

the ORDER for holy mass

OR, the DIVINE LITURGY



Traditional worship ... Traditional Faith

SAINT  LUKE'S
A TRADITIONAL ANGLICAN CHURCH

Welcome!

The Holy Eucharist (also called the Mass, the Holy Communion, the Lord's Supper, or the Divine Liturgy) has been the central act of Christian worship since New Testament times. It is truly ancient worship, having roots in the synagogue and temple worship of nearly two millennia B.C. stretching as far back as Abraham and the priest-king Melchizedek in the book of Genesis! In ancient worship we give thanks, celebrating God's saving acts in Christ; and we participate in Christ by receiving the consecrated bread and wine which are, according to his own word, his Body and Blood.

Throughout the centuries, the Holy Eucharist has been regarded as both awesome and intimate, both majestic and homely. Christians have developed ceremonies and devotions to express both these aspects, emphasizing sometimes one, sometimes the other. Ancient worship draws upon these rich traditions in order both to dramatize our reverence before the awesome majesty of God and to bring home to all worshippers the loving intimacy of our Saviour.

We welcome the participation of all visitors, whether Christian or still searching for faith. The purpose of this service booklet (also called a "Missalette") is to make it easier for you to follow and take part in the liturgy. Additional notes on matters that may seem unfamiliar to newcomers may be found in tracts at the back of the church; please feel free also to ask any parishioner to help you find your way through the service. Note that a small cross  in the text marks points at which it is customary to make the sign of the cross. It is perfectly acceptable to sit throughout the service if you find it difficult to kneel or stand.

Guidelines for receiving Communion are on the back cover. If you have any questions, please speak to Father before Mass.

Again, we are glad to have you with us as we celebrate the Sacred Mysteries. If you are looking for a parish family, we hope that you will find a home with us.

(Texts are from the *Book of Common Prayer 1928*, the *Anglican Missal*, and the Rite of Saint Tikhon.)

The Order for Holy Mass

Or, the Divine Liturgy



To Prepare for Worship

Anglican Catholics customarily maintain meditative quiet before worship. Many people prepare their hearts and minds with psalms such as Psalm 43, Psalm 84, or the following simple prayer:

Almighty and everliving God, grant that we may gladly hear thy Word and receive thy Sacraments, and that all our worship may be acceptable unto thee. Through Jesus Christ our Lord.
Amen.

THE MASS OF THE CATECHUMENS



¶ At the entrance may be sung a hymn.

¶ Before ascending to the Altar, the Celebrant says the **COLLECT FOR PURITY**



Celebrant. Let us pray.

ALMIGHTY God, unto whom all hearts are 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.*

¶ Meanwhile, at Sung Mass, the Choir sings the **INTROIT** (but at Low Mass, the Celebrant reads the Introit at the Altar), and the Celebrant blesses incense and censes the Altar.

¶ The Celebrant reads the Introit quietly at the Altar, and then he pronounces, in a distinct voice, the **SUMMARY OF THE LAW** (or at least once a month, at the Priest's discretion, the **DECALOGUE**.)

THE DECALOGUE

¶ On occasion, at the Priest's discretion, the Mass may include the Decalogue at the beginning, in the following form:

God spake these words, and said:
I am the LORD thy God; thou shalt have none other gods but me.
Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.
Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not take the Name of the LORD thy God in vain.
Lord, have mercy upon us and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.
Lord, have mercy upon us and incline our hearts to keep this law.

Honour thy father and thy mother.
Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.

Lord, have mercy upon us and incline our hearts to keep this law.

Thou shalt not covet.

Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.

THE SUMMARY OF THE LAW

HEAR what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

KYRIE ELEISON

John Merbecke, 1549

In unison

Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

GLORIA IN EXCELSIS DEO

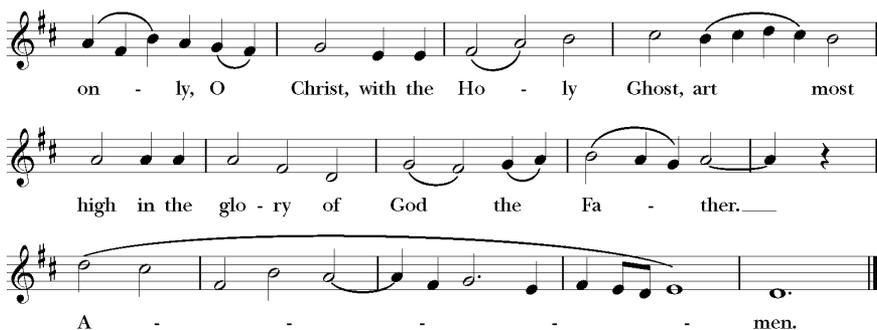
Healey Willan, 1928

¶ Then, on the days appointed in the rubrics, the Hymn **GLORIA IN EXCELSIS DEO** is sung or said:

