merely calling something up to memory, but identifying ourselves with the thing that was done.
- The **Holy Eucharist** is the name used most commonly by the early Christians. The word “eucharist” means thanksgiving. While this Sacrament is a memorial of our Lord’s death on the cross, it is more than that. The name “eucharist,” in general use among the first Christians, adds the Resurrection to the Crucifixion. It is the Risen Christ whom we meet at the altar, and the whole sacramental service is an act of gratitude for Christ incarnate, crucified, risen, and ascended.
- The **Mass** lays its stress upon the sacrificial aspect of the Sacrament....[Christ’s sacrifice] can never be repeated, but it can be reiterated. In the Sacrament we not only re-enact His sacrifice, but we personalize it by throwing our own lives in with His – “Here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee.” We receive something and we give something.
- The **Liturgy** is the name particularly venerated by the Eastern Orthodox churches. It emphasizes the worship expressed in the Sacrament.
- Other names include: The Breaking of Bread; The Holy Mysteries; and the Sacrifice of the Altar.

- Whichever name may be used, the Sacrament itself is a memorial, a communion, a thanksgiving, an offering, and an act of worship. No one title can exhaust the significance of the thing itself. (Wilson, pp. 170-71)

What evidence do we have of celebration of the Eucharist by the early Church?

- The Disciples at Emmaus – the Day of the Resurrection: “And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.” (Luke 24:30-31)
- The First Pentecost – Fifty Days after the Resurrection: “Then they that gladly received [Peter’s] word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” (Acts 2:41-2; *see also*, Acts 10:41 and 20:11)
- The First Written Account (c. 55 A.D.) – I Corinthians 11:23-26 (*see Section IV*)
- The Didache (75-100 A.D. perhaps earlier)
 1. And concerning the Eucharist, hold Eucharist thus: 2. First concerning the Cup, "We give thanks to thee, our Father, for the Holy Vine of David thy child, which, thou didst make known to us through Jesus thy Child; to thee be glory for ever." 3. And concerning the broken Bread: "We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Child. To thee be glory for ever. 4. As this broken bread was scattered upon the mountains, but was brought together and became one, so let thy Church be gathered together from the ends of the earth into thy kingdom, for thine is the glory and the power through Jesus Christ for ever." 5. But let none eat or drink of your Eucharist except those who have been baptised in the Lord's Name. For concerning this also did the Lord say, "Give not that which is holy to the dogs."
- Justin Martyr (c.150 A.D.)

On Sunday there is an assembly at the same place of all [Christians] in the cities or countryside, and the memoirs of the apostles and the writings of the prophets are read as long as time allows. When the reader has finished the president [i.e. the bishop or his deputy] makes an address, an admonition and an exhortation about the imitation of these good things. Then all arise in common and offer prayers and thanksgivings, as much as he is able, and the people cry out saying the *Amen*, and the distribution and sharing is made to each from the things over which thanks have been said, and is sent to those not present through the deacons. (*quoted in Shepherd*, p. 65)

When was the form of the Mass essentially fixed?

The “shape” or pattern of the liturgy was largely fixed during the fourth and fifth centuries, with particular rites being adopted by the patriarchal Sees of Jerusalem, Antioch, Alexandria, Constantinople, and Rome. (*Shepherd*, p. 65) The Communion Office in the 1549 Prayer Book closely follows the Mass in the Sarum (Salisbury) Missal, initially compiled by St. Osmund in the Eleventh Century.

III. From the Catechism

(BCP, pp. 581-2; *see also* pp. 292-3)

What meanest thou by this word *Sacrament*?

I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

How many parts are there in a Sacrament?

Two; the outward and visible sign, and the inward spiritual grace.

Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

What is the outward part or sign of the Lord's Supper?

Bread and Wine, which the Lord hath commanded to be received. [Note: this must be either leavened or unleavened wheaten bread and fermented juice of the grape (mixed with a small amount of water). No substitutions are allowed.]

