

# Introduction

## The Importance of the Sunday Service

An Anglican Distinctive – Lex Cred “The law of prayer, the law of belief”

How we pray/worship collectively shapes our faith and understanding of God.

# The Church Calendar

## Development of the Church Calendar

Developed organically over a long period of time

Different churches, different cultures, and different time periods had different emphases and contexts, so deemed certain festivals more relevant and important than others. Different festivals were added in different churches over time.

There were also variances in dating and ways of counting these Christian festivals.

Most of the Church Calendar eventually stabilised by the 3<sup>rd</sup> century, although there are still minor differences up to today in different traditions (especially between the Eastern Church and the Western Church).

\_\_\_\_\_ was the 1<sup>st</sup> Christian festival

As early as NT times; mentioned in Acts 20 and 1 Cor

Celebration of Christ’s Resurrection

- Christ as the true Sabbath
- Christ as the true Paschal
- As a shorthand of the whole Gospel (the life of Christ)

What the Sunday does in 1 day, the Church Calendar does, spread out over a year.

## The Shape of the Church Calendar

The Celebration of the life of Christ

	<b>Christmas</b>	
(The birth of Christ)		
	<b>Easter</b>	
(The Resurrection of Christ)		

Lent & Advent (blue/purple)

Penance and Preparation – turning away from our sin and the ways of the world, and turning towards Christ.

## Christmas & Easter (white/gold)

The celebration that Christ has come into the world as man (for Christmas) and resurrected from the dead as King (for Easter).

Christ has also come into our lives, as Lord and Savior.

Allows us to experience Christ powerful and anew.

Being renewed by the presence of Christ, he sends us out into the world.

## Ordinary (green)

We go into the world as the Body of Christ; his hands and feet, eyes and ears and mouthpiece, his ambassadors.

We bring the presence of Christ into the world

- By pointing to him &
- By being like him.

We call others to come and see Christ who is worthy of all worship.

But being in the world endangers us to the ways of the world.

So, we return back to penance and preparation (lent and advent), turning away from our sin and the ways of the world, and turning towards Christ.

We also return bringing others from the world with us into the fold of Christ.

## The Cycle

Not just a repetitive pattern.

We deepen our knowing of Christ

- In anticipation, in celebration, and in living it out in the world
- By observing Christ, incorporating his teachings, and living his life

We reveal this ever-deepening knowing of Christ to the world.

# The Sunday Service

## Shape of the Sunday Service

<b>Gathering</b>	<b>Word</b>	<b>Response</b>	<b>Sending</b>
<ul style="list-style-type: none"><li>- Welcome</li><li>- Turning away from sin</li><li>- Turning to God</li></ul>	<ul style="list-style-type: none"><li>- Preparing to listen to God's Word</li><li>- Listening to God's Word</li></ul>	<ul style="list-style-type: none"><li>- Receiving God's love</li><li>- Responding in love (For God, Church, self, world, etc.)</li></ul>	<ul style="list-style-type: none"><li>- Learning the world's needs</li><li>- Fulfilling the world's needs (by being Christ and by pointing to Christ)</li></ul>
Penance & Preparation	Celebrate that Christ has come		The Body of Christ in the World

## The Gathering: God Calls, we respond in Penance & Preparation

The purpose of the welcome is to draw attention to God who is the Host, welcoming his dear children.

The Collect for Purity is a summary prayer for penance & preparation (turning away from sin and turning towards God).

Assured of God's love and complete acceptance in Christ, we are secure to examine deeply our own unworthiness.

Our sinfulness is then met by God's ever-present grace, which results in repentance and forgiveness.

#### Summary of the law & 10 Commandments

- The 10 commandments give us the specifics on how to love God, i.e. the letter of the law.
- The summary of the law gives us the principle behind God's commandments and the attitude we are to take (the spirit of the law).

After Penance, we prepare to hear God's Word by worshipping Him.

#### The Word: God Speaks...

OT Reading: Christ in anticipation – Christ is coming.

NT Reading: Christ after revelation – Christ has come.

Gospel Reading: Christ's actions and teachings – Christ is here.

#### The Table: ...we respond in celebration of Christ's presence

##### Apostles'/Nicene Creed

1<sup>st</sup> response is to receive God's Word in faith.

The creeds, along with the Lord's Prayer, connect us with the Church worldwide across different denominations, both space and time.

