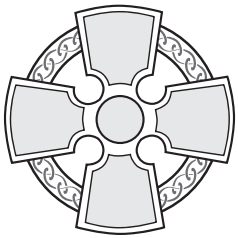
The Book of Common Prayer for use in the Church in Wales

AN ORDER FOR THE HOLY EUCHARIST

2004



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INTRODUCTION

The authorization of the *Order for the Holy Eucharist 2004* as a Church in Wales Prayer Book service and its publication in this book mark the end of a lengthy and demanding process of revision of the Holy Eucharist. We who have been involved in this work now offer the fruit of our labours to our fellow churchpeople for their use. It is our prayer that this new definitive form of the Holy Eucharist will prove a suitable means for nourishing and strengthening Christ's people on earth and for giving glory, praise and thanksgiving to the one eternal God, Father, Son and Holy Spirit.

This book contains the texts needed for the celebration of the Holy Eucharist according to the new definitive rite. For reasons of convenience, the *Order for the Holy Eucharist 1984* is also included at the back of the book.

+David Thomas
Chairman, Holy Eucharist Revision Committee

AN ORDER FOR
THE HOLY EUCHARIST
2004

STRUCTURE

The full structure of the Holy Eucharist is as follows.
Reference is made to the relevant Appendices.
Refer to the Notes for permitted alterations.

1 THE GATHERING

Greeting
Prayer
Penitence — *Appendix i*
Gloria
Collect

2 THE PROCLAMATION OF THE WORD

Old Testament reading
Psalm
New Testament reading
Gospel
Sermon
Creed — *Appendix ii*

3 THE INTERCESSION

Biddings, Litany and other set forms — *Appendix iii*
Concluding Collect — *Appendix iv*

4 THE PEACE — *Appendix v*

5 THE THANKSGIVING — *Appendix vi*

6 THE COMMUNION — *Appendix vii*

7 THE SENDING OUT — *Appendix viii*

OUTLINE ORDER FOR THE EUCHARIST

1 We Gather in the Lord's Name
2 We Share God's Peace
3 We Proclaim the Word of God
4 We Pray with the Church
5 We Offer Thanksgiving
6 We Share the Gifts
7 We Go in God's Strength

NOTES

1 The Holy Table shall be covered with a clean white cloth.

2 The bread and wine are to be provided at the expense of the parish. The bread shall be wheat bread, leavened or unleavened, and the wine pure grape wine to which a little water may be added.

3 When the bishop is present, it is normal for *him / her* to preside over celebrations of the Eucharist and to preach. Even when *he / she* does not preside, *he / she* pronounces the Absolution (1) and the Blessing (if there is one).

4 As far as possible, the bishop or priest should be seen to preside over the whole of the Eucharist in order to emphasize the unity of the service. When circumstances require it, a deacon or Reader may lead the service to the end of the Intercession (3), amending the Absolution (1) by substituting 'us / our' for 'you / your'.

5 It is the duty of the deacon to proclaim the Gospel (2), to prepare the elements of bread and wine (5), to administer Holy Communion (6), and to dismiss the people (7). In addition, the deacon may carry in the Book of the Gospels at the beginning of the service, preach the Sermon (2) when licensed to do so and lead the Intercession (3).

6 The Eucharist is the action of the whole people of God. The ministry of the members of the congregation is expressed by means of their active participation throughout the liturgy, and by some of them reading the scripture passages in the Proclamation of the Word (2) and leading the Intercession (3). A licensed Reader may preach and licensed eucharistic assistants may assist in the administration of the Communion.

7 The Gloria in Excelsis (1) should be used on Sundays and festivals, though it may be omitted throughout Advent and Lent. The Creed (2) should be used on Sundays and festivals. According to local custom, the Confession and Absolution may be moved to follow the Intercession (3) immediately, and the Lord's Prayer may be said in section 6 before the Invitation instead of following the Eucharistic Prayer.

8 The priest introduces the Collect (1) with 'Let us pray', after which there may be a bidding and a period of silence, followed by the Collect.

9 On weekdays which are not holy days, one of the first two readings (2) may be omitted. The Old and New Testament readings may be introduced with either the words, 'A reading from … ' or the opening reference: Book, chapter, verse (if not verse one). A brief context (not a summary) may be added.

10 A deacon or assisting priest may introduce the reading of the Gospel with the greeting 'The Lord be with you' to which the people respond 'And also with you'.

11 The Intercession (3) is essentially a series of biddings or petitions constituting one prayer in which all present can engage without difficulty. Its hallmark is simplicity.

12 When there is no Communion, the service ends with the Intercession (3) followed by the Lord's Prayer (5) and the Grace or another appropriate ending (see Morning and Evening Prayer). When the service is to be combined with or follow Morning or Evening Prayer or the Litany, refer to the notes accompanying the order of service to be used in conjunction with the Eucharist.

13 The structure of Eucharistic Prayer 5 is such that proper prefaces (*Appendix vi*) should not be used with it.

14 The acclamation 'Christ has died … ' in the Eucharistic Prayers (5) may be introduced with appropriate words, for example 'Let us proclaim the mystery of faith', 'Great is the mystery of faith','Jesus is Lord'. Such introductory words should be said by the deacon or, if there is no deacon, the priest.

15 Suitable times for silence are indicated in the text of the service. Silence is also to be commended, as appropriate, after the Sermon (2) and during the Intercession (3).

16 Basic guidance for posture is given in the text of the service, though this may be altered to suit local needs: the people shall always stand for the Gospel; a change of posture is not appropriate for the reading of the Collect (1) nor throughout section 5.

17 Notices and banns of marriage may be read at the beginning of the service, before the Intercession (3), or immediately after the Post Communion prayer (7).

18 A form for individual Confession and Absolution is provided in *Appendix ix.*

GUIDELINES FOR THE CELEBRATION OF THE EUCHARIST WITH CHILDREN

1 Every celebration of the Eucharist should be an expression of the unity of the whole body of Christ.

2 When there is a significant number of children present, the Gathering (1) may be shortened and simplified by the omission of the prayers 'Father of glory' and 'Heavenly Father, all hearts are open to you', and the Kyrie and Gloria may be treated as alternatives, the former being used in Advent and Lent, the latter at other times.

3 Considerable flexibility and imagination should be exercised over the number, length and presentation of the readings (2). A Gospel reading should, however, always be included.

4 The Nicene or Apostles' Creed may be replaced on these occasions by the alternative confession of faith in *Appendix ii*.

5 Eucharistic Prayers 6 and 7 (Section 5) are recommended for use with the age-groups specified.

6 When few of those present have received Communion, an appropriate alternative prayer may be used instead of those given (7). Some of the Prayers of Dedication in Morning and Evening Prayer are suitable for this purpose.

7 The responses should not normally vary.

8 While it is of the greatest importance that all communicants should prepare themselves properly before receiving Communion, special care should be devoted to helping children in this respect.

AN ORDER FOR THE HOLY EUCHARIST

1 THE GATHERING

A hymn, psalm or anthem may be sung. *[Stand]*

In the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

Grace and peace be with you
and keep you in the love of Christ.

Or in Eastertide

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

Either

Father of glory, holy and eternal,
look upon us now in power and mercy.
May your strength overcome our weakness,
your radiance transform our blindness,
and your Spirit draw us to that love
shown and offered to us by your Son,
our Saviour Jesus Christ. Amen.

Or

Heavenly Father, all hearts are open to you.
No secrets are hidden from you.
Purify us with the fire of your Holy Spirit
that we may love and worship you faithfully,
through Jesus Christ our Lord. Amen.

The Kyries or another section from Appendix i, pages 87–97, may be used. *[Kneel]*

Lord, have mercy.	**Lord, have mercy.**
Christ, have mercy.	**Christ, have mercy.**
Lord, have mercy.	**Lord, have mercy.**

Silence.

Heavenly Father,
we have sinned in thought, word and deed,
and have failed to do what we ought to have done.
We are sorry and truly repent.
For the sake of your Son Jesus Christ who died for us,
forgive us all that is past
and lead us in his way
to walk as children of light. Amen.

Almighty God,
who forgives all who truly repent,
have mercy on you and set you free from sin,
strengthen you in goodness
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

Gloria in Excelsis *[Stand]*

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
Almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

The Collect of the Day

Let us pray.

2 THE PROCLAMATION OF THE WORD

After each or either of the first two readings an appropriate psalm, hymn or song may be used.

For each of the first two readings the reader says

A reading from …

Silence follows each reading.

The reader may then say
Either

Hear what the Spirit is saying to the church.
Thanks be to God.

Or

This is the word of the Lord.
Thanks be to God.

An Old Testament Reading *[Sit]*

(A Psalm)

A New Testament Reading

The Gospel *Stand*

The reader says

Listen to the Gospel of Christ according to Saint …
Glory to you, O Lord.

After the Gospel the reader says

This is the Gospel of the Lord.
Praise to you, O Christ.

The Sermon *[Sit]*

An Affirmation of the Faith *[Stand]*

The Nicene Creed

We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Apostles' Creed (Appendix ii, page 99) may be used instead of the Nicene Creed.

