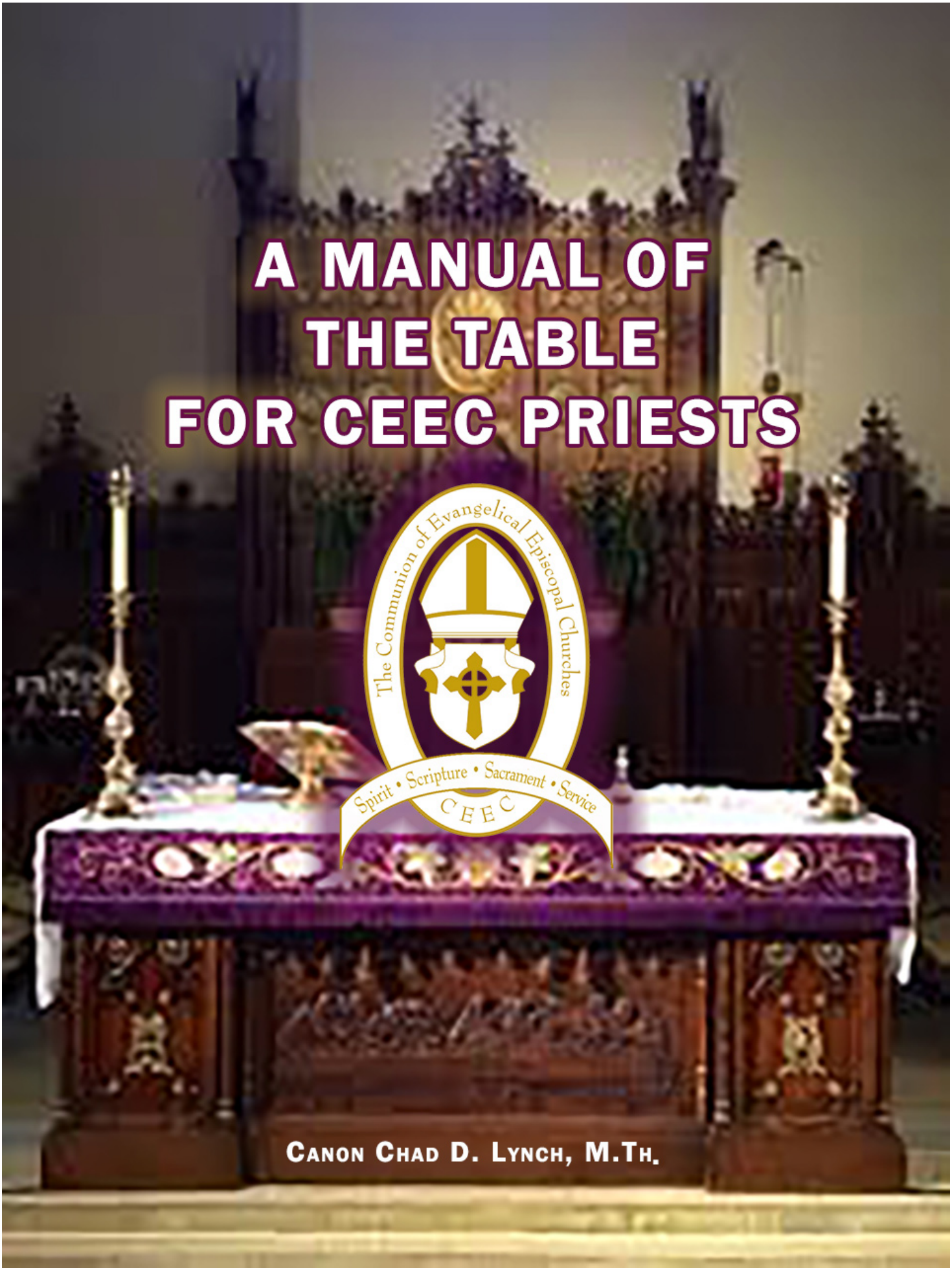
A MANUAL OF
THE TABLE
FOR CEEC PRIESTS
The Communion of Evangelical Episcopal Churches
Spirit • Scripture • Sacrament • Service
CEEC
Canon Chad D. Lynch, M.Th.

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Explanation of Font Colors Used in This Manual

In order to better aid the reader, various sections of this manual are set in different colors, with each color having a distinct meaning.

Black font is used for the main body of the text.

Orange text is used for various prayers said (excepting the Prayers of the People). The explanations for performing ceremonial and manual acts are also in this color.

Blue text is used to highlight text that is further explained on the rightmost side of each page with either pictures or explanatory text telling the reader to perform a specific ceremonial or manual act.

Green text will sometimes be used on the leftmost portion of pages to give the proper name of the portion of the liturgy in question.

Red text will sometimes be used on the rightmost portion of pages to tell the reader to perform a particular ceremonial or manual act.

Purple text is sometimes used in the centermost portion of each page to list rubrics specifically mentioned in the Book of Common Prayer (referred to often in this manual simply as the BCP).

What is worship? More specifically, what is convergence worship? After all, it does no good to define worship in the liturgical sense, if one forgets to consider the charismatic and evangelical ideas of worship (and vice-versa). One of the best definitions of worship currently available, that addresses all three streams of Christian truth, is that of Allen P. Ross. On pages sixty-seven and sixty-eight of his book Recalling the Hope of Glory, Ross defines true worship as follows:

Worship is the celebration of being in covenant fellowship with the sovereign and triune God,
by means of
the reverent adoration and spontaneous praise of God's nature and works,
the expressed commitment of trust and obedience to the covenant responsibilities, and
the memorial reenactment of entering into covenant through ritual acts,
all with the confident anticipation of the fulfillment of the covenant promises of glory.

Thus, worship is the celebration of a renewed relationship with God, and is expressed and experienced best when it incorporates all three streams of Christendom. As many congregations and clergy in the Communion of Evangelical Episcopal Churches (CEEC) are familiar with Charismatic and Evangelical forms of worship but not familiar with Sacramental or Liturgical forms of worship, a resource is needed that will give members of the CEEC an understanding and grasp of the Liturgical stream. This manual, hopefully, will prove to be such a resource.

This manual is meant to provide the clergy of the CEEC with an easy-to-use resource for learning how to properly officiate at an Episcopal low mass. According to http://www.episcopalchurch.org/ (the official website of the Episcopal Church), there are several kinds of masses practiced by Episcopalians. These are:

Low Mass—a mass in which the priest alone officiates, saying the liturgy of the Word and Sacrament. Such a mass is rather informal, with little ceremony in evidence.

High Mass—a mass where the priest is assisted by other priests, deacons, subdeacons or acolytes. The various parts of the liturgy are sung rather than said, and there is a high degree of ceremony (vestments, candles, incense, etc.).

Solemn Mass—a mass similar to the high mass, except that all clergy and everyone in the choir is vested, virtually all parts of the liturgy are sung and all ceremonies are incorporated in the ritual.

Many people in the CEEC coming out of the Evangelical stream or Charismatic stream are probably not too familiar with the subject of liturgy in general, and might be uncomfortable with the various ceremonies and rituals of the high mass and solemn mass. **Thus, this manual will focus exclusively on the low mass**. With that being said, an attempt will be made to give as many ceremonial options as possible, so that clergy will be able to correctly craft a service of the Eucharist that will suit the needs of their personal congregations.

Opening Remarks on Ceremonial and Manual Acts[1]

Members of the clergy coming out of the Charismatic and Evangelical streams might feel overwhelmed by the sheer amount of rites and rituals that take place in liturgical practice. The frequent crossings of self, persons and objects; the kneeling, genuflecting and bowing; the pointing to and elevating of objects; and a host of other gestures and acts can seem to border upon legalistic superstition. It is important for the priest, therefore, to understand that every gesture and act done during the liturgy is meant to convey the seriousness of approaching the throne of the Holy God in worship. Every act is meant to build the atmosphere of worship, so that clergy and congregation together feel drawn into the liturgical moment.

With this in mind, clergy serving in congregations not quite familiar with liturgical practice can start to slowly add some of the gestures and acts into their worship service, working to acclimate their congregation with the liturgical stream. The importance does not lie in every act and gesture being done at every designated point; rather, it is important, as mentioned above, that every act and gesture used in the worship service serves its goal of helping the congregation celebrate the joy of fellowship with God.

The pages following these opening remarks will list the more common gestures and acts used in worship. Some acts have deliberately been left out (such as the use of incense or a processional for the Gospel Book), as these elements have more in common with high or solemn masses than with low masses. Pictures, when available, are given for each act, along with a description of how the act is performed, so that clergy will grow comfortable with each act and gesture. In the rest of the manual, only the name of the act is given; thus it is highly recommended that, before proceeding further, clergy first memorize each ceremonial and manual act and how they are to be completed.

