

## ¶ The Gathering

At the entry of the ministers a hymn may be sung.

The president may say

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

**All Amen.**

The Greeting

The president greets the people

The Lord be with you

**All and also with you.**

(or)

Grace, mercy and peace

from God our Father

and the Lord Jesus Christ

be with you

**All and also with you.**

*From Easter Day to Pentecost this acclamation follows*

Alleluia. Christ is risen.

**All He is risen indeed. Alleluia.**

*Words of welcome or introduction may be said.*

Prayer of Preparation

This prayer may be said

**All Almighty God,**

**to whom all hearts are open,**

**all desires known,**

**and from whom no secrets are hidden:**

**cleanse the thoughts of our hearts**

**by the inspiration of your Holy Spirit,**

**that we may perfectly love you,**

**and worthily magnify your holy name;**

**through Christ our Lord.**

**Amen.**

*Prayers of Penitence*

*The Commandments, the Beatitudes, the Comfortable Words (here) or the following Summary of the Law may be used*

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.

**All Amen. Lord, have mercy.**

*A minister uses an invitation to confession or these or other suitable words*

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

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

(or)

**All Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy  
forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God.  
Amen.**

Or, with suitable penitential sentences, the Kyrie eleison may be used

Lord, have mercy.

**All Lord, have mercy.**

Christ, have mercy.

**All Christ, have mercy.**

Lord, have mercy.

**All Lord, have mercy.**

*If another confession has already been used, the Kyrie eleison may be used without interpolation here or after the absolution.*

*The president says*

Almighty God,  
who forgives all who truly repent,  
have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.

**All Amen.**

*The Gloria in excelsis may be used*

**All 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*

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*

**All Amen.**

## ¶ The Liturgy of the Word

*Readings*

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord.

**All Thanks be to God.**

*The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.*

*Gospel Reading*

*An acclamation may herald the Gospel reading.*

*When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N.

**All Glory to you, O Lord.**

At the end

This is the Gospel of the Lord.

**All Praise to you, O Christ.**

Sermon

*The Creed*

*On Sundays and Principal Holy Days an authorized translation of the Nicene Creed is used, or on occasion the Apostles' Creed or an authorized Affirmation of Faith may be used.*

**All 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,  
was incarnate from the Holy Spirit and 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.**

*Prayers of Intercession*

*One of the forms in Common Worship: Services and Prayers for the Church of England, pages 541-549, or other suitable words may be used.*

*The prayers usually include these concerns and may follow this sequence:*

- ¶ *The Church of Christ*
- ¶ *Creation, human society, the Sovereign and those in authority*
- ¶ *The local community*
- ¶ *Those who suffer*
- ¶ *The communion of saints*

*These responses may be used*

Lord, in your mercy

**All hear our prayer.**

(or)

Lord, hear us.

**All Lord, graciously hear us.**

And at the end

Merciful Father,

**All accept these prayers**

**for the sake of your Son,**

**our Saviour Jesus Christ.**

**Amen.**

## ¶ The Liturgy of the Sacrament

The Peace

*The president may introduce the Peace with a suitable sentence and then says*

The peace of the Lord be always with you

**All and also with you.**

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

*Preparation of the Table*

*Taking of the Bread and Wine*

*A hymn may be sung.*

*The gifts of the people may be gathered and presented.*

*The table is prepared and bread and wine are placed upon it.*

*One or more of the prayers at the preparation of the table may be said.*

*The president takes the bread and wine.*

*The Eucharistic Prayer*

*An authorized Eucharistic Prayer is used (here). For music, see here.*

*The president says*

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

The president praises God for his mighty acts and all respond

**All 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.]

*The president recalls the Last Supper,  
and one of these four acclamations may be used*  
[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,  
rising you restored our life:**

**Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection  
you have set us free.**

**You are the Saviour of the world.**

The Prayer continues and leads into the doxology, to which all respond boldly

**All Amen.**

Prayer A

This response may be used

**All To you be glory and praise for ever.**

and the Prayer ends

**All Blessing and honour and glory and power  
be yours for ever and ever.**

**Amen.**

Prayer D

These words are used

This is his/our story.