3 THE INTERCESSION

Either

All present are asked to pray.

The Intercession usually includes these concerns and may follow this sequence

† *the Church, universal and local, including the bishop and clergy*
† *the created order, the nations of the world, our own nation*
† *those in any kind of need*
† *the local community*
† *the communion of saints.*

Silence should be kept after each bidding.

Appropriate responses may be used, for example

Lord, in your mercy,
hear our prayer.

Lord, hear us.
Lord, graciously hear us.

We pray to you, O Lord.
Lord, have mercy.

The prayer ends with a suitable collect said by the priest (Appendix iv) or the following

Merciful Father,
accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.

Or
One of the forms printed in Appendix iii, pages 101–107.

Or
Any of the Shorter Litanies from the Order for Morning and Evening Prayer.

One of the following prayers may then be said

Either

We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that we may evermore dwell in him
and he in us.
Amen.

Or

Lord Jesus Christ,
you draw and welcome us,
emptied of pride and hungry for your grace,
to this your kingdom's feast.
Nowhere can we find the food
for which our souls cry out,
but here, Lord, at your table.
Invigorate and nourish us, good Lord,
that in and through this bread and wine
your love may meet us
and your life complete us
in the power and glory of your kingdom.
Amen.

4 THE PEACE

A sentence of Scripture from Appendix v may be read.

The peace of the Lord be with you always.
And also with you.

A sign of peace may be exchanged.

A hymn, psalm or anthem may be sung.

When a collection is taken it is brought to the priest.

5 THE THANKSGIVING

The priest takes the bread and the cup.

Either the priest may say

We celebrate together the gifts and grace of God.
We take this bread,
we take this wine
to follow Christ's example
and obey his command.

Or the priest may praise God for his gifts in these words (not to be used with Eucharistic Prayer 1)

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life.
Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.
Blessed be God for ever.

One of the following Eucharistic Prayers is used.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Blessed are you, Lord our God, King of the universe:
you bring forth bread from the earth.
Blessed be God for ever.

Blessed are you, Lord our God, King of the universe:
you create the fruit of the vine.
Blessed be God for ever.

Wheat and grape, this bread and wine,
are part of the riches of your earth.
You are worthy, O Lord our God,
to receive glory and honour and praise
for you created all things
and by your will they have their being.

We thank you, Father,
that you formed us in your own image,
creating us male and female
and loving us even when we rebelled against you.
Above all, we give you thanks for your Son, Jesus Christ.

The following is omitted if a proper preface is used

You gave him to be the Saviour of the world.
He was born of the Virgin Mary
and lived on earth in obedience to you,
suffering death on the cross for our sins.
You raised him from the dead in glory;
through him you sent the Spirit as he had promised.

A proper preface may be inserted here (Appendix vi).

We give you thanks for the living hope
you have given us in Jesus Christ our Lord,
whom we praise with our lips and in our lives,
saying / singing:
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Loving Father,
we praise you that, on the night before he died,
our Lord Jesus Christ took bread and gave you thanks.
He broke 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.
After supper he took the cup, gave you thanks
and, giving it to his disciples, said,
Drink from this, all of you;
this is my blood of the new covenant,
shed for you and for many for the forgiveness of sins:
do this as often as you drink it
in remembrance of me.

Therefore, with these holy gifts
we celebrate his offering of himself
made once for all on the cross,
we rejoice in his glorious resurrection and ascension,
and we look for his coming again:

Christ has died.
Christ is risen.
Christ will come in glory.

Father, accept this offering of our duty and service,
this memorial of Christ your Son our Lord.
Send your Holy Spirit on us and on these your gifts
that they may be for us
the body and blood of your Son.
Grant that we who eat this bread and drink of this cup
may, with the hosts of angels
and all the company of heaven,
proclaim the glory of your name
and join in their unending hymn of praise:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Silence.

The service continues on page 77.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

True and living God,
the source of life for all creation,
you have made us in your own image.
Always and everywhere we give you thanks
through Jesus Christ our Lord.

The following is omitted when a proper preface is used

In your love for us
and in the fullness of time
you sent your Son to be the Saviour;
the Word was made flesh,
he lived among us and we have seen his glory.
For our sins and the sins of all the world
he suffered death on the cross.
You raised him to life in triumph
and exalted him in glory.
Through him you send your Holy Spirit upon your Church
and make us your people.

A proper preface may be inserted here (Appendix vi).

Therefore, with angels and archangels
and with all the company of heaven
we praise your glorious name:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Blessed are you, almighty God,
because on the night he was betrayed
the Lord Jesus took bread,
and when he had given you thanks,
he broke it, gave it to his disciples and said,
Take, eat; this is my body
which is given for you:
do this in remembrance of me.
In the same way, after supper he took the cup;
when he had given you thanks
he gave it to them and said,
Drink this, all of you;
this cup is the new covenant in my blood
poured out for you and for many
for the forgiveness of sins:
do this as often as you drink it
in remembrance of me.

[Let us proclaim the mystery of faith:]
Christ has died.
Christ is risen.
Christ will come in glory.

Therefore, loving God,
recalling now the sacrifice of Christ your Son
once for all upon the cross
and the triumph of his resurrection,
we ask you to accept this our sacrifice of praise.

Send your Holy Spirit on us and on these gifts
that we may be fed
with the body and blood of your Son
and be filled with your life and goodness.
Unite us in Christ and give us your peace
that we may do your work
and be his body in the world.

Through him, with him, in him,
in the unity of the Holy Spirit
all honour and glory are yours,
almighty Father,
for ever and ever.
Amen.

Silence.

The service continues on page 77.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right,
it is our duty and our joy
at all times and in all places to give you thanks and praise,
holy Father, heavenly King, almighty, everlasting God,
through Jesus Christ your only Son our Lord.

The following is omitted when a proper preface is used

He is your eternal Word:
through him you created the universe
and formed us men and women in your own image.
You sent him to be our Saviour,
born of Mary through the power of the Spirit.
Upon the cross he opened wide his arms of mercy,
embracing us in perfect love,
destroying the power of evil, suffering and death.
On the first day of the week you raised him from the dead
and opened to us the gate of everlasting life.
Through him you have given us
your holy and life-giving Spirit,
and made us your own sons and daughters.

A proper preface may be inserted here (Appendix vi).

Therefore with angels and archangels
and with all the company of heaven
we proclaim your great and glorious name,
for ever praising you and saying:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Hear us, heavenly Father,
through Jesus Christ your Son our Lord.
Through him accept our sacrifice of praise,
and grant that, by the power of your Spirit,
these gifts of bread and wine may be for us
his body and his blood;
who in the same night that he was betrayed
took bread and gave you thanks;
he broke 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.
In the same way, after supper,
he took the cup and gave you thanks;
he gave it to them, saying,
Drink from this, all of you;
for this is my blood of the new covenant
which is shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

[Let us proclaim the mystery of faith:]
Christ has died.
Christ is risen.
Christ will come in glory.

Therefore, Father,
remembering the saving death and resurrection of your Son
we offer to you in thanksgiving this bread and this cup,
your gifts to us,
and we thank you for counting us worthy
to stand in your presence and serve you.

Send your Holy Spirit upon all of us
who share this bread and this cup.
Strengthen our faith, make us one
and welcome us and all your people
into the glorious kingdom of your Son.

Through him, with him, in him,
in the unity of the Holy Spirit
all honour and glory are yours,
almighty Father,
for ever and ever.
Amen.

Silence.

The service continues on page 77.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is indeed right, it is our duty and our joy
at all times and in all places
to give you thanks, holy Father,
all-powerful and everliving God,
through Jesus Christ our Lord.

A proper preface may be inserted here (Appendix vi); otherwise, on Sundays

Either
For he is our great high priest
who has freed us from our sins
and has made us a royal priesthood
serving you, our God and Father.
Or
Who by his death
has destroyed death
and by his rising to life again
has restored to us eternal life

And so with the hosts of angels
and all the company of heaven
we proclaim the glory of your name
and join in their unending hymn of praise:

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

All praise and thanks to you, true and living God,
Creator of all things, Giver of life.
You formed us in your own image;
but we have marred that image
and fall short of your glory.
We give you thanks
that you sent your Son to share our life;
you gave him up to death that the world might be saved,
and you raised him from the dead
that we might live in him and he in us.

Sanctify with your Spirit this bread and wine,
your gifts to us,
that they may be for us
the body and blood of our Saviour Jesus Christ.

On the night he was betrayed, he took bread,
and when he had given thanks
he broke 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.
In the same way after supper he took the cup,
and when he had given thanks
he gave it to them, saying,
Drink from this, all of you,
for this is my blood of the new covenant
which is shed for you and for many
for the forgiveness of sins:
do this as often as you drink it
in remembrance of me.

[Let us proclaim the mystery of faith:]
Christ has died.
Christ is risen.
Christ will come in glory.

As he has commanded us, Father,
we remember Jesus Christ, your Son.
Proclaiming his victorious death,
rejoicing in his resurrection
and waiting for him to come in glory
we bring to you this bread, this cup.