##### Intercession

Assured that God talks to us (hears and answers), we bring our needs and the needs of the world to God.

##### Offertory

We bring our gifts to God, not in payment, but in gratitude and submission to His Lordship.

##### 2 Additional Elements in the Holy Communion

- 1) The peace: intimacy with one another through reconciliation.
- 2) The Table: intimacy with God through communion with Him.

#### The Sending: God sends us, we respond by being Christ's Body in the World

Having received the fullness of Christ through the Spirit, we are blessed and empowered to going into the world to be Christ and to point to him, so that the world, too, will desire to experience the fullness of Christ. Which brings us back to the gathering...

## 'The Body of Christ'

### 1) The 'Body of Christ' is a term of deepest intimacy

The same language is used in the bible only for between a husband and wife.

The husband-wife relationship as God intended, in its deepest intimacy, shows us the depth of intimacy God desires with His Church.

### 2) The 'Body of Christ' is an assurance of the Spirit's empowerment

The Spirit of Christ (Holy Spirit) dwells in us always and only because we are the Body of Christ.

### 3) We become the 'Body of Christ' by living the life of Christ

Rather than a specific instance or action taken to transform us into the Body of Christ, Anglicans affirm that it is a mystery. It is the whole life of the Church, its Calendar, Sunday Service and Daily Prayers that script the Gospel into us, transforming us into Christ's Body.

# Additional Notes

## History of Daily offices and Holy Communion

### Daily offices: Morning & Evening Prayer

#### Early Jewish Worship as an Antecedent to Christian Worship

In considering post-resurrection Christian worship it is important to emphasize that until the destruction of the Temple in 70 AD, Jewish converts to Christianity still considered themselves to be Jews and continued to attend Temple and Synagogue worship. In other words, Christianity developed during the years between Pentecost and 70 AD as a sect of Judaism.

From the beginning of the life of the Church, the baptized 'remained faithful to the teaching of the apostles, to sharing the common life, to the breaking of bread and to the prayers' (Acts 2:42). As the first Christians were converts from Judaism it is reasonable to believe that they continued Jewish custom of praying at fixed times through the day. In this respect we a short examination of early Jewish worship may give us some insight into the practice and shape of Christian worship.

The oldest fixed daily prayer in Judaism is the Shema. This consists of Deut. 6:4-9, Deut. 11:13-21, and Num. 15:37-41. This was required to be recited twice a day: morning and night. In the course of time readings from the Torah (first 5 books of the Bible) and the Prophets became part of the ritual of daily prayer.

The next major development in Jewish prayer occurred during the Babylonian Exile which refers to the period between 609BC, when Judeans were taken into captivity and 538 BC when Cyrus II of Persia (who had conquered Babylon the year before) decreed that all peoples originally from Jerusalem could return to their city. During the period of exile their separation from the Temple in Jerusalem meant that the people were could no longer offer the daily sacrifices. And consequently, substituted praying three times a day corresponding to the times of three daily sacrifices. Daniel is an example of this practise. In Daniel 6: 6-10 we read that when knew that King Darius had signed a document forbidding prayers to be made to any god or human, apart from the King, *he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.* (Daniel 6:10)

After the Exile, these daily prayer services continued and in the 5th century BC the *Shemoneh Esrei*, literally meaning "eighteen" (8+10) were included in the daily prayers. It is also known as the Amidah because it is said standing, facing the Ark of the Torah.

The *Shemoneh Esrei (Amidah)* comprises 18 blessings (*berakhot*) which are divided into three sections:

Praise: 3 blessings

Petitions: 13 blessings

Thanks: 3 blessings

In total there are actually 19 blessings but one was a later addition.

Although there were no fixed liturgies at this time, gatherings for worship would have included the following, all of which are familiar components in our Christian daily offices:

*Shema*: This may be compared to our creeds

*Petitions*: Prayer continues to be an integral element in our worship

*Thanks:* Apart from prayers of thanksgiving as a common component in worship many services of Morning and Evening Prayer include the General Thanksgiving

*Readings of the Torah and Prophets:* Scripture readings following a lectionary continue to be central to our worship.

## Christian Worship in the 2<sup>nd</sup> / 3<sup>rd</sup> Centuries

By the end of the 2nd century and the beginning of the 3rd century Christians marked the day liturgically with morning and evening prayer, i.e. on rising and retiring. Clement of Alexandria (*Stromata*), Origen and Tertullian record the practise of Morning and Evening Prayer as well as prayers at the third, sixth and ninth hours.

