

THE HOLY EUCHARIST

CONCERNING THE HOLY EUCHARIST

Holy Communion is normally the principal service of Christian worship on the Lord's Day, and on other appointed Feasts and Holy Days. Two forms of the liturgy, commonly called the Lord's Supper or the Holy Eucharist, are provided.

The Anglican Standard Text is essentially that of the Holy Communion service of the *Book of Common Prayer* of 1662 and successor books through 1928, 1929, and 1962. The Anglican Standard Text is presented in contemporary English and in the order for Holy Communion that is common, since the late twentieth century, among ecumenical and Anglican partners worldwide. The Anglican Standard Text may be conformed to its original content and ordering, as in the 1662 or subsequent books; the Additional Directions give clear guidance on how this is to be accomplished. Similarly, there are directions given as to how the Anglican Standard Text may be abbreviated where appropriate for local mission and ministry.

The Renewed Ancient Text is drawn from liturgies of the Early Church, reflects the influence of twentieth century ecumenical consensus, and includes elements of historic Anglican piety.

A comprehensive collection of Additional Directions concerning Holy Communion is found after the Renewed Ancient Text.

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

or

HOLY COMMUNION,

COMMONLY CALLED

THE HOLY EUCHARIST

Anglican Standard Text

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia! Christ is risen!

People **The Lord is risen indeed! Alleluia!**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: 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.**

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 100).

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

MATTHEW 22:37-40^T

THE KYRIE

The Celebrant and People pray

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

or this

THE TRISAGION

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

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

The Celebrant says to the People

The Lord be with you.
People **And with your spirit.**
Officiant Let us pray.

The Celebrant prays the Collect.

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People **Thanks be to God.**

Or the Reader may say Here ends the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according
to _____.

People **Glory to you, Lord Christ.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,
the only-begotten 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 worshiped 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 phrase "and the Son" (Latin filioque) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Renewed Ancient Text.

Let us pray for the Church and for the world.

Almighty and everliving God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly ask you mercifully to receive our prayers. Inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

We pray that you will lead the nations of the world in the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Sovereign/Prime Minister*, that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and protect true religion and virtue.

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, *and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc.*, that by their life and teaching, they may proclaim your true and life-giving Word, and rightly and duly administer

your holy Sacraments. And to all your people give your heavenly grace, especially to this Congregation, that with reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

Prosper, we pray, all those who proclaim the Gospel of your kingdom throughout the world, and strengthen us to fulfill your great commission, making disciples of all nations, baptizing them and teaching them to obey all that you have commanded.

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

We ask you in your goodness, O Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

We remember before you all your servants who have departed this life in your faith and fear, [especially _____,] that your will for them may be fulfilled; and we ask you to give us grace to follow the good examples of [N., and] all your saints, that we may share with them in your heavenly kingdom.

Silence

Reader Lord, in your mercy:

People **Hear our prayer.**

Additional prayers may be added.

The Celebrant concludes with this or some other appropriate Collect.

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

All who truly and earnestly repent of your sins, and seek to live in love and charity with your neighbors, and intend to lead the new life, following the commandments of God, and walking in his holy ways: draw near with faith and make your humble confession to Almighty God.

or

Let us humbly confess our sins to Almighty God.

Silence

The Deacon and People kneel as able and pray

**Almighty God, Father of our Lord Jesus Christ,
maker and judge of us all:**

**We acknowledge and lament our many sins and offenses,
which we have committed by thought, word, and deed**

against your divine majesty,
provoking most justly your righteous anger against us.
We are deeply sorry for these our transgressions;
the burden of them is more than we can bear.
Have mercy upon us,
Have mercy upon us, most merciful Father;
for your Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may evermore serve and please you in
newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Bishop or Priest stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, 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.**

THE COMFORTABLE WORDS

The Celebrant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16^T

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

I TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. I JOHN 2:1-2^T

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And with your spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O LORD, and you are exalted as Head above all. All things come from you, O LORD,
People **And of your own have we given you.**

I CHRONICLES 29:11, 14^T

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface (pages 152-158) is normally sung or said.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

Celebrant and People

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 PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

So now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. †

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

For on the night that he was betrayed, our Lord Jesus Christ 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."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink 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: Whenever you drink it, do this in remembrance of me." ‡

† *This paragraph does not occur in the 1662 Book of Common Prayer, but ecumenical consensus expects its use.*

‡ *In the 1662 Order, the Distribution of Communion occurs here. The Lord's Prayer is then said. The remainder of the Prayer of Consecration follows the Lord's Prayer as an alternative Post Communion Prayer.*

Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again.