Accept our sacrifice of thanks and praise.
Restore and revive your people,
renew us and all for whom we pray
with your grace and heavenly blessing,
and at the last receive us with all your saints
into that unending joy promised by your Son,
Jesus Christ our Lord.

Through him, with him, in him,
in the unity of the Holy Spirit
all honour and glory are yours, almighty Father,
for ever and ever.
Amen.

Silence.

The service continues on page 77.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Worship and praise belong to you, Father,
in every place and at all times.
All power is yours.
You created the heavens and established the earth;
you sustain in being all that is.
In Christ your Son our life and yours
are brought together in a wonderful exchange.
He made his home among us
that we might for ever dwell in you.
Through your Holy Spirit
you call us to new birth in a creation restored by love.
As children of your redeeming purpose
we offer you our praise,
with angels and archangels and the company of heaven,
singing the hymn of your unending glory:

Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Glory and thanksgiving be to you, most loving Father,
for the gift of your Son born in human flesh.
He is the word existing beyond time,
both source and final purpose,
bringing to wholeness all that is made.
Obedient to your will he died upon the cross.
By your power you raised him from the dead.
He broke the bonds of evil and set your people free
to be his body in the world.

On the night when he was given up to death,
knowing that his hour had come,
having loved his own, he loved them to the end.
At supper with his disciples
he took bread and offered you thanks.
He broke the bread, and gave it to them, saying:
Take, eat.
This is my body: it is broken for you.
After supper, he took the cup,
he offered you thanks, and gave it to them saying:
Drink this, all of you.
This is my blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me.

[Let us proclaim the mystery of faith:]
Christ has died.
Christ is risen.
Christ will come in glory.

We now obey your Son's command.
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves, a single, holy, living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and wine,
that, overshadowed by his life-giving power,
they may be the body and blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us, who are baptized into the fellowship
of Christ's body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles and prophets,
and of all our brothers and sisters living and departed,
through Jesus Christ our Lord.

Through him, with him, in him,
in the unity of the Holy Spirit
all honour and glory are yours, almighty Father,
for ever and ever.
Amen.

Silence.

The service continues on page 77.

Eucharistic Prayer 6

Suitable for use when a significant number of children under 7 years is present.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Thank you, Father,
for making us and our wonderful world.
Wherever we are in your world,
we should always thank you,
through Jesus, your Son.

[Jesus lived as one of us;
Jesus died on the cross for us;
Jesus is alive because you gave him life again;
Jesus is with us now.]

So, with the angels and everyone in heaven,
we *say / sing* together:

Holy, holy, holy Lord,
God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Great and wonderful Father,
we remember when Jesus had supper with his friends
the night before he died,
he took the bread;
he thanked you, broke it, gave it to his friends and said:
Take this and eat it – this is my body, given for you.
Do this to remember me.
After supper, Jesus took the cup of wine;
he thanked you, gave it to his friends and said:
All of you drink from this cup,
because this is my blood –
the new promise of God's love.
Do this every time you drink it
to remember me.

Together we remember that Jesus is always with us
and *say / sing:*
Christ has died.
Christ is risen.
Christ will come in glory.

So loving Father,
remembering how dearly Jesus loves us,
we should love him too.
Send your Holy Spirit, gentle as a dove,
on us and on these gifts,
so that, with everyone who eats and drinks
this bread and wine,
the body and blood of Jesus,
we may be full of your life and goodness.
Help us all to walk hand in hand with Jesus
and live our lives for him.

All honour and glory belong to you, Father,
through Jesus, your Son,
with the Holy Spirit:
one God, for ever and ever.
Amen.

Silence.

Now we turn to page 77.

Eucharistic Prayer 7

Suitable for use when a significant number of 7–11 year-olds is present.

In place of the Proper Preface [Through him you made us …], three or four children may each read out a brief sentence of thanksgiving for the love of God in Christ.

The Lord be with you. *or* The Lord is here.
And also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is always right,
wherever we are,
to thank you and to praise you,
God our Father and King for ever,
through Jesus Christ, your Son.

[Through him you made us and the whole universe.
When your Holy Spirit came to Mary,
Jesus was born as one of us.
He loved us so much that he died for us;
on the first Easter Day you raised him to life;
and death and evil were conquered for ever.
At Pentecost, you gave the Holy Spirit,
as Jesus promised,
to help us to live as your children.]

So here on earth,
with the angels and archangels
and with everyone in heaven
we praise your name and *say / sing:*

Holy, holy, holy Lord,
God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Father in heaven,
listen to the prayer we make in Jesus' name;
through the Holy Spirit's power, gentle as a dove,
may this bread and this wine be for us
Jesus' body and blood.

Father, we remember
when Jesus had supper with his friends
the night before he died,
he took the bread;
he thanked you, broke it, gave it to his friends and said:
Take this and eat it – this is my body,
given for you.
Do this to remember me.
After supper, Jesus took the cup of wine;
he thanked you, gave it to his friends and said:
All of you drink from this cup,
because this is my blood –
the new promise of God's love.
Do this every time you drink it
to remember me.

Together we remember that Jesus is always with us
and *say / sing:*
Christ has died.
Christ is risen.
Christ will come in glory.

Father, as we remember your Son, Jesus Christ,
who died on the cross and rose again,
we offer you these and all the gifts
you freely give to us.
Send your Holy Spirit to be with us
and all who share this bread
and drink from this cup.
Help us to trust you,
bring us closer together and welcome us,
with all your people,
into Jesus' glorious kingdom.

All honour and glory belong to you, Father,
through Jesus, your Son,
with the Holy Spirit:
one God, for ever and ever.
Amen.

Silence.

We turn to page 77.

Either

Let us pray with confidence to the Father:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.

For the kingdom, the power
and the glory are yours,
now and for ever.
Amen.

Or

As our Saviour taught us, we boldly pray:

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.

6 COMMUNION

The priest breaks the bread.

Either

We break this bread to share in the body of Christ.
Though we are many, we are one body
for we all share in one bread.

Or

Every time we eat this bread and drink of this cup
we proclaim the Lord's death until he comes.

This anthem may be used here or during the communion.

Either

Jesus, Lamb of God:
have mercy on us.

Jesus, bearer of our sins:
have mercy on us.

Jesus, redeemer of the world:
give us your peace.

Or

Lamb of God,
you take away the sins of the world:
have mercy on us.

Lamb of God,
you take away the sins of the world:
have mercy on us.

Lamb of God,
you take away the sins of the world:
grant us peace.

One of the following invitations

God's holy gifts for God's holy people.
Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.

Or

Jesus is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.
Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

Or

Come, let us receive the body and blood of our Lord Jesus Christ, given for us, and feed on him in our hearts by faith with thanksgiving.

Or in Eastertide

Alleluia. Christ our passover is sacrificed for us.
Therefore let us keep the feast. Alleluia.

The priest and people receive the communion.

The sacrament is administered with these words

The body of Christ keep you in eternal life. **Amen.**
Or The body of Christ, the bread of life. **Amen.**
Or The body of Christ. **Amen.**

The blood of Christ keep you in eternal life. **Amen.**
Or The blood of Christ, the true vine. **Amen.**
Or The blood of Christ. **Amen.**

Non-communicants may be given a blessing.

A form for additional consecration is provided in Appendix vii.

After the communion, an appropriate sentence of Scripture from the Proclamation of the Word may be read.

Silence is kept.

A hymn may be sung.

Any consecrated bread and wine which is not to be reserved for purposes of communion is consumed.

7 THE SENDING OUT

Give thanks to the Lord for he is gracious:
his love is everlasting.

A post-communion prayer and / or one of the following prayers is used

We thank you, Father,
for feeding us with the body and blood of your Son
in this holy sacrament,
through which we are assured
of the hope of eternal life.
We offer ourselves to you as a living sacrifice.
Keep us in the fellowship of his body, the Church,
and send us out in the power of your Spirit
to live and work to your praise and glory. Amen.

Or

Generous God,
you have fed us at your heavenly table.
Kindle us with the fire of your Spirit
that when the Lord comes again
we may shine as lights before him,
who is alive and reigns
in glory for ever. Amen.

Or

Eternal God,
comfort of the afflicted and healer of the broken,
you have fed us at the table of life and hope:
teach us the ways of gentleness and peace,
that all the world may acknowledge
the kingdom of your Son,
Jesus Christ our Lord. Amen.

Or

God of truth,
we have seen with our eyes
and touched with our hands the bread of life.
Strengthen our faith
that we may grow in love for you
and for each other,
through Jesus Christ, our risen Lord. Amen.

The Lord be with you.
And also with you.

An appropriate dismissal (Appendix viii) may be added

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

Or in Eastertide

Go in peace to love and serve the Lord.
Alleluia! Alleluia!
In the name of Christ.
Alleluia! Alleluia!

APPENDICES

i THE COMMANDMENTS, SUMMARY OF THE LAW, WORDS OF ASSURANCE AND KYRIES

COMMANDMENTS

Our Lord Jesus Christ said,
If you love me, keep my commandments;
happy are those who hear the word of God and keep it.