**All This is our song:**

**Hosanna in the highest.**

and the Prayer ends

**All Blessing and honour and glory and power  
be yours for ever and ever.**

**Amen.**

Prayer F

These responses may be used

**All Amen. Lord, we believe.**

**All Amen. Come, Lord Jesus.**

**All Amen. Come, Holy Spirit.**

Prayer G

Prayer G ends

**All Blessing and honour and glory and power  
be yours for ever and ever.**

**Amen.**

*The Lord's Prayer*

As our Saviour taught us, so we pray

**All 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.**

**Lead us not into temptation  
but deliver us from evil.**

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

**Amen.**

(or)

Let us pray with confidence as our Saviour has taught us

**All Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses,  
as we forgive those who trespass against us.**

**And lead us not into temptation;  
but deliver us from evil.**

**For thine is the kingdom,  
the power and the glory,  
for ever and ever.**

**Amen.**

*Breaking of the Bread*

*The president breaks the consecrated bread.*

We break this bread  
to share in the body of Christ.

**All Though we are many, we are one body,  
because we all share in one bread.**

(or)

Every time we eat this bread  
and drink this cup,

**All we proclaim the Lord's death  
until he comes.**

The Agnus Dei may be used as the bread is broken

**All Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
grant us peace.**

(or)

**All Jesus, Lamb of God,  
have mercy on us.**

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

**Jesus, redeemer of the world,  
grant us peace.**

*Giving of Communion*

*The president says one of these invitations to communion*

Draw near with faith.

Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.

Eat and drink

in remembrance that he died for you,  
and feed on him in your hearts  
by faith with thanksgiving.

(or)

Jesus is the Lamb of God  
who takes away the sin of the world.

Blessed are those who are called to his supper.

**All Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

(or)

God's holy gifts  
for God's holy people.

**All Jesus Christ is holy,**

**Jesus Christ is Lord,**

**to the glory of God the Father.**

or, from Easter Day to Pentecost

Alleluia. Christ our passover is sacrificed for us.

**All Therefore let us keep the feast. Alleluia.**

*One of these prayers may be said before the distribution*

**All 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 our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him, and he in us.  
Amen.

(or)

All Most merciful Lord,  
your love compels us to come in.  
Our hands were unclean,  
our hearts were unprepared;  
we were not fit  
even to eat the crumbs from under your table.  
But you, Lord, are the God of our salvation,  
and share your bread with sinners.  
So cleanse and feed us  
with the precious body and blood of your Son,  
that he may live in us and we in him;  
and that we, with the whole company of Christ,  
may sit and eat in your kingdom.  
Amen.

*The president and people receive communion.*

*Authorized words of distribution are used (here) and the communicant replies  
Amen.*

*During the distribution hymns and anthems may be sung.*

*If either or both of the consecrated elements are likely to prove insufficient, the president returns to  
the holy table and adds more, saying the words here.*

*Any consecrated bread and wine which is not required for purposes of communion is consumed at  
the end of the distribution or after the service.*

*Prayer after Communion*

*Silence is kept.*

*The Post Communion or another suitable prayer is said.*

*All may say one of these prayers*

All Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Send us out  
in the power of your Spirit  
to live and work  
to your praise and glory.  
Amen.

(or)

All Father of all,

**we give you thanks and praise,  
that when we were still far off  
you met us in your Son and brought us home.  
Dying and living, he declared your love,  
gave us grace, and opened the gate of glory.  
May we who share Christ's body live his risen life;  
we who drink his cup bring life to others;  
we whom the Spirit lights give light to the world.  
Keep us firm in the hope you have set before us,  
so we and all your children shall be free,  
and the whole earth live to praise your name;  
through Christ our Lord.  
Amen.**

## **¶ The Dismissal**

*A hymn may be sung.*

*The president may use a suitable blessing*

(or)

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 among you and remain with you always.

**All Amen.**

A minister says

Go in peace to love and serve the Lord.

**All In the name of Christ. Amen.**

(or)

Go in the peace of Christ.

**All Thanks be to God.**

or, from Easter Day to Pentecost

Go in the peace of Christ. Alleluia, alleluia.

**All Thanks be to God. Alleluia, alleluia.**

The ministers and people depart.

