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Preparation
Careful devotional preparation before the service is recommended for every communicant. A Form of Preparation for public or private use is provided (here).

**Ministries**

Holy Communion is celebrated by the whole people of God gathered for worship. The ministry of the members of the congregation is expressed through their active participation together in the words and actions of the service, but also by some of them reading the Scripture passages, leading the prayers of intercession, and, if authorized, assisting with the distribution of communion.

In some traditions the ministry of the deacon at Holy Communion has included some of the following elements: the bringing in of the Book of the Gospels, the invitation to confession, the reading of the Gospel, the preaching of the sermon when licensed to do so, a part in the prayers of intercession, the preparation of the table and the gifts, a part in the distribution, the ablutions and the dismissal.

The deacon's liturgical ministry provides an appropriate model for the ministry of an assisting priest, a Reader, or another episcopally authorized minister in a leadership ministry that complements that of the president.

The unity of the liturgy is served by the ministry of the president, who in presiding over the whole service holds word and sacrament together and draws the congregation into a worshipping community.

The president at Holy Communion (who, in accordance with the provisions of Canon B 12 Of the Ministry of the Holy Communion must have been episcopally ordained priest) expresses this ministry by saying the opening Greeting, the Absolution, the Collect, the Peace and the Blessing. The president must say the Eucharistic Prayer, break the consecrated bread and receive the sacrament on every occasion. When appropriate, the president may, after greeting the people, delegate the leadership of all or parts of the Gathering and the Liturgy of the Word to a deacon, Reader or other authorized lay person.

In the absence of a priest for the first part of the service, a deacon, Reader or other authorized lay person may lead the entire Gathering and Liturgy of the Word.

When the bishop is present, he normally presides over the whole service.

As provided in Canon B 18 the sermon shall be preached by a duly authorized minister, deaconess, Reader or lay worker or, at the invitation of the minister having the cure of souls and with the permission of the bishop, another person.

**Communicant members of other Churches**
Baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity and are in good standing in their own Church shall be admitted to Communion in accordance with Canon B 15A.

For further Notes, see here.

A Form of Preparation  

This form may be used in any of three ways.

It may be used by individuals as part of their preparation for Holy Communion.

It may be used corporately on suitable occasions within Holy Communion where it replaces the sections entitled Prayer of Preparation and Prayers of Penitence.

It may be used as a separate service of preparation. When used in this way, there should be added at the beginning a greeting and at the end the Peace and the Lord’s Prayer. Hymns, psalms and other suitable liturgical material may also be included.

Come, Holy Ghost (Veni creator Spiritus)

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life and fire of love;
Enable with perpetual light
The dullness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of Both, to be but One;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son and Holy Spirit.
Amen.

Exhortation

As we gather at the Lord’s table we must recall the promises and warnings given to us in the Scriptures and so examine ourselves and repent of our sins. We should give thanks to God for his redemption of the world through his Son Jesus Christ and, as we remember Christ’s death for us and receive the pledge of his love, resolve to serve him in holiness and righteousness all the days of our life.

The Commandments

Hear the commandments which God has given to his people, and examine your hearts.

I am the Lord your God: you shall have no other gods but me.

Amen. Lord, have mercy.

You shall not make for yourself any idol.

Amen. Lord, have mercy.

You shall not dishonour the name of the Lord your God.

Amen. Lord, have mercy.

Remember the Sabbath and keep it holy.

Amen. Lord, have mercy.

Honour your father and your mother.

Amen. Lord, have mercy.

You shall not commit murder.

Amen. Lord, have mercy.
You shall not commit adultery.

_Amen. Lord, have mercy._

You shall not steal.

_Amen. Lord, have mercy._

You shall not bear false witness against your neighbour.

_Amen. Lord, have mercy._

You shall not covet anything which belongs to your neighbour.

_Amen. Lord, have mercy upon us and write all these your laws in our hearts._

_Or one of the forms of the Commandments in Common Worship: Services and Prayers for the Church of England (pages 269-271) may be used._

_Or, in place of the Commandments, one of these texts may be used._

**Summary of the Law**

Our Lord Jesus Christ said:

The first commandment is this:

Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,

with all your soul, with all your mind,

and with all your strength.