What is the inward part, or thing signified?

The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

What are the benefits whereof we are partakers in the Lord's Supper?

The strengthening and refreshing of our souls by *the Body and Blood of Christ*, as our bodies are strengthened and refreshed by the Bread and Wine. (See Section IV)

What is required of those who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

IV. Additional Considerations

Why is it important to receive Holy Communion?

Because Jesus commanded us to do so:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (I Corinthians 11:23-26; compare BCP, p. 80)

Aside from obeying our Lord's command, are there other benefits of receiving Holy Communion?

- Personal – Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (John 6:53)
- Corporate – “[Y]our soul requires its food. ‘Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.’ But there is more than a personal benefit to be considered. The Church is the Body of Christ, and the Sacraments are the arteries through which His grace is conveyed to all the members. The celebration of the Sacraments keeps the circulation flowing. Every time you make your Communion, you are not only doing something for yourself but you are strengthening the life of the Church. We are not so many separated units. We are a body, a society – each one dependent upon the others, and all dependent upon Christ.” (Wilson, p. 178.)

What happens to the bread and the wine during the Prayer of Consecration?

The Body and the Blood of Jesus Christ “are truly present in, with, and under the sacramental species.” (Hall, p. 262) This is known as the **Real Presence**. This has been a teaching of the church from its earliest days: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (I Corinthians 10:16)

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ’s death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break *is a partaking of the Body of Christ*; and likewise the Cup of Blessing *is a partaking of the Blood of Christ*. (Article XXVIII, *Book of Common Prayer*, p. 608.)

Excluding redundant terminology in the nearly identical Offices of Instruction (BCP, pp. 292-3) and the Catechism (BCP, 581-2), the Prayer Book affirmatively refers to the Blessed Sacrament as the Body and Blood of Christ twelve times. Each of those instances is highlighted in this handout.

V. Preparation and Worthy Reception

What is required of me in order to receive Holy Communion worthily?

- The Invitation to Confession (BCP, p. 75) says it all: true repentance; love and charity with neighbors; intention to lead a new, obedient life; and faith.
- This does **not** mean you must be perfect or sinless: “We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty.” (BCP, p. 75)

What may I do to prepare for worthy reception?

- Self-examination and private confession
- Psalms: XXVI – Penitential Psalms; XXVII – Preparation for Holy Communion (BCP, p. ix)
- A Penitential Office (BCP, p.61)
- The Exhortations (BCP, pp. 84-8)
- Private Prayers before Mass (St. Luke’s service leaflet)
- Penance (pamphlet)
- Confession to a Priest or a Bishop
- Reconciliation with neighbors
- Other resources such as *The Practice of Religion*; *Saint Augustine’s Prayer Book*; and *The People’s Anglican Missal*
- Watch this 8-minute video: <https://www.youtube.com/watch?v=9DyfLCiti9Q> (Eucharist Real Presence – How to Prepare to Receive) – emphasizes “getting your house in order” for an honored guest

What if I receive Holy Communion unworthily?

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of **the Body and Blood of Christ**; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing. (Article XXIX, *Book of Common Prayer*, p. 609)

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread,

and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. (I Corinthians 11:27-30)

VI. The Structure of the Mass

Note: for an excellent Instructed Mass, view this 67-minute video from St. Philip's Anglican Church, Anglican Province of America <https://www.youtube.com/watch?v=dB8xzM4EIV4&t=153s> – an informative introduction for those who are new to Anglo-Catholic worship and as a good refresher for “seasoned” Anglicans.

Ante-Communion (a/k/a Liturgy of the Catechumens) – BCP, pp. 67-75

- In the early Church, Catechumens were dismissed after the Sermon, before the Creed was recited.
- Opening Hymn; Collect for Purity; Summary of the Law; *Kyrie eleison and Gloria in excelsis*; Collect, Epistle, Gradual and Gospel; Sermon Hymn; Sermon; Offertory; Prayer for the Whole State of Christ’s Church
- Although the Prayer Book now places the *Gloria in excelsis* after the Post-Communion Thanksgiving (BCP, p. 84), many parishes – including ours – sing or recite it following the *Kyrie*, a placement more in line with ancient practice and the first (1549) Prayer Book.