## **¶ Eucharistic Prayers for use in Order One**

### **Prayer A**

*If an extended Preface is used, it replaces all words between the opening dialogue and the Sanctus.*

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give 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 and eternal God,  
through Jesus Christ your Son our Lord.

*The following may be omitted if a short Proper Preface is used*  
For he is your living Word;  
through him you have created all things from the beginning,  
and formed us in your own image.

**[All To you be glory and praise for ever.]**

Through him you have freed us from the slavery of sin,  
giving him to be born of a woman and to die upon the cross;  
you raised him from the dead  
and exalted him to your right hand on high.

**[All To you be glory and praise for ever.]**

Through him you have sent upon us  
your holy and life-giving Spirit,  
and made us a people for your own possession.

**[All To you be glory and praise for ever.]**

*Short Proper Preface, when appropriate*  
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:

**All 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.]**

Accept our praises, heavenly Father,  
through your Son our Saviour Jesus Christ,  
and as we follow his example and obey his command,  
grant that by the power of your Holy Spirit  
these gifts of bread and wine  
may be to 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.

**[All To you be glory and praise for ever.]**

In the same way, after supper  
he took the cup and gave you thanks;  
he gave it to them, saying:  
Drink this, all of you;  
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.

**[All To you be glory and praise for ever.]**

Therefore, heavenly Father,  
we remember his offering of himself  
made once for all upon the cross;  
we proclaim his mighty resurrection and glorious ascension;  
we look for the coming of your kingdom,  
and with this bread and this cup  
we make the memorial of Christ your Son our Lord.

One of these four acclamations is used

[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,**

**rising you restored our life:**

**Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,**

**we proclaim your death, Lord Jesus,**

**until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection**

**you have set us free.**

**You are the Saviour of the world.**

Accept through him, our great high priest,  
this our sacrifice of thanks and praise,  
and as we eat and drink these holy gifts  
in the presence of your divine majesty,  
renew us by your Spirit,  
inspire us with your love  
and unite us in the body of your Son,  
Jesus Christ our Lord.

**[All To you be glory and praise for ever.]**

Through him, and with him, and in him,  
in the unity of the Holy Spirit,  
with all who stand before you in earth and heaven,  
we worship you, Father almighty,  
in songs of everlasting praise:

All Blessing and honour and glory and power  
be yours for ever and ever.

**Amen.**

The service continues with the Lord's Prayer

## Prayer B

*If an extended Preface is used, it replaces all words between the opening dialogue and the Sanctus.*

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

Father, we give you thanks and praise  
through your beloved Son Jesus Christ, your living Word,  
through whom you have created all things;  
who was sent by you in your great goodness to be our Saviour.

By the power of the Holy Spirit he took flesh;  
as your Son, born of the blessed Virgin,  
he lived on earth and went about among us;  
he opened wide his arms for us on the cross;  
he put an end to death by dying for us;  
and revealed the resurrection by rising to new life;  
so he fulfilled your will and won for you a holy people.

Short Proper Preface, when appropriate

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:

**All 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.]**

Lord, you are holy indeed, the source of all holiness;  
grant that by the power of your Holy Spirit,  
and according to your holy will,  
these gifts of bread and wine  
may be to us the body and blood of our Lord Jesus Christ;  
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 this, all of you;  
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.

One of these four acclamations is used

[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,**

**rising you restored our life:**

**Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,**

**we proclaim your death, Lord Jesus,**

**until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection**

**you have set us free.**

**You are the Saviour of the world.**

And so, Father, calling to mind his death on the cross,

his perfect sacrifice made once for the sins of the whole world;

rejoicing in his mighty resurrection and glorious ascension,

and looking for his coming in glory,

we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,

we bring before you this bread and this cup

and we thank you for counting us worthy

to stand in your presence and serve you.

Send the Holy Spirit on your people

and gather into one in your kingdom

all who share this one bread and one cup,

so that we, in the company of [N and] all the saints,

may praise and glorify you for ever,

through Jesus Christ our Lord;

by whom, and with whom, and in whom,

in the unity of the Holy Spirit,

all honour and glory be yours, almighty Father,

for ever and ever.