The second is this: Love your neighbour as yourself.

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

_Amen. Lord, have mercy._
The Comfortable Words

Hear the words of comfort our Saviour Christ says
to all who truly turn to him:

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

Matthew 11.28

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

John 3.16

Hear what Saint Paul says:

This saying is true, and worthy of full acceptance,
that Christ Jesus came into the world to save sinners.

1 Timothy 1.15

Hear what Saint John says:

If anyone sins, we have an advocate with the Father,
Jesus Christ the righteous;
and he is the propitiation for our sins.

1 John 2.1,2

(or)
The Beatitudes

Let us hear our Lord’s blessing on those who follow him.

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they shall be comforted.

Blessed are the meek,
for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,
for they shall be satisfied.

Blessed are the merciful,
for they shall obtain mercy.

Blessed are the pure in heart,
for they shall see God.

Blessed are the peacemakers,
for they shall be called children of God.

Blessed are those who suffer persecution for righteousness’ sake,
for theirs is the kingdom of heaven.

Silence for Reflection

Confession

All Father eternal, giver of light and grace,
we have sinned against you and against our neighbour,
in what we have thought,
in what we have said and done,
through ignorance, through weakness,
through our own deliberate fault.
We have wounded your love
and marred your image in us.
We are sorry and ashamed
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and lead us out from darkness
to walk as children of light.
Amen.

Or another authorized confession may be used.

Absolution

Almighty God, our heavenly Father,
who in his great mercy
has promised forgiveness of sins
to all those who with heartfelt repentance and true faith
turn to him:
have mercy on you;
pardon and deliver you from all your sins;
confirm and strengthen you in all goodness;
and bring you to everlasting life; through Jesus Christ our Lord. 

Amen.

Order One

Structure

The people and the priest

greet each other in the Lord’s name

confess their sins and are assured of God’s forgiveness

keep silence and pray a Collect

proclaim and respond to the word of God

pray for the Church and the world

exchange the Peace

prepare the table

pray the Eucharistic Prayer

break the bread

receive communion

depart with God’s blessing

For Notes, see here and here.

Order One
The Gathering

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

The president may say

In the name of the Father,

and of the Son,

and of the Holy Spirit.

All Amen.

The Greeting

The president greets the people

The Lord be with you

All and also with you.

(or)

Grace, mercy and peace

from God our Father

and the Lord Jesus Christ

be with you

All and also with you.

From Easter Day to Pentecost this acclamation follows

Alleluia. Christ is risen.

All He is risen indeed. Alleluia.

Words of welcome or introduction may be said.
Prayer of Preparation

This prayer may be said

All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.

Prayers of Penitence

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

Our Lord Jesus Christ said:
The first commandment is this:
Hear, O Israel, the Lord our God is the only Lord.
You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.
The second is this: Love your neighbour as yourself.
There is no other commandment greater than these.
On these two commandments hang all the law and the prophets.
Amen. Lord, have mercy.

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

God so loved the world

that he gave his only Son Jesus Christ

to save us from our sins,

to be our advocate in heaven,

and to bring us to eternal life.

Let us confess our sins in penitence and faith,

firmly resolved to keep God’s commandments

and to live in love and peace with all.

Almighty God, our heavenly Father,

we have sinned against you

and against our neighbour

in thought and word and deed,

through negligence, through weakness,

through our own deliberate fault.

We are truly sorry

and repent of all our sins.

For the sake of your Son Jesus Christ,

who died for us,

forgive us all that is past

and grant that we may serve you in newness of life

to the glory of your name.

Amen.

(or)
Most merciful God,

Father of our Lord Jesus Christ,

we confess that we have sinned
in thought, word and deed.

We have not loved you with our whole heart.

We have not loved our neighbours as ourselves.

In your mercy

forgive what we have been,

help us to amend what we are,

and direct what we shall be;

that we may do justly,

love mercy,

and walk humbly with you, our God.

Amen.

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

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

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

The president says

Almighty God,

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

All Amen.

Gloria in Excelsis

The Gloria in excelsis may be used

All Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

The Collect

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

The Collect is said, and all respond

All Amen.

