

Hebrew-Celtic Liturgy

...according to the Culdee

Compiled from Ante-Nicene sources by Abbot-Bishop David Michael, OC
as modeled to us by Moses and David in the Tabernacle

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There are four elements required for a Holy Worship. Needed are; 1) a priestly intercessor to lead the flock of God, 2) a holy place or sanctuary dedicated to the worship of God and a regular Sabbath day to meet, 3) a liturgy to provide the order of service so all can enter God's presence together as one voice and heart and, 4) the Canonized Scriptures wherein the statutes of belief are written, preserved and referenced for instruction.

The minister reads all plain font words while the congregation reads the bold font words in response or confession. Rubrics are in smaller italicized indented font.

Gate of Thanksgiving

The congregation enters into the Sanctuary early and leaves their tithes, offerings and Eucharistic gifts at a designated place at the back of the Sanctuary.

The following scripture from Matt 5:23-24 may be recited by the communicants at the entrance to the Sanctuary or place of worship.

Jesus taught us saying, "Therefore, if thou bring thy gift to the Altar, and there rememberest that thy brother hast ought against thee; Leave there thy gift before the Altar, and go thy way; First be reconciled to thy brother, and then come and offer thy gift."

Each family may sing a song or recite a psalm in praise to God as they enter and leave their gift. Upon entering, each family may sit or kneel and pray until they are ready to approach the Altar of forgiveness.

Altar of Forgiveness

The Decalogue may be recited in each family as led by the elder of the family or by an appointed cantor or deacon of the Church.

God spoke 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 anything 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.

Honor 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 incline our hearts to keep this law.

Prayer of Confession

Each member that is a communicant of the congregation is to draw near to the Altar where there is a fire burning. Each baptized communicant may take a piece of paper provided and write upon the paper any sins they may have committed since last confession. The penitent says a prayer of confession asking Jesus to forgive the sin by his blood as the paper is put into the fire and burned up.

Let us pray the prayer of confession for our sins.

Lord, we have sinned and come short of your glory for what we have done and for what we have left undone. We have sinned and are not worthy to be your children. With repentant hearts, we ask to be reconciled in renewed fellowship with you dear Father through the shed blood of Jesus your son. Empower us by your Holy Spirit to be overcomers in this world and examples of your great love to all creation. In the name of the +Father, the +Son and the +Holy Spirit. Amen.

The priest or family elder shall be available at the Altar to pray for each of the penitents for God's forgiveness and absolution.

Be you forgiven of your sins through the blood of Jesus and go and sin no more in the name of the +Father, the +Son and +Holy Spirit. Amen.

*When finished, the minister then moves near the Altar.
The 'Our Father' is then prayed together as a congregation.*

Let us pray together...

Our Father, who are't 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 that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Laver of Confession

The minister moves near the Laver.

The weekly readings of the Holy Scriptures may now be read to the congregation at this time, according to a cycle of the readings as chosen by each congregation. Preaching and teaching may follow the readings as the Holy Spirit leads. A Holy Font may be provided so communicants may dip their fingers and do the sign of the cross. The presiding minister may also 'sprinkle' the communicants with Holy Water, as symbolic of their receiving of the Word and its cleansing action, following the readings. Foot washing and Baptisms may also occur on special occasions during this time.

Upon the completion of the readings and teachings, the Apostles Creed is to be prayed by the communicants.

Apostles Creed

Let us together confess our faith through the Apostles Creed.

I believe in God the Father almighty, Maker of heaven and earth. And in Jesus Christ his only son our Lord: Who was conceived by the Holy Ghost, born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell; The third day he rose again from the dead: He ascend into heaven, and sitteth on the right hand of the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: the Holy Catholic church; the Communion of Saints; the forgiveness of sins: the resurrection of the body: and the life everlasting. Amen.

Table of Covenant

*The minister moves near the Table. Songs may be presented at this time in preparation for communion. Only baptized believers may partake in the Eucharist. Others may be dismissed. The words of institution of the Eucharist may be taken directly from scripture or from the Didache that is believed to have been used by the first century Messianic Church. The minister will call the people together with a warning that they must partake of the Body and Blood of our Lord with understanding, having confessed their sins and having been reconciled with God and their brethren. The minister will consecrate the elements by the sign of the cross so that they become the Body and Blood of our Lord Jesus Christ.
(Corinthians 11:23-27)*

Prayers, and the prayer of consecration of elements, are added as deemed appropriate by the celebrant.

For I [Paul] have received from the Lord what I have also 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,

Celebrant may say a prayer of consecration over the bread.

"This cup is the New Testament in my blood+; this do ye, as oft as ye drink it, in remembrance of me."

Celebrant may say a prayer of consecration over the wine.

For as often as you eat this bread and drink this cup, ye do show the Lord's death 'til he come.

From the Didache of circa 96 AD:

As regards the cup:

We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Yeshua [Jesus];

Thine is the glory for ever and ever.

Then as regards the broken bread:

We give Thee + thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Yeshua [Jesus];

Thine is the glory for ever and ever.

As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom; for

Thine is the glory and the power through Yeshua [Jesus] Messiah [Christ] for ever and ever.

But let no one eat or drink of this Eucharist thanksgiving, but they that have been baptized into the name of the Lord; for concerning this also the Lord hath said: "Give not that which is holy to the dogs."

We give Thee thanks, Holy Father, for Thy holy name, which Thou hast made your tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Son Yeshua [Jesus];

Thine is the glory for ever and ever.

Thou, Almighty Master, didst create all things for Thy name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. Before all things we give Thee thanks that Thou art powerful;

Thine is the glory for ever and ever.

Remember, Lord, Thy Church to deliver it from all evil and to perfect it in Thy love; and [gather it together from the four winds]-- even the Church which has been sanctified into Thy kingdom which Thou hast prepared for it; for

Thine is the power and the glory for ever and ever.

May grace come and may this world pass away. Hosanna to the God of David. If any man is holy, let him come; if any man is not, let him repent.

Maranatha.

Amen.

Menorah of Revelation

The minister moves near to the Menorah.

The seven candles of the Menorah according to Isaiah [chapter 11] are referring to the Messiah as the Branch. They are the, 1) Spirit of the Lord, 2) Spirit of Knowledge, 3) Spirit of Understanding, 4) Spirit of Wisdom, 5) Spirit of Might, 6) Spirit of Counsel and the 7) Spirit of the Fear of the Lord [reverence].

And there shall come forth a rod out of the Stem of Jesse and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and the Fear of the Lord

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

I invite a person from each family to come and light a candle and set it before the Menorah to show their desire to receive a word from the heart of God.

The minister may encourage each of the families to pray together to receive a revelation from the Lord and to later share the revelation to the congregation for confirmation from the prophets.

Censor of Intercession

prepares to incense the people of God.

The people or a choir may sing during this time.

Receiving revelation and confirmation, the congregation may then pray together as one voice and heart. Each family is encouraged to have someone pray according to the revelation that was given to them. As the prayers are being said, the censor is carried throughout the congregation with incense being dispersed symbolizing the prayers of the people of God that rise into the heavenlies.

Ark of Fellowship (Worship)

Following the prayers, informal worship may follow in joyful song and dance. All may share in this worship in singing and playing instruments of music. This is also a time of eating (if appropriate) and enjoying each others' friendship and friendship with God.