

Notes to Holy Communion

Notes 1 to 23 apply to Order One. They should be followed in Order Two insofar as they are applicable. Notes 24 to 29 apply to Order Two only.

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

1 Posture

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

2 Traditional Texts

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

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

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

4 Sentences

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

5 Acclamations

Acclamations, which may include congregational response (such as 'The Lord is here: his Spirit is with us' and 'Christ is risen: he is risen indeed') may be used at appropriate points in the service (with 'Alleluia' except in Lent). Seasonal acclamations for use before the Gospel are provided on pages 525 and 564–623.

6 Entry

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

7 Greetings

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

8 Silence

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

9 Notices

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

10 The Prayers of Penitence

This section may be transposed to a later point in the service as a response to the Liturgy of the Word. In the special seasonal rites for certain days it is particularly appropriate at the later point.

On certain occasions, for a special service, this section may precede the opening hymn and greeting. A Form of Preparation is provided on page 387.

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

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

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

11 The Gloria in Excelsis

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

12 The Readings

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

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

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

13 The Sermon

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

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

14 The Creed

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

15 The Prayers of Intercession

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

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

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

The Supplementary Texts provide a number of Collects and other endings to conclude intercession. In some circumstances it may be appropriate for the president to say both the opening invitation and these concluding words.

16 The Peace

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

17 The Taking

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

18 The Eucharistic Prefaces and Optional Acclamations

Short Prefaces may be inserted in Eucharistic Prayers A, B and C in Order One and in both prayers in Order One in Traditional Language. Texts of these are to be found on pages 554 and 564–623.

When the Short Prefaces given on pages 554 and 564–623 are used with Order Two and Order Two in Contemporary Language the phrase 'through Jesus Christ our Lord' must be inserted.

Extended Prefaces may be used with Eucharistic Prayers A, B and E for Order One (pages 554 and 564–623). When an Extended Preface is used it replaces the entire text between the opening dialogue and the text of the Sanctus. It will be noted that in Prayer E the short text provided on page 422 must be used if no Extended Preface is used.

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

19 The Lord's Prayer

On any occasion when the text of an alternative service authorized under the provisions of Canon B 2 provides for the Lord's Prayer to be said or sung, it may be used in the form included in *The Book of Common Prayer* or in either of the two other forms included in services in *Common Worship*. The text on page 378 may be used on suitable occasions.

20 Breaking of the Bread

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

The words provided at the breaking of the bread must be used on Sundays and Principal Holy Days. On other days the bread may be broken in silence or during the Agnus Dei.

21 Non-communicants

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

22 Prayers after Communion

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

23 A Service without Communion

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

For Notes 24 to 29, which apply to Order Two only, see over.

The following notes apply to Order Two only

Frequently used additions to the text of The Book of Common Prayer are included in Order Two but are indented from the left hand margin.

24 Posture

It is appropriate for the people to kneel for the opening prayer and Commandments, the Prayers of Intercession, the confession, absolution and Comfortable Words, the Prayer of Consecration and prayers after the distribution.

25 Supplementary Material

Supplementary Texts may be used with Order Two when they are compatible with that Order. The third form of intercession in the Supplementary Texts (page 543) may be used in place of the form printed.

26 The Sermon

At the discretion of the priest, the sermon may precede the Creed.

27 Alternative Order

Where customary, the Prayer of Humble Access may precede 'Lift up your hearts'; 'Amen' may be omitted at the end of the Prayer of Consecration, and the Prayer of Oblation follow immediately; the Lord's Prayer may follow the Prayer of Oblation; the versicle 'The peace of the Lord be always with you' with the response 'And with thy spirit' may follow the Lord's Prayer and precede the Agnus Dei. In Order Two, but not in Order Two in Contemporary Language, the breaking of the bread may be deferred until the Agnus Dei.

28 Proper Prefaces

The Short Proper Prefaces in the Seasonal Provisions (pages 564–623) may be used with Order Two. In such case the priest inserts the words 'through Jesus Christ our Lord' after 'almighty, everlasting God'. The texts of the Proper Prefaces from *The Book of Common Prayer* for use with Order Two are given on pages 472–473.