The Liturgy of the Word

Readings

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

At the end of each the reader may say

This is the word of the Lord.

All Thanks be to God.

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

Gospel Reading

An acclamation may herald the Gospel reading.

When the Gospel is announced the reader says

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

All Glory to you, O Lord.

At the end

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon
The Creed

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

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.

Amen.

Prayers of Intercession

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

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

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

These responses may be used

Lord, in your mercy

All hear our prayer.

(or)

Lord, hear us.

All Lord, graciously hear us.
And at the end

Merciful Father,

Accept these prayers for the sake of your Son, our Saviour Jesus Christ.

Amen.

The Liturgy of the Sacrament

The Peace

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

The peace of the Lord be always with you

All and also with you.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

Taking of the Bread and Wine

A hymn may be sung.

The gifts of the people may be gathered and presented.

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

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

The president takes the bread and wine.
The Eucharistic Prayer

An authorized Eucharistic Prayer is used ([here](#)). For music, see [here](#).

The president says

The Lord be with you

**All** and also with you.

(or)

The Lord is here.

**All** His Spirit is with us.

Lift up your hearts.

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

Let us give thanks to the Lord our God.

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

The president praises God for his mighty acts and all respond

**All** Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]

The president recalls the Last Supper,

and one of these four acclamations may be used

[Great is the mystery of faith:]

**All** Christ has died:
Christ is risen:
Christ will come again.

(or)

[Praise to you, Lord Jesus:]

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

(or)

[Christ is the bread of life:]

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

(or)

[Jesus Christ is Lord:]

All Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.

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

All Amen.

Prayer A

here here

This response may be used

All To you be glory and praise for ever.
and the Prayer ends

All                 Blessing and honour and glory and power

be yours for ever and ever.

Amen.

Prayer D

here

These words are used

This is his/our story.

All                 This is our song:

Hosanna in the highest.

and the Prayer ends

All                 Blessing and honour and glory and power

be yours for ever and ever.

Amen.

Prayer F

here

These responses may be used

All                 Amen. Lord, we believe.

All                 Amen. Come, Lord Jesus.

Prayer G

here

Prayer G ends

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

Amen.

Prayer H

here

For Prayer H, see here.

The Lord’s Prayer

As our Saviour taught us, so we pray

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours
Let us pray with confidence as our Saviour has taught us

All

"Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

Breaking of the Bread

The president breaks the consecrated bread.

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

All

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

(or)
Every time we eat this bread
and drink this cup,

All we proclaim the Lord’s death
until he comes.

The Agnus Dei may be used as the bread is broken

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

(or)

All Jesus, Lamb of God,
have mercy on us.
Jesus, bearer of our sins,
have mercy on us.
Jesus, redeemer of the world,
grant us peace.

Giving of Communion

The president says one of these invitations to communion

Draw near with faith.

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

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

(or)

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

Blessed are those who are called to his supper.

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

(or)

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

All Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.

or, from Easter Day to Pentecost

Alleluia. Christ our passover is sacrificed for us.

All Therefore let us keep the feast. Alleluia.

One of these prayers may be said before the distribution

All We do not presume
to come to this your table, merciful Lord,

trusting in our own righteousness,

but in your manifold and great mercies.

We are not worthy

so much as to gather up the crumbs under your table.

But you are the same Lord

whose nature is always to have mercy.

Grant us therefore, gracious Lord,

so to eat the flesh of your dear Son Jesus Christ

and to drink his blood,

that our sinful bodies may be made clean by his body

and our souls washed through his most precious blood,

and that we may evermore dwell in him, and he in us.

Amen.

(or)

Most merciful Lord,

your love compels us to come in.

Our hands were unclean,

our hearts were unprepared;

we were not fit

even to eat the crumbs from under your table.

But you, Lord, are the God of our salvation,

and share your bread with sinners.

So cleanse and feed us

with the precious body and blood of your Son,

that he may live in us and we in him;

and that we, with the whole company of Christ,

may sit and eat in your kingdom.
Amen.

The president and people receive communion.

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

Amen.

During the distribution hymns and anthems may be sung.

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

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

Prayer after Communion

Silence is kept.

The Post Communion or another suitable prayer is said.