Communion Proper (a/k/a Liturgy of the Faithful) – BCP, pp. 75-83

- Invitation to Confession
- General Confession – here, the emphasis is on sorrow for sin and its burden
- Absolution – declaration of forgiveness by a priest or a Bishop
- Comfortable Words – “comforting” as in strengthening and refreshing; confirming the Absolution
- The Great Eucharistic Thanksgiving
 - *Sursum corda* – “Lift up your hearts...”
 - Thanksgiving – “It is very meet, right, and our bounden duty...”
 - Proper Preface (if applicable)
 - *Sanctus and Benedictus*
- Canon of the Mass – **“This is the most solemn part of the whole ministration of the Liturgy. Standing before the flock of Christ in the Presence of Almighty God, the Priest stands there as the vicarious earthly representative of the invisible but one true and only Priest of the Heavenly Sanctuary: acting in His Name and by His commission and authority (see Article XXXI, p. 608 of the Prayer Book), he brings into remembrance before the Eternal Father the one only and everlasting Sacrifice which was once for all made and finished upon the Cross (Article XXXI, p. 608) but is perpetually pleaded, offered, and presented, by the One Everlasting Priest and Intercessor in Heaven...They who are called Priests because, and only because they visibly represent to the successive generations of mankind the one immortal but invisible Priest, are through God’s unspeakable mercy privileged to bring it into remembrance before Him; by His order Who said, Do this for a Memorial, a Commemoration of Me.”** (Cox, p. 95; emphasis in original)
 - Prayer of Consecration
 - Words of Institution (BCP, p. 80)
 - This *is my Body*
 - This *is my Blood*

- The Great Oblation (BCP, pp. 80-1) – the consecrated elements are offered sacramentally as the Body and Blood of Christ; (contrast this with the Offertory Oblation where the unconsecrated Bread and Wine are placed on the Altar)
- The Invocation (BCP, p. 81) – asking the Holy Trinity (God, Word and Holy Spirit) to bless and sanctify the consecrated elements “that we...may be partakers of ***his most blessed Body and Blood.***”
 - At a minimum, these three sections must be recited to constitute a valid consecration (First Rubric, BCP, p. 83)
- Final paragraph (BCP, p. 81)
 - Emphasizes the Dedicatory Sacrifice of ourselves
 - “Our *sacrifice* of praise and thanksgiving
 - “Here we offer and present unto thee our selves, our souls and bodies, to be a reasonable, holy, and *living sacrifice* unto thee”
 - “And although we are unworthy...to offer unto thee any *sacrifice*; yet we beseech thee to accept this our bounden duty and service...”
 - “That we...may worthily receive ***the most precious Body and Blood of thy Son Jesus, Christ***”
 - The Lord’s Prayer
 - *Pax vobiscum* (Peace)
 - *Agnus Dei* (O, Lamb of God...) – the only prayer in the Liturgy addressed directly to Christ
 - Prayer of Humble Access
“...so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood...”
 - *Domine, non sum dignus* (Lord, I am not worthy...)
- Administration of the Elements
 - ***The Body*** of our Lord Jesus Christ...
 - ***The Blood*** of our Lord Jesus Christ...
- Ablutions – consumption of any remaining consecrated elements and cleansing of the fingers

Post-Communion – BCP, pp. 83-84

- Prayer of Thanksgiving
 - “we...who have duly received these holy mysteries, with the spiritual food of the most precious ***Body and Blood of our Saviour Jesus Christ.***”
- Dismissal (Depart in Peace)
- *Gloria in excelsis* – See note in the Ante-Communion section above
- The Blessing – the first half quotes Philippians 4:7; the second half repeats the blessing at the end of the Confirmation service (BCP, p. 299)
- The Last Gospel – originally read by the priest in the Sacristy; now, at the Altar
- Concluding Hymn
- Closing Prayers

VII. The Exhortations

First Exhortation – BCP, pp. 85-6

- Prior to 1928, this was designed to be read at every celebration of the Holy Communion.
- It particularly urges spiritual preparation prior to receiving “***the Body and Blood of our Saviour Christ***”; and “so is the danger great, if we receive the same unworthily.”