Before moving on to these acts, however, it is first important to mention several small, easy things that clergy can do to start to develop their approach to liturgical practice. Starting with these smaller things can help clergy who are seeking to acclimate their congregations.

1. **Sitting**. If everything done by clergy either adds to or detracts from the worship experience, then this applies to the way that the clergy sit. Clergy should never slouch, or cross their legs, as this looks unseemly. Rather, clergy should sit straight, with their legs together. When seated, members of the clergy should keep their hands flat on their laps, their hands either over or under their vestments.

2. **Hands**. One's hands should never be seen dangling or hanging at one's side, as this appears ungainly and awkward. At all times, unless otherwise noted, members of the clergy should keep their hands either crossed or clasped at their breast, as this is a dignified posture.[2]

[1]All of the pictorial examples of ceremonial and manual acts given on pages four through eight are taken from Dennis Michno's work A Priest's Handbook, the information of which can be found in the bibliography.

[2]Further remarks about the proper positioning of one's hands can be found on page four.

3. **Eyes**. Members of the clergy should never let their eyes wander around the sanctuary, especially while officiating at any portion of the liturgy, as this suggests that the clergy are bored and distracted with the liturgical action in question. Clergy should pay attention to the liturgical matters at hand, and allow their personal diligence and focus to inspire and challenge the congregation to follow suit.

4. **Speaking**. Equally important to what the congregation sees is what they hear; our words place a large and vital role in the impact, positive or negative, that the worship service makes upon impressionable congregants. Therefore, clergy should keep several things in mind:

a. Enunciation. People are distracted and confused by poor enunciation. Poor enunciation allows ones words to become jumbled and garbled together, and can make a speaker extremely difficult to understand. Clergy should ensure that their words are crisp and clear, that every syllable is distinctly formed.

b. Pronunciation. Very few things can create as negative an impression as a speaker who does not properly pronounce his or her words. In any setting, mispronunciation is a faux pas, but especially so for the clergy, who are men of learning. While this usually only has bearing upon the readings of the lessons or upon the giving of the sermon, members of the clergy should seek to ensure that the can properly pronounce any word that they plan on using. A simple rule of thumb when standing before the congregation: when in doubt about how to pronounce a word, throw it out (when possible) and substitute a word that you can pronounce.

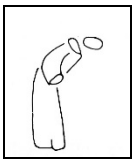
c. Volume. Our voices are a powerful tool, and proper vocal modulation can be used to build congregational interest in the service, as well as to emphasize especially weighty portions of the service. All portions where clergy may be leading the congregation, such as during collects, the creed, readings, etc., should be read in a loud and clear voice (not shouting or yelling, but loud enough to be easily heard and followed. Any private prayers, such as those uttered by the priest in preparing the elements at the altar, should be said silently, so as not to detract from the sacredness of the moment.

These four areas-the way that we sit, place our hands, observe the congregation and our surroundings and our vocal inflection and volume-may seem small in and of themselves; when used properly by clergy, these actions will help congregations to attend to the act of worship at hand.

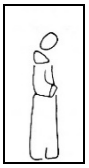
Ceremonial Acts

Ceremonial acts are actions undertaken to underscore the solemnity and importance of various parts of the Eucharist. These acts show our reverence in approaching God.

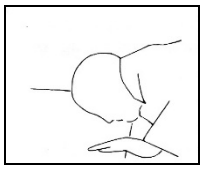
The solemn bow is used for particularly weighty parts of the liturgy, including when reverencing the altar or the Blessed Sacrament.
The solemn bow is performed by bowing at the waist and inclining forward. One's hands should be clasped together.



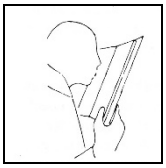
The simple bow is used at any mention of the name of Jesus, as well as for occasions of reverence that do not call for a solemn bow.
The simple bow is performed by simple inclining one's head and shoulders.



The priest is to kiss the altar when approaching the altar, both at the entrance and offertory, as well as at the dismissal.
To kiss the altar, the priest extends his hands, with palms out. He then bows from the waist (exactly like a solemn bow) and reverently kisses the center of the altar.



The Gospel Book is kissed to show our devotion to the Word, and occurs after the Gospel Reading has been read.
To kiss the Gospel Book, simply raise the Gospel Book to one's lips, and kiss either the center of the Book or the text of the day's reading itself.



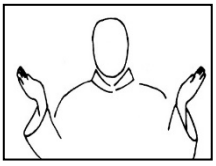
Genuflecting occurs primarily to the Reserved Sacrament (if there is any) during certain parts of the liturgy, although it is also possible to genuflect to show reverence during certain parts of the Great Thanksgiving.
To Genuflect, the priest keeps his back straight and slowly kneels on his right knee. If genuflecting at the altar, the priest is to place his hands upon the altar (near the center).

Kneeling takes place at various times in the liturgy (especially during the Great Thanksgiving).
Kneeling is similar to genuflecting, in that the back is kept straight; in kneeling, however, the priest kneels on both knees, clasps his hands together, and incline one's head in reverence.

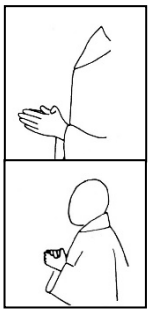
Manual Acts

Manual acts are deliberate actions undertaken with one's hands and body that, much like ceremonial acts, serve to underscore the significance and seriousness of the liturgy.

The orans position occurs in many different parts of the liturgy, and thus it is important for the priest to be familiar with this position. The orans position is used: during singing; the recitation of collects or prayers said on behalf of the congregation; and is the basic position of one's hands during the Eucharist. When placing one's hands in the orans position, the priest extends his arms with his elbows in. This gesture should be proportionate to one's space (i.e, more extension of the arms in a large space, less extension in a more cramped space). Traditionally, the palms of one's hands inward towards each other, although the palms can be turned slightly upwards.

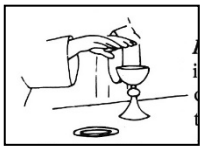


It is appropriate at many times in the liturgy to either fold one's hands, or to clasp one's hands together. Either position serves to underscore the solemnity of the worship service and the gravity of the priest's position as the leader of the congregation. It is important that the priest NEVER allows his hands to hang or dangle limply at his side, as such an action is extremely unbecoming, detracts from the service and does nothing to enhance the seriousness of the occasion.
To fold or clasp his hands, the priest is to fold his hands at his chest. The hands are then folded (hands straight together, fingers touching) or clasped (hands simply joined together).



It is appropriate to point to objects on the altar at various times during the Oblation.
The object in question should be pointed to with the right hand. The left hand should be placed flat directly under the priest's breast, flat upon the edge of the altar or should be engaged in lightly holding the object on the altar being pointed to. The manual act of pointing should not prove distracting or jarring to the congregation. It should be done simply, and serve to show the congregation what they are to be observing.

During the Epiclesis, it is customary for the priest to hold his hands over the bread and wine.
The hands should be touching, and the thumbs should be interconnected to form the sign of the cross.



The priest makes the sign of the cross at various times during the liturgy. The sign of the cross can be made over objects or over the congregation when appointed. In addition, the sign of the cross is made when the priest crosses himself, which occurs at any mention of the Trinity by names of the three Persons, at the ends of creeds and at other times as appointed.

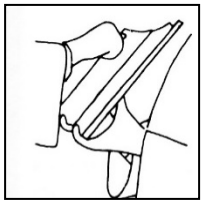
1. To cross himself, the priest leaves his left hand against his body, directly below his breast. The fingers of his right hand should be extended but close together, with the fingers pointing somewhat at the left hand and the palm turned slightly inward. Slowly and deliberately, the priest uses his right hand to touch his forehead. He then traces a line and touches his chest directly above his left hand. The priest then touches, first his left shoulder, and then is right shoulder. Upon completion, the priest is to join his left and right hands together (folded or clasped), although it is important that the hands do NOT touch the chest after making the sign of the cross.

2. To draw the sign of the cross over persons or objects, the priest positions his right hand in the exact same manner as he does when crossing himself. The left hand is still place flat directly below his breast; or, if the priest is at the altar, his left hand is placed on the altar edge.

a. In crossing a person or any person or object at some distance, the priest first traces a vertical line with his right hand. He then lowers his hand slightly and traces a horizontal line to complete the cross, before again lowering his hand again and joining his left and right hands together (again, without touching his hands against his body). The cross drawn is usually between ten to twelve inches long. While making the cross over a person or object at a distance, it is important that the priest keeps his eyes focused upon the person or object in question.

b. When crossing an object directly in front of him (as happens during the Eucharist), the priest traces the sign of the cross over the elements, exactly as instructed in 2-a above. It is important, however, that the cross is drawn proportionally to the size of the object, and not exaggerated in any way.