And we earnestly desire your fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; asking you to grant that, by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

THE LORD'S PRAYER

The Celebrant then says

And now as our Savior Christ has taught us, we are bold to pray:

Celebrant and People together 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, and the power, and the glory, for ever and ever. Amen.	Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And 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.
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THE FRACTION

*If the consecrated Bread was not broken earlier, the Celebrant breaks it now.
A period of silence is kept.*

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. [Alleluia.]

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been
sacrificed, once for all upon the Cross.
People Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**We do not presume to come to this your table, O merciful Lord,
trusting in our own righteousness,
but in your abundant 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 character 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.**

THE AGNUS DEI

The following or some other suitable anthem may be sung or said here

**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 your peace.**

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

or this

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

JOHN 1:29^T, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, [which was given for you, preserve your body and soul to 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 to everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Renewed Ancient Text

Almighty and everliving God,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament, of your favor and
goodness towards us:
that we are true members of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope,
of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace,
that we may continue in that holy fellowship,
and do all the good works that you have prepared for us to
walk in;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be all honor and glory, now and for ever. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

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. Amen.

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these words

Let us go forth in the Name of Christ.

People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power
of the Holy Spirit.

People **Thanks be to God.**

or this

Deacon Let us bless the Lord.

People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, Alleluia.

THE ORDER FOR THE ADMINISTRATION OF
THE LORD'S SUPPER
or
HOLY COMMUNION,
COMMONLY CALLED
THE HOLY EUCHARIST
Renewed Ancient Text

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: 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.**

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 100).

Hear what our Lord Jesus Christ says:
You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

MATTHEW 22:37-40^r

THE KYRIE

The Celebrant and people pray

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

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THE TRISAGION

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

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

The Celebrant says to the People

The Lord be with you.
People **And with your spirit.**
Officiant Let us pray.

The Celebrant prays the Collect.

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People **Thanks be to God.**

Or the Reader may say Here ends the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according
to _____.

People **Glory to you, Lord Christ.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,
the only-begotten 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 worshiped 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 phrase "and the Son" (Latin filioque) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentum Foundations (page 768).*

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Anglican Standard Text. The reader pauses after each bidding, and the people may add petitions, either silently or aloud.

Let us pray for the Church and for the world, saying,
“hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:

People **Hear our prayer.**

For *N.*, our Archbishop, and *N.*, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in your mercy:

People **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in your mercy:

People **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy:

People **Hear our prayer.**

For our nation, for those in authority, and for all in public service [especially _____].

Reader Lord, in your mercy:

People **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Reader Lord, in your mercy:

People **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, [especially _____,] in thanksgiving let us pray.

Reader Lord, in your mercy:

People **Hear our prayer.**

Additional petitions may be added. Thanksgivings may also be invited.

The Celebrant concludes with this or some other appropriate Collect.

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

Let us humbly confess our sins to Almighty God.

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will, and walk in your ways,
to the glory of your Name. Amen.

The Bishop or Priest stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, 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.

THE COMFORTABLE WORDS

The Celebrant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

MATTHEW 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16^T

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

I TIMOTHY 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. I JOHN 2:1-2^T

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And with your spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O LORD, and you are exalted as Head above all. All things come from you, O LORD,
People **And of your own have we given you.**

I CHRONICLES 29:11, 14^T

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface (pages 152–158) is normally sung or said

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

Celebrant and People

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 PRAYER OF CONSECRATION

The People stand or kneel. The Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become

subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

On the night that he was betrayed, our Lord Jesus Christ 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.”

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink 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: Whenever you drink it, do this in remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts.

Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

THE LORD'S PRAYER

The Celebrant then says

And now as our Savior Christ has taught us, we are bold to pray:

Celebrant and People together 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,
and the power, and the glory,
for ever and ever. Amen.

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And 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.

THE FRACTION

*If the consecrated Bread was not broken earlier, the Celebrant breaks it now.
A period of silence is kept.*

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. [Alleluia.]**

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been
sacrificed, once for all upon the Cross.
People **Therefore let us keep the feast. [Alleluia.]**

*In Lent, Alleluia is omitted, and may be omitted at other times except during
Easter Season.*

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**We do not presume to come to this your table, O merciful Lord,
trusting in our own righteousness,
but in your abundant 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 character 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.**

THE AGNUS DEI

The following or some other suitable anthem may be sung or said here

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 your peace.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

or this

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

JOHN 1:29^T, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

The Body of Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

Heavenly Father,

We thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the body of your Son,
and heirs of your eternal Kingdom.

And now, Father, send us out to do the work you have
given us to do,
to love and serve you as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

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. **Amen.**

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these words

Let us go forth in the Name of Christ.

People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power
of the Holy Spirit.

People **Thanks be to God.**

or this

Deacon Let us bless the Lord.

People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, Alleluia.

ADDITIONAL DIRECTIONS CONCERNING HOLY COMMUNION

Before the celebration of Holy Communion, the Holy Table should be covered with a clean white cloth.

Rubrics indicating standing or kneeling imply “as able.”

Where the greeting “The Lord be with you” is used, the response “And also with you” may be used in place of “And with your spirit.”

A Penitential Order, for use at the opening of the liturgy, or for use on other occasions, may be arranged as follows:

The Acclamation

The Collect for Purity

Then kneeling as able:

The Decalogue *or* The Summary of the Law

[The Exhortation]

The Confession and Absolution [and Comfortable Words]

The Kyrie

The Collect of the Day

The Athanasian Creed (page 769) may be used in place of the Nicene Creed on Trinity Sunday and other occasions as appropriate.

The Prayers of the People in the Anglican Standard Text may be read straight through, omitting the silences and “Lord in your mercy: Hear our prayer.”

In both the Anglican Standard and Renewed Ancient Texts, other forms of the Prayers of the People may be used, provided the following concerns are included:

- The universal Church, the clergy and people
- The mission of the Church
- The nation and all in authority
- The peoples of the world
- The local community
- Those who suffer and those in any need or trouble
- Thankful remembrance of the faithful departed and
of all the blessings of our lives.

The Exhortation is traditionally read on the First Sunday of Advent, the First Sunday in Lent, and Trinity Sunday.

The Confession from Morning Prayer, or from either Eucharistic text, may be substituted for the one provided.

As the bread and wine are placed upon the Holy Table by the Deacon, Celebrant, or other appointed person, it is customary to add a little water to the wine.

In the Anglican Standard Text, the word “offering” may be substituted for the word “oblation.”

In the Anglican Standard Text, it is permissible to replace the paragraph that begins “Therefore, O Lord and heavenly Father,” with this memorial acclamation:

Celebrant

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

In the Prayer of Humble Access, “Apart from your grace,” may be inserted at the beginning of sentence: “We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy.”

The words used when the Bread and Cup are given to the communicants may be taken from either Eucharistic Text.

When the Priest is assisted by a Deacon or another Priest, it is customary for the presiding Priest to administer the consecrated Bread. The administration of consecrated Bread and Wine by Priests, Deacons and authorized laity shall be determined by the Ordinary.

If the consecrated Bread or Wine does not suffice for the number of communicants, the Celebrant returns to the Holy Table and consecrates more of either or both saying,

“Hear us, O heavenly Father, and with your Word and Holy Spirit bless and sanctify this Bread [Wine] that it, also, may be the Sacrament of the precious Body [Blood] of your Son Jesus Christ our Lord, who took Bread [the Cup] and said, “This is my Body [Blood].”

If any consecrated Bread or Wine remains after the Communion, it may be set aside in a safe place for future reception. Apart from that which is to be set aside, the Priest or Deacon, and other communicants, reverently consume the remaining consecrated Bread, either after the Ministration of Communion or after the Dismissal. The wine shall likewise be consumed or reverently poured in a place set aside for that purpose.