**All Amen.**

The service continues with the Lord's Prayer

### **Prayer C**

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give 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 and eternal God,

through Jesus Christ our Lord.

Short Proper Preface, when appropriate

[or, when there is no Proper Preface

For he is our great high priest,

who has loosed us from our sins

and has made us to be a royal priesthood to you,

our God and Father.]

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:

**All 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 glory be to you, our heavenly Father,

who, in your tender mercy,

gave your only Son our Saviour Jesus Christ

to suffer death upon the cross for our redemption;

who made there by his one oblation of himself once offered

a full, perfect and sufficient sacrifice, oblation and satisfaction

for the sins of the whole world;

he instituted, and in his holy gospel commanded us to continue,

a perpetual memory of his precious death until he comes again.

Hear us, merciful Father, we humbly pray,

and grant that, by the power of your Holy Spirit,

we receiving these gifts of your creation, this bread and this wine,

according to your Son our Saviour Jesus Christ's holy institution,

in remembrance of his death and passion,

may be partakers of his most blessed body and blood;

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 this, all of you;

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.

One of these four acclamations is used

[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,**

**rising you restored our life:**

**Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,**

**we proclaim your death, Lord Jesus,**

**until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection**

**you have set us free.**

**You are the Saviour of the world.**

Therefore, Lord and heavenly Father,  
in remembrance of the precious death and passion,  
the mighty resurrection and glorious ascension  
of your dear Son Jesus Christ,  
we offer you through him this our sacrifice of praise  
and thanksgiving.

Grant that by his merits and death,  
and through faith in his blood,  
we and all your Church may receive forgiveness of our sins  
and all other benefits of his passion.

Although we are unworthy, through our manifold sins,  
to offer you any sacrifice,  
yet we pray that you will accept this  
the duty and service that we owe.

Do not weigh our merits, but pardon our offences,  
and fill us all who share in this holy communion  
with your grace and heavenly blessing;  
through Jesus Christ our Lord,  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be yours, almighty Father,  
for ever and ever.

**All Amen.**

The service continues with the Lord's Prayer

**Prayer D**

The Lord be with you

**All and also with you.**



(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

Almighty God, good Father to us all,  
your face is turned towards your world.

In love you gave us Jesus your Son  
to rescue us from sin and death.

Your Word goes out to call us home  
to the city where angels sing your praise.

We join with them in heaven's song:

**All 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 of all, we give you thanks  
for every gift that comes from heaven.

To the darkness Jesus came as your light.

With signs of faith and words of hope  
he touched untouchables with love and washed the guilty clean.

This is his story.

**All This is our song:**

**Hosanna in the highest.**

The crowds came out to see your Son,  
yet at the end they turned on him.

On the night he was betrayed  
he came to table with his friends  
to celebrate the freedom of your people.

This is his story.

**All This is our song:**

**Hosanna in the highest.**

Jesus blessed you, Father, for the food;  
he took bread, gave thanks, broke it and said:

This is my body, given for you all.

Jesus then gave thanks for the wine;

he took the cup, gave it and said:

This is my blood, shed for you all  
for the forgiveness of sins.

Do this in remembrance of me.

This is our story.

**All This is our song:**

**Hosanna in the highest.**

Therefore, Father, with this bread and this cup  
we celebrate the cross

on which he died to set us free.

Defying death he rose again

and is alive with you to plead for us and all the world.

This is our story.

**All This is our song:**

**Hosanna in the highest.**

Send your Spirit on us now

that by these gifts we may feed on Christ

with opened eyes and hearts on fire.

May we and all who share this food

offer ourselves to live for you

and be welcomed at your feast in heaven

where all creation worships you,

Father, Son and Holy Spirit:

**All Blessing and honour and glory and power**

**be yours for ever and ever.**

**Amen.**

The service continues with the Lord's Prayer

### **Prayer E**

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

*Here follows an extended Preface or the following*

Father, you made the world and love your creation.

You gave your Son Jesus Christ to be our Saviour.

His dying and rising have set us free from sin and death.

And so we gladly thank you,

with saints and angels praising you, and saying:

**All 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.]**

We praise and bless you, loving Father,

through Jesus Christ, our Lord;

and as we obey his command,

send your Holy Spirit,

that broken bread and wine outpoured

may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends

and, taking bread, he praised you.