I am the Lord your God:
you shall have no other gods but me.
Amen.
Love the Lord your God with all your heart, with all your soul,
with all your mind and with all your strength.
Lord, have mercy.

You shall not make an idol of anything and worship it.
Amen.
God is spirit, and those who worship him must worship
in spirit and in truth.
Lord, have mercy.

You shall not dishonour the name of the Lord your God.
Amen.
You shall worship him with reverence and awe.
Lord, have mercy.

Remember the Lord's day and keep it holy.
Amen.
Christ is risen from the dead:
set your mind on things that are above.
Lord, have mercy.

Honour your father and your mother.
Amen.
Live as servants of God; honour all humanity;
love your Christian brothers and sisters.
Lord, have mercy.

You shall not commit murder.
Amen.
Make peace with anyone who has a grievance against you;
overcome evil with good.
Lord, have mercy.

You shall not commit adultery.
Amen.
Know that your body is a temple of the Holy Spirit.
Lord, have mercy.

You shall not steal.
Amen.
Be honest in all that you do
and care for those in need.
Lord, have mercy.

You shall not give false evidence.
Amen.
Let everyone speak the truth in love.
Lord, have mercy.

You shall not covet the possessions of others.
Amen.
It is more blessed to give than to receive.
Lord, have mercy.

Love your neighbour as yourself,
for love is the fulfilling of the law.
Amen.

The confession follows.

THE SUMMARY OF THE LAW

Our Lord Jesus Christ said,

The first commandment is this:
'Hear, O Israel, the Lord our God is the only Lord.
You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.
On these two commandments hang all the law and the prophets.

Amen. Lord have mercy.

The confession follows.

WORDS OF ASSURANCE

One or more of these sentences may be read either to introduce the silence before the confession or after the absolution:

Our Lord Jesus Christ said,
Come to me, all whose work is hard, whose load is heavy;
and I will give you rest. *Matthew 11. 28*

God loved the world so much that he gave his only Son,
that everyone who believes in him may not die
but have eternal life. *John 3. 16*

This is a true saying, to be completely accepted and believed:
Christ Jesus came into the world to save sinners.
1 Timothy 1. 15

When anyone sins, we have an advocate to plead with the Father for us: Jesus Christ, the righteous one, by whom our sins are forgiven. *1 John 2. 1*

KYRIES

One of these expanded Kyries may be used instead of the confession. When this is done, the Kyrie should be preceded by silence for self-examination and followed immediately by the absolution.

Either

Lord Jesus,
you came to reconcile us to one another and to the Father.
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
you heal the wounds of sin and division.
Christ, have mercy.
Christ, have mercy.

Lord Jesus,
you intercede for us with your Father.
Lord, have mercy.
Lord, have mercy.

Or

Lord Jesus,
you have shown us the way to the Father.
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
you have given us knowledge of your truth.
Christ, have mercy.
Christ, have mercy.

Lord Jesus,
you are the good shepherd leading us into life.
Lord, have mercy.
Lord, have mercy.

Kingdom and Advent

Lord Jesus,
you came to gather the nations into your kingdom of peace.
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
you come in word and sacrament to strengthen us in holiness.
Christ, have mercy.
Christ, have mercy.

Lord Jesus,
you will come in glory
to judge the living and the dead.
Lord, have mercy.
Lord, have mercy.

Christmas and Epiphany

Lord Jesus,
mighty God and Prince of peace,
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
Son of God and Son of Mary,
Christ have mercy.
Christ have mercy.

Lord Jesus,
Word made flesh and splendour of the Father,
Lord, have mercy.
Lord, have mercy.

Lent

Lord Jesus,
you were sent to heal the contrite.
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
you came to call sinners.
Christ, have mercy.
Christ, have mercy.

Lord Jesus,
you plead for us at the right hand of the Father.
Lord, have mercy.
Lord, have mercy.

Eastertide

Lord Jesus,
you raise the dead to life in the Spirit.
Lord, have mercy.
Lord, have mercy.

Lord Jesus,
you bring pardon and peace to the sinner.
Christ, have mercy.
Christ, have mercy.

Lord Jesus,
you give light to those in darkness.
Lord, have mercy.
Lord, have mercy.

ii CREEDS

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.

The following may be used in place of the Nicene or Apostles' Creed

I believe and trust in God the Father,
who created all that is.

I believe and trust in his Son Jesus Christ,
who redeemed humankind.

I believe and trust in his Holy Spirit,
who gives life to the people of God.

I believe and trust in one God,
Father, Son and Holy Spirit.
Amen.

iii SUGGESTED ALTERNATIVE INTERCESSIONS

FORM 1

With all our heart and with all our mind let us pray to the Lord, saying:
Lord, have mercy.

For peace from above, for the loving kindness of God
and for the salvation of our souls,
let us pray to the Lord:
Lord, have mercy.

For the peace of the world, for the welfare of the holy Church of God and for the unity of all peoples,
let us pray to the Lord:
Lord, have mercy.

For *N.* our bishop and for all the clergy and people,
let us pray to the Lord:
Lord, have mercy.

For *Charles our King*, for the leaders of the nations
and for all in authority,
let us pray to the Lord:
Lord, have mercy.

For this *city*, for every community
and for all who live in them,
let us pray to the Lord:
Lord, have mercy.

For seasonable weather
and for an abundance of the fruits of the earth,
let us pray to the Lord:
Lord, have mercy.

For the good earth which God has given us
and for the wisdom and will to conserve it,
let us pray to the Lord:
Lord, have mercy.

For those who travel on land,
on water or in the air,
let us pray to the Lord:
Lord, have mercy.

For all who are aged and infirm,
for those who are widowed and orphaned
and for all who are sick and suffering,
let us pray to the Lord:
Lord, have mercy.

The people may be invited to share their petitions.
[Let us pray to the Lord:
Lord, have mercy.]

For all who are poor and oppressed,
for those who are unemployed, for prisoners and captives
and for all who remember and care for them,
let us pray to the Lord.
Lord, have mercy.

[For all who have died in the hope of the resurrection
and for all the departed,
let us pray to the Lord:
Lord, have mercy.]

For deliverance from all danger, violence, oppression
and degradation,
let us pray to the Lord:
Lord, have mercy.

That we may end our lives in faith and hope,
without suffering and without reproach,
let us pray to the Lord:
Lord, have mercy.

Defend us, deliver us and in your compassion protect us,
O Lord, by your grace:
Lord, have mercy.

In the communion of *[… and of all the]* saints,
let us commend ourselves and one another
and all our life to Christ our God.
Holy God,
holy and strong,
holy and immortal,
have mercy on us.

FORM 2

This form may be used either with the insertion of specific subjects between the paragraphs or as a continuous whole, with or without brief biddings addressed to the people before the prayer begins.

Not all paragraphs need to be used on every occasion.

Individual names may be added at the places indicated.

The responses indicated in the service order may be used at appropriate points in the text.

In the power of the Spirit and in union with Christ,
let us pray to the Father.

Almighty God, our heavenly Father, you promised through your Son Jesus Christ to hear us when we pray in faith.

Strengthen *N.* our bishop and all your Church in the service of Christ … May those who confess your name be united in your truth, live together in your love, and reveal your glory in the world.

Bless and guide *Charles our King*; give wisdom to all in authority; and direct this and every nation in the ways of justice and peace … May we honour one another and seek the common good.

Comfort and heal all those who suffer in body, mind or spirit …; give them courage and hope in their troubles and bring them the joy of your salvation.

Give grace to us, our families and friends and to all our neighbours … May we serve Christ in one another, and love as he loves us.

Hear us as we remember those who have died in the faith of Christ …; according to your promises, grant us with them a share in your eternal kingdom.

Rejoicing in the fellowship of *[N. and of]* all your saints, we commend ourselves and the whole creation to your unfailing love.

Silence may be kept and a collect or other ending may be said.

FORM 3

This form may be used either with the insertion of specific subjects between the paragraphs or as a continuous whole, with or without brief biddings addressed to the people before the prayer begins.

The responses indicated in the service order may be used at appropriate points in the text.

Let us pray for the Church of God in Christ Jesus, and for all people according to their needs.

O God, the creator and preserver of all, we pray for people of every race and in every kind of need: make your ways known on earth, your saving power among all nations.

We pray for your Church throughout the world and for *N.* our bishop: guide and govern us by your Holy Spirit, that all Christian people may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life.

We commend to your fatherly goodness all who are anxious or distressed, in mind, body or spirit; comfort and relieve them in their need; give them patience in their sufferings, and bring good out of their troubles.

We entrust to your gracious keeping all who have died in the faith of Christ, and we give you praise for all your faithful ones with whom we rejoice in the communion of saints.

All this we ask for Jesus Christ's sake.
Amen.

iv CONCLUDING COLLECTS

Heavenly Father,
your Son has promised
that, when we meet in his name
and pray according to his mind,
he will be among us and hear our prayer.
In your love and mercy, fulfil our desires
and give us your greatest gift,
which is to know you, the only true God,
and your Son, Jesus Christ our Lord.
Amen.