Second Exhortation – BCP, pp. 86-88

- Similar to the First Exhortation, also mentioning “*the most comfortable Sacrament of the Body and Blood of Christ.*”
- Contains even more detailed guidance on preparation and suggests confessing to a priest in appropriate cases

Third Exhortation – BCP, pp. 88-9

- Focuses particularly on those who have neglected regular attendance at Holy Communion, referring to the Parable of the Great Banquet (Luke 14:15-24; also the Gospel reading for Trinity III) in which invited guests unwisely decline to attend. “For none of those that were bidden shall taste my supper.” (Luke 14:24)
- This Exhortation specifically deprecates the practice in the Middle Ages of infrequent attendance at Holy Communion (sometimes only at Easter) and also the belief that merely viewing the elevated Blessed Sacrament was sufficient “communion”.

VIII. Nuts and Bolts

Who may celebrate Holy Communion?

Only a validly ordained priest or bishop.

Who may receive Holy Communion?

- Any person who has been confirmed by a Bishop within the Anglican, Orthodox or Roman Catholic church. (*See St. Luke’s service leaflet*)
- At the discretion of the Priest, any person who is “ready and desirous to be confirmed.” (Second Rubric, BCP, p. 299)

How many persons are required in order to celebrate Holy Communion?

Holy Communion is, by definition, *communal* in nature. Therefore, it is never celebrated alone.

How often should I receive Holy Communion?

As often as possible but (with limited exceptions) not more than once per day. On the other hand, be wary of over-familiarity.

How should I ordinarily receive the Blessed Sacrament?

- In both kinds; host in the hand; devoutly kneeling (Third Rubric, BCP, p. 82; Article XXX, BCP, p. 609)
- “Communicants ought, instead of taking [the host] with their fingers, to receive the consecrated Bread in the palm of the right hand, according to St. Cyril’s direction in his fifth Catechetical Lecture, ‘[Make] the left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen.’” (Cox, p. 99)
- “Tilt the cup so that the Wine just moistens your lips; one drop is as efficacious as a spoonful, and to take more than a drop or two is irreverent to say the least.” (*Id.*)
- If you choose to receive by intinction, permit the Minister to take the host from your palm and dip it in the Wine for you.
- Gloves, hats, mustaches and veils, oh my!

Why is the Blessed Sacrament reserved?

So it may be taken to the sick and to shut-ins; for use on Good Friday (Mass of the Pre-sanctified); and for use in a Deacon's Mass. According to the doctrine of *concomitance*, Christ is fully present in both elements, so receipt in "one kind" is a complete communion.

Where is the Blessed Sacrament reserved?

In a Ciborium or a Pyx in the Tabernacle.

How do I know if the Blessed Sacrament is present?

The Sanctuary (or Tabernacle) Lamp hanging beside the altar will be lit, honoring the presence of Christ and symbolizing the constant watchfulness of the Church.

For how long is reservation of the Sacrament valid?

Until it is consumed.

When should I genuflect?

- Whenever the Blessed Sacrament is present.
- Typically, whenever you enter and leave your pew; also, whenever passing before the Altar.

What are Special Intentions?

"When we make our Communion we come with a *special intention* – that is, we bring a special need, petition, or intercession and give it to Him. Incompetent as we may be in ourselves to make any claims on God we find dependable access to the Heavenly Father by identification with Him who has made the Perfect Offering." Wilson, p. 185.