He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you;

do this in remembrance of me.  
When supper was ended he took the cup of wine.  
Again he praised you, gave it to them and said:  
Drink this, all of you;  
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.  
So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice  
made once for all upon the cross.  
Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

One of these four acclamations is used  
[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

All Dying you destroyed  
our death,  
rising you restored our life:  
Lord Jesus, come in glory.

(or)

[Christ is the bread of life:]

**All When we eat this bread and and drink this cup,  
we proclaim your death, Lord Jesus,  
until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross resurrection  
you have set us free.**

**You are the Saviour of the world.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.  
Look with favour on your people,  
gather us in your loving arms  
and bring us with [N and ] all the saints  
to feast at your table in heaven.  
Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**All Amen.**

The service continues with the Lord's Prayer

**Prayer F**

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

You are worthy of our thanks and praise,  
Lord God of truth,

for by the breath of your mouth

you have spoken your word,

and all things have come into being.

You fashioned us in your image

and placed us in the garden of your delight.

Though we chose the path of rebellion

you would not abandon your own.

Again and again you drew us into your covenant of grace.

You gave your people the law and taught us by your prophets  
to look for your reign of justice, mercy and peace.

As we watch for the signs of your kingdom on earth,

we echo the song of the angels in heaven,

evermore praising you and saying:

**All 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.]**

Lord God, you are the most holy one,

enthroned in splendour and light,

yet in the coming of your Son Jesus Christ

you reveal the power of your love

made perfect in our human weakness.

**[All Amen. Lord, we believe.]**

Embracing our humanity,

Jesus showed us the way of salvation;

loving us to the end,

he gave himself to death for us;

dying for his own,

he set us free from the bonds of sin,

that we might rise and reign with him in glory.

**[All Amen. Lord, we believe.]**

On the night he gave up himself for us all

he 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.

**[All Amen. Lord, we believe.]**

In the same way, after supper  
he took the cup and gave you thanks;  
he gave it to them, saying:  
Drink this, all of you; 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.

**[All Amen. Lord, we believe.]**

Therefore we proclaim the death that he suffered on the cross,  
we celebrate his resurrection, his bursting from the tomb,  
we rejoice that he reigns at your right hand on high  
and we long for his coming in glory.

**[All Amen. Come, Lord Jesus.]**

As we recall the one, perfect sacrifice of our redemption,  
Father, by your Holy Spirit let these gifts of your creation  
be to us the body and blood of our Lord Jesus Christ;  
form us into the likeness of Christ  
and make us a perfect offering in your sight.

**[All Amen. Come, Holy Spirit.]**

Look with favour on your people  
and in your mercy hear the cry of our hearts.  
Bless the earth,  
heal the sick,  
let the oppressed go free  
and fill your Church with power from on high.

**[All Amen. Come, Holy Spirit.]**

Gather your people from the ends of the earth  
to feast with [N and] all your saints  
at the table in your kingdom,  
where the new creation is brought to perfection  
in Jesus Christ our Lord;  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be yours, almighty Father,  
for ever and ever.

**All Amen.**

The service continues with the Lord's Prayer

### **Prayer G**

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

Blessed are you, Lord God,  
our light and our salvation;

to you be glory and praise for ever.

From the beginning you have created all things

and all your works echo the silent music of your praise.

In the fullness of time you made us in your image,  
the crown of all creation.

You give us breath and speech, that with angels and archangels  
and all the powers of heaven  
we may find a voice to sing your praise:

**All 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.]**

How wonderful the work of your hands, O Lord.

As a mother tenderly gathers her children,  
you embraced a people as your own.

When they turned away and rebelled  
your love remained steadfast.

From them you raised up Jesus our Saviour, born of Mary,  
to be the living bread,

in whom all our hungers are satisfied.

He offered his life for sinners,  
and with a love stronger than death  
he opened wide his arms on the cross.

On the night before he died,  
he came to supper with his friends  
and, taking bread, he gave you thanks.

He broke it and gave it to them, saying:

Take, eat; this is my body which is given for you;  
do this in remembrance of me.

At the end of supper, taking the cup of wine,  
he gave you thanks, and said:

Drink this, all of you; 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.