All may say one of these prayers

All

Almighty God,

we thank you for feeding us

with the body and blood of your Son Jesus Christ.

Through him we offer you our souls and bodies

to be a living sacrifice.

Send us out

in the power of your Spirit

to live and work

to your praise and glory.

Amen.

(or)

All

Father of all,

we give you thanks and praise,

that when we were still far off
you met us in your Son and brought us home.

Dying and living, he declared your love,
gave us grace, and opened the gate of glory.

May we who share Christâ€™s body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord.

Amen.

The Dismissal

A hymn may be sung.

The president may use a suitable blessing
(or)

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.
A minister says

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

(or)

Go in the peace of Christ.

All Thanks be to God.

or, from Easter Day to Pentecost

Go in the peace of Christ. Alleluia, alleluia.

All Thanks be to God. Alleluia, alleluia.

The ministers and people depart.

¶

Eucharistic Prayers for use in Order One

Prayer A

For music, see here.

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

The Lord be with you

All and also with you.

(or)

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.
Let us give thanks to the Lord our God.

*It is right to give thanks and praise.*

It is indeed right,

it is our duty and our joy,

at all times and in all places

to give you thanks and praise,

holy Father, heavenly King,

almighty and eternal God,

through Jesus Christ your Son our Lord.

The following may be omitted if a short Proper Preface is used

For he is your living Word;

through him you have created all things from the beginning,

and formed us in your own image.

To you be glory and praise for ever.

Through him you have freed us from the slavery of sin,

giving him to be born of a woman and to die upon the cross;

you raised him from the dead

and exalted him to your right hand on high.

To you be glory and praise for ever.

Through him you have sent upon us

your holy and life-giving Spirit,

and made us a people for your own possession.
To you be glory and praise for ever.

Short Proper Preface, when appropriate

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying:

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

Accept our praises, heavenly Father,

through your Son our Saviour Jesus Christ,

and as we follow his example and obey his command,

grant that by the power of your Holy Spirit

these gifts of bread and wine

may be to us his body and his blood;

who, in the same night that he was betrayed,

took bread and gave you thanks;

he broke it and gave it to his disciples, saying:

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

do this in remembrance of me.
In the same way, after supper

he took the cup and gave you thanks;

he gave it to them, saying:

Drink this, all of you;

this is my blood of the new covenant,

which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it,

in remembrance of me.

Therefore, heavenly Father,

we remember his offering of himself

made once for all upon the cross;

we proclaim his mighty resurrection and glorious ascension;

we look for the coming of your kingdom,

and with this bread and this cup

we make the memorial of Christ your Son our Lord.

One of these four acclamations is used

[Great is the mystery of faith:]

All To you be glory and praise for ever.

Christ has died:

Christ is risen:

Christ will come again.
Praise to you, Lord Jesus:

Dying you destroyed our death,

rising you restored our life:

Lord Jesus, come in glory.

(or)

Christ is the bread of life:

When we eat this bread and drink this cup,

we proclaim your death, Lord Jesus,

until you come in glory.

(or)

Jesus Christ is Lord:

Lord, by your cross and resurrection

you have set us free.

You are the Saviour of the world.

Accept through him, our great high priest,

this our sacrifice of thanks and praise,

and as we eat and drink these holy gifts

in the presence of your divine majesty,

renew us by your Spirit,

inspire us with your love

and unite us in the body of your Son,

Jesus Christ our Lord.
All To you be glory and praise for ever.

Through him, and with him, and in him,

in the unity of the Holy Spirit,

with all who stand before you in earth and heaven,

we worship you, Father almighty,

in songs of everlasting praise:

All Blessing and honour and glory and power

be yours for ever and ever.

Amen.

The service continues with the Lord's Prayer. Pray here.

Prayer B

For music, see here.

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

The Lord be with you

All and also with you.

(or)

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.
Father, we give you thanks and praise
through your beloved Son Jesus Christ, your living Word,
through whom you have created all things;
who was sent by you in your great goodness to be our Saviour.
By the power of the Holy Spirit he took flesh;
as your Son, born of the blessed Virgin,
he lived on earth and went about among us;
he opened wide his arms for us on the cross;
he put an end to death by dying for us;
and revealed the resurrection by rising to new life;
so he fulfilled your will and won for you a holy people.