3. The Gospel Book can also be signed with the sign of the cross. To do so, the deacon or person reading the Gospel passage traces the sign of the cross upon the first word of the passage. The cross is drawn with the right thumb of the right hand. Immediately following the signing of the Gospel Book, it is appropriate that the reader draw the sign of the cross upon his forehead, lips and breast (again, by using the right thumb of his right hand).



At the Great Doxology during the Great Thanksgiving, the elements are elevated at the same time.

The celebrant holds the chalice in his left hand, holding the chalice under the goblet. His right hand holds the paten, the bottom of the paten resting in his palm and his thumb against the side of the paten. Both bread and wine are held at eye level.

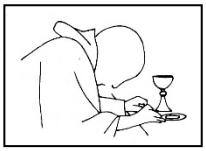
During the Words of Institution for the bread and wine, when the celebrant speaks of Jesus giving thanks for the elements, it is proper to raise one's right hand in a gesture of thanksgiving.

Whether offering the gesture of thanksgiving for the bread or wine, the act is the same. The element in question is carefully held in the left hand:

1. For the bread, the celebrant should hold the paten with his left hand against the bottom of the paten, with his thumb providing support from the side.
2. For the wine, the celebrant should hold the chalice directly beneath the goblet.

The fingers of the celebrant's right hand should be close together, fingers extended. The hand should be facing with the palm towards the element, fingers slightly bent.

Following the Words of Institution for the bread and wine, it is customary for the celebrant to genuflect or perform a solemn bow at the altar.

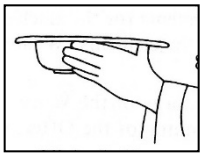


To perform a solemn bow at the altar, the celebrant places his hands upon the edge of the altar and bends from his waist, until his face is parallel with the altar.

At certain times during the Great Thanksgiving, it is proper to show the elements to the congregation.

1. To show the bread, the celebrant holds the paten with his left hand against the bottom of the paten, with his thumb providing support from the side. The paten is held at chest level. The priest then reverently picks up the host, using all of his fingers. He then raises the host slightly higher than the paten.
2. To show the wine, the celebrant supports the bottom of the chalice with his left hand, with his right hand gripping the chalice around the goblet. This should be done at chest level.

The collection basket is offered symbolically to God after the offertory.



The celebrant takes the offering from the usher with both hands supporting the basket, raises it slightly, and then gives it back to the usher.

After preparing the elements for the Sacrament of the Word, it is customary to offer the elements symbolically to God.

1. After ensuring that there is enough bread for everyone present at the worship service, the celebrant, in offering the bread, is to hold the paten in both hands. The bottom of the paten should be resting in both palms, with the celebrant's fingers gripping the sides of the paten in the front.

2. In offering the wine, the celebrant first pours wine from the wine cruet into the chalice. He then pours a few drops of water into the chalice from the water cruet. If an acolyte, deacon or fellow priest is assisting the priest, then the celebrant takes the cruets from the assistant's right hand and return them to the assistant's left hand. When the wine and water have been mixed in the chalice, the celebrant raises the chalice, supporting the base of the chalice with his left hand and holding the chalice around its goblet with his right hand.

Colors of The Liturgical Year

A priest choosing to wear vestments for the worship service will often follow the liturgical year, as differently colored vestments are worn during certain church seasons and on special days. While a variety of colors can be used even in the Episcopal Church, here only the four principle color choices will be discussed, with ancillary colors being only briefly noted.

White

White is often seen to symbolize light, purity and joy. White is principally used at Christmas, Easter and other feasts (but never for the feast of martyrs). White is also used for marriage, confirmation and funerals.

Note: Gold can be substituted for white.

Red

Red is evocative of fire, specifically the giving of the Holy Spirit in tongues of fire at Pentecost. It also brings to mind a picture of blood. With this symbolism in mind, it is easy to see why red is used for Holy Week, the feast days of martyrs, Pentecost and ordination ceremonies.

Purple

Purple is viewed as conveying humility, penance and sorrow; in addition, many view it as the color of royalty. Purple is used for the seasons of Advent and Lent.

Note: Blue can be substituted for purple.

Green

Green is the color of vegetation, and symbolizes hope, progress and eternity. Green is used for the period of time known as 'Ordinary Time' which occurs after the Epiphany and after Pentecost.

These are the four colors chiefly used in Episcopal liturgy, along with the two potential substitute colors. In addition, it is possible (although not necessary) to use two additional colors.

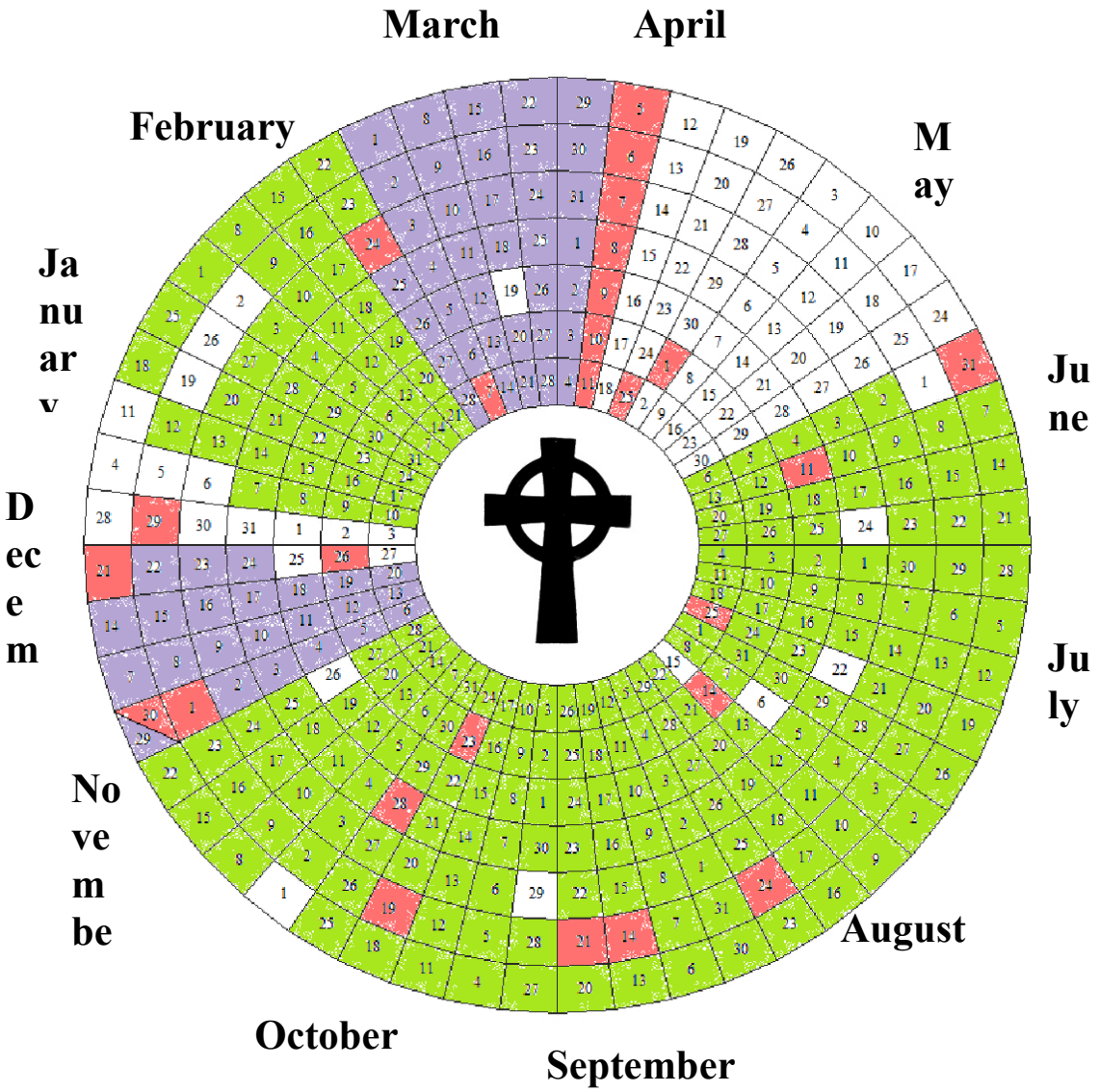
Rose

It is possible to use rose-colored vestments on the Third Sunday of Advent and on the Fourth Sunday of Lent. These are known as 'rose' Sundays.