Almighty God, the fountain of all wisdom,
you know our needs before we ask,
and our ignorance in asking.
Have compassion on our weakness,
and give us those things
which for our unworthiness we dare not,
and for our blindness we cannot ask,
for the sake of your Son, Jesus Christ our Lord.
Amen.

Almighty and eternal God,
ruler of all things in heaven and earth:
mercifully accept the prayers of your people
and strengthen us to do your will;
through Jesus Christ our Lord.
Amen.

v SENTENCES FOR THE PEACE

1 Christ is our peace. He has reconciled us to God in one body on the cross. We meet in his name and share his peace.

2 We are the body of Christ. In the one Spirit we were all baptized into one body. Let us pursue all that makes for peace and strengthens our common life.

3 Christ, the Prince of peace, breaks down the walls that divide us. God has called us to live in peace.

4 God has reconciled us to himself through Christ and given us the ministry of reconciliation.

5 Jesus said, This is my commandment: love one another as I have loved you.

6 We have crossed over from death to life; this we know, because we love our brothers and sisters. Anyone who does not love remains in the realm of death.

7 Love in all sincerity. Never pay back evil for evil. If possible, so far as it lies with you, live at peace with all.

8 To bind everything together and complete the whole there must be love. Let Christ's peace guide us in our decisions, the peace to which we were called as members of a single body.

9 Jesus said, Peace I bequeath to you; my own peace I give you; a peace the world cannot give, this is my gift to you.

10 Blessed are those who make peace; they shall be called God's children.

11 God will speak peace to his people, to those who turn to him in their hearts.

Advent

12 In the tender compassion of our God the dawn from heaven will break upon us, to shine on those who live in darkness, under the shadow of death, and to guide our feet into the way of peace.

13 May the God of peace make you completely holy, ready for the coming of our Lord Jesus Christ.

Nativity and Epiphany

14 Glory to God in the highest heaven, and on earth peace to all in whom he delights.

15 Our Saviour Christ is the Prince of peace; of the increase of his government and of peace there shall be no end.

Lent

16 Now that we have been justified through faith, we are at peace with God through our Lord Jesus Christ.

17 Jesus says, Peace I leave with you; my peace I give to you. Do not let your hearts be troubled, neither let them be afraid.

Passiontide

18 Once we were far away from God, but now in union with Christ Jesus we have been brought near through the shedding of his blood.

Easter and Ascension

19 The risen Christ came and stood among his disciples and said, Peace be with you! They were overjoyed on seeing the Lord.

20 Jesus says, Peace I leave with you; my peace I give to you. If you love me, rejoice because I am going to the Father.

Pentecost

21 The mind of the sinful nature is death. The mind controlled by the Spirit is life and peace.

22 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. If we live by the Spirit let us also walk by the Spirit.

Kingdom

23 The kingdom of God is righteousness, peace and joy in the Holy Spirit.

Saints

24 We are all citizens with the saints and belong to the family of God, through Jesus Christ our Lord who came and preached peace to those who were far away and to those who were near.

Baptism

25 Let the peace of Christ rule in our hearts; to this peace we are called as members of one body. God's love has been poured into our hearts through the Holy Spirit he has given us.

Thanksgiving

26 Peace is the seed-bed of righteousness, and peacemakers will reap its harvest.

Mission

27 The risen Christ said, Peace be with you! As the Father sent me, so I send you. Then he breathed on them saying, Receive the Holy Spirit!

Unity

28 Be eager to maintain the unity of the Spirit in the bond of peace.

vi PROPER PREFACES

Advent

1 Who in the fullness of time came among us
opening to us the way of salvation.
Now we watch for the day
when he comes again to judge the world,
revealing the light of his presence
that we may behold his power and glory.

Christmas until the Eve of Epiphany

2 He is the Word made flesh.
Through him you give to the eye of faith
a new vision of your glory;
you reveal your perfect love,
and invite us to love and worship you,
the unseen God.

3 And now we give you thanks
because, by the power of the Holy Spirit,
he took our nature upon him
and was born of the Virgin Mary,
that being himself without sin,
he might make us clean from all sin.

The Epiphany

4 Because by the leading of a star
you have revealed him to the world in human form,
that in following him
we are brought out of darkness into his marvellous light.

The Baptism of Christ

5 When he was baptized by John,
he was revealed as your beloved Son,
the One on whom your favour rests.
Anointed by your Spirit as the Christ,
he went forth to do his saving work.

The Presentation of Christ

6 Who shares your eternal splendour
and was presented in the Temple.
He was revealed by the Spirit
as the glory of Israel
that all peoples might find in him
the light of the world.

Lent until Passiontide

7 Who was tempted in every way, yet did not sin.
By his grace we are able to triumph over every evil
and to live no longer for ourselves alone
but for him who died for us and rose again.

Passiontide

8 Who, bearing the human likeness, humbled himself
and in obedience accepted death, even death on a cross.
He was lifted up from the earth
that he might draw all people to himself.

The Easter Vigil, Easter Day and seven days after

9 He is the true Paschal Lamb who was offered for us
and has taken away the sin of the world.
By his death he destroyed death,
and by his resurrection he has restored to us eternal life.

Easter until the Eve of Ascension

10 Because in his victory over death a new age has dawned,
the long reign of sin is ended,
a broken world is being renewed
and we are once again made whole.

Ascension Day until the Eve of Pentecost

11 Who after his resurrection
showed himself to his apostles
and in their sight ascended into glory
to prepare a place for us,
that where he is, we might be also.

The Day of Pentecost

12 Who ascended to his heavenly throne at your right hand
and through whom you pour out
the Holy Spirit upon your people:
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and true godliness
and of the fear of the Lord.
We celebrate the mission of your Church
when in many languages the Holy Spirit
found one voice to proclaim one faith.

Trinity Sunday

13 You reveal your glory
as the glory of your Son and the Holy Spirit:
three persons equal in majesty,
undivided in splendour,
one Lord, one God,
ever to be worshipped and adored.

The Transfiguration

14 Who revealed his dazzling glory to his disciples
on the holy mountain,
that they might be strengthened
to face the scandal of the cross.
His glory shone out and your voice from heaven
proclaimed him to be your beloved Son.

The Kingdom

15 Whose dominion is over all creation,
that he may present to you
an eternal and universal kingdom,
a kingdom of life and truth,
of grace and holiness,
a kingdom of righteousness and justice,
of love and peace.

The Blessed Virgin Mary

16 In choosing the blessed Virgin Mary
to be the mother of your Son,
you have exalted the humble and meek.
Your angel hailed her as most highly favoured;
with all generations we call her blessed,
and with her we rejoice and magnify your holy name.

Michaelmas

17 Through him angels sing your praise,
archangels fulfil your commands,
cherubim and seraphim continually proclaim your holiness;
the whole company of heaven glorifies your name
and rejoices to do your will.
[With them we proclaim your glory
as we join in their unending hymn of praise:
Holy, holy, holy Lord …]

The words in square brackets are omitted when Eucharistic Prayer 1 is used.

The Holy Spirit

18 Who ascended to his heavenly throne at your right hand
and through whom you pour out
the Holy Spirit upon your people:
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and true godliness
and of the fear of the Lord.

Apostles

19 Who called his apostles and sent them out
to preach the good news,
to heal the sick, to restore the lost
and to announce the coming of your kingdom,
that all may know the redeeming power
of his death and resurrection.

Pastors

20 We celebrate this feast
in thanksgiving for your servant *N.*
You inspire us by *his / her* care and love,
instruct us by *his / her* teaching
and encourage us by *his / her* example
as one who cares for your flock.

Poets

21 Because of your great love
you uttered the creative Word
and searched us out
to be the words in your own song.

Martyrs

22 We rejoice in the witness of your saints
who ran with perseverance the race set before us
and, looking for a heavenly country,
offered life and death for Jesus,
the author and perfecter of our faith.

23 Strengthened by your grace,
your martyr *N.*
triumphed over suffering,
laying down *his / her* life
in faithful witness to Christ.

Saints

24 Whose glory is reflected
in the lives of your saints.
In them you have given us examples
of faithfulness and love.
In their holiness we find encouragement and hope.
In communion with them
we share the unity of your kingdom.

25 We thank you for *[N and]* all your saints
who now praise you in heaven.
Encouraged by their example
and rejoicing in their fellowship,
we run with perseverance
the race that is set before us.

Dedication

26 We rejoice that the whole world is your temple,
called to resound to your name.
In this house of prayer
we are called to be living stones,
a temple not made with hands.
In this place is foreshown
the mystery of your heavenly city.

Baptism

27 Who, through his death and resurrection,
has made us children of the light.
In baptism we share the promise of his glory,
and are filled with a joy that never ends.

***The Eucharist** except on Sundays*

28 Who, seated at table with his apostles,
offered himself to you,
the acceptable and perfect gift.
As we gather around this table
to be nurtured and sustained with holy food,
we share in the memorial of his suffering and death
and in the fullness of his saving power.

Marriage

29 Because you have made us in your image
and call us to share in your work of creation.
You join man and woman to each other
and the two become one flesh,
as the Church is one with your Son,
adorned as a bride for her bridegroom.