In the Eastertide Dismissal, “Alleluia, alleluia” is customarily added to the beginning of the Deacon’s verse when spoken, or to the end of the Deacon’s verse when sung.

In the absence of a Priest, the Bishop may, at his discretion, authorize a Deacon to distribute Holy Communion to the Congregation from consecrated Bread and Wine. In this situation, the Deacon may say all that is appointed through the Offertory, though the Deacon may not pronounce an absolution after the Confession. After the Offertory, the Deacon reverently places the consecrated Sacrament on the Holy Table. The Deacon then leads the people in the Lord's Prayer. Omitting the breaking of the bread, the Deacon proceeds with the rest of the liturgy. There is no blessing at the end of the liturgy.

THE ORDER OF HOLY COMMUNION
ACCORDING TO
THE BOOK OF COMMON PRAYER 1662

The Anglican Standard Text may be re-arranged to reflect the 1662 ordering as follows:

The Lord's Prayer
The Collect for Purity
The Decalogue
The Collect of the Day
The Lessons
The Nicene Creed
The Sermon
The Offertory
The Prayers of the People
The Exhortation
The Confession and Absolution of Sin
The Comfortable Words
The Sursum Corda
The Sanctus

The Prayer of Humble Access
The Prayer of Consecration and the
Ministration of Communion
(ordered according to the footnote)
The Lord's Prayer
The Post Communion Prayer
The Gloria in Excelsis
The Blessing

CONCERNING DISCIPLINE AT HOLY COMMUNION

If the Priest knows that a person who is living a notoriously evil life intends to come to Communion, the Priest shall privately instruct that person not to come to the Lord's Table until he or she has given clear proof of repentance and amendment of life. The Priest shall follow the same procedure with those who have done wrong to their neighbors and are a scandal to the other members of the Congregation, not allowing such persons to receive Communion until they have made restitution for the wrong they have done.

When the Priest sees that there is enmity between members of the Congregation, the Priest shall speak privately to each of them, telling them that they may not receive Communion until they have forgiven each other. And if the person or persons on one side truly forgive the others and desire and promise to make up for their faults, but those on the other side refuse to forgive, the Priest shall allow those who are penitent to come to Communion, but not those who are obstinate.

In all such cases, the Priest is required to notify the Bishop as soon as possible (within fourteen days at the most) giving the reasons for refusing Communion.

SUPPLEMENTAL EUCCHARISTIC TEXTS

SEASONAL GREETINGS

The opening Acclamation may be replaced by a greeting appropriate to the season or the occasion, such as the following

FOR ADVENT

Celebrant Surely the Lord is coming soon.

People **Amen. Come Lord Jesus!**

REVELATION 22:20

FOR CHRISTMASTIDE *and* THE FEAST OF THE PRESENTATION OF CHRIST

Celebrant For unto us a child is born,

People **Unto us a son is given.**

ISAIAH 9:6^T

FROM THE FEAST OF THE EPIPHANY *to* THE END OF THE EPIPHANY SEASON

Celebrant I will make you as a light for the nations,

People **That my salvation may reach to the end of the earth.**

ISAIAH 49:6

FROM ASH WEDNESDAY *to* THE EVE OF PALM SUNDAY
or PENITENTIAL OCCASIONS

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**

FOR HOLY WEEK

Celebrant Blessed be our God.
People **Now and for ever. Amen.**

FROM EASTER DAY *until* THE EVE OF PENTECOST

Celebrant Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

FOR THE DAY OF PENTECOST, *and*
OCCASIONS OF CONFIRMATION *and* ORDINATION

Celebrant The Lord will pour out his Spirit upon all flesh,
People **And your sons and daughters shall prophesy.**
Celebrant Your old men shall dream dreams,
People **And your young men shall see visions.**
Celebrant You shall know that the Lord is in the midst of his people,
People **That he is the Lord and there is none else.**
Celebrant And it shall come to pass
People **That everyone who calls on the Name of the Lord
shall be saved.**