Black

Black is seen as a picture of darkness and grief (although some associate it with power). Black is used at the first part of the liturgy on Good Friday. Black is also used at requiem mass and the offices of the dead (although it is never permissible to wear black at the burial of an infant).

The following wheel is a liturgical color calendar[3] which depicts the liturgical colors to be worn on each day of the year. This chart makes it easy to see what color the clergy should be wearing. In this chart: the outermost layer of the circle represents Sundays; the next layer, Mondays; the next layer, Tuesdays; the next layer, Wednesdays; the next layer, Thursdays; the next layer, Fridays; and the innermost layer of the circle, Saturdays.



Due to space constraints, it is not possible, of course, to list in detail the various feasts and holidays that can be found throughout the liturgical year. Clergy interested in discovering why a particular color is used on a certain day can check the calendar of the Church year in the Book of Common Prayer (starting on page fifteen), or they can view any number of useful websites, such as http://www.textweek.com.

[3]The circular template upon which this author built this liturgical calendar was created by Michele Quigley, website http://family-centered.com/life/printable-liturgical-calendars/. Michele kindly allowed this author to modify her template for his purposes.

The Priestly Vestments[4]

Traditionally, an Episcopal priest celebrating the Eucharist would wear the following vestments: the cassock, amice and alb (or simply the cassock and alb), a cincture, stole, maniple and chasuble. **For priests celebrating the Eucharist in the CEEC, it is sufficient to vest with the alb, cincture, stole and chasuble**. The priest vests in the following manner:

1) The priest first washes his hands before vesting, symbolizing the need to be free from sin, and prays:

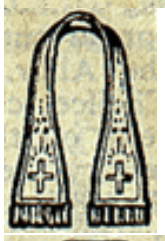
Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body.

2) The priest then puts on the alb (a symbol of purity), praying:

Purify me, O Lord, and cleanse my heart, that being made white in the Blood of the Lamb, I may come to eternal joy.

3) The priest secures the alb with the cincture (a symbol of chastity), praying:

Gird me, O Lord, with the girdle of purity, and extinguish in me all evil desires, that the virtue of chastity may abide in me.



4) The priest next places the stole (symbolic of the priestly office, immortality and the yoke of Jesus) around his neck, kissing the cross on the stole if there is one, praying:

Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and, although I am unworthy to approach Your sacred Mysteries, nevertheless grant unto me eternal joy.

5) Lastly, the priest puts on the chasuble (serving as a symbol of charity, and reinforcing the servanthood of Christ), praying:

O Lord, who said: My yolk is easy and my burden light: grant that I may bear it well and follow after you with thanksgiving. Amen.

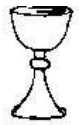
While it might seem unnecessary to pray while putting on each vestment, such an approach helps to ensure that the priest enters into the right frame of mind before attempting to lead the congregation, and as such is highly recommended.

[4]These graphics of liturgical vestments are taken from the website of the Latin Mass Society of Ireland, website http://indigo.ie/~colmgren/latsoc/template/preps.htm.

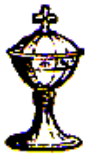
The Vestments and Vessels of the Altar[5]

It is imperative that clergy have a firm grasp of the various vestments and vessels that are used at the altar during the celebration of the Eucharist. Each vestment and vessel is specifically used to add to the reverent and joyous atmosphere that clergy seek to create in the Sunday worship service. The various vestments and vessels are as follows:

The Sacred Vessels of the Altar:[6]



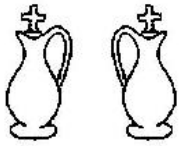
1) The chalice is used to hold the Consecrated Wine. The goblet must be perfectly smooth, although the handle can have a single knob (nothing elaborate, as this could interfere with the efforts of clergy to hold the chalice). The base of the chalice can be decorated.



2) The ciborium is used to hold the Consecrated Bread that is handed out to the congregation. The ciborium is most often shaped like the chalice, although it can also be simply a dish (the former version is pictured). The ciborium has a lid, the handle being in the shape of a cross.

3) The paten (pictured here with the host upon it) is placed upon the chalice at the beginning of the Eucharistic Prayer. The paten should have a smooth interior, so that any particles of the Host left upon it can be easily collected at the conclusion of the rite. For this same reason, any ornamentation of the sides of the paten is discouraged.

The Other Vessels of the Altar:[7]



1) The cruets hold the water and wine used during the Eucharistic ceremony. They are usually marked to differentiate their contents (different-colored crosses, for example, or the letters 'V' {for *vinum*} and 'A' {for 'aqua'}). The cruets can be presented during the offertory, and the cruet of water is used: for the ablution (washing) of the hands of the Celebrant after the offertory; to mix the water into the wine; and for the ablution (washing) of the chalice after communion.

[5]These graphics of vestments and vessels of the altar (except for the graphic of the ciborium) are taken from the website of Transfiguration, an Episcopal Church in Canada. Many of the graphics were originally combined, but were divided so that the various vestments and vessel could be considered individually. Their website is http://www.transfig.com/Pages/vestments.htm. The graphic of the ciborium is taken from the website of the Latin Mass Society of Ireland, website http://indigo.ie/~colmgren/latsoc/template/preps.htm.

[6]The sacred vessels are the chalice, paten, ciborium and (if used) the pyx (which we shall not treat here). It is vital that these vessels be made of either gold or silver; at the very least, their interiors should be gold-plated, as the Consecrated Elements should only rest upon either gold or white linens as a sign of reverence for the mystery of the Eucharist.

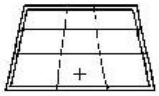
7) The other vessels used at the altar are the cruets and the lavabo. These can be made out of any material, although crystal or clear glass is recommended.

2) The lavabo is a small bowl or dish that is used to catch the water used by the Celebrant during his ablutions. If the lavabo is a dish, the cruets can be placed upon it.

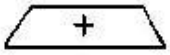
The Vestments of the Altar:

1) The burse is a container-like piece of cloth (somewhat like a cloth pocket or purse) that is used to carry the corporal to and from the altar. When the chalice is veiled, the burse is placed on top of the veil.

2) The corporal is stored inside of the burse when being carried to and from the altar, and is a large cloth that is folded when stored in the burse. The corporal is placed on the altar at the start of the Eucharistic ceremony, and the chalice and host are placed upon the corporal.

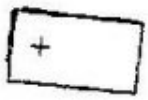


3) The purificator is a small piece of white line that often contains a cross upon its center. The purificator is used to wipe the lip of the chalice after communicants have drunk out of it; the purificator is also used to wipe the interior of the chalice following communion when the excess bread and wine is consumed.

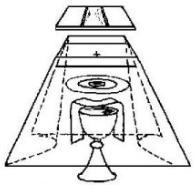


4) The pall is a piece of cardboard that is covered in linen. It is placed over the paten and chalice when the chalice and paten are veiled.

5) The towel is a small linen towel used by the Celebrant to dry his hands after his ablutions following the offertory.



6) The chalice veil is a cloth covering that is used to conceal the chalice and paten as they are carried to the altar from the credence (a small table or shelf, usually to the epistle [left] side of the altar and fixed to the wall, where the vessels and elements are stored when not in use at the altar) at the offertory, and to conceal the chalice and paten upon the altar following communion. The picture at the right shows the veiled chalice. The chalice is: first covered with the purificator; next, the paten (with the priestly host) is placed upon the purificator; the pall is placed upon the paten; the chalice veil is used to cover the pall (and, by extension, everything else); and, finally, the burse is placed on top of the chalice veil.



Terms	The Word of God	Ceremonial or manual acts
Synaxis		
Introit	*A hymn, psalm or anthem may be sung.*	
People stand from the Introit through the Collect of the Day. Collectively, this is all part of the Entrance Rite.	*The people standing, the Celebrant says:*	Face the Altar[8]
	Celebrant Blessed be God: Father, Son, and Holy Spirit. People *And blessed be His kingdom, now and forever. Amen.*	Cross self
	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!*	Cross self (opt.)
	In Lent and on other penitential occasions:	
	Celebrant Bless the Lord who forgives all our sins; People *His mercy endures for ever.*	Cross self (opt.)
	The Celebrant may say:	
Collect for Purity	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.*	Orans position
	When appointed, the following hymn or some other song of praise is sung or said, all standing:	
Gloria in Excelsis[9]	Glory to God in the highest, and peace to his people on earth.	Orans position

[8]The Celebrant here is standing as a representative of the congregation before God. He/she continues to face the Altar until the salutation of the Collect of the Day, at which point he/she faces the congregation. After this salutation and response from the people, the Celebrant again turns to face the Altar and says the Collect of the Day.

