

The Order for the Administration of  
The Lord's Supper  
or  
Holy Communion,  
commonly called  
The Holy Eucharist

*Long Form*

*Approved for Provincial Use*

The Anglican Church in North America

*Petertide, A.D. 2013*

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

**The Acclamation**

*The People standing, the Celebrant says this or a seasonal greeting as found on page 11.*

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

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

*In place of the above, from Easter Day through the Day 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**

*The Celebrant then reads the Summary of the Law. The Decalogue may be used at any time in place of the Summary of the Law. It is appropriate to use the Decalogue throughout the seasons of Advent and Lent and on other penitential occasions.*

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a 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*

## Kyrie

*The Celebrant and people may sing or pray together once or three times*

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

*or this*

## Trisagion

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

## 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. The Gloria may alternatively be placed immediately before the Blessing and Dismissal.*

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.  
*Celebrant*      Let us pray.

*The Celebrant prays the Collect. When concluded, the people respond praying*

*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.

*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**

### **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 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 Prayers of the People

*The Prayers, the Exhortation, the Confession and Absolution, the Comfortable Words and the Peace may alternatively be placed after the Offertory.*

*After each petition there is a time of silence for the Clergy and People to add their own prayers. Alternatively, the prayers may be read straight through by the Deacon or other person appointed, without pausing to pray, "Lord in your mercy, bear our prayer."*

*The Deacon or other person appointed says*

Let us pray for the Church and for the world.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly pray that you would mercifully receive our prayers. Inspire continually, we pray, 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 into the way of righteousness; and so guide and direct their leaders, especially *N*, our *President/Prime Minister/Sovereign*, 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 maintain true religion.

*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, and 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.

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\* The *filioque* [and the Son] is not in the original Greek text. Nevertheless, in the Western Church the *filioque* [and the Son] is customary at worship and is used for the explication of doctrine [39 *Articles of Religion*]. The operative resolution of the College of Bishops concerning use of the *filioque* is printed with the General Instructions at the end of the Holy Communion, Long Form.

Prosper, we pray, all those who proclaim the Gospel of your kingdom among the nations, and help us to fulfill your great commission; making disciples of all nations; 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, 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 Lord, all your servants departed this life in faith and fear: and we bless your holy Name for all who in life and death have glorified you; praying that you will give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

*Silence*

*Reader* Lord in your mercy.

*People* Hear our prayer.

*The Celebrant concludes with the following prayer*

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

## **The Exhortation**

*It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday.*

## **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 be reconciled 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.

*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 repent of 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 transgressions.

The burden of them is more than we can bear.

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*

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

*1 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.

*1 John 2:1-2*

## **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 Celebrant may pray the following prayer*

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, and of your own have we given you.

*1 Chronicles 29:11, 14*

## **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 to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is just and right so to do.

*The Celebrant continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever 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*

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

And 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.*

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."

And 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, which we now offer you, the memorial which 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 offering our wholehearted thanks to you for the countless benefits given to us by the same.

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 all 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; humbly pleading that all those who shall partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ; that, by the Holy Spirit, we may be filled with your grace and heavenly benediction, and made one body with him, so 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 pray that you will accept this, the 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 forever. *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  
forever and ever. Amen.

*or this*

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 forever. Amen.

### **The Fraction**

*The Celebrant breaks the consecrated Bread. 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*

We do not presume to come to this your table, 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, who always delights in showing 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, 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*

Almighty and ever-living 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;  
and 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 such good works as 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 forever. Amen.

*or this*

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 into the world 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 forever. Amen.

## **The Blessing**

*The Bishop when present, or the Priest, gives this or a seasonal 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" may be added to any of the dismissals.*

*The People respond*

Thanks be to God. Alleluia, Alleluia.

## Seasonal Greetings

*The standard greeting 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*

*From Christmas Eve until the Presentation of Christ*

*Celebrant* For unto us a child is born.  
*People* To us a son is given.  
*Isaiah 9:6*

*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 forever.