Priest only ----- All



1. Glo - ry be to God on high, and on earth peace,
good will towards men. 2. We praise thee, we bless thee,
we wor - ship thee, we glo - ri - fy thee, we give
thanks to thee for thy great glo - ry, 3. O Lord God, heaven - ly
King, God the Fa - ther Al - might - y.
4. O Lord, the on - ly be - got - ten Son, Je - sus Christ;
5. O Lord God, Lamb of God, Son of the Fa - ther, that
ta - kest a - way the sins of the world, have mer - cy up -
on us. 6. Thou that ta - kest a - way the sins of the
world, re - ceive our prayer. 7. Thou that sit - test at the
right hand of God the Fa - ther, have mer - cy up - on us.
8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. thou



on - ly, O Christ, with the Ho - ly Ghost, art most
high in the glo - ry of God the Fa - ther. —
A - - - - - men.

¶ Here shall be said:

Celebrant. The Lord be with you.

Answer. And with thy spirit.

Celebrant. Let us pray.

¶ Then shall the Priest say the **COLLECT, OR COLLECTS, OF THE DAY.**

¶ And after the Collect, if desired, may be read a **LESSON** (from the Old Testament) first saying, The Lesson is written in the — Chapter of —, beginning at the — Verse. The Lesson ended, the reader shall say, Here endeth the Lesson. The people respond,

THANKS be to God.

¶ After the Lesson, if desired, may be read a **PSALM** (as appointed)

¶ And then the Minister appointed shall read the **EPISTLE** (or other Lesson) first saying, The Epistle is written in the — Chapter of —, beginning at the — Verse. The Epistle ended, he shall say, Here endeth the Epistle. The people respond,

THANKS be to God.

¶ After the Epistle, follows the proper **GRADUAL** and **ALLELUIA** with its Verse. The **TRACT** replaces the Alleluia in penitential times. The Gradual is replaced by the 'GREAT ALLELUIA' with its two verses in Eastertide. On certain Feast Days, and in Requiem Masses, a **SEQUENCE HYMN** is sung.

¶ Then, all the People standing, the Deacon or the Celebrant shall read the **HOLY GOSPEL**, first saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse. At the end of the Gospel announcement, there shall be said,

GLORY be to thee, O Lord.

¶ And after the Gospel,

PRAISE be to thee, O Christ.

¶ Then shall be said or sung the CREED, on the days appointed in the rubrics.

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, (all genuflect) AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN; (all rise) 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 Ghost, the Lord, and 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 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.

* Note: The words 'and the Son' are a later addition to the Creed and may be omitted.



Here a Homily may be Preached



THE MASS OF THE FAITHFUL

Celebrant. The Lord be with you.

Answer. And with thy spirit.

Celebrant. Let us pray.



¶ Then follows the proper OFFERTORY ANTIPHON, and the Celebrant offers bread and wine, and washes his hands, while quietly reciting Offertory prayers. Here a hymn may be sung and collection taken up. At the end of the Offertory, the Celebrant turns to the People and may announce the intentions for which the Mass is offered, concluding with:

Celebrant. Pray, brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.

Answer. The Lord receive this sacrifice at thy hands, to the praise and glory of his Name: both to our benefit, and that of all his holy Church.

¶ The Celebrant says quietly one or more of the **SECRET PRAYERS**, as required by the rubrics, concluding,

Celebrant. Throughout all ages, world without end.

Answer. Amen.

Let us pray for the whole state of Christ's Church.

For Acceptance of the Offering

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our (alms and) oblations, and to receive these our prayers, which we offer unto thy Divine Majesty;

For the Church and her Unity

beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

For the Civil Government

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

For All Bishops, Priests, and Deacons

Give grace, O heavenly Father, to (*here Bishop(s) may be prayed for by name*) all Bishops, and other clergy, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

For the Congregation

And to all thy People give thy heavenly grace; 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.