*Short Proper Preface, when appropriate*
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

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

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

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

One of these four acclamations is used

[Great is the mystery of faith:]

All Christ has died:

Christ is risen:

Christ will come again.
Praise to you, Lord Jesus:

_Dying you destroyed our death,

rising you restored our life:

Lord Jesus, come in glory._

(ory)

Christ is the bread of life:

_When we eat this bread and drink this cup,

we proclaim your death, Lord Jesus,

until you come in glory._

(ory)

Jesus Christ is Lord:

_Lord, by your cross and resurrection

you have set us free._

You are the Saviour of the world.

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

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

rejoicing in his mighty resurrection and glorious ascension,

and looking for his coming in glory,

we celebrate this memorial of our redemption.

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

we bring before you this bread and this cup

and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people

and gather into one in your kingdom

all who share this one bread and one cup,

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

may praise and glorify you for ever,

through Jesus Christ our Lord;

by whom, and with whom, and in whom,

in the unity of the Holy Spirit,

all honour and glory be yours, almighty Father,

for ever and ever.

All Amen.

The service continues with the Lord’s Prayer here.

Prayer C

For music, see here.

The Lord be with you

All and also with you.

(or)

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.
Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right,

it is our duty and our joy,

at all times and in all places

to give you thanks and praise,

holy Father, heavenly King,

almighty and eternal God,

through Jesus Christ our Lord.

Short Proper Preface, when appropriate

[or, when there is no Proper Preface

For he is our great high priest,

who has loosed us from our sins

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

our God and Father.]

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying:

All Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.
All glory be to you, our heavenly Father,
who, in your tender mercy,
gave your only Son our Saviour Jesus Christ
to suffer death upon the cross for our redemption;
who made there by his one oblation of himself once offered
a full, perfect and sufficient sacrifice, oblation and satisfaction
for the sins of the whole world;
he instituted, and in his holy gospel commanded us to continue,
a perpetual memory of his precious death until he comes again.
Hear us, merciful Father, we humbly pray,
and grant that, by the power of your Holy Spirit,
we receiving these gifts of your creation, this bread and this wine,
according to your Son our Saviour Jesus Christ's holy institution,
in remembrance of his death and passion,
may be partakers of his most blessed body and blood;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
In the same way, after supper
he took the cup and gave you thanks;

he gave it to them, saying:

Drink this, all of you;

this is my blood of the new covenant,

which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it,

in remembrance of me.

One of these four acclamations is used

[Great is the mystery of faith:]

All Christ has died:

Christ is risen:

Christ will come again.

(or)

[Praise to you, Lord Jesus:]

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

Lord Jesus, come in glory.

(or)

[Christ is the bread of life:]

All When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
All Lord, by your cross and resurrection you have set us free.

You are the Saviour of the world.

Therefore, Lord and heavenly Father,

in remembrance of the precious death and passion,

the mighty resurrection and glorious ascension

of your dear Son Jesus Christ,

we offer you through him this our sacrifice of praise

and thanksgiving.

Grant that by his merits and death,

and through faith in his blood,

we and all your Church may receive forgiveness of our sins

and all other benefits of his passion.

Although we are unworthy, through our manifold sins,

to offer you any sacrifice,

yet we pray that you will accept this

the duty and service that we owe.

Do not weigh our merits, but pardon our offences,

and fill us all who share in this holy communion

with your grace and heavenly blessing;
through Jesus Christ our Lord,

by whom, and with whom, and in whom,

in the unity of the Holy Spirit,

all honour and glory be yours, almighty Father,

for ever and ever.

_All_ Amen.

The service continues with the Lord’s Prayer [here](#).

**Prayer D**

The Lord be with you

_All_ and also with you.

(or)

The Lord is here.

_ALL_ His Spirit is with us.

Lift up your hearts.

_ALL_ We lift them to the Lord.

Let us give thanks to the Lord our God.

_ALL_ It is right to give thanks and praise.

Almighty God, good Father to us all,

your face is turned towards your world.

In love you gave us Jesus your Son

to rescue us from sin and death.

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

We join with them in heaven’s song:

All Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]

Father of all, we give you thanks

for every gift that comes from heaven.