JOEL 2:27-28, 32^T; ACTS 2:17, 21^T

FOR ALL SAINTS' DAY *and*
OTHER APPROPRIATE OCCASIONS

Celebrant Worthy is the Lord our God,
People **To receive glory and honor and power.**

REVELATION 4:11

THE EXHORTATION

Dearly beloved in the Lord: if you intend to come to the Holy Communion of the Body and Blood of our Savior Jesus Christ, you must consider how Saint Paul, in his First Letter to the Corinthians, exhorts us all diligently to examine ourselves before we presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if we receive that holy Sacrament with a truly penitent heart and lively faith, spiritually eating the Flesh of Christ and drinking his Blood, so that we might be made one with Christ and he with us; so also is the danger great, if we receive these gifts unworthily. For then we become guilty of profaning the Body and Blood of Christ our Savior, and we eat and drink to our own condemnation.

Therefore, judge yourselves lest you be judged by the Lord. First, examine your life by the rule of God's commandments. Wherever you have offended, either by thought, word, or deed, confess your sins to Almighty God, with the full intention to amend your life. Be ready to make restitution for all injuries and wrongs you have done to others; and also be ready to forgive others who have offended you: for otherwise, if you unworthily receive Holy Communion, you will increase your own condemnation. Therefore, repent of your sins, or else do not come to God's Holy Table.

If you have come here today with a troubled conscience, and you need help and counsel, come to me, or to some other Priest, and confess your sins, that you may receive godly counsel, direction, and absolution. To do so will both satisfy your conscience and remove any scruples or doubt.

Above all, each of us should give humble and hearty thanks to God for the redemption of the world by the death and passion of our Savior Jesus Christ. He humbled himself, even to death on a Cross, for us sinners who lay in darkness and in the shadow of death, that he might make us children of God, and exalt us to everlasting life.

Because of his exceedingly great love for us, our Savior Jesus Christ has instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort.

To him, therefore, with the Father and the Holy Spirit, let us give continual thanks, as is our duty and our joy, submitting ourselves entirely to his holy will and striving to serve him in holiness and righteousness all the days of our life. **Amen.**

OFFERTORY SENTENCES

Remember the words of the Lord Jesus, how he himself said, “It is more blessed to give than to receive.” ACTS 20:35

Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. MATTHEW 5:16

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. MATTHEW 6:19-21

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. MATTHEW 7:21

Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. 2 CORINTHIANS 9:6-7

As we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. GALATIANS 6:10

For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. HEBREWS 6:10

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. HEBREWS 13:16

If anyone has the world's goods and sees his brother in need,
yet closes his heart against him, how does God's love
abide in him?

I JOHN 3:17

If you have many possessions, make your gift from them in
proportion; if few, do not be afraid to give according to the little
you have. So you will be laying up a good treasure for yourself
against the day of necessity.

TOBIT 4:8-9

And the King will answer them, "Truly, I say to you,
as you did it to one of the least of these my brothers,
you did it to me."

MATTHEW 25:40

How then will they call on him in whom they have not
believed? And how are they to believe in him of whom
they have never heard? And how are they to hear without
someone preaching? And how are they to preach unless
they are sent?

ROMANS 10:14-15

And Jesus said to them, "The harvest is plentiful, but the
laborers are few. Therefore pray earnestly to the Lord of the
harvest to send out laborers into his harvest."

LUKE 10:2

They shall not appear before the LORD empty-handed. Every
man shall give as he is able, according to the blessing of the
LORD your God that he has given you.

DEUTERONOMY 16:16-17

Offer unto God a sacrifice of thanksgiving,
and pay your vows unto the Most High.

PSALM 50:14

Ascribe unto the LORD the honor due unto his Name;
bring offerings and come into his courts.

PSALM 96:8

Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. EPHESIANS 5:2

I appeal to you therefore, brothers and sisters, 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

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. 2 CORINTHIANS 8:9

You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 1 PETER 2:9

PROPER PREFACES

THE LORD'S DAY

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

AT ANY TIME

Through Jesus Christ our Lord; for he is your living Word from before time and for all ages; by him you created all things, and by him you make all things new.

or this

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

ADVENT

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may without shame or fear rejoice to behold his appearing.