One of these four acclamations is used

[Great is the mystery of faith:]

**All Christ has died:**

**Christ is risen:**

**Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,  
rising you restored our life:**

**Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup  
we proclaim your death, Lord Jesus,  
until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection  
you have set us free.**

**You are the Saviour of the world.**

Father, we plead with confidence  
his sacrifice made once for all upon the cross;  
we remember his dying and rising in glory,  
and we rejoice that he intercedes for us at your right hand.  
Pour out your Holy Spirit as we bring before you  
these gifts of your creation;  
may they be for us the body and blood of your dear Son.  
As we eat and drink these holy things in your presence,  
form us in the likeness of Christ,  
and build us into a living temple to your glory.  
[Remember, Lord, your Church in every land.  
Reveal her unity, guard her faith,  
and preserve her in peace ...]  
Bring us at the last with [N and] all the saints  
to the vision of that eternal splendour  
for which you have created us;  
through Jesus Christ, our Lord,  
by whom, with whom, and in whom,  
with all who stand before you in earth and heaven,  
we worship you, Father almighty, in songs of everlasting praise:  
All Blessing and honour and glory and power  
be yours for ever and ever.

**Amen.**

The service continues with the Lord's Prayer

**Prayer H**

The Lord be with you

**All and also with you.**

(or)

The Lord is here.

**All His Spirit is with us.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

It is right to praise you, Father, Lord of all creation;  
in your love you made us for yourself.

When we turned away  
you did not reject us,  
but came to meet us in your Son.

**All You embraced us as your children  
and welcomed us to sit and eat with you.**

In Christ you shared our life  
that we might live in him and he in us.

**All He opened his arms of love upon the cross  
and made for all the perfect sacrifice for sin.**

On the night he was betrayed,  
at supper with his friends  
he took bread, and gave you thanks;

he broke it and gave it to them, saying:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

**All Father, we do this in remembrance of him:  
his body is the bread of life.**

At the end of supper, taking the cup of wine,  
he gave you thanks, and said:  
Drink this, all of you; this is my blood of the new covenant,  
which is shed for you for the forgiveness of sins;  
do this in remembrance of me.

**All Father, we do this in remembrance of him:  
his blood is shed for all.**

As we proclaim his death and celebrate his rising in glory,  
send your Holy Spirit that this bread and this wine  
may be to us the body and blood of your dear Son.

**All As we eat and drink these holy gifts  
make us one in Christ, our risen Lord.**

With your whole Church throughout the world  
we offer you this sacrifice of praise  
and lift our voice to join the eternal song of heaven:

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

The service continues with the Lord's Prayer

## Supplementary Texts

### ¶ Words at the Giving of Communion

1

The body of our Lord Jesus Christ,  
which was given for you,  
preserve your body and soul unto everlasting life.  
Take and eat this in remembrance that Christ died for you,  
and feed on him in your heart by faith with thanksgiving.  
The blood of our Lord Jesus Christ,  
which was shed for you,  
preserve your body and soul unto everlasting life.  
Drink this in remembrance that Christ's blood was shed for you,  
and be thankful.

2

The body of Christ.  
The blood of Christ.

3

The body of Christ keep you in eternal life.  
The blood of Christ keep you in eternal life.

4

The body of Christ, broken for you.  
The blood of Christ, shed for you.

5

The bread of heaven in Christ Jesus.  
The cup of life in Christ Jesus.



## ¶ Supplementary Consecration

If either or both of the consecrated elements are likely to prove insufficient, the president returns to the holy table and adds more, saying these words

Father, having given thanks over the bread and the cup according to the institution of your Son Jesus Christ, who said,

‘Take, eat; this is my body’

[and/or ‘Drink this; this is my blood’],

we pray that by the power of your Holy Spirit

this bread/wine also

may be to us his body/blood,

to be received in remembrance of him.

### General Rules

1 Any reference in authorized provision to the use of hymns shall be construed as including the use of texts described as songs, chants, canticles.

2 If occasion requires, hymns may be sung at points other than those indicated in particular forms of service. Silence may be kept at points other than those indicated in particular forms of service.