*For Holy Week*

*Celebrant* Blessed be our God.  
*People* Now and forever. Amen.

*From Easter Eve 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 Israel,  
*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; Acts 2:17, 21*

*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*

## Proper Prefaces

### *Preface of 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.

### *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 working of the Holy Spirit, was made truly man, taking on the flesh of the Virgin Mary his mother; and yet without the stain of sin, to make us clean from sin.

### *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*

Because you have given us the spirit of discipline, that we may triumph over the flesh, and live no longer for ourselves but for Him who died for us and rose again, your Son Jesus Christ our Lord.

### *Holy Week*

Because you gave your only Son, our Savior Jesus Christ, to redeem mankind from the power of darkness; who, having finished the work you gave him to do, was lifted high upon the cross that he might draw the whole world to himself, and, being made perfect through suffering, might become the author of eternal salvation to all who obey him.

### *Maunder Thursday*

Through Jesus Christ our Lord; who having loved his own who were in the world, loved them to the end, and on the night before he suffered, 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, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored us to everlasting life.

*Ascension*

Through your most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection, appeared to his Apostles, and in their sight ascended up 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 of 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 crown of glory that does not fade away.

*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 prayer 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.

*Marriage*

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.

## 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 so 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?

*1 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 to God a sacrifice of thanksgiving, and perform your vows to the Most High.

*Psalm 50:14*

Ascribe to the Lord the glory due his name; bring an offering, 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*

## 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 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 the same 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 yourself 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, there confess your sins to Almighty God, with the full intention to amend your life; be ready to make restitution for all injuries and wrongs done by you 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.*

## The Decalogue

Exodus 20:1-17; Deuteronomy 5:6-21

*Celebrant* God spoke these words and said: I am the Lord your God, you shall have no other gods but me.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not make for yourself any image or likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; you shall not bow down to them or worship them.

*People* Lord, have mercy upon us, and give us grace to keep this law.

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

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* Remember the Sabbath day and keep it holy.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* Honor your father and your mother.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not murder.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not commit adultery.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not steal.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not bear false witness against your neighbor.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not covet.

*People* Lord, have mercy upon us, give us grace to keep these laws, and write them upon our hearts.

## General Instructions

*Before the celebration of Holy Communion, the Holy Table should be covered with a clean white cloth. As the oblations are placed upon the Holy Table by the Deacon or Celebrant, it is customary to add a little water to the wine.*

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

*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 shall reverently place 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.*

*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 shall return to the Holy Table and consecrate more of either or both using the prayer of consecration; beginning with "And now, O merciful Father, in your great goodness" (Long Form) or "So now, Father, we ask you to bless and sanctify" (Short Form) and ending with the appropriate words of institution for either the Bread or the Wine or both.*

*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 developed from among these texts provided within the Holy Communion rite: Acclamation, Decalogue, Summary of the Law, Kyrie, Confession and Absolution, and the Comfortable Words.*

## Concerning Discipline

*If the Priest knows that a person who is living a notoriously evil life intends to come to Communion, the Priest shall speak to that person privately, and tell him/her that he/she may not come to the Lord's Table until he/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, he/she 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, within fourteen days at the most, giving the reasons for refusing Communion. This is intended to give sufficient time for the repentance and reconciliation of the parties so involved.*

## **College of Bishops Resolution Concerning the Nicene Creed (Epiphany, 2013, adopted unanimously)**

*Resolved,*

*The normative form of the Nicene Creed for the Anglican Church in North America is the original text as adopted by the Councils of Nicaea (325 A.D.) and Constantinople (381 A.D.). This form shall be rendered in English in the best and most accurate translation achievable.*

*Resolved,*

*The Anglican Church in North America acknowledges that the form of the Nicene Creed customary in the West is that of the 1662 Book of Common Prayer, including the words “and the Son” (filioque), which form may be used in worship and for elucidation of doctrine.*