IX. Closing Prayer

O most Gracious Lord and Saviour Jesus Christ, we give Thee hearty thanks that Thou hast been pleased to feed us this day with the Most Comfortable Sacrament of Thy Body and Blood. We praise Thee and bless Thee for all Thy Goodness to us and to all men, and pray Thee that we may have received these Holy Mysteries to Thine Honour and Glory, to our strength and salvation, and not to our condemnation and punishment. Grant us henceforth to live a life hid with Thee in God, seeking the things which are above and rejoicing only at that which brings us closer to Thee, so that finally we may come to Everlasting life. **Amen.** (Knowles, p. 130.)

X. Sources

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Autumnal Ember Days 2019

Ember Days are specifically designated in the Prayer Book as days of fasting and abstinence, occurring “at the four seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14 and December 13.” (BCP, p. li) They are primarily devoted to prayers for the increase of the Ministry, but they also serve as a good time to pray on behalf of those who are about to be admitted to Holy Orders and for all Bishops, Priests and Deacons. The Propers below (Collect, Epistle and Gospel) are designated for celebration of Mass on any Ember Day. The Psalms and Lessons designated for the Autumnal Ember Days are taken from pages xl and xli of the Prayer Book. These readings may serve in lieu of, or in addition to, the Psalms and Lessons designated for the Wednesday, Friday and Saturday of Trinity XIII at pages xxxii and xxxiii of the Prayer Book. If you are regularly reading Morning and Evening Prayer, following the Lectionary, it might be best to use this handout as a separate devotional aid on each of the Ember Days so that you keep up with your regular readings. The Collects designated for each weekday are merely suggestions to help focus your prayers on the Ember “theme.”

The Ember Day Propers (BCP, pp. 260-61)

The Collect.

O Almighty God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xiii. 44.

The next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

The Gospel. St. Luke iv. 16.

Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

The Weekday Lessons

Wednesday

Morning Prayer: Psalms 1, 15
Evening Prayer: Psalms 24, 26

Deuteronomy 18:15-22
Jeremiah 42:1-6

I Corinthians 1:1-18
I Timothy 3

Ember Day Collect: O Almighty God, who has committed to the hands of men the ministry of reconciliation¹; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.* (BCP, p. 260; ¹II Corinthians 5:18)

A Prayer for the Clergy and People: Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.* (BCP, pp. 18, 32)

Friday

Morning Prayer:	Psalm 48	II Kings 2:1-15	I Corinthians 9:7-27
Evening Prayer	Psalms 84, 134	Ezekiel 13:1-9	II Timothy 2:19-26

For the Bishop of the Diocese: O God, the Pastor and Ruler of all thy faithful people: look down in mercy upon thy servant David our Bishop, to whom thou hast given charge over this Anglican Diocese of Arizona; and evermore guide, defend, sanctify and save him; and grant him by thy grace so to advance in word and good example, that he, with the flock committed to him, may attain to everlasting life; through Jesus Christ our Lord. *Amen.* (*A Manual for Priests*, p. 264 (Preservation Press 5th ed. 1996))

For the Increase of the Ministry: O Lord Jesus Christ, whose servants Simon Peter and Andrew his brother did at thy word straightway leave their nets to become fishers of men: Give thy grace, we humbly beseech thee, to those whom thou dost call to the sacred ministry of thy Church, that they may hear thy voice, and with glad hearts obey thy word; who livest and reignest with the Father and the Holy Spirit, one God, word without end. *Amen.* (*A Manual for Priests*, p. 265 (Preservation Press 5th ed. 1996))

Saturday

Morning Prayer:	Psalm 132	Ezekiel 33:1-9	II Corinthians 6:1-10
Evening Prayer:	Psalms 99, 100	Isaiah 6:1-8	Hebrews 13:7-21

Ember Day Collect: O Almighty God, who has committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.* (BCP, p. 260)

For Those Who are to be Admitted in Holy Orders: Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.* (BCP, p. 38)

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