For the Tempted and Tried

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

For the Faithful Departed

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with [*Blessed Mary and all thy Saints, we, with them*] we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Preparation of the Communicants

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this **GENERAL CONFESSION** be made, by the Celebrant and all those who are minded to receive the Holy Communion, humbly kneeling:

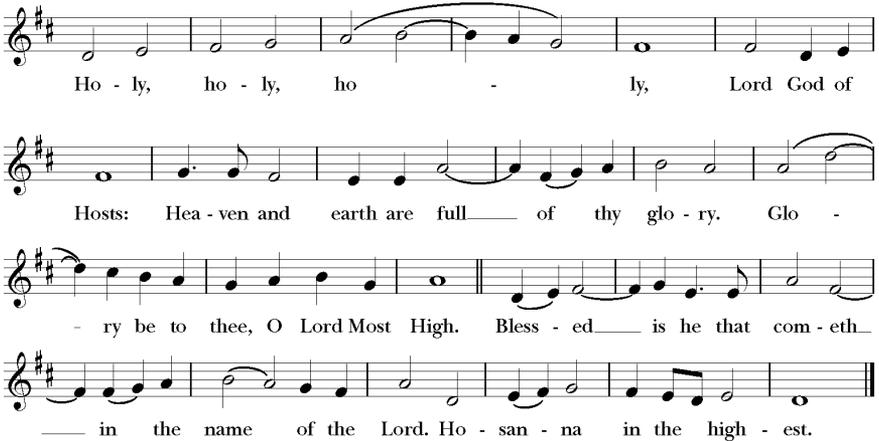
ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life,

¶ Here shall follow the Proper Preface, according to the time, concluding with:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

SANCTUS & BENEDICTUS

Healey Willan, 1928



Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.



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THE CANON OF THE MASS, OR PRAYER OF CONSECRATION

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son, Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his own 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 and Sacrifice, until his coming again.

Consecration

FOR in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake 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 TESTAMENT, 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.

Prayer of Offering

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Prayer of Invocation of the Holy Spirit

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

Prayer for the Benefits of the Offering

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

Prayer for the Communicants

AND 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; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that

he may dwell in us, and we in him.

Prayer for the Departed

REMEMBER, Lord, also the souls of thy servants and handmaidens, *N. and N.*, which are gone before us with the mark of faith, and rest in the sleep of peace. (The Celebrant makes silent mention of those dead for whom he wishes to pray. Worshippers may silently add their own.) To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, of light, and of peace.

Prayer for Acceptance of the Offering

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences.

Concluding Doxology

THROUGH Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

AND now, as our Saviour Christ hath taught us, we are bold to say,

¶ Then shall be said, Priest beginning and People joining, the **LORD'S PRAYER:**

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. (For thine is the kingdom, and the power, and the glory, for ever and ever.) *Amen.*

¶ The Priest says a silent prayer for peace and deliverance from evil, concluding aloud:

Celebrant. Throughout all ages, world without end.

Answer. Amen.

Celebrant. The peace of the Lord be always with you.

Answer. And with thy spirit.

THE AGNUS DEI

John Merbecke, 1549

In unison

O Lamb of God, that ta-kest a-way the sins of the world,
 have mer-cy up-on us. O Lamb of God, that ta-kest a-way the
 sins of the world, have mer-cy up-on us. O Lamb of God,
 that ta-kest a-way the sins of the world, grant us thy peace.

¶ Then shall the Priest quietly say a prayer for peace and unity in the Church, then all may join in the following **PRAYER OF HUMBLE ACCESS**:

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 (in these holy Mysteries), that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ After receiving Communion himself, the Priest shows the Sacrament to the People:

BEHOLD the Lamb of God; behold him that taketh away the sins of the world.

¶ Then shall be said thrice, by Priest and People,

LORD, I am not worthy that thou shouldst come under my roof:
but speak the word only, and my soul shall be healed.

¶ If desired, the People may silently say these prayers before receiving Communion,

IBELIEVE, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

OF thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the Thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgment, nor unto condemnation, be my partaking of thy holy Mysteries, O Lord, but unto the healing of soul and body. Amen.

Guidelines concerning who may receive Holy Communion may be found on the back of this missalette.