[9]The Gloria in Excelsis is used: from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost; on all of the days of Easter Week; on Ascension Day; on all principle Feast Days; and all major Holy Days and Sundays (except during Advent, Lent and the Sunday of the Passion).

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, — Simple bow
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, — Simple bow
with the Holy Spirit,
in the glory of God the Father. — Cross self

On other occasions the following is used:

Kyrie eleison[10]

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

or this

Trisagion[11]

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

The Collect of the Day

Celebrant The Lord be with you. — Turn, face people
People *And also with you.*
Celebrant Let us pray. — Face Altar

The Celebrant says the Collect for that day.[12]

Concludes entrance rite

People *Amen.* — Clergy seated

[10]The Kyrie eleison is used during Advent or Lent, when the Gloria in Excelsis is not used, and can be sung in a threefold, sixfold or ninefold form.

[11]The Trisagion can be used in place of the Kyrie eleison during Advent or Lent, when the Gloria in Excelsis is not used. The Trisagion can be sung or said three times, or antiphonally.

[12]Found in BCP, pp. 211-261 (contemporary collects).

Proclamation Rite

The Lessons[13]

The people sit. One or two Lessons, as appointed, are read, the Reader first saying:

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say:

The Word of the Lord.
People *Thanks be to God.*

Or the Reader may say:

Here ends the Reading (Epistle).

Silence may follow.

Gradual (when appropriate)[14]

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying:[15]

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

The reader begins the Gospel announcement by signing the Gospel Book.

At 'Holy Gospel', the reader traces a cross upon his/her forehead, lips and heart.

At 'Jesus', simple bow

After the Gospel, the Reader says:

The Gospel of the Lord.
People *Praise to you, Lord Christ.*

At 'Praise to you', Elevate Gospel Book and kiss it when it is lowered

The Sermon

[13]In the BCP there are three lessons. They are: first lesson—O.T. or Apocrypha (although the Acts of the Apostles is used during the Easter Season); second lesson—N.T.; and third lesson—Gospel. Lay readers, when present, should read the first two readings, while a priest or deacon reads the Gospel reading.

[14]The gradual is a Biblical text that can be sung between the Epistle reading and Gospel reading.

[15]After reverencing the Altar with a solemn bow, the Reader takes the Gospel Book. The Altar is then reverenced again. Holding the Gospel Book, the Reader says this or some other prayer: 'Purify my lips and heart, O God, that I may worthily proclaim Your Holy Gospel.'

Nicene Creed	**The Nicene Creed**	Face Altar (liturgical east) while saying the Nicene Creed
	On Sundays and other Major Feasts there follows, all standing:	
	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.	
	We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.	Simple bow
Incarnation Clause	For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.	Solemn bow (hold until start of Resurrection Clause)
Resurrection Clause	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.	Rise from solemn bow
Filioque Clause[16]	We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He 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.	Cross self Cross self (opt.)
Concludes the Proclamation Rite		

[16]There is no rubric regarding the Filioque Clause (‘. . .and the Son’); however, the doctrinal correctness of this clause is hotly contested, especially by the Greek Orthodox Church. At times, it might be appropriate, based upon one’s audience , to remove this contentious clause from the Creed, to ensure that no controversy ensues.

Prayers of the People[14]

Prayer is offered with intercession for:

The Universal Church, its members, and its mission;
The nation and all in authority;
The welfare of the world;
The concerns of the local community;
Those who suffer and those in any trouble; and
The departed (with commemoration of a saint when appropriate).

Any of the forms which follow may be used.

Adaptations or insertions suitable to the occasion may be made.

Any of the forms may be conformed to the language of the Rite being used.

A bar in the margin indicates petitions which may be omitted.

The Celebrant may introduce the Prayers with a sentence of invitation related to the occasion, or the season, or the Proper of the Day.[17]

[14]While any of the prayers in the BCP can be used, we only list here the more contemporary prayers given in the BCP for Rite II (pp. 383-393). Also, the Prayers of the People are usually read by a deacon, although the celebrant can appoint a lay person to read the prayers. The celebrant ALWAYS says the concluding collect for the prayers.

Also, it is important to note the ceremony of the Prayers of the People. First, the leader should face the people directly for the initial start of the prayer in:

Form I: "With all our heart . . ." (BCP, pp. 383).
Form IV: "Let us pray for the Church and for the world." (BCP, pp. 388).
Form V: "In peace, let us pray to the Lord, saying . . ." (BCP, 389).

Other than these initial openings, the leader should face the altar along with the people (as the leader is offering pray *with* the people, and not *for* them, a crucial difference to note). The only exception is in the case of bidding prayers (prayers in which the leader is directly telling the people what to pray), in which the leader faces the congregation. In the prayer forms given in Rite II, only prayer form II is a bidding prayer. No matter what direction the leader is facing, the congregation stands for the prayers.

Second, the sign of the cross can be made both by the leader and the congregation at the penitential petitions in prayer forms I and V (although this is optional.

Lastly, it is customary for the celebrant and people to perform a solemn bow at the confession that concludes prayer form VI.

All of the preceding rubrics will, of course, be listed under each individual prayer form for ease of use. They are simply included here so that clergy can gain a comprehensive understanding of some of the rubrics and ceremonies behind the Prayers of the People.

[17]As can be seen from the preceding rubrics, there is much flexibility given to the clergy in offering prayer, and the celebrant should not feel obligated to follow the prayer forms legalistically. These prayer forms are the skeleton upon which the celebrant can build a meaningful prayer experience for the congregation.

Prayer Form I is adapted from the liturgy of the Eastern Churches.

Prayer Form I[18]

Deacon or other leader, with the responses of the people in black italics:

Leader faces congregation for opening sentence, and then turns to face altar for the rest of the prayer.

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

This petition can be omitted

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

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

For our Bishop, _____, and for all the clergy and people, let us pray to the Lord.
Lord, have mercy.

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

For this city (town, village, etc.), for every city and community, and for those who live in them, let us pray to the Lord.
Lord, have mercy.

This petition can be omitted

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

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

This petition can be omitted

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

[18]There is a Penitential Suffrage in Prayer Form I. Therefore, it is not necessary to add a Confession of Sin to the worship service when this petition is used. Leaders desiring to include a Confession of Sin (either at the entrance rite or following the concluding Collect of this prayer) can omit this petition.

For the aged and infirm, for the widowed and orphans,
and for the sick and the suffering, let us pray to the Lord.
Lord, have mercy.

For _____, let us pray to the Lord.
Lord, have mercy.

This petition can be omitted

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

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

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

Penitential Suffrage

For the absolution and remission of our sins and offenses, let us pray to the Lord.
Lord, have mercy.

This petition can be omitted, and is always omitted if the Penitential Order has been used at the beginning, or if the Confession of Sin is to follow.

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

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

This petition can be omitted

In the communion of (_____ and of all the) saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To thee, O Lord our God.
Silence

The Celebrant adds a concluding Collect.[19]

[19]Any Collect in the BCP can be used, although eight specific Collects for concluding the Prayers of the People are given in Rite II (BCP, pp. 394, 395). These same collects are given in this manual (along with suggestions for their time of use) on pages twenty-six and twenty-seven.

Prayer Form II is a bidding prayer

Prayer Form II[20]

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for our Bishop(s) _____ ; for this gathering; and for all ministers and people.
Pray for the Church.
Silence

Leader faces congregation for the duration of the prayer.

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.
Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed and those in prison. Pray for those in any need or trouble.
Silence

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.
Silence

I ask your prayers for the departed (especially _____).
Pray for those who have died.
Silence

Members of the congregation may ask the prayers or the thanksgivings of those present:
I ask your prayers for _____.
I ask your thanksgiving for _____.
Silence

This petition can be omitted

Praise God for those in every generation in whom Christ has been honored (especially _____, whom we remember today). Pray that we may have grace to glorify Christ in our own day.
Silence

The Celebrant adds a concluding Collect.

[20]There is no Penitential Suffrage in Prayer Form II, nor a Confession of Sin. Therefore, the Confession of Sin and an absolution MUST follow the concluding Collect, unless it has already been used at the entrance rite.

Prayer Form III gives the people many opportunities to respond, and it is recommended to use this form exactly as printed.

Prayer Form III[21]

The leader and people pray responsively:

Leader faces the altar for the entire prayer.