Evening Prayer became symbolic of the death of Christ to the darkness of sin and his lying in the tomb (symbolized by darkness of night); Morning Prayer became symbolic of the resurrection of Christ and new life (symbolized by the rising sun and the new day bringing with it new life).

With the edict of Milan morning and evening prayer became more formal and were held in public places of worship.

- Morning and Evening Prayer were then referred to as the *Cathedral Offices*.
- The word office is from the Latin *officium* meaning *a form of worship which is a duty*.
- Originally, members of the parish attended the services led by the clergy but, in the course of time, they became “services of the clergy”.

With the rise of monasticism in the East and West (3rd century) the devotion of religious communities centred on the reading of scriptures and the recitation of the psalms and the number of times of prayer increased to eight. These were referred to as the *Monastic Offices*. Also known as the *divine office*, from the Latin *officium divinum* meaning *divine service or divine duty*, St Benedict called them the *opus Dei*, the *work of God*.

Just before daybreak	<b>Lauds</b>
6:00 a.m. (the first hour)	<b>Prime</b>
9:00 a.m. (the third hour)	<b>Terse</b>
Noon (the sixth hour)	<b>Sext</b>
3:00 p.m. (the ninth hour)	<b>None</b>
Sunset	<b>Vespers</b>
After sunset, before bed	<b>Compline</b>
During the night	<b>Matins</b>

When Archbishop Thomas Cranmer compiled the first Book of Common Prayer (1549) he wanted to make morning and evening prayer the daily offices of the church in which clergy and laity would participate. To facilitate this he produced two offices from the eight by combining components as follows

**Morning Prayer:** Combination of **Matins** and **Lauds**

**Evening Prayer:** Combination of **Vespers** and **Compline**

# The Holy Communion Service

## History of the Holy Communion

- The Christian Church has traditionally regarded the Last Supper that our Lord shared with his disciples before his crucifixion (Matthew 27.17-30; Mark 14.12-26; Luke 22.7-38; 1 Corinthians 11.23-26) to be the antecedent of the Eucharist.
- His words, *do this in remembrance of me*, only found in the Lucan and Corinthian accounts of the Institution of the Lord's Supper, was interpreted as an injunction to his followers to continue to remember his sacrificial death by breaking bread, representative of his body, and by sharing a cup of wine, the new covenant in his blood, shed for the forgiveness of sins.
- By remembering in this way Paul says that they *proclaim the Lord's death until he comes* (1Cor 11:26).
- The Institution narrative in 1 Corinthians 11:23-34, possibly written *circa* 55AD, gives us an account of what was possibly one of the earliest gatherings of Jewish converts to share in a common meal and to break bread and to share a common cup of wine in remembrance of the Last Supper.
- Some scholars of liturgy believe that these words (vss 23 – 26) may have been an early form of Eucharistic prayer at the Lord's Supper which was held simultaneously with regular agape meals.

## Descriptions of the Eucharist in Early Non-Canonical Christian Writings

### DIDACHE (*The Teachings of the Twelve Apostles*)

*A series of prescriptions on matters of moral conduct, liturgy and Church organization.*

#### Dating of the Didache

- The existence of the Didache was unknown until its discovery inside a monastery in Asia Minor in 1873 CE and later published in 1883 CE.
- Establishing a date is difficult for the following reasons:
  - The document was located inside of the Codex Hierosolymitanus.
  - Has no date itself.
  - Lacks any mention of external events that could indicate a timeframe.
  - There are no prescribed authors.
- There is, however, a consensus for a mid to late first-century dating (50-70 AD), while others contend for as late as the 3rd or 4th century AD.

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***“Now concerning the Thanksgiving (Eucharist) thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever.***

***And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the***

*ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever.*

*But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs. (Matthew 7:6)”*

*– Chapter 9, Didache*

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*Didache: Remarkable features*

- Chapters 9 begin with the words, *But concerning the Eucharist, after this fashion give thanks*. This is followed by a number of thanksgivings. The first is said over the cup and the second over the broken bread.
- There is a notable absence of any association of the cup and broken bread with the sacrificial death of Christ for the forgiveness of sins.
- There is no injunction to *do this in remembrance of me*.
- There is an instruction to prohibit those *not baptized into the name of the Lord* from *eating and drinking of the Eucharist*.
- Various prayers of thanksgiving continue in chapter 10 ending with *Maranatha. Amen*

The Apostolic Tradition of St. Hippolytus of Rome (*circa* 235AD)

Sursum Corda

*The Bishop begins:*

The Lord be with you.