Ordained Ministry

30 Who consecrated those who obeyed his call
to follow the way of the cross.
Through him you have called
those ordained for ministry in your Church
to proclaim the good news,
to care for your people
and to celebrate joyfully
the sacraments of your kingdom.

Healing

31 Who, in his earthly ministry,
went about healing the sick and suffering,
restoring sight to the blind
and bringing wholeness to the people,
that, following his example,
your Church may continue his healing work.

Social Responsibility

32 Who was anointed by your Spirit
to announce good news to the poor,
to proclaim release for prisoners
and recovery of sight for the blind;
to let the broken victims go free
and to proclaim the year of the Lord.

Preface 15 (of the Kingdom) is also appropriate.

Education

33 You teach us what is right,
show us the truth
and bring us to know you, the one true God,
in him whom you have sent.

Mission

34 You sent him to be the Saviour of the world,
and he sends us to proclaim the good news
and to make known the way of truth.

The Departed

35 Who rose victorious from the dead
and comforts us
with the blessed hope of everlasting life.
For your faithful people, Lord,
life is changed but not taken away
and, when this mortal body is laid aside in death,
an everlasting dwelling place is made ready for us
in heaven with you.

vii FORM FOR ADDITIONAL CONSECRATION

Holy Father, hear the prayer and thanksgiving
which we offer through Jesus Christ our Lord,
who took *bread (and) the cup* and said:
This is my *body (and this is my) blood.*
We also take this *bread (and) wine*
and pray that by your Word and Spirit
it may be for us
the sacrament of the *body (and) blood* of Christ.
Amen.

viii DISMISSALS

For optional use between the final responses, with or without a blessing

… and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.
Amen.

1 The peace of God which is beyond all understanding guard your hearts in the knowledge and love of God and of his Son Jesus Christ …

2 The Lord bless you and keep watch over you; the Lord's face shine on you and be gracious to you; the Lord look lovingly on you and give you peace …

3 The God of all grace who called you to his eternal glory in Christ, restore, establish and strengthen you in the Faith …

4 God, who from the death of sin raised you to new life in Christ, keep you from falling and set you in the presence of his glory with great joy …

5 Christ, who nourishes you with himself, the living bread and the true vine, make you one in praise and service, and raise you up at the last day …

6 The God of hope fill you with all joy and peace in believing, that by the power of the Holy Spirit you may be filled with hope …

7 The love of the Lord Jesus draw you to himself; the power of the Lord Jesus strengthen you in his service; the joy of the Lord Jesus fill your hearts …

8 Keep your eyes fixed on Jesus who was wounded for our sins, that you may bear in your life the love and joy and peace which are the marks of Jesus in his disciples …

Advent

9 Christ the Sun of righteousness shine on you and scatter the darkness from before you …

Christmas

10 Christ, who by taking our flesh, gathered into one all things earthly and heavenly, fill you with his joy and peace …

11 Christ the Son of God, born of Mary, fill you with his grace to trust his promises and obey his will …

Epiphany

12 Christ the Son of God gladden your hearts with the good news of his kingdom …

Lent

13 Christ give you grace to grow in holiness, to deny yourselves, take up your cross and follow him …

14 The God of mercy transform you by his grace and give you strength to overcome temptation …

Passiontide

15 Christ crucified draw you to himself, the sure ground of faith, the firm support for hope and the assurance of sins forgiven …

Easter

16 The God of peace who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the eternal covenant, make you perfect in every good deed to do his will, creating in you that which is pleasing to him, through Jesus Christ, to whom be glory for ever …

17 Almighty God, who through the resurrection of our Lord Jesus Christ has given us the victory, give you joy and peace in believing …

18 God the Father, by whose glory Christ was raised from the dead, strengthen you to walk with him in his risen life …

Ascension

19 Christ our exalted King pour on you his abundant gifts that you may serve him and reign with him in glory …

Pentecost and Holy Spirit

20 The Spirit of truth lead you into all the truth, give you grace to witness that Jesus Christ is Lord, and to proclaim the mighty word and works of God …

21 God stir up in you the gifts of his Spirit, that you may witness to Christ the Lord and proclaim the joy of the eternal gospel …

Trinity

22 God the Holy Trinity make you strong in faith and love,
and guide you in truth and peace …

Kingdom

23 Christ the King make you faithful and strong to do his will,
and bring you to reign with him in glory …

Saints

24 God give you grace to follow his saints in faith and hope
and love …

25 God give you grace to share the inheritance of his saints
in glory …

Unity

26 Christ the good Shepherd, who laid down his life for the sheep,
bring us and all who hear his voice into one fold …

ix MINISTRY OF RECONCILIATION

Our Lord Jesus Christ gave power to his Church to forgive sins in his name. This ministry, committed to them at their ordination, is exercised by bishops and priests. General absolution may be given, in the public services of the Church, or absolution may be given individually and privately.

The exhortation in the Book of Common Prayer *of* 1662 *encourages any who 'cannot quiet his own conscience … but requireth further comfort or counsel' to 'come … and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoidance of all scruple and doubtfulness'. The practice of private confession, made under the seal of secrecy, whilst not obligatory, is open to all and its use is particularly encouraged for those who may benefit from it, whether to give peace of mind to a troubled conscience or as an aid to growth in a life of faith and devotion.*

If circumstances allow, and the penitent has not confessed in this way before, careful instruction should be given to ensure suitable preparation.

A FORM OF CONFESSION AND ABSOLUTION

The priest may read one of the following or other appropriate sentences from Scripture

Our Lord Jesus Christ said,
Come to me, all whose work is hard, whose load is heavy;
and I will give you rest.

This is a true saying, to be completely accepted and believed:
Christ Jesus came into the world to save sinners.

The priest may bless the penitent, saying

The Lord be in your heart and on your lips, that you may confess your sins in honesty and sincerity and know the truth that sets you free; in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The confession then follows, using these or other appropriate words

I confess to almighty God, and before you, that I have sinned in thought, word and deed, and failed to do what I ought to have done. I remember especially the following sins …

For these and all my other sins, which I cannot now remember, I am very sorry and truly repent; I resolve to lead a better life; I humbly ask for God's forgiveness, for absolution in his name, and for your help and guidance.

The priest may offer counsel and suggest an appropriate short act of thanksgiving for God's forgiveness.

The priest absolves the penitent, using the following words

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offences. And, by his authority committed to me, I absolve you from all your sins, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen. Thanks be to God.**

The priest dismisses the penitent using these or other appropriate words

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

God give you grace to grow in holiness, to walk in his ways of truth and peace, and joyfully to bear the fruit of his Spirit.

And the blessing of God almighty, the Father, the Son and the Holy Spirit, be upon you and remain with you always. **Amen.**

The Lord has set you free from sin.
Go in peace; and pray for me, a sinner.

AN OUTLINE ORDER FOR THE HOLY EUCHARIST

1 **We Gather in the Lord's Name**

2 **We Share God's Peace**

Grace and peace be with you
from God our Father and the Lord Jesus Christ.
And also with you.

3 **We Proclaim the Word of God**

Bible readings, including a Gospel.
The people should respond to the Word.

4 **We Pray with the Church**

After the prayers, the people are called to silence and repentance.

Merciful God,
we have sinned in thought and word and deed:
we are truly sorry, and repent and turn to you.
Renew our lives by your Spirit
in the image of Jesus Christ our Saviour,
to the glory of your holy name. Amen.

Almighty God have mercy on you,
forgive you and set you free from sin,
and keep you in eternal life.
Amen.

The act of repentance may be used in section 2 above.

5 **We Offer Thanksgiving**

The gifts are presented.

The priest takes the bread and wine.

One of the EUCHARISTIC PRAYERS is used and then all say the Lord's Prayer.

6 **We Share the Gifts**

The priest breaks the bread.

The body of Christ keep you in eternal life. **Amen.**
Or The body of Christ, the bread of life. **Amen.**
Or The body of Christ. **Amen.**

The blood of Christ keep you in eternal life. **Amen.**
Or The blood of Christ, the true vine. **Amen.**
Or The blood of Christ. **Amen.**

7 **We Go in God's Strength**

Concluding prayer, [blessing] and dismissal.

The following may be used

Blessed be God who calls us together.
Praise the Lord who makes us one people.

Blessed be God who forgives our sin.
Praise the Lord who gives hope and freedom.

Blessed be God whose word is proclaimed.
Praise the Lord who is revealed as love.

Blessed be God whose grace is abundant.
Praise the Lord for all we shall be.

Accept, O Lord, our thanks and praise.
Our hands were empty until you filled them.

We will serve the Lord.
In the name of Christ. Amen.

Notes for the Outline Order

1 This order is not intended for use at principal celebrations of the Eucharist on Sundays and festivals but for occasional use.

2 A priest must preside over the whole service, though others will take part. Careful preparation is required of the priest and all participants.

3 The bread, wine and vessels should be prepared beforehand but not placed on the Table until the Thanksgiving (5).

4 Silence is appropriate at various points in the service, particularly during the Proclamation of the Word (3), before the Confession (4), after the Thanksgiving (5) and after the Sharing of the Gifts (6).