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.
Silence

The people may add their own petitions.
The Celebrant adds a concluding Collect.

[21]There is no Penitential Suffrage in Prayer Form III, nor a Confession of Sin. Therefore, the Confession of Sin and an absolution MUST follow the concluding Collect, unless it has already been used at the entrance rite.

Prayer Form IV is similar to the traditional Anglican prayer for the whole state of the Church and world (BCP pp. 328-330)

Prayer Form IV[22]

Deacon or other leader:

Let us pray for the Church and for the world.

Leader faces congregation for opening sentence, and then turns to face altar for the rest of the prayer.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.
Silence
Lord, in your mercy.
Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.
Silence
Lord, in your mercy.
Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.
Silence
Lord, in your mercy.
Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.
Silence
Lord, in your mercy.
Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.
Silence
Lord, in your mercy.
Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.
Silence
Lord, in your mercy.
Hear our prayer.

The Celebrant adds a concluding Collect.

[22]There is no Penitential Suffrage in Prayer Form IV, nor a Confession of Sin. Therefore, the Confession of Sin and an absolution MUST follow the concluding Collect, unless it has already been used at the entrance rite.

Prayer Form V, like Form I, is adapted from the liturgy of the Eastern Churches.

Prayer Form V[23]

Deacon or other leader:

In peace, let us pray to the Lord, saying, "Lord, have mercy" (or "Kyrie eleison").

Leader faces congregation for opening sentence, and then turns to face altar for the rest of the prayer.

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.
Lord, have mercy. *or* *Kyrie eleison.*

For _____, our Presiding Bishop, for _____, our own Bishop(s), for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord.

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

This petition can be omitted

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

For those in positions of public trust (especially _____), that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

For all who live and work in this community (especially _____), we pray to you, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

[23]There is a Penitential Suffrage in Prayer Form V. Therefore, it is not necessary to add a Confession of Sin to the worship service when this petition is used. Leaders desiring to include a Confession of Sin (either at the entrance rite or following the concluding Collect of this prayer) can omit this petition.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

For this congregation, for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord.

This petition can be omitted

Penitential Suffrage

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

This petition can be omitted, and is always omitted if the Penitential Order has been used at the beginning, or if the Confession of Sin is to follow.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

For _____, we pray to you, O Lord.

This petition can be omitted

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Rejoicing in the fellowship of [the ever-blessed Virgin Mary, (mention of other saints) and]all the saints, let us commend ourselves, and one another, and all our life to Christ our God.
To you, O Lord our God.
Silence

The Celebrant adds a concluding Collect, or the following Doxology:

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. Amen.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

For this congregation, for those who are present, and for those who are absent, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord.

This petition can be omitted

Penitential Suffrage

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

This petition can be omitted, and is always omitted if the Penitential Order has been used at the beginning, or if the Confession of Sin is to follow.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

For _____, we pray to you, O Lord.

This petition can be omitted

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Rejoicing in the fellowship of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.
To you, O Lord our God.
Silence

The Celebrant adds a concluding Collect, or the following Doxology:

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and forever. Amen.

We pray for all who have died, that they may have a place
in your eternal kingdom.
Silence
The People may add their own petitions.
Lord, let your loving-kindness be upon them;
Who put their trust in you.

Invitation to make confession

We pray to you also for the forgiveness of our sins.
Silence may be kept.

Leader and People:

Confession of Sin

Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Celebrant concludes with an absolution or a suitable Collect.

The Celebrant adds a concluding Collect.

The Collect at the Prayers

1—Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. *Amen*.

2—Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. *Amen*. Suitable for Lent, Advent and other penitential times or seasons

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

4—Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen*.

5—O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and forever. *Amen*. Suitable for Lent, Advent and other penitential times or seasons.

6—Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and forever. *Amen*.

Suitable during: Advent, last Sunday after Pentecost, Ascension Day, Epiphany season, or at any time seeking to underscore the Kingdom of God and Christ's reign.

7—Hasten, O Father, the coming of thy kingdom; and grant that we thy servants, who now live by faith, may with joy behold thy Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. *Amen*.

Suitable on any Saint's Day, both major and minor feasts.

8—Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen*.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier.[26] On occasion, the Confession may be omitted.

One of the sentences from the Penitential Order on page 351 may be said (given below):

Jesus said, "The first commandments is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."—Mark 12:29-31

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.—I John 1:8, 9

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.—Hebrews 4:14, 16

Following this opening clause, the people (including the Deacon or Celebrant) kneel if possible (although a solemn bow is also permissible). The Deacon or Celebrant should be facing the altar.

The Deacon or Celebrant then says:

Let us confess our sins against God and our neighbor.

[26]The Confession is also omitted if a Confession has been used in the Prayers (Form VI), or if the Prayers of the People used that day contained a Penitential Suffrage of sorts (Forms I and V).

Silence may be kept.

Minister and People:

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, when present, or the Priest, stands and says:

Turn and face people
Celebrant draws a cross over the people at a distance.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

A Deacon or lay person using the preceding form substitutes "us" for "you" and "our" for "your."[27]

Following the absolution, the Deacon or Celebrant can say a sentence of Scripture (given in the BCP on page 332), although any suitable Scripture can be used for this optional rubric. First, the Deacon or Celebrant says:

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

Then, one of the following sentences is read:

Come unto me, all ye that travail and are heavy laden, and I will refresh you.—Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.—John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.—I Timothy 1:15

[27]In addition, the deacon stays kneeling (or in the position of offering a solemn bow), facing the altar without turning to face the people.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world.—I John 2:1-2

The Peace[28]

All stand. The Celebrant says to the people:

The peace of the Lord be always with you.

People *And also with you.*

The Celebrant extends his hands towards the congregation

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

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences on page 376 (also listed on pages thirty and thirty-one of this manual), or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

[28]We must note several things concerning the Peace. First the BCP (on page 407) allows the Peace to be moved after the Fraction and before the distribution of the elements. It is preferable to leave the Peace, however, as this position allows the liturgy to flow smoothly.

Second, the Peace plays a function in the liturgy, and should not be allowed to devolve into a social or boisterous gathering. The Peace was originally intended to allow people an opportunity to mend relationships before coming together as the united, local expression of the Body of Christ.

Third, the Celebrant (and any assisting ministers) can either join the congregation in offering the Peace or can proceed with the Offertory while the congregation exchanges the Peace.

Fourth, even if a time of Passing the Peace is not given, the words themselves MUST still be used, so that a void is not left in the liturgy.

Offertory Sentences

One of the following, or some other appropriate sentence of Scripture, may be used:

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.—Psalm 50:14

Ascribe to the Lord the honor due his Name; bring offering and come into his courts.—Psalm 96:8

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.—Ephesians 5:2

I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.—Romans 12:1

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.
—Matthew 5:23, 24

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.
—Hebrews 13:14, 15

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being.
—Revelation 4:11

Yours, O Lord, is the greatness, the power, the glory, the victor, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.—I Chronicles 19:11

or this bidding:

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

Rubrics at the Offertory

The following rubrics for the Offertory are meant to underscore the solemn occasion of the Eucharist. As with every other liturgical practice, some of these rubrics might seem odd to those coming from the Evangelical or Charismatic streams. Therefore, as with other parts of the liturgy, it is assumed that clergy will use only as many liturgical acts as they believe will add to the experience and growth of the congregation.

1) After saying the Offertory sentence, it is proper that the Celebrant orders his thoughts on spiritual things by first saying a private prayer, such as one of the following:

A. Purify our consciences, we beseech you, Almighty God, that we may be worthy to hear and receive your Holy Word, magnify your Holy Name, and offer unto you the spotless sacrifice of your Son, even Jesus Christ our Lord. Amen.

B. Cleanse our consciences, we ask, O God, by your visitation, that your Son our Lord Jesus Christ, when he comes, may find in us a dwelling place made ready for himself; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

C. Be present, be present, O Jesus, our great High-priest, as you were present with your disciples, and be known to us in the breaking of bread; who lives and reigns with the Father and the Holy Spirit, now and for ever. Amen.

Presentation of the Wine and Bread

2) During the Offertory, it is customary (though not required) that an acolyte and other servers bring the chalice (often veiled—see page thirteen of this manual), as well as the cruets, from the credence to the altar.

3) Assuming that the chalice has been veiled, the Celebrant places the chalice (still veiled) to the side momentarily, removes the corporal from the burse and spreads the corporal on the altar (for aesthetic reasons, the folds should be face down). Place the burse off to the side (flat, not standing on edge, as this is unseemly. Place the chalice on the corporal and remove the veil, folding the veil neatly into thirds and placing it to one side. Remove the
pall, and place it off to the side with the veil.