*Resolved,*

*Because we are committed to the highest level of global unity possible, the College of Bishops of the Anglican Church in North America seeks advice of the Theological Commission of the Global Fellowship of Confessing Anglicans concerning implementation of the recommendation of the Lambeth Conference of 1978 to use the normative form of the Nicene Creed at worship.*

The Order for the Administration of  
the Lord's Supper  
or  
Holy Communion,  
commonly called  
The Holy Eucharist

*Short Form*

*Approved for Provincial Use*

The Anglican Church in North America

*Petertide, A.D. 2013*

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

**The Acclamation**

*The People standing, the Celebrant says this or a seasonal greeting as found on page 31*

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

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

*In place of the above, from Easter Day through the Day 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**

*The Celebrant then reads the Summary of the Law. The Decalogue may be used at any time in place of the Summary of the Law. It is appropriate to use the Decalogue throughout the seasons of Advent and Lent and on other penitential occasions.*

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a 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*

## Kyrie

*The Celebrant and People may sing or pray together once or three times*

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

*or this*

## Trisagion

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

## 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. The Gloria may alternatively be placed immediately before the Blessing and Dismissal.*

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.  
*Celebrant*       Let us pray.

*The Celebrant prays the Collect. When concluded, the people respond praying*

*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.

*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**

### **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 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 Prayers of the People

*The Prayers, the Exhortation, the Confession and Absolution and the Peace may alternatively be placed after the Offertory. After each petition there may be a time of silence for the Clergy and People to add their own prayers.*

*The Deacon or other person appointed may say*

Let us pray for the whole state of Christ's Church and the world.

Almighty and ever-living God, in your holy Word you have taught us to offer prayers and requests, and to give thanks for all whom you have made. We appeal to your mercy, Gracious Lord, that you might hear our prayer.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

Inspire your universal Church by your Spirit, granting that all who confess your holy Name may agree in the truth of your holy Word and live in unity and godly love.

*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 administer your holy Sacraments.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

Help us to fulfill your great commission; making disciples of all nations; teaching them to obey all that you have commanded.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

We ask you to rule the hearts of all who govern us, especially *N, our President/Prime Minister/Sovereign*. May they administer justice, govern wisely, and strive for the welfare and peace of the whole world.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

Grant your heavenly grace to all people, especially these gathered here, that with meek and reverent hearts, we may hear and trust your holy Word, devoting our lives to your righteous service.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

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\* The *filioque* [and the Son] is not in the original Greek text. Nevertheless, in the Western Church the *filioque* [and the Son] is customary at worship and is used for the explication of doctrine [39 *Articles of Religion*]. The operative resolution of the College of Bishops concerning use of the *filioque* is printed with the General Instructions at the end of the Holy Communion, Long Form.

We humbly ask you, gracious Lord, to comfort and strengthen all those who, in this earthly life are in trouble, sorrow, need, sickness, or any other adversity.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

*Reader* I invite you to add your own requests at this time.

We bless your holy Name for all your servants who departed this life in your faith and fear, praying you would grant us grace to follow their good examples, that with them we might partake in your heavenly kingdom.

*Reader* Lord, in your mercy,  
*People* hear our prayer.

*The Celebrant concludes with the following prayer*

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

### **The Exhortation**

*It is customary for the Celebrant to say the Exhortation on the First Sunday in Advent, the First Sunday in Lent, and on Trinity Sunday.*

### **The Confession and Absolution of Sin**

*The Deacon or other person appointed says the following*

We pray to you also for the forgiveness of our sins.

*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 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 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 Celebrant may pray the following prayer*

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, and of your own have we given you.

*1 Chronicles 29:11, 14*

## 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 to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is just and right so to do.

*Celebrant*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever 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*

Almighty God, our heavenly Father, in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He offered himself and made, once for all time, a perfect and sufficient sacrifice for the sins of the whole world. He instituted this remembrance of his passion and death, which he commanded us to continue until he comes again. So now, Father, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine that we may partake 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.*

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."