*And all reply:*

**And with thy spirit.**

*The Bishop continues:*

Lift up your hearts.

*Congregation:*

**We lift them up unto the Lord.**

*Bishop:*

Let us give thanks to the Lord.

*Congregation:*

**It is right and just.**

Thanksgiving

*The Bishop continues:*

We give thanks to you God,  
through your beloved son Jesus Christ,  
whom you sent to us in former times  
as Saviour, Redeemer, and Messenger of your  
Will,  
who is your inseparable Word,  
through whom you made all,  
and in whom you were well-pleased,  
whom you sent from heaven into the womb of a  
virgin,  
who, being conceived within her, was made flesh,  
and appeared as your Son,  
born of the Holy Spirit and the virgin.  
It is he who, fulfilling your will  
and acquiring for you a holy people,  
extended his hands in suffering,  
in order to liberate from sufferings  
those who believe in you.

### Words of Institution

Who, when he was delivered to voluntary suffering,  
in order to dissolve death,  
and break the chains of the devil,  
and tread down hell,  
and bring the just to the light,  
and set the limit,  
and manifest the resurrection,  
taking the bread, and giving thanks to you, said,  
"Take, eat, for this is my body which is broken for you."  
Likewise the chalice, saying,  
This is my blood which is shed for you.  
Whenever you do this, do this [in] memory of me.

### Anamnesis and Oblation

Therefore, remembering his death and resurrection,  
we offer to you the bread and the chalice,  
giving thanks to you, who has made us worthy  
to stand before you and to serve as your priests.

### Epiclesis

And we pray that you would send your Holy Spirit  
to the oblation of your Holy Church.  
In their gathering together,  
give to all those who partake of your holy  
mysteries the fullness of the Holy Spirit,  
toward the strengthening of the faith in truth,

### Doxology

that we may praise you and glorify you,  
through your son Jesus Christ,  
through whom to you be glory and honour,  
Father and Son,  
with the Holy Spirit,  
in your Holy Church,  
now and always, Amen.

### FIRST APOLOGY OF JUSTIN MARTYR (*circa* mid second century)

- The First Apology of Justin Martyr to the Roman Emperor Antoninus Pius, gives a detailed description of contemporary Christian worship.
- Chapter 65 describes a liturgy of the Eucharist within a baptismal service. After the person has been baptized and brought into the gathering of the members of the community of the baptized (*brethren*) the liturgy followed.

### Liturgical Order: Chapter 65 – FOLLOWING A BAPTISM

**PRAYERS:** Prayers are offered by the *brethren* for the newly baptized, for themselves and for all people everywhere.

**KISS OF PEACE:** After the prayers they greet each other with a kiss

**PRESENTATION OF BREAD AND WINE WITH WATER:** Bread and a cup of wine and water are brought to the president, presumably a bishop.

**EUCCHARISTIC PRAYER:** The president takes the bread and offers extempore praise and glory to God the Father, through the name of his Son, Jesus Christ and the Holy Spirit and gives lengthy thanks for being deemed worthy *of these things at his hand*. All the people respond with *Amen*.

**DISTRIBUTION OF THE EUCCHARISTIC ELEMENTS:** The deacons communicate those present.

**PROVISION FOR THE DISTRIBUTION OF THE EUCCHARISTIC ELEMENTS TO THOSE NOT PRESENT:** The deacons take the Eucharistic elements that are left over to those who are absent, presumably the sick and others who, for good reason, are unable to be present.