29 The Gloria in Excelsis

If the Gloria in excelsis is not to be used on every occasion, it is appropriately omitted on Sundays in Advent and Lent and on all weekdays that are not Principal Holy Days or Festivals.

Authorization Details

¶ The following services and other material in *Common Worship: Services and Prayers for the Church of England* are authorized pursuant to Canon B 2 of the Canons of the Church of England for use until further resolution of the General Synod:

- ¶ The Calendar
- ¶ Authorized Forms of Confession and Absolution
- ¶ Creeds and Authorized Affirmations of Faith
- ¶ The Lord's Prayer
- ¶ The Order for the Celebration of Holy Communion also called The Eucharist and The Lord's Supper
- ¶ Holy Baptism
- ¶ Collects and Post Communions

¶ The following material has been commended by the House of Bishops of the General Synod pursuant to Canon B 2 of the Canons of the Church of England and is published with the agreement of the House:

- ¶ Short Proper Prefaces for the Sundays before Lent and after Trinity and for various seasons and occasions
- ¶ Additional Blessings

Under Canon B 4 it is open to each bishop to authorize, if he sees fit, the form of service to be used within his diocese. He may specify that the services shall be those commended by the House, or that a diocesan form of them shall be used. If the bishop gives no directions in this matter the priest remains free, subject to the terms of Canon B 5, to make use of the material as commended by the House.

¶ Use of the following material falls within the discretion canonically allowed to the minister under Canon B 5:

- ¶ Collects and Post Communions in Traditional Language

Copyright Information

The Archbishops' Council of the Church of England and the other copyright owners and administrators of texts included in *Common Worship: Services and Prayers for the Church of England* have given permission for the use of their material in local reproductions on a non-commercial basis which comply with the conditions for reproductions for local use set out in the Archbishops' Council's booklet, *A Brief Guide to Liturgical Copyright*. This is available from:

Church House Bookshop
Great Smith Street
London SW1P 3BN
Telephone: 020 7898 1300/1/2/4/6
Fax: 020 7898 1305
Email: bookshop@c-of-e.org.uk

or from www.cofe.anglican.org/commonworship. A reproduction which meets the conditions stated in that booklet may be made without an application for copyright permission or payment of a fee, but the following copyright acknowledgement must be included:

Common Worship: Services and Prayers for the Church of England, material from which is included in this service, is copyright © The Archbishops' Council 2000.

Permission must be obtained in advance for any reproduction which does not comply with the conditions set out in *A Brief Guide to Liturgical Copyright*. Applications for permission should be addressed to:

The Copyright and Contracts Administrator
The Archbishops' Council
Church House
Great Smith Street
London SW1P 3NZ
Telephone: 020 7898 1557
Fax: 020 7898 1449
Email: copyright@c-of-e.org.uk

Acknowledgements and Sources

The publisher gratefully acknowledges permission to reproduce copyright material in this book. Every effort has been made to trace and contact copyright holders. If there are any inadvertent omissions we apologize to those concerned and undertake to include suitable acknowledgements in all future editions.

*An asterisk * indicates that the prayer has been adapted.*

Published sources include the following:

The Archbishops' Council of the Church of England: *The Prayer Book as Proposed in 1928*; *The Alternative Service Book 1980*; *Common Worship: Initiation Services*; *The Christian Year: Calendar, Lectionary and Collects*, all of which are copyright © The Archbishops' Council of the Church of England.

Cambridge University Press: Extracts (and adapted extracts) from *The Book of Common Prayer*, the rights in which are vested in the Crown, are reproduced by permission of the Crown's Patentee, Cambridge University Press.

The Division of Christian Education of the National Council of Churches in the USA: Scripture quotations from *The New Revised Standard Version of the Bible* © 1989 The Division of Christian Education of the National Council of Churches in the USA. Used by permission. All rights reserved.

Thanks are also due to the following for permission to reproduce copyright material:

The Anglican Church in Aotearoa, New Zealand and Polynesia: the Post-Communions for the Guidance of the Holy Spirit* (p. 213) and Rogation Days* (p. 214) Taken/adapted from *A New Zealand Prayer Book – He Karikia Mihinare O Aotearoa*.