CHRISTMAS

Because you gave Jesus Christ, your only Son, to be born for us; who, by the Holy Spirit and the Virgin Mary his mother, was made truly man, yet without the stain of sin, that we might be cleansed from sin and given the right to become your children.

EPIPHANY

Through Jesus Christ our Lord, who took on our mortal flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light.

PRESENTATION, ANNUNCIATION, *and* TRANSFIGURATION

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

LENT

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

HOLY WEEK

Through Jesus Christ our Lord. For our sins he was lifted high upon the Cross, that he might draw the whole world to himself; and by his suffering and death he became the author of eternal salvation for all who put their trust in him.

MAUNDY THURSDAY

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

EASTER

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who 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 won for us everlasting life.

ASCENSION

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

PENTECOST

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth, giving them boldness and fervent zeal constantly to preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ.

TRINITY SUNDAY

Who, with your co-eternal Son and Holy Spirit, are one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of your glory, O Father, we believe the same of your Son, and of the Holy Spirit, without any difference or inequality.

ALL SAINTS'

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory.

CHRIST THE KING

Through your only begotten Son Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

APOSTLES *and* ORDINATIONS

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

DEDICATION OF A CHURCH

Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and thanksgiving which is holy and pleasing in your sight.

BAPTISM

Because in Jesus Christ our Lord, you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

HOLY MATRIMONY

Because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new.

BURIAL

or COMMEMORATION OF THE FAITHFUL DEPARTED

Through Jesus Christ our Lord, who rose victorious from the dead and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

PENITENTIAL OCCASIONS

Through Jesus Christ our Lord, who was tempted in every way as we are, 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.

ROGATION DAYS *or* THANKSGIVING DAY

Because the wonders of your Creation reflect your goodness and beauty; and your gifts of sun and rain, seed-time and harvest, manifest your constant love and care for all that you have made.

CANADA DAY *or* INDEPENDENCE DAY

Because you have made us in your image, that we might serve you on earth in freedom, justice, and peace; and have given us the hope of our eternal citizenship with you in your heavenly kingdom.

REMEMBRANCE DAY *or* MEMORIAL DAY

For by the sacrifice of your Son on the Cross, all who turn to him in the tribulation of war will find their peace with him in paradise.

COMMON OF A MARTYR

For the witness of your martyrs, who took up their cross and followed you even unto death, and revealed your power made perfect in human weakness.

COMMON OF A MISSIONARY OR EVANGELIST

For the gifts of your Holy Spirit poured out upon prophets and evangelists, to proclaim the Gospel to the ends of the earth, and to bring all peoples under the reign of Jesus Christ our Lord.

COMMON OF A PASTOR

Through Jesus Christ, the great shepherd of the sheep; in him you call faithful pastors and anoint them with your Holy Spirit, to feed your flock by Word and Sacrament, and to lead them in the way of everlasting life.

COMMON OF A TEACHER OF THE FAITH

For you have imparted gifts of wisdom and knowledge to those who teach the Gospel in word and deed, to build up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God.

COMMON OF A MONASTIC OR RELIGIOUS

For calling to the consecrated life those who leave everything for the sake of your kingdom, and who show forth in this world an anticipation of the abundant life you promise in the age to come.

COMMON OF AN ECUMENIST

Through your Son Jesus Christ our Lord; in him you bring us to the knowledge of your truth, and unite us by the bond of one Faith and one Baptism, that we might love one another and manifest your love to the world.

COMMON OF A RENEWER OF SOCIETY

For you never turn away from us, and continually send among us those who seek justice, defend the oppressed, feed the poor, and bind up the brokenhearted.

COMMON OF A REFORMER OF THE CHURCH

For you, the master builder, never abandon your Church, which you have built of living stones; you call your faithful servants to restore its ancient walls and reunite its broken ramparts, that it may be a holy temple of your presence.

COMMON OF ANY COMMEMORATION

For the grace and virtue manifest in [*N.* and all] your saints, who have been the chosen vessels of your love, and the lights of the world in their generations.