



**Anglican Apostolic Church**  
**Ancient Tradition For A New Age**

**Preface:**

The following document is the Liturgy (order of service) to be used for a Standard Eucharist service the language used is in keeping with the Low Church tradition and as such will be the standard used.

In terms of Liturgical Colors and readings to be used, this document is based around Ordinary Time where as detailed below you will have freedom on the reading used. However for other periods in the liturgical calendar (such as Lent, Holy Week, Christmas etc) you will need to do the following.

The AAC uses the website: <https://universalis.com/mass.htm> which will provide the Liturgical color, and readings for that day. However in keeping with the Broad and Low Church traditions during Ordinary time (for those unfamiliar with the liturgical calendar this is when you see the color green is in use) you will have the freedom to undertake sermon series. For example Saint Francis Chapel undertook a Sermon series looking at love as a constant throughout the bible and explored every book of the bible in this regard during Ordinary time. This will give clergy a level of freedom but still maintain a level of orthodoxy.

Another example of this freedom may be a sermon series on what is known as the “Clobber Passages” as a fully Affirming an

Inclusive Church the AAC would benefit from such a series. In terms of Clergy attire we would expect clergy to wear their clerical shirt, and stole as an absolute minimum, during some liturgical periods as a Low Churchman you may wish to use the White Geneva gown with a stole, this is the required vestments for those clergy in the Broad Church tradition, but those in the Low may wish to use these vestments during certain events.

Low Church/Evangelical tradition is wonderfully informal in its approach, however that does not mean we do not appreciate or enjoy Liturgy. Liturgy contains deep amounts of theology and is far from being just a set of words that we say at certain points. Though our liturgical use could be described as reduced it is still important that we occasionally explain to our congregations why we say the Nicene Creed before we say it.

On Worship: Worship music is a wonderful ministry to use alongside the service, in this Liturgy you will see designated breaks for such moments of Worship, however the amount of hymns/songs you use can be increased or decreased depending on your congregation.

Finally it is my humble hope that you find this brief preface informative and helpful as you begin or continue your priestly ministry as part of the Anglican Apostolic Church.

God bless you all.

Bishop Rob Ponsford  
Overseeing Bishop of AAC

Order of Service for Anglican Apostolic Church.

**Opening Hymn or Music Greeting and Welcome  
(Notices and informal intro to be given)**

*As with the guidance for all liturgy, it is important that there is a clear beginning to the service. The minister welcomes the people. The words below are an example but others can be used for the welcome.*

**Priest:** The Lord be with you

**All:** and also with you.

**HYMN 1-**

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**Priest:** God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all.

**All: Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.**

**Priest:** May almighty God, who forgives all who truly repent, have mercy upon us, pardon and deliver us from all our sins,

confirm and strengthen us in all  
goodness, and keep us in life eternal;  
through Jesus Christ our Lord. Amen.

## **HYMN**

2 \_\_\_\_\_

**Readings: (One or two may be used)**

***At the end of each the reader may say Reader:*** This is the word of the Lord. ***All: Thanks be to God.***

***Sermon: (To be based on either of the readings and how they might be connected)***

## **HYMN**

3 \_\_\_\_\_

***Priest:*** Now Let us affirm our faith together in the Nicene Creed.

**The Creed** (To be spoken or sung or sung-chanted)

**All: 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, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, 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 sits 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 proceeds from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe in one 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**

**Prayers and  
Intercessions**

**The end of which shall be  
said**

**Speaker:** Lord in your mercy

**All: Hear our prayer**

*At the end shall be said:*

**Priest:** Merciful Father,

**All: accept these prayers**

**for the sake of your Son,**

**our Savior Jesus Christ.**

**Amen.**

**The Peace**

**Priest:**In fellowship with the whole Church of God, with all who have been brought

together by the Holy Spirit to worship on this day, and all our brothers and sisters the world over. let us rejoice that we are called to be part of the body of Christ.

**Priest:**The peace of the Lord be always with you.

**ALL: And also with you.**

**Priest:** Let us offer a symbol of the peace (during COVID 19 lockdown this shall be done virtually)

HYMN 4 \_\_\_\_\_

**Priest:** As our savior taught us let us pray:

**All: 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,**

**the power and the glory,**

**for ever and ever. Amen.**

**(The Modern version  
may be used)**

**Priest:** The Lord be with you.

**All:** And with your spirit.

**Priest:** Lift up your hearts

**All:** We lift them to the Lord.

**Priest:** Let us give Him thanks and praise.

**All:** It is right to give Him thanks and praise

**Priest:** It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, Lord of heaven and earth, through Christ our Lord.

For by your Word you created the world and you govern all things in harmony. You gave us the same Word made flesh as Mediator, and he has spoken your words to us and called us to follow him. He is the way that leads us to you, the truth that sets us free, the life that fills us with gladness.

Through your Son you gather men and women, whom you made for the glory of your name, into one family, redeemed by the Blood of his Cross and signed with the seal of the Spirit.

Therefore now and for ages unending, with all the Angels, we proclaim your glory, as in joyful celebration we acclaim:

**All: Holy, Holy, Holy Lord, God of power and might, heaven and earth are filled with your glory. Hosanna in the highest.**

**Priest:** Jesus is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

#### **Prayers of Consecration:**

**Priest:** Almighty God, our heavenly Father, who 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 one 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, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:

Who, in the same night that he was betrayed, \*took Bread; and, when he had given thanks,  
<sup>s</sup> he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given  
<sup>#</sup> 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.

**Communion Distribution or and including a spiritual communion prayer may be made for those unable to attend (or not able partake in the Eucharist Online)**

**Priest:** During this time of \_\_\_\_\_ we are unable to gather physically as a Church family, and though we are separated we are united not just by the technology that connects us but by you Lord and by our deep desire to sit at your table and be fed by you so we humbly ask:

**All: In union, O Lord with the faithful at every altar of Thy Church, where the Holy Eucharist is now being celebrated, we desire to offer Thee praise and thanksgiving. We present to you our souls and bodies with the earnest wish that we may always be united with you, And since we can not now receive Thee sacramentally, we beseech you to come spiritually into our hearts. We unite our self to Thee, and embrace you with all the affections of the soul. Let nothing ever separate You from us. May we live and die in Thy love. Amen.**

**Hymn 5 \_\_\_\_\_**

**Blessing (Informally lead into this blessing just as you started informally it is important to end as such)**

**Priest:** The peace of God, which passes 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 among you and remain with you always. **Amen.**

**Priest:** Go in peace to love and serve the Lord. **All: In the name of Christ. Amen.**

## Final Hymn\_\_\_\_\_

### **Note on Online Eucharist:**

There has been much debate with Anglicans on the subject of the Eucharist however we are Anglicans and as such have 39 articles on our faith and it is here in this note I do remind the Priest of this:

#### **XXVIII. Of the Lord's Supper.**

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.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthrow the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

Here Thomas Cranmer is clear and plain, the real presence of Christ we so often talk of is a spiritual and heavenly one, the spirit and the omnipresent infinite nature of our Lord will therefore not be confined by things like distance or broadband cables. So we in the AAC hold to that so as long as the Priest is the one presiding over the Eucharist they will be able to consecrate the elements of the congregation over mediums like Zoom and Facebook live, the requirement of communion simply being a genuine desire to come join and sit at the Lord's table.