The General Synod of the Anglican Church of Canada: 'We thank you, almighty God, for the gift of water' (Baptism, p. 31); 'Will you continue in the apostles' teaching and fellowship ...' (Baptism, p. 35); The Affirmation of Commitment, p. 540 and the Post Communions for Christmas Eve (p. 75), Christmas Day (p. 77), Epiphany 3 (p. 81), 5 before Lent (p. 83), Sunday before Lent (p. 87), Easter 3 (p. 97), Easter 6 (p. 99), Easter 7 (p. 101), Pentecost (p. 101), Weekdays after Pentecost (p. 102), Trinity 4 (p. 106), Trinity 6 (p. 107), Trinity 12 (p. 111), Trinity 14 (p. 113), Last Sunday after Trinity (p. 118), the Conversion of Paul (p. 124), the Transfiguration of Our Lord (p. 134), Holy Cross Day (p. 136), Commemoration of the Faithful Departed (p. 190), Apostles and Evangelists (p. 204), Mission and Evangelism (p. 216). Adapted from (or excerpted from) *The Book of Alternative Services of the Anglican Church of Canada* © The General Synod of the Anglican Church of Canada 1985. Used by permission.

The Catholic Bishops' Conference of England and Wales: the Collects for Aelfred of Hexham (p. 144), Columba (p. 163), Aidan (p. 178), Paulinus (p. 184), Willibrord of York (p. 191) and Hilda (p. 197). Used by permission.

Chichester Diocesan Board of Finance: the Collect for Wilfrid of Ripon* (p. 185).

The Dean and Chapter of Durham Cathedral: Collects for Cuthbert* (p. 153) and The Venerable Bede* (p. 160).

The English Language Liturgical Consultation: English translation of Gloria in Excelsis, Kyrie Eleison, Sursum Corda, Sanctus and Benedictus, the Lord's Prayer, the Nicene Creed, the Apostles' Creed, Te Deum Laudamus, Agnus Dei, Gloria Patri, Benedictus, Magnificat and Nunc Dimittis prepared by the English Language Liturgical Consultation, based on (or excerpted from) *Praying Together* © ELLC 1988.

The International Commission on English in the Liturgy: the extended Prefaces for the Sundays before Lent and the Sundays after Trinity (p. 554), Christmas Day until the Eve of Epiphany (p. 569), Ash Wednesday until the Saturday after the Fourth Sunday in Lent (p. 579), the Annunciation of Our Lord (p. 581), the Fifth Sunday of Lent until the Wednesday of Holy Week (p. 583), Ascension Day (p. 591); the day after Ascension Day until the Day of Pentecost (p. 593); the Collects for Elizabeth of Hungary* (p. 196), Clement* (p. 198) and the Unity of the Church* (p. 217); the Post Communions for the Presentation of Christ in the Temple (p. 82), George* (p. 126), John* (p. 140) and Martyrs* (p. 205) are based on (or excerpted from) *The Roman Missal* © International Committee on English in the Liturgy 1973. Used by permission.

The Church of Ireland: the Collects for Christmas 2 (p. 78), and the Transfiguration of Our Lord* (p. 134) from *Collects and Post-Communion Prayers*, 1995; Post Communions for Palm Sunday (p. 93) and Easter 4* (p. 98) from *The Alternative Prayer Book*, 1984. Reproduced by permission.

The Dean and Chapter of Lincoln Cathedral: the Collects for Edward King* (p. 152) and Hugh* (p. 195). Reproduced by kind permission.

The Cathedral and Abbey Church of Saint Alban: the Collect for Alban* (p. 164).