3 Where rubrics indicate that a text is to be ‘said’ this must be understood to include ‘or sung’ and vice versa.

4 Where parts of a service make use of well-known and traditional texts, other translations or versions, particularly when used in musical compositions, may be used.

5 Local custom may be established and followed in respect of posture but regard should be had to indications in Notes attached to authorized forms of service that a particular posture is appropriate for some parts of that form of service.

6 On any occasion when the text of an alternative service authorized under the provisions of Canon B 2 provides for the Lord’s Prayer to be said or sung, it may be used in the form included in The Book of Common Prayer or in either of the two other forms included in services in Common Worship. The further text included in Prayers for Various Occasions (Common Worship: Services and Prayers for the Church of England, page 106) may be used on suitable occasions.

7 Normally on any occasion only one Collect is used.

8 At Baptisms, Confirmations, Ordinations and Marriages which take place on Principal Feasts, other Principal Holy Days and on Sundays of Advent, Lent and Easter, within the Celebration of the Holy Communion, the Readings of the day are used and the Collect of the Day is said, unless the bishop directs otherwise.

9 The Collects and Lectionary in Common Worship may, optionally, be used in conjunction with the days included in the Calendar of The Book of Common Prayer, notwithstanding any difference in the title or name of a Sunday, Holy Day or other observance included in both Calendars.

Notes to Holy Communion ↑

The use of a lighter typeface for some texts in the printed edition of this book reflects a decision of the General Synod to give more weight to one choice within a range of options.

#### 1 Posture

Local custom may be followed and developed in relation to posture. The people should stand for the reading of the Gospel, for the Creed, for the Peace and for the Dismissal. Any changes in posture during the Eucharistic Prayer should not detract from the essential unity of that prayer. It is appropriate that, on occasions, the congregation should kneel for prayers of penitence.

#### 2 Traditional Texts

In addition to the places where they are printed in the service, traditional versions of texts may be used.

3 Hymns, Psalms, Canticles, the Collection and Presentation of the Offerings of the People, and the Preparation of the Table

Points are indicated for these, but they may occur elsewhere.

#### 4 Sentences

Sentences of Scripture appropriate to the season and the place in the service may be used as part of the president's greeting, in the Invitation to Confession, at the Peace, before the gifts of the people are collected and after the distribution of communion (from Easter Day to Pentecost 'Alleluia' is appropriately added to such sentences).

#### 5 Acclamations

Acclamations, which may include congregational response (such as 'The Lord is here: his Spirit is with us' and 'Christ is risen: he is risen indeed') may be used at appropriate points in the service (with 'Alleluia' except in Lent). Acclamations for use before the Gospel are provided.

#### 6 Entry

At the entry of the ministers, a Bible or Book of the Gospels may be carried into the assembly.

#### 7 Greetings

In addition to the points where greetings are provided, at other suitable points (e.g. before the Gospel and before the blessing or dismissal), the greeting 'The Lord be with you' with its response 'and also with you' or 'and with thy spirit' may be used.

#### 8 Silence

Silence is particularly appropriate within the Prayers of Penitence and of Intercession, before the Collect, in response to the reading of the Scriptures, after the Eucharistic Prayer and after the distribution.

#### 9 Notices

Banns of marriage and other notices may be published before the Gathering (if possible by a minister other than the president), before the Prayers of Intercession or before the Dismissal.

#### 10 The Prayers of Penitence

This section may be transposed to a later point in the service as a response to the Liturgy of the Word. In the special seasonal rites for certain days it is particularly appropriate at the later point. On certain occasions, for a special service, this section may precede the opening hymn and greeting. A Form of Preparation is provided here.

The Invitation to Confession may take the form of the Summary of the Law, the Commandments, the Beatitudes, the Comfortable Words or the Exhortation.

When the Kyrie eleison is used as a confession, short penitential sentences are inserted between the petitions, suitable for seasons or themes. This form of confession should not be the norm on Sundays.

Authorized alternative forms of confession and absolution may be used in place of those in the main text.

#### 11 The Gloria in Excelsis

This canticle may be omitted during Advent and Lent, and on weekdays which are not Principal Holy Days or Festivals. See also Note 3.