4) The celebrant receives from the acolyte or server enough bread to serve everyone present. Place the bread upon the paten.

Offering of the Bread

5) The celebrant raises the paten and bread to eye level (while gazing heavenward), before reverently placing the paten near the bottom center of the corporal. While offering the Bread in such a manner, the Celebrant says a silent prayer, such as the following:

Raise the Paten

A. Blessed are you, Lord God of all creation; through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Heaven. (If this pray is said aloud, then it is permissible for the people to respond, "*Blessed be God forever*".

Preparation of the Wine

6) The acolyte (or assistant minister, or whoever is helping to officiate) hands the Celebrant the cruet of wine. The Celebrant, after wiping the interior of the chalice with the purificator, pours only enough wine to serve the people present. The person assisting then hands the celebrant the cruet of water, and the Celebrant adds a couple drops of water (no more) to the wine. Note: The person assisting hands the cruets to the celebrant with their right hand, and receives them back with their left hand. While this seems like a small, needless detail, it provides consistency in the service, and ensures that no one is distracted in the smaller details of the ceremony. While preparing the wine, it is proper for the Celebrant to say a silent prayer, such as the following:

A. By the Mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Offering of the Wine

7) The Celebrant raises the chalice to eye level (while gazing heavenward), before reverently placing the chalice on the left side of the paten, on the corporal. While offering the Chalice in such a manner, the Celebrant says a silent prayer, such as the following:

Raise the Chalice

A. Blessed are, Lord God of all creation; through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the Cup of Salvation. (If this pray is said aloud, then it is permissible for the people to respond, "*Blessed be God forever*".

Offering of the gifts of the people

8) If an offering has been taken (and if it is traditional for the offering to be presented at the altar), then the ushers can bring the offering before the celebrant, who will then raise the offering to eye level while gazing heavenwards. While presenting the offering in such a manner, the celebrant says a silent prayer, such as the following:

Raise the offering

A. By the Mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

The lavabo and ablutions of the Celebrant

9) The server then presents the Celebrant with the lavabo bowl, so that the Celebrant can make his ablutions (purify his hands, symbolizing the purity that he must have to officiate at the Eucharist). The Celebrant holds his hands over the lavabo bowl and allows the server to pour water over his hands. The Celebrant then dries his hands with a special towel (which the server should have draped neatly over his left arm). While making his ablutions, the Celebrant should say a silent prayer, such as the following:

A. Create in me a clean heart, O God, and renew a right spirit within me.

B. Lord, wash away my iniquity and cleanse me from my sin.

C. I will wash my hands among the innocent, Lord, and walk around your altar, that I may tell of your wondrous deeds.

Note: Clergy who frown on ending the Offertory with the offering of the gifts of the people can choose to begin by first preparing the Bread and Wine, but without offering the elements. They can then offer the gifts of the people, continue by offering the Bread and Wine, and finish with their ablutions. Either way is acceptable.

The Great Thanksgiving

Eucharistic Prayer A

Salutation	Celebrant	The Lord be with you.	Face people, extend hands
	People	*And also with you.*	Orans position
	Celebrant	Lift up your hearts.	
Sursum Corda	People	*We lift them to the Lord.*	Join hands or hold Orans position
	Celebrant	Let us give thanks to the Lord our God.	
	People	*It is right to give him thanks and praise.*	

Preface

Then, facing the Holy Table, the Celebrant proceeds:

Orans position (held until Sanctus)

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

Proper Preface

Here a proper preface is sung or said on all Sundays, and on other occasions as appointed.[29]

If the Name of Jesus is used in the Proper Preface, then the Celebrant joins his hands for the simple bow, before returning his hands to the Orans position.

Common of Saints

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:

Sanctus[30]

Celebrant and People:

Solemn bow is held Celebrant and assisting ministers stand upright at 'heaven'

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

Benedictus Qui Venit

Cross oneself at 'Blessed'

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

The People either stand or kneel.
Then the Celebrant continues:

Orans position (held until Words of Institution)

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to

Simple Bow
Orans position

[29]The Proper Prefaces can be found in the BCP, pp. 377-382 (Rite II). The Proper Prefaces are listed after the collects in the BCP (pp. 211-261 for contemporary collects), so that the Celebrant can easily ascertain which Proper Preface to use each week.

[30]At the Sanctus and all other places in the liturgy calling for a corporate response of the Celebrant and the People, it is proper for the Celebrant to clasp his hands together.

	He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.	
	At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.	
Words of Institution Anamnesis	On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."[31]	Simple bow Pick up bread (or lay hand upon it) Raise right hand in gesture of thanksgiving Show the bread
Words of Institution Anamnesis	After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."[32]	Pick up chalice (and lay a hand upon other chalices to be consecrated) Raise right hand in gesture of thanksgiving Show the chalice
	"Therefore we proclaim the mystery of faith:	Orans position[33]
	Celebrant and People:	
Acclamation	*Christ has died.* *Christ is risen.* *Christ will come again.*	
	The Celebrant continues:	
Oblation	We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.	Point to the Bread and Wine

[31] An optional rubric allows the Celebrant to not only show the Bread, but also to elevate it. If this is done, the Bread is then placed back upon the paten, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[32] An optional rubric allows the Celebrant to not only show the Wine, but also to elevate the chalice. If this is done, the Wine is then placed back upon the corporal, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[33] Optionally, instead of holding the Orans position, the Celebrant can elevate the paten and chalice throughout the acclamation.

Epiclesis	Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.	Extend hands over gifts, or make a single cross over the gifts
	Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.	Cross self
Doxology	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	Simple bow
The Great Amen	Father, now and forever. *AMEN.*	Genuflect, or solemn bow
	And now, as our Savior Christ has taught us, we are bold to say,	
	Celebrant and People:	
The Lord's Prayer	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 tresspasses, 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.	Hands folded or clasped, or extended Solemn bow
The Fraction	**The Breaking of the Bread**[34]	
	The Celebrant breaks the consecrated Bread.[35]	
	A period of silence is kept.	

[34]It is important for the integrity of the rite that the Bread be broken here, and not, as many mistakenly assume, at the Words of Institution. The four-shape pattern to the Eucharist Proper is: offering of the gifts; thanking for the gifts; breaking of the gift (bread); and the consuming of the gifts. To break the Bread at any other place in the rite is to mar and distort this pattern.

[35]If the Celebrant is using a large, priestly host, he holds it high while breaking it in two, so that the congregation can clearly see his actions. He then breaks the host into smaller pieces upon the paten. If the Celebrant is using a loaf of bread, he breaks it upon the paten.

Then may be sung or said:[36]

Pascha Nostrum

(Alleluia!) Christ our Passover is sacrificed for us;
Therefore, let us keep the feast. (Alleluia!)

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

In place of, or in addition to, the preceding, some other suitable anthem may be used.

Facing the people, the Celebrant says the following Invitation:

The Gifts of God for the People of God!

Elevate and show the Bread and Wine

The Celebrant may add:

Take them in remembrance that Christ died for you, and feed on Him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

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

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. *Amen*.

or with these words:

The Body of Christ, the bread of heaven. *Amen*.
The Blood of Christ, the cup of salvation. *Amen.*

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

When necessary, the Celebrant consecrates additional bread and wine, using the form on page 408 of the BCP.

Following Communion, while the vessels of the altar are being cleaned, the Celebrant can say a silent prayer, such as the following:

A. Blessed, praised, worshipped, honored and adored by Jesus Christ on his throne of glory in heaven, in the most holy Sacrament of the altar, and in the heart of his faithful people, (and may the souls of the faithful departed, through the mercy of God, rest in peace). Amen.

[36]The Celebrant continues breaking the bread while the anthem is sung or said. At this same time, a second chalice, if used, can be placed upon the altar, and filled with consecrated wine from the cruet. Also at this time, any reserved Sacrament can be placed upon the corporal.

B. By the power of the Holy Spirit may I be a reasonable, holy and living sacrifice to you all the days of my life, O Lord. Amen.

C. O Lord Jesus Christ, who in a wonderful Sacrament has left to us a memorial of your passion: grant us, we ask you, so to revere the sacred mysteries of your Body and Blood, that we may always perceive within ourselves the fruit of your redemption; who lives and reigns with the Father and the Holy Spirit, one God, for ever and ever. Amen.

After Communion, the Celebrant says:

Let us pray.

Celebrant and people:

Post-communion prayer

Eternal God, heavenly Father,
You have graciously accepted us as living members of Your Son our Savior Jesus Christ,
and You have fed us with spiritual food
in the Sacrament of His Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. *Amen.*

Simple bow

or the following:

Post-communion prayer

Almighty and ever-living God,
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 forever. *Amen*.