Church of the Province of Southern Africa: the Collects for Epiphany 2* (p. 80), Epiphany 3* (p. 81), Lent 5* (p. 92), Timothy and Titus (p. 147), Thomas* (p. 132), the Blessed Virgin Mary* (p. 134), Augustine of Hippo (p. 176), Bishops and Other Pastors (p. 207), Any Saint* (p. 210), Rogation Days (1) and (2) (p. 214), Harvest Thanksgiving (p. 215) and In Time of Trouble (p. 222), and the Post Communion for 3 before Advent (p. 120) from *An Anglican Prayer Book*, 1989 © Provincial Trustees of the Church of the Province of Southern Africa. Used by permission.

Winchester Diocesan Board of Finance: Collect for Swithun (p. 167).

The Alcuin Club: the Collects for Ignatius* (p. 187), Nicholas* (p. 198) and Ambrose (p. 199) from Martin Draper (ed.), *The Cloud of Witnesses*, 1982. © G. B. Timms. Used with permission.

Canterbury Press Norwich: the extended Preface for Easter (p. 587) reproduced from Alan Griffiths, *We Give You Thanks and Praise*, 1999, by permission of the publisher.

Church in Wales Publications: Collect for David (p. 151) from *The Book of Common Prayer for Use in the Church in Wales*, Vol. 1, 1984. Used with permission.

The Continuum International Publishing Group Ltd: the Post Communion for Ascension Day* (p. 100), Day of Thanksgiving for the Institution of Holy Communion* (p. 103), Trinity 11* (p. 111), 2 before Advent* (p. 121) and Ministry (including Ember Days)* (p. 221) from C. L. MacDonnell, *After Communion*, 1985 © Mowbray, an imprint of The Continuum International Publishing Group Ltd. Used by permission. The Collects for Epiphany 4* (p. 81), Trinity 15* (p. 113), 4 before Advent (p. 119), the Blessed Virgin Mary (p. 134) and the Birth of the Blessed Virgin Mary (p. 179), and Post Communion for Advent 2* (p. 73), 2 before Lent* (p. 86), Trinity 13 (p. 112), Trinity 20 (p. 117) Michael and All Angels (p. 137), from David Silk (ed.), *Prayers for Use at the Alternative Services*, 1980. © Mowbray, an imprint of The Continuum International Publishing Group Ltd. Used by permission.

Grove Books Ltd, Ridley Hall Road, Cambridge CB3 9HU: Collects and Other Endings for Intercession Nos 6 and 7 (p. 549) from *Intercessions in the Eucharist*, Grove Booklet 77, 1982.

Hodder and Stoughton Publishers: the Collect for Social Justice and Responsibility* (p. 219) and the Post Communion for Advent 4* (p. 75) from *Parish Prayers* © Frank Colquhoun 1967.

Jubilate Hymns: 'Lord Jesus Christ, we confess we have failed you as did your first disciples....' (Authorized Confession – Cross, Failure in Discipleship, p. 510); 'Jesus Christ, risen Master and triumphant Lord....' (Authorized Confession – Resurrection, Heaven, Glory, Transfiguration, Death, Funerals, p. 511); 'O King enthroned on high....' (Authorized Confession – Trinity, Mission, p. 511); 'We confess our sin, and the sins of our society....' (Authorized Confession – Creation, Harvest, p. 512); 'Lord God, our maker and our redeemer, this is your world and we are your people....' (Authorized Confession – City, World and Society, p. 513); 'God our Father, we come to you in sorrow for our sins' (Authorized Confession – General, p. 514); 'May the Father of

all mercies' (Absolution, p. 521); 'Though he was divine....' (Authorized Affirmation of Faith No. 4, p. 535); 'Christ died for our sins' (Authorized Affirmation of Faith No. 5, p. 535); and 'Holy, holy, holy is the Lord God almighty....' (Authorized Affirmation of Faith No. 6, p. 536). 'We believe in God the Father, from whom every family....' (Authorized Affirmation of Faith No. 7, p. 536) from *Church Family Worship*, 1986. Words: Michael Perry © Mrs B Perry/ Jubilate Hymns. Used by permission.

The Warden, Fellows and Scholars of Keble College: the Collect for John Keble* (p. 166).

The Methodist Publishing House: 'We thank you, Lord, that you have fed us....' * (Holy Communion – Supplementary Texts, No. 1, p. 557) from *The Methodist Worship Book* ©1999 Trustees for Methodist Church Purposes. Used by permission of Methodist Publishing House.