<b>Gathering</b>	People from the towns and countryside come together as an assembly on the day of the sun (Sunday).
<b>Ministry of the Word</b>	<p>a) Scripture Readings: Memoirs of the Apostles or writings of the Prophets are read for as long as time permits. This probably means that the scriptures were read in sequence Sunday after Sunday according to the practise of what is known as Lectio continua.</p> <p>b) Sermon: The President admonishes and exhorts members of the assembly to be imitators of the word.</p> <p>c) Prayers: The people stand to offer prayers</p>
<b>Presentation of the Gifts</b>	Bread and wine and water are brought to the president.
<b>Ministry of the Sacrament</b>	<p>EUCHARISTIC PRAYER: The president offers extempore prayers and thanksgivings with all his might to which the people reply Amen.</p> <p>DISTRIBUTION OF THE EUCHARISTIC ELEMENTS: The deacons take the left over eucharistic elements to those not able to present at the gathering.</p>
<b>Distribution to Absent Members and Collection for Widows</b>	<p>PROVISION FOR THE DISTRIBUTION OF THE EUCHARISTIC ELEMENTS TO THOSE NOT PRESENT</p> <p>OFFERTORY: Those who can afford it give monetary gifts according to their means which are deposited with the president who gives aid to widows, orphans, the sick and others in need and to prisoners and strangers.</p>

## Apostolic Tradition of Hippolytus (circa 215AD)

### Background

- Up to this point in history there were probably no written texts and even the Eucharistic prayers were extemporaneous.
- In the second and third centuries more formal written liturgical prayers appear.
- By the third century the liturgy had taken on a more formal and set shape, especially the Eucharistic Prayer. An example of this is to be found in the Apostolic Tradition of Hippolytus written circa 215AD and possibly reflects the liturgical shape of the Eucharist until about the fourth century.

### Liturgical Order

(Bishop) The Lord be with you

(People) And with thy spirit

This is followed by the Sursum Corda:

(Bishop) Lift up your hearts

("Up hearts" in the Latin and Greek texts)

(People) We lift them up to the Lord

(Bishop) Let us give thanks to the Lord

(People) It is meet and right

The Sursum Corda leads into the rest of the Eucharistic Prayer which consists of the following elements:

- **Thanksgiving** - for the salvation of mankind through the birth, death and resurrection of God's Son Jesus Christ, the Word through whom the world came into being.
- **Words of Institution**
- **Anamnesis and Oblation** (Remembrance and Offering)
- **Epiclesis** (Invocation of the Holy Spirit)
- **Doxology** (Ascription of Praise)

### The Development of Eucharistic Liturgies in the Nicene Era (325AD-451AD)

By the end of the Nicene Period, following the great Ecumenical Councils of Nicaea (325AD), Constantinople (381AD), Ephesus (431AD) and Chalcedon (451AD) the Church of the East and West had jointly prepared an ecumenical creed.

More or less at the same time there was a move to liturgical conformity with the development of the Divine Liturgy of St John Chrysostom and the Liturgy of St Basil in the Eastern Churches and the Roman Rite in the Western Church.

While the shape and content of two Eastern Liturgies of the Eucharist have continued more or less unchanged to the present day, the Roman Rite underwent a number of changes and standardization in the sixth century.

### From the Thirteenth Century

During the early thirteenth century, a number of variants of Roman Rite had been compiled for use in various English cathedrals.

One of these was the Sarum Rite, or more correctly the Use of Sarum, a local modification of the Roman Mass used in Salisbury Cathedral.

By the middle of the fifteenth century it was widely used throughout England, Wales and Ireland. In 1548 it was this Rite that became a primary source for the first Book of Common Prayer.

### Liturgical Development in the Church of England

- **Doxology** (Ascription of Praise)
- **1548:** The Order of Holy Communion
- **1549 Book of Common Prayer (Edward VI):** The Supper of the Lord and Holy Communion, Commonly called the Mass

- **1552 Book of Common Prayer (Edward VI):** The Order for the Administration of the Lordes Supper, or Holy Communion
- **1559 Book of Common Prayer (Elizabeth I):** The Ordre for the Administration of the Lordes Supper, or Holy Communion
- **1662 Book of Common Prayer (Charles II):** The Order of the Administration of the Lord's Supper or Holy Communion
- **1928: Book of Common Prayer** – Not authorized
- **1980 The Alternative Service Book 1980 (ASB):** The Order of Holy Communion. It was preceded by:
  - Series 1: Authorized in 1966, the Holy Communion Service was based on that of the unsuccessful 1928 service. Some have described it as an attempt to “legalize” its use.
  - Series 2: Unlike its predecessor the Holy Communion Service was modern and original.
  - Series 3: In 1973 a revision of Series 2 was authorized as an experimental liturgy. Apart from a deeper devotional content, the language was thoroughly modernized.