Simple bow

[36]The Celebrant continues breaking the bread while the anthem is sung or said. At this same time, a second chalice, if used, can be placed upon the altar, and filled with consecrated wine from the cruet. Also at this time, any reserved Sacrament can be placed upon the corporal.

The Bishop, when present, or the Priest, may bless the people with a blessing such as the following:

Benediction

A. Now may the blessing of God Almighty, the Father, the Son and the Holy Spirit, be upon you and remain with you for ever. *Amen*. Sign of cross at a distance

B. As you go from this place, always remember the Gospel: that God was in Christ Jesus, reconciling the world to Himself, not counting men's sins against them. God loves you, God has forgiven you, God is not mad at you and God will never leave you nor forsake you. And the blessing of God: the Father, the Son and the Holy Spirit be upon you and remain with you forever. *Amen*![37] Sign of cross at a distance

The Deacon, or the Celebrant, dismisses them with these words:

Dismissal

Deacon 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 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.

[37]This benediction is the standard benediction of Dr. Charles Travis, Bishop of the CEEC Diocese of St. Chad. There is much flexibility available to the Celebrant in the benediction, and he can tailor the benediction to suit the needs of his congregation.

Eucharistic Prayer B

The people remain standing. The Celebrant faces them and sings or says:

Salutation

Celebrant The Lord be with you.
People *And also with you.*
Celebrant Lift up your hearts.
People *We lift them to the Lord.*

Face people, extend hands

Orans position

Sursum Corda

Celebrant Let us give thanks to the Lord our God.
People *It is right to give him thanks and praise.*

Join hands or hold Orans position

Then, facing the Holy Table, the Celebrant proceeds:

Preface

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

Orans position (held until Sanctus)

Proper Preface

Here a Proper Preface is sung or said by the Celebrant on all Sundays, and on other occasions as appointed.

Common of Saints

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:

If the Name of Jesus is used in the Proper Preface, then the Celebrant joins his hands for the simple bow, before returning his hands to the Orans position.

Celebrant and People:

Sanctus

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

Solemn bow is held Celebrant and assisting ministers stand upright at 'heaven'

Benedictus Qui Venit

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

Cross oneself at 'Blessed'

The people stand or kneel.
Then the Celebrant continues:

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

Orans position (held until Words of Institution)

Simple Bow
Orans position

	At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.	
Words of Institution Anamnesis	On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."[38]	Simple bow Pick up bread (or lay hand upon it) Raise right hand in gesture of thanksgiving Show the bread
Words of Institution Anamnesis	After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."[39]	Pick up chalice (and lay a hand upon other chalices to be consecrated) Raise right hand in gesture of thanksgiving Show the chalice
	Therefore, according to his command, O Father, *Celebrant and People:*	Orans position[40]
Acclamation	We remember his death, We proclaim his resurrection, We await his coming in glory.	
	The Celebrant continues :	
Oblation	And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.	Point to the Bread and Wine
Epiclesis	We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.	Extend hands over gifts, or make a single cross over the gifts

[38]An optional rubric allows the Celebrant to not only show the Bread, but also to elevate it. If this is done, the Bread is then placed back upon the paten, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[39]An optional rubric allows the Celebrant to not only show the Wine, but also to elevate the chalice. If this is done, the Wine is then placed back upon the corporal, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[40]Optionally, instead of holding the Orans position, the Celebrant can elevate the paten and chalice throughout the acclamation.

	Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with (_____ and) all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church,	Cross self
	and the author of our salvation.	Simple bow
Doxology The Great Amen	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*.	Genuflect, or solemn bow
	And now, as our Savior Christ has taught us, we are bold to say, *Continue with the Lord's Prayer on page 364 of the BCP, or page 41 of this manual.*	

Eucharistic Prayer C

In this prayer, the lines in italics are spoken by the People.

The Celebrant, whether bishop or priest, faces them and sings or says:

Salutation

Celebrant The Lord be with you. — Face people, extend hands
People *And also with you.*
Celebrant Lift up your hearts. — Orans position
People *We lift them to the Lord.*

Sursum Corda

Celebrant Let us give thanks to the Lord our God. — Join hands or hold Orans position
People *It is right to give him thanks and praise.*

Then, facing the Holy Table, the Celebrant proceeds:

Orans position (held until Sanctus)

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us.
By his wounds, we are healed.

Common of Saints

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

	Celebrant and People:	
Sanctus	Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.	Solemn bow is held Celebrant and assisting ministers stand upright at 'heaven'
Benedictus Qui Venit	Blessed is he who comes in the name of the Lord. Hosanna in the highest.	Cross oneself at 'Blessed'
	The Celebrant continues:	
Oblation Epiclesis	And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.	Point to the Bread and Wine Extend hands over gifts, or make a single cross over the gifts
	At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.	
Words of Institution Anamnesis	On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."[41]	Pick up bread (or lay hand upon it) Raise right hand in gesture of thanksgiving Show the bread
Words of Institution Anamnesis	After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."[42]	Pick up chalice (and lay a hand upon other chalices to be consecrated) Raise right hand in gesture of thanksgiving Show the chalice
Acclamation	Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, *We celebrate his death and resurrection,* *as we await the day of his coming.*	Orans position[43]

[41] An optional rubric allows the Celebrant to not only show the Bread, but also to elevate it. If this is done, the Bread is then placed back upon the paten, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[42] An optional rubric allows the Celebrant to not only show the Wine, but also to elevate the chalice. If this is done, the Wine is then placed back upon the corporal, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[43] Optionally, instead of holding the Orans position, the Celebrant can elevate the paten and chalice throughout the acclamation.

	Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal.	Orans position Simple bow Orans position
	Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name. *Risen Lord, be known to us in the breaking of the Bread.*	Cross self
Doxology	Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN*.	Simple bow
The Great Amen	And now, as our Savior Christ has taught us, we are bold to say, *Continue with the Lord's Prayer on page 364 of the BCP, or page 41 of this manual.*	Genuflect, or solemn bow

Eucharistic Prayer D

The people remain standing. The Celebrant faces them and sings or says:

Salutation

Celebrant The Lord be with you.
People *And also with you.*

Face people, extend hands

Celebrant Lift up your hearts.
People *We lift them to the Lord.*

Orans position

Sursum Corda

Celebrant Let us give thanks to the Lord our God.
People *It is right to give him thanks and praise.*

Join hands or hold Orans position

Then, facing the Holy Table, the Celebrant proceeds:

Preface

Orans position (held until Sanctus)

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Common of Saints

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

Sanctus

Celebrant and People:

Solemn bow is held Celebrant and assisting ministers stand upright at 'heaven'

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

Benedictus Qui Venit

Cross oneself at 'Blessed'

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

The people stand or kneel.
Then the Celebrant continues:

Orans position

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose, he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

	At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.	
Words of Institution	When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."[44]	Pick up bread (or lay hand upon it) Raise right hand in gesture of thanksgiving Show the bread
Anamnesis		
Words of Institution	After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."[45]	Pick up chalice (and lay a hand upon other chalices to be consecrated) Raise right hand in gesture of thanksgiving Show the chalice
Anamnesis		
Oblation	Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.	Raise the paten and chalice throughout this clause and the following Acclamation, before placing the elements back on the corporal; or, point to the Bread and Wine
	Celebrant and People:	
Acclamation	*We praise you, we bless you,* *we give thanks to you,* *and we pray to you, Lord our God.*	

[44] An optional rubric allows the Celebrant to not only show the Bread, but also to elevate it. If this is done, the Bread is then placed back upon the paten, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

[45] An optional rubric allows the Celebrant to not only show the Wine, but also to elevate the chalice. If this is done, the Wine is then placed back upon the corporal, and the Celebrant either genuflects or makes a solemn bow. At this time, bells can be rung. It is appropriate, when this rubric is used, to follow it with a short moment of silence.

The Celebrant continues:

Epiclesis

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Cross self

Extend hands over gifts, or make a single cross over the gifts

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

(Optional) Cross self

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Join or clasp hands at breast

(Remember [NN. And] all who minister in your Church.)
(Remember all your people, and those who seek your truth.)
(Remember _____.)
(Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.)
And grant that we may find our inheritance with (the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, [with _____] and) all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

These clauses are optional, if the Prayers of the People have been omitted, or in order to add significance to a liturgical occasion

Doxology

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, forever and forever.

The Great Amen

AMEN.

Genuflect, or solemn bow

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

Continue with the Lord's Prayer on page 364 of the BCP, or page 41 of this manual.

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