Oxford University Press: the Collects for the Baptism of Christ* (p. 79) and 2 before Lent* (p. 86), and the Post Communion for Trinity Sunday* (p. 103) from *The Book of Common Worship of the Church of South India*. Used by permission.

The Saint Andrew Press, Edinburgh: Prayers After Communion No. 3 (p. 557), from *The Book of Common Order*, 1994 © The Church of Scotland Panel on Worship.

The European Province of the Society of St Francis: Prayers of Intercession 'As a royal priesthood... ' (Baptism, p. 36) and the Collects for Hilary (p. 144), Antony of Egypt (p. 145), Agnes* (p. 146), Thomas Aquinas* (p. 147), Polycarp (p. 150), George Herbert* (p. 150), Chad (p. 151), Perpetua, Felicity and their Companions* (p. 152), William Law (p. 154), Anselm* (p. 155), Catherine of Siena (p. 156), Julian of Norwich (p. 158), Dunstan* (p. 158), John and Charles Wesley (p. 159), Augustine of Canterbury* (p. 160), Josephine Butler* (p. 161), Justin (p. 162), Boniface (Wynfrith) of Crediton (p. 162), Thomas Ken (p. 163), Irenaeus* (p. 165), Benedict of Nursia* (p. 166), William Wilberforce* (p. 170), Dominic* (p. 171), Laurence* (p. 173), Clare of Assisi* (p. 173), Bernard (p. 174), the Beheading of John the Baptist (p. 176), John Bunyan* (p. 177), Gregory the Great (p. 178), John Chrysostom* (p. 180), Vincent de Paul* (p. 183), Francis of Assisi (p. 183), William Tyndale* (p. 184), Teresa of Avila* (p. 187), James Hannington

(p. 189), Leo the Great* (p. 192), Martin of Tours* (p. 193), Margaret of Scotland* (p. 194), Edmund* (p. 197), John of the Cross* (p. 201) and Thomas Becket (p. 202), from *Celebrating Common Prayer*
© The Society of St Francis European Province 1992 and 1996.

SPCK: 'Almighty God, long-suffering and of great goodness: ...'
(Authorized Confession – General, p. 518) from *My God, my Glory*
© Eric Milner-White 1967. Used by permission of the publishers.

The Post Communion for Trinity 3* (p. 105) from *All Desires Known*
© Janet Morley 1992. Used by permission of the publishers. The
Collect for Mothering Sunday (p. 92) and the Post Communions for
Mothering Sunday (p. 92) and Trinity 8 (p. 109), and the extended
Preface for the Day of Pentecost (p. 593), from *Enriching the Christian
Year* © Michael Perham 1993. Used by permission of the publishers.

Trustees of Westcott House, Cambridge: the Post Communions for
Advent 3* (p. 74), Lent 1* (p. 89) and Dedication Festival (p. 142).

The Rt Revd Timothy Dudley-Smith: Authorized Affirmation of
Faith No. 4 (p. 535) © Timothy Dudley-Smith. Where a CCLI licence
is held, this item is covered by the licence and its use should be
recorded in the usual way on your CCLI return. Used by permission.

The Very Revd Robert Jeffery: the Collect for Wulfstan* (p. 145).

The Revd S. A. J. Mitchell SSC: the extended Preface from the
Epiphany until the Eve of the Presentation (p. 573).

The Very Revd Michael Perham: Collects for Joseph of Nazareth
(p. 124) and George (p. 126), from *Celebrating Common Prayer*,
The Society of St Francis European Province, 1992 and 1996.
Copyright © Michael Perham.

The Rt Revd Dr David Stancliffe: the Proper Preface for Eucharist
at a Baptism (Baptism, p. 38); the Blessing for Epiphany/Baptism of
Christ/Trinity (Baptism, p. 55). The Post Communion for
All Saints (Baptism, p. 61).

The Rt Revd Dr Kenneth Stevenson: the Collect for Richard
Hooker (p. 191) and the Post Communion for Trinity 10* (p. 110).