To receive the Body of Christ, the most reverent method is to kneel with your hands together, open your mouth, and extend your tongue. The Priest will place the Host on your tongue. Gluten-free Hosts are available; ask the Priest.

To receive the Blood of Christ, the most reverent method is to grasp the base of the Chalice gently but firmly and guide it to your mouth.

For those not receiving Communion: Those who are not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus Christ and with one another. They may, if they wish, approach the altar, kneel, cross their arms across their chest, and with head bowed receive a blessing from the Priest.

¶ When all have been communicated, the Priest shall return to the Altar, and perform the ablutions of the sacred vessels, during which a hymn may be sung. Then, the Priest shall say the Communion Verse and the **THANKSGIVING**:



Let us pray.

ALMIGHTY and everliving 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 thy everlasting Kingdom, by the merits of his most precious Death and Passion. And we 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; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Celebrant. The Lord be with you.

Answer. And with thy spirit.

Celebrant. Let us pray.

¶ The Celebrant says one or more of the proper **POSTCOMMUNION PRAYERS**; after which, the Deacon, or the Celebrant, says the Dismissal.

Deacon. The Lord be with you.

Answer. And with thy spirit.

Deacon. Depart in peace.

(or if the Gloria has not been said,) Let us bless the Lord.

Answer. Thanks be to God.

¶ Then, after saying a final silent prayer, the Celebrant (or the Bishop, if he be present) shall give the **BLESSING** (but not at a Requiem Mass):

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



¶ A hymn may be sung.

¶ If desired, the Last Gospel may be read after the Blessing and before the hymn.

THE LAST GOSPEL

Celebrant. The Lord be with you.

Answer. And with thy spirit.



Celebrant. The beginning of the Holy Gospel, according to John.

Answer. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (all genuflect) AND THE WORD WAS MADE FLESH, AND DWELT AMONG US (all rise) and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

¶ At the end of the Last Gospel, the people say:

THANKS be to God.

TRADITIONAL THANKSGIVINGS AFTER MASS

Which may be prayed as desired by the worshipper.

Blessed, praised, worshipped, hallowed, and adored be Jesus Christ on his throne at the right hand of the Father, in the most holy sacrament of the altar, and in the hearts of his faithful people, now and for ever, world without end. *Amen.*

May the divine assistance remain with us always, and may the souls of the faithful departed, through the mercy of God, rest in peace. *And may light perpetual shine upon them. Amen.*

Saint Michael, Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, thrust into Hell Satan and all other evil spirits who prowl about the world seeking the ruin of souls. *Amen.*

Acept, O Lord, my entire liberty, my memory, my understanding, and my will. All that I am and have thou hast given me; and I give all back to thee to be disposed of according to thy good pleasure. Give me only the comfort of thy presence and the joy of thy love; with these I shall be more than rich and shall desire nothing more. *Amen.*

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death, call me.
And bid me come to thee,
That with thy Saints I may praise thee
For ever and ever. *Amen.*

GUIDELINES FOR RECEIVING HOLY COMMUNION

–For Anglicans

Anglicans fully participate in the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. To receive the Sacrament beneficially, communicants should not be conscious of grave sin, have fasted for at least an hour, and seek to live in love and charity with their neighbors. Persons conscious of grave sin should be reconciled with God and the Church by confession and absolution. A frequent reception of the sacrament of Reconciliation is encouraged for all.

–For Other Christians

We welcome to the celebration of the Eucharist other Christians who are not in full communion with us. It is a consequence of the sad divisions in Christianity that we cannot extend a general invitation to all visitors to receive Holy Communion. Anglicans believe that the Eucharist is an action of the Church expressing our unity of faith, life, and worship in the Church. Reception of the Eucharist by Christians not fully united with us would imply a unity which does not yet exist, and for which we must all pray. For those who have been confirmed by a Bishop in the Apostolic Succession or made their First Communion (such as **Roman Catholics** and **Eastern Orthodox**), the guidelines for receiving are the same as for Anglicans.

–For Those not Receiving Communion

Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with each other. You are welcome to come to the communion rail for a blessing, indicating this desire by crossing your arms across the breast.

–For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

*Saint Luke's is a parish of the Anglican Church in America,
in full communion with the four uniting Anglican Catholic churches:*



Anglican Catholic
Church



Anglican Church
in America



Anglican Province
in America



Diocese of the
Holy Cross