#### 12 The Readings

The readings at Holy Communion are governed by authorized lectionary provision and are not a matter for local decision except where that provision permits.

Whenever possible, all three readings are used at Holy Communion on Sundays. When only two are read, the minister should ensure that, in any year, a balance is maintained between readings from the Old and New Testaments in the choice of the first reading. The psalm provided relates to the first reading in the lectionary. Where possible it should be used after that reading.

When announcing the Gospel, if it is desired to give book, chapter and verse or page number, the reader may do this informally before saying 'Hear the Gospel of our Lord Jesus Christ according to N.'

#### 13 The Sermon

The sermon is an integral part of the Liturgy of the Word. A sermon should normally be preached at all celebrations on Sundays and Principal Holy Days.

The sermon may on occasion include less formal exposition of Scripture, the use of drama, interviews, discussion and audio-visual aids.

#### 14 The Creed

The Creed may be preceded by the president saying 'Let us declare our faith in God, Father, Son and Holy Spirit'.

#### 15 The Prayers of Intercession

Intercession frequently arises out of thanksgiving; nevertheless these prayers are primarily prayers of intercession. They are normally broadly based, expressing a concern for the whole of God's world and the ministry of the whole Church.

Several forms of intercession are provided; other suitable forms may be used. They need not always conform to the sequence indicated.

Prayer for the nation is properly focused in prayer for the sovereign by name, and prayer for the Church in prayer for the bishop of the diocese by name.

The Supplementary Texts provide a number of Collects and other endings to conclude intercession.

In some circumstances it may be appropriate for the president to say both the opening invitation and these concluding words.

#### 16 The Peace

The Peace follows naturally from the Prayers of Intercession and begins the Liturgy of the Sacrament. But this section may be transposed to be the opening greeting or may be used later in the service, as part of either the breaking of bread or the Dismissal. Introductions can be found in the Supplementary Texts.

#### 17 The Taking

In Holy Communion the Church, following the example of the Lord, takes, gives thanks, breaks and gives. The bread and wine must be taken into the president's hands and replaced upon the table either after the table has been prepared or during the Eucharistic Prayer.

#### 18 The Eucharistic Prefaces and Optional Acclamations

Short Prefaces may be inserted in Eucharistic Prayers A, B and C in Order One.

Extended Prefaces may be used with Eucharistic Prayers A, B and E for Order One. When an Extended Preface is used it replaces the entire text between the opening dialogue and the text of the Sanctus. It will be noted that in Prayer E the short text provided here must be used if no Extended Preface is used.

There are optional acclamations suggested for use in Prayers A and F. Those provided for Prayer F echo the style of those in the Liturgy of St Basil and might, especially when sung, be led by a deacon or minister other than the president, then repeated by the whole congregation. Other acclamations may be used.

#### 19 The Lord's Prayer

On any occasion when the text of an alternative service authorized under the provisions of Canon B 2 provides for the Lord's Prayer to be said or sung, it may be used in the form included in The Book of Common Prayer or in either of the two other forms included in services in Common Worship. The text included in Prayers for Various Occasions (Common Worship: Services and Prayers for the Church of England, page 106) may be used on suitable occasions.

#### 20 Breaking of the Bread

Sufficient bread for the whole congregation to share may be broken by the president, if necessary assisted by other ministers, at this point in the service. The Agnus Dei may accompany this action.

The words provided at the breaking of the bread must be used on Sundays and Principal Holy Days.

On other days the bread may be broken in silence or during the Agnus Dei.

#### 21 Non-communicants

At the distribution, any of those distributing the sacrament, ordained or lay, may pray for any non-communicants who come forward in these or other suitable words: 'May God be with you' or 'May God bless you'.

#### 22 Prayers after Communion

One or two prayers may be used after communion. If two are used, the first is normally a presidential text, the second a congregational text. If only one is used, either a presidential or congregational text is chosen. The presidential text is normally the authorized Post Communion of the day. The congregational text is normally one of those printed in the main text or one of those in the supplementary texts.

### 23 A Service without Communion

When there is no communion, the minister leads the service as far as the Prayers of Intercession or the Peace, and then adds the Lord's Prayer, the General Thanksgiving, and/or other prayers, ending with the Grace.