5 The people stand for the Gospel and should not change posture during the Thanksgiving (5).

6 Hymns, songs, etc. may be used as appropriate, though the liturgy should not be interrupted between the Thanksgiving (5) and the Breaking of the Bread (6).

7 The Lord's Prayer should normally be used after the Eucharistic Prayer (5) but may be used during the Prayers (4).

8 A variety of art forms may be used during the worship.

9 At the priest's discretion, the consecrated bread and wine may be shared by being passed around by the communicants (standing); if so, care needs to be taken that the elements may be passed around simply and reverently. The Christian name of each communicant may be used at the administration. Consecrated bread and wine not required for communion is consumed after the Sharing (6) or immediately after the service.

10 Appropriate prayers may be drawn from authorized liturgies.

AN ORDER FOR THE HOLY EUCHARIST 1984

GENERAL RUBRICS

1 The Holy Eucharist is the principal act of Christian worship. Every confirmed person should communicate regularly and frequently after careful preparation, which should include self-examination leading to repentance and reconciliation. It is the responsibility of the priest to teach and help the people in these matters. The priest should instruct them in the use of private confession, which is available for all who cannot otherwise find the assurance of God's forgiveness. (*See Appendix iv*).

2 It is the duty of a Christian to contribute gladly and liberally to the maintenance of the worship of God and the proclamation of the Gospel.

3 The Eucharist is the Sacrament of our fellowship in the Body of Christ. The priest shall therefore warn any communicants who by their public conduct bring the Church into disrepute that they ought not to receive the Holy Mysteries until they amend their way of life. If they do not heed the warning, the priest shall report the matter to the bishop and proceed as directed.

AN ORDER FOR THE HOLY EUCHARIST

THE PREPARATION

A hymn, psalm or anthem may be sung. *Kneel*

In the Name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

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.

Lord, have mercy.	*or*	Kyrie, eleison.
Lord, have mercy.		**Kyrie, eleison.**
Lord, have mercy.		Kyrie, eleison.
Christ, have mercy.		**Christe, eleison.**
Christ, have mercy.		Christe, eleison.
Christ, have mercy.		**Christe, eleison.**
Lord, have mercy.	*or*	Kyrie, eleison.
Lord, have mercy.		**Kyrie, eleison.**
Lord, have mercy.		Kyrie, eleison.

Or

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Or the Ten Commandments

After each of the first nine commandments shall be said or sung:

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

After the tenth commandment shall be said or sung:

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

God said:

1 I am the Lord your God;
you shall have no other gods before me.

2 You shall not make for yourself a graven image,
or any likeness of anything that is in heaven above,
or that is in the earth beneath,
or that is in the water under the earth;
you shall not bow down to them or serve them.

3 You shall not take the name of the Lord your God in vain.

4 Remember the sabbath day, to keep it holy.

5 Honour your father and your mother.

6 You shall not kill.

7 You shall not commit adultery.

8 You shall not steal.

9 You shall not bear false witness against your neighbour.

10 You shall not covet anything that is your neighbour's.

Let us humbly confess our sins to Almighty God.

Almighty God, our Heavenly Father, we have sinned against thee, in thought and word and deed, and in what we have left undone. We are truly sorry and repent of all our sins. Have mercy upon us, most merciful Father; forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

The priest says

Almighty God have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

***Gloria in Excelsis** (on Sundays and Festivals)* *Stand*

Glory be to God on high,
and in earth peace, goodwill towards men.
We praise thee,we bless thee,
we worship thee,we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King,
God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art Holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Spirit,
art Most High
in the glory of God the Father. Amen.

THE MINISTRY OF THE WORD

The Lord be with you;
And with your spirit.

The Collect or Collects of the day.

The Old Testament Lesson *Sit*

The reader says
The reading from …

The Epistle

The reader says
The reading from …

The Psalm

The Gospel *Stand*

The reader says
Hear the Holy Gospel according to Saint …
Glory be to thee, O Lord.

After the Gospel
Praise be to thee, O Christ.

The Sermon follows the reading of the Gospel. *Sit*

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 Spirit 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 is seated at 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 Spirit,
the Lord, the Giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spoke by the prophets.
And I believe in 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.

Banns of Marriage and other notices.

THE INTERCESSION

Kneel

Either

The minister may ask the people to pray for the various needs of the universal Church and the world, the local Church and community, and for particular needs. After each bidding silence shall be kept.

Then is said:

Lord, in thy mercy,
Hear our prayer.

After the final bidding shall be said:

We bless thy holy Name for the grace and virtue declared *[in … and]* in all thy Saints: grant that we, rejoicing in their fellowship and following their good examples, may at thy Son's appearing be set with them on his right hand and be made partakers of thy heavenly kingdom.
Hear us, O heavenly Father,
for the sake of Jesus Christ,
our only Mediator and Advocate,
to whom with thee and the Holy Spirit
be all honour and glory, world without end.
Amen.

Or

Notice may first be given of special objects of prayer and thanksgiving.

Let us pray for the whole Church of Christ and for all men according to their needs.

Almighty and everlasting God, we humbly beseech thee to inspire continually the universal Church with the spirit of truth, unity, and concord, that all who confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Lord, in thy mercy,
Hear our prayer.

Give grace, O heavenly Father, to all bishops, priests and deacons, and specially to thy servant *N*. our bishop, that they may by their life and doctrine proclaim thy true and living Word and rightly and duly administer thy Holy Sacraments.

Lord, in thy mercy,
Hear our prayer.

To all thy people give thy heavenly grace, and specially to this congregation here present; that they may serve thee in holiness and righteousness all the days of their life.

Lord, in thy mercy,
Hear our prayer.

We beseech thee, O Lord, to direct with thy heavenly wisdom those who rule over the nations of the world, that thy people may be faithfully and justly governed; bless thy servant *Charles our King* and all who exercise authority under *him*.

Lord, in thy mercy,
Hear our prayer.

Of thy goodness, O Lord, help and comfort all those who are in trouble, sorrow, need, sickness, or any other adversity,
[Here sick persons may be mentioned by name.]
granting them a happy issue out of all their afflictions.

Lord, in thy mercy,
Hear our prayer.

We commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear,
[Here departed persons may be mentioned by name.]
beseeching thee to grant us with them everlasting light and peace.

Lord, in thy mercy,
Hear our prayer.

Finally, we bless thy holy Name for the grace and virtue declared *[in … and]* in all thy Saints. Grant that we, rejoicing in their fellowship and following their good examples, may at thy Son's appearing be set with them on his right hand and be made partakers of thy heavenly kingdom.

Hear us, O heavenly Father,
for the sake of Jesus Christ,
our only Mediator and Advocate,
to whom with thee and the Holy Spirit
be all honour and glory,
world without end.
Amen.

THE MINISTRY OF THE SACRAMENT

Stand

The peace of the Lord be always with you;
And with your spirit.

The Offertory

One of the sentences may be said.

A hymn, psalm or anthem may be sung.

The offerings of the people are brought to the priest and presented at the altar.

The priest sets the bread and wine on the altar.

I will offer unto thee the sacrifice of thanksgiving :
and call upon the Name of the Lord; I will pay my vows unto the Lord in the presence of all his people.

Psalm 116. 15, 16

I will offer in his dwelling an oblation with great gladness :
I will sing and speak praises unto the Lord.

Psalm 27. 8

Ascribe unto the Lord the honour due unto his name :
bring offerings and come into his courts.

Psalm 96. 8

I appeal to you brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Romans 12. 1

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Hebrews 4. 14, 16

Let your light so shine before men, that they may see your good works, and give glory to your Father who is in heaven.

Matthew 5. 16

Then may be said:

All things come of thee;
And of thine own do we give thee.

The Great Thanksgiving

The Lord be with you;
And with your spirit.

Lift up your hearts;
We lift them up unto the Lord.

Let us give thanks unto our Lord God;
It is meet and right so to do.

The priest continues:

It is very meet, right and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

If appointed, the Proper Preface in Appendix i, otherwise on Sundays:

Through Jesus Christ our Lord, who by his death has destroyed death, and by his rising to life again has restored to us everlasting life.

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

Holy, Holy, Holy, Lord God of Hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.

Blessed is he who comes in the Name of the Lord.
Hosanna in the highest.

Kneel

All glory, praise and thanksgiving be unto thee Almighty God our heavenly Father, creator and sustainer of all things, maker of man in thine own image, who gavest thine only Son Jesus Christ to take our nature upon him and to suffer death upon the cross for our redemption. There he made the one perfect and sufficient sacrifice for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memorial of that his precious death until his coming again.

Therefore we beseech thee, O merciful Father, to sanctify with thy Holy Spirit these thy gifts of Bread and Wine, that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, may be partakers of his most precious Body and Blood:

Who in the same night that he was betrayed, took Bread
[Here the priest takes the Bread.]
and when he had given thanks, he broke 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
[Here the priest takes 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 Covenant, 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.