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.

*The Celebrant continues*

Lord and heavenly Father, with these holy gifts we celebrate the memorial instituted by your beloved Son, remembering his passion and death, his resurrection and ascension, and his promise to come again. Grant that by his merits and death, and through faith in his Blood, we and your whole Church may receive forgiveness of our sins and all other benefits of his passion, making us one body with him that he may dwell in us, and we in him. And here we offer to you, O Lord, ourselves, our souls and bodies, to be a living sacrifice, 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 forever. *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,  
forever and ever. Amen.

*or this*

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 forever. Amen.

## The Fraction

*The Celebrant breaks the consecrated Bread.*

*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*

We do not presume to come to this your table, 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, who always delights in showing 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, 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*

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 into the world 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 forever. Amen.

## **The Blessing**

*The Bishop when present, or the Priest, gives this or a seasonal 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*

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" may be added to any of the dismissals.*

*The People respond*

Thanks be to God. Alleluia, Alleluia.

## Seasonal Greetings

*The standard greeting 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*

*From Christmas Eve until the Presentation of Christ*

*Celebrant* For unto us a child is born.  
*People* To us a son is given.  
*Isaiah 9:6*

*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 forever.

*For Holy Week*

*Celebrant* Blessed be our God.  
*People* Now and forever. Amen.

*From Easter Eve 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 Israel,  
*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; Acts 2:17, 21*

*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*

## Proper Prefaces

### *Preface of 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.

### *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 working of the Holy Spirit, was made truly man, taking on the flesh of the Virgin Mary his mother; and yet without the stain of sin, to make us clean from sin.

### *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*

Because you have given us the spirit of discipline, that we may triumph over the flesh, and live no longer for ourselves but for him who died for us and rose again, your Son Jesus Christ our Lord.

### *Holy Week*

Because you gave your only Son, our Savior Jesus Christ, to redeem mankind from the power of darkness; who, having finished the work you gave him to do, was lifted high upon the cross that he might draw the whole world to himself, and, being made perfect through suffering, might become the author of eternal salvation to all who obey him.

### *Maundy Thursday*

Through Jesus Christ our Lord; who having loved his own who were in the world, loved them to the end, and on the night before he suffered, 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, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored us to everlasting life.

### *Ascension*

Through your most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection, appeared to his Apostles, and in their sight ascended up 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 of 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 crown of glory that does not fade away.

*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 prayer 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.

*Marriage*

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.

## 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 so 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?  
*1 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 to God a sacrifice of thanksgiving, and perform your vows to the Most High.

*Psalm 50:14*

Ascribe to the Lord the glory due his name; bring an offering, 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*

## 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 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 the same 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 yourself 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, there confess your sins to Almighty God, with the full intention to amend your life; be ready to make restitution for all injuries and wrongs done by you 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.*

## The Decalogue

Exodus 20:1-17; Deuteronomy 5:6-21

*Celebrant* God spoke these words and said: I am the Lord your God, you shall have no other gods but me.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not make for yourself any image or likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; you shall not bow down to them or worship them.

*People* Lord, have mercy upon us, and give us grace to keep this law.

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

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* Remember the Sabbath day and keep it holy.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* Honor your father and your mother.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not murder.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not commit adultery.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not steal.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not bear false witness against your neighbor.

*People* Lord, have mercy upon us, and give us grace to keep this law.

*Celebrant* You shall not covet.

*People* Lord, have mercy upon us, give us grace to keep these laws, and write them upon our hearts.

## General Instructions

*The General Instructions concerning the celebration of Holy Communion are printed at the end of the Holy Communion, Long Form. These instructions apply equally to the Holy Communion, Short Form.*

*The Holy Communion, Long Form, is intended for use at the principal service(s) on the Lord's Day and for other major celebrations. The Holy Communion, Short Form, is intended for use at other times.*