Wherefore, O Lord and heavenly Father, making the memorial of the blessed Passion, mighty Resurrection, and glorious Ascension, of thy dearly beloved Son as he hath commanded us, rejoicing in his gift of the Holy Spirit, and looking for his coming again with power and great glory, we thy servants, with all thy holy people, do set forth before thy Divine Majesty this Bread of eternal life and this Cup of everlasting salvation.

And we beseech thee to accept this our sacrifice of praise and thanksgiving, and to grant to us and thy whole Church remission of our sins and all other benefits of his Passion. And we pray that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction and be numbered in the glorious company of thy saints.

Through Jesus Christ our Lord, by whom, in whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, throughout all ages, world without end. **Amen.**

The priest breaks the Bread, saying:

The Bread which we break;
Is it not the communion of the Body of Christ?
We who are many are one Bread, one Body;
For we are all partakers of the one Bread.

Then may be said:

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,
that we may evermore dwell in him,
and he in us.
Amen.

Then may be said here or during the Communion:

O Lamb of God,
that takest away the sins of the world,
have mercy upon us.

O Lamb of God,
that takest away the sins of the world,
have mercy upon us.

O Lamb of God,
that takest away the sins of the world,
grant us thy peace.

The Communion

As our Saviour Jesus Christ has taught us,
we are bold to say:

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.

Draw near and receive the Body and Blood of our Lord Jesus Christ given for you, and feed on him in your hearts by faith with thanksgiving.

The priest receives Holy Communion and the Sacrament is administered with these words:

The Body of Christ keep you in eternal life. **Amen.**

The Blood of Christ keep you in eternal life. **Amen.**

If additional consecration is required, the form in Appendix ii shall be used.

The priest, with such other communicants as he / she may call to him / her, reverently consumes any part of the consecrated elements not required for purposes of Communion, and the vessels are cleansed.

A hymn may be sung while this is done.

The Post-Communion

Kneel

The priest may read the verse or verses from the proper psalm.

O give thanks unto the Lord, for he is gracious;
For his mercy endureth for ever.

Either

Almighty and everlasting God, we thank thee for the spiritual food of the Body and Blood of thy Son, our Saviour Jesus Christ, which thou hast given us in these holy mysteries, assuring us thereby of thy favour and goodness towards us who are members of the mystical body of thy Son, and heirs through hope of thy eternal kingdom.

Wherefore,we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, beseeching thee to keep us, by thy grace, in this holy fellowship and to enable us to do all those good works which thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end.
Amen.

Or

Almighty God, we thank thee for feeding us with the Body and Blood of thy Son Jesus Christ, through whom we offer to thee our souls and bodies to be a living sacrifice. Send us out in the power of thy Spirit to live and work to thy praise and glory.
Amen.

THE DISMISSAL

The Lord be with you:
And with your spirit.

The priest may then say:

[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 Spirit,
be amongst you and remain with you always.
Amen.

Let us go forth in peace;
In the Name of Christ.
Amen.

APPENDICES

i PROPER PREFACES

During Advent

Because thou hast given salvation to mankind through the coming of thy Son our Saviour Jesus Christ, and by him thou wilt make all things new when he returns in glory to judge the world.

On Christmas Day and until the Eve of the Epiphany

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Spirit, was made very man of the substance of the Virgin Mary his mother; that being himself without sin he might make us clean from all sin.

On the Epiphany and seven days after; and also on the Feast of the Transfiguration

Through Jesus Christ our Lord, who in substance of our mortal flesh manifested forth his glory, that he might bring us out of darkness into his own glorious light.

On Ash Wednesday and on weekdays until Passiontide

Through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin, and by whose grace we are able to overcome our temptations.

During Passiontide

Through Jesus Christ our Lord, who being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross, that being lifted up from the earth, he might draw all men unto him.

On Easter Day and until the Eve of Ascension Day inclusive

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored to us everlasting life.

On Ascension Day and until the Eve of Pentecost inclusive

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

At Pentecost and six days after

Either

Through Jesus Christ our Lord, according to whose most true promise, the Holy Spirit came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

Or

Through Jesus Christ our Lord, who after he had ascended up on high and was set down at the right hand of thy Majesty, poured forth upon the Church thy Holy Spirit: that through his glorious power the whole world might offer unto thee the sacrifice of praise.

On Trinity Sunday only

Who with thine only-begotten Son and the Holy Spirit art one God, one Lord, in Trinity of Persons and in Unity of Substance; for that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit, without any difference or inequality.

On the Feasts of the Presentation of Christ in the Temple and the Annunciation, and on the Feasts of the Blessed Virgin Mary

Because thou didst give Jesus Christ, thine only Son, to be born for our salvation; who, by the operation of the Holy Spirit, was made very man of the substance of the Virgin Mary his mother; that being himself without sin he might make us clean from all sin.

On Saints' Days with a Proper Service and Preface as prescribed in the Calendar
except the Feasts of the Presentation of Christ in the Temple and the Annunciation, Feasts of the Blessed Virgin Mary, Michaelmas Day and Feasts in the Octaves of Christmas and Ascension Day

Because thou hast manifested the grace of Jesus Christ in all thy Saints, who declared thy glory in their lives, and in fellowship with us offer thanks and praise to thee.

At Commemoration of the Departed, the Sunday Preface may be used.

ii FORM OF ADDITIONAL CONSECRATION

If the consecrated bread proves insufficient, the priest returns to the altar, takes bread, and says

Father, almighty and everliving God, hear the prayer and thanksgiving which we offer through Jesus Christ our Lord; who in the same night that he was betrayed, took Bread and when he had given thanks, he broke 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.

If it is necessary to consecrate in both kinds, the priest takes wine, and continues

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 Covenant, 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.

For the blessing of the Cup only, the priest says

Father, almighty and everliving God, hear the prayer and thanksgiving which we offer through Jesus Christ our Lord; who in the same night that he was betrayed, took the Cup and when he had given thanks, he gave it to his disciples, saying, Drink ye all of this, for this is my Blood of the New Covenant, 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.

iii GENERAL DIRECTIONS

1 The Holy Table shall be covered with a clean white cloth.

2 The bread and wine are to be provided by the churchwardens at the expense of the parish. The bread shall be wheat bread, whether leavened or unleavened, and the wine pure grape wine to which a little water may be added.

3 It is the bishop's right to be the celebrant of the Eucharist and to preach; if the bishop is not the celebrant, *he / she* pronounces the Absolution and gives the Blessing.

4 As far as possible the celebrant should be seen to preside over the whole of the Eucharist in order to emphasize the unity of the service.

5 When a deacon is present *he / she* should read the Gospel and assist in the administration of the Sacrament and may if necessary lead the Post-Communion. A deacon may administer Holy Communion from the reserved Sacrament.

6 A deacon or Reader may say such parts of the service to the end of the Intercession (omitting the Absolution) as may be required.

7 Subject to the regulations of the Church in Wales, a lay person may assist in the administration of Holy Communion. At the discretion of the parish priest, lay persons may read the Old Testament Lesson and Epistle and lead the Intercession.

8 When the Ministry of the Sacrament is not to follow the Ministry of the Word the service shall end with the Lord's Prayer and the Grace.

9 On weekdays which are not Holy Days, the Psalm and either the Old Testament Lesson or the Epistle may be omitted.

10 The directions *Stand, Kneel, Sit* indicate the postures which are appropriate for the people at various stages of the service.

11 Appropriate parts of the service may be either said or sung.

12 The use of silence is commended as a means of recollection, especially before the General Confession and immediately after the Communion of the people.

iv FORM OF CONFESSION AND ABSOLUTION

Our Lord Jesus Christ gave power to his Church to forgive sins in his Name. This ministry is exercised by bishops and priests. Absolution can be given generally, as in the public services of the Church, or individually and privately. The practice of confessing to God in the presence of a priest, under the seal of secrecy, was retained at the Reformation in the Book of Common Prayer *and in subsequent revisions of that book. Confession is open to all Christians. Those who fail by themselves to find peace of mind can, if penitent, be assured of God's forgiveness through the exercise of this ministry. Here, too, is the opportunity to ask for informed counsel when in doubt or difficulty. The prayers, readings or other devotions which the priest may ask the penitent to use are suitable expressions of his / her thankfulness to God and the intention not to sin again.*

If time and circumstances allow and the penitent has not confessed in this way before, he / she should be told how to prepare himself / herself.

The priest may first bless the penitent, saying:

The Lord be in your heart and on your lips,
that you may make a true confession of your sins,
In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The penitent makes his confession, using the following form, or a similar one:

I confess to Almighty God, and before you, that I have sinned through my own fault. I remember especially the following sins …

For these and all my other sins, which I cannot now remember, I am very sorry; I firmly resolve not to sin again, and humbly ask pardon of God, and of you counsel and absolution in his Name.

The priest may now give counsel, if required, and ask the penitent to use an appropriate devotion.

The priest absolves the penitent with the following words:

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offences. And by his authority committed to me I absolve you from all your sins, In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen. Thanks be to God.

The priest may bless the penitent, and then dismiss him / her, saying:

The Lord has put away your sin.
Go in peace;
and pray for me a sinner.

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