To the darkness Jesus came as your light.

With signs of faith and words of hope

he touched untouchables with love and washed the guilty clean.

This is his story.

All This is our song:

Hosanna in the highest.

The crowds came out to see your Son,

yet at the end they turned on him.

On the night he was betrayed

he came to table with his friends

to celebrate the freedom of your people.

This is his story.

All This is our song:

Hosanna in the highest.
Jesus blessed you, Father, for the food;
he took bread, gave thanks, broke it and said:
This is my body, given for you all.
Jesus then gave thanks for the wine;
he took the cup, gave it and said:
This is my blood, shed for you all
for the forgiveness of sins.
Do this in remembrance of me.
This is our story.

**All**  
This is our song:

**Hosanna in the highest.**
Therefore, Father, with this bread and this cup
we celebrate the cross
on which he died to set us free.
Defying death he rose again
and is alive with you to plead for us and all the world.
This is our story.

**All**  
This is our song:

**Hosanna in the highest.**
Send your Spirit on us now
that by these gifts we may feed on Christ
with opened eyes and hearts on fire.
May we and all who share this food
offe ourselves to live for you
and be welcomed at your feast in heaven
where all creation worships you,

Father, Son and Holy Spirit:

**All**

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

*Amen.*

*The service continues with the Lord’s Prayer.*

**Prayer E**

*For music, see here.*

The Lord be with you

**All**

*and also with you.*

(or)

The Lord is here.

*His Spirit is with us.*

Lift up your hearts.

**All**

*We lift them to the Lord.*

Let us give thanks to the Lord our God.

**All**

*It is right to give thanks and praise.*

Here follows an extended Preface or the following

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.

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

And so we gladly thank you,

with saints and angels praising you, and saying:

\[\textit{All} \quad \textit{Holy, holy, holy Lord,}\]

\textbf{God of power and might,}

\textit{heaven and earth are full of your glory.}

\textbf{Hosanna in the highest.}

\textbf{[Blessed is he who comes in the name of the Lord.}

\textbf{Hosanna in the highest.]}

We praise and bless you, loving Father,

through Jesus Christ, our Lord;

and as we obey his command,

send your Holy Spirit,

that broken bread and wine outpoured

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

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

and, taking bread, he praised you.

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

\textit{Take, eat; this is my body which is given for you;}

\textit{do this in remembrance of me.}

When supper was ended he took the cup of wine.

Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

One of these four acclamations is used

[Great is the mystery of faith:]

All Christ has died:

Christ is risen:

Christ will come again.

(or)

[Praise to you, Lord Jesus:]

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

(or)

[Christ is the bread of life:]
When we eat this bread and and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

(or)

Jesus Christ is Lord:

Lord, by your cross resurrection
you have set us free.
You are the Saviour of the world.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with [N and ] all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

Amen.

The service continues with the Lord’s Prayer here.

Prayer F
The Lord be with you

All and also with you.

(or)

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

You are worthy of our thanks and praise,

Lord God of truth,

for by the breath of your mouth

you have spoken your word,

and all things have come into being.

You fashioned us in your image

and placed us in the garden of your delight.

Though we chose the path of rebellion

you would not abandon your own.

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

You gave your people the law and taught us by your prophets

to look for your reign of justice, mercy and peace.

As we watch for the signs of your kingdom on earth,
we echo the song of the angels in heaven,

evermore praising you and saying:

All Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]

Lord God, you are the most holy one,

enthroned in splendour and light,

yet in the coming of your Son Jesus Christ

you reveal the power of your love

made perfect in our human weakness.

[Amen. Lord, we believe.]

Embracing our humanity,

Jesus showed us the way of salvation;

loving us to the end,

he gave himself to death for us;

dying for his own,

he set us free from the bonds of sin,

that we might rise and reign with him in glory.

[Amen. Lord, we believe.]

On the night he gave up himself for us all
he took bread and gave you thanks;

he broke it and gave it to his disciples, saying:

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

do this in remembrance of me.

[All Amen. Lord, we believe.]

In the same way, after supper

he took the cup and gave you thanks;

he gave it to them, saying:

Drink this, all of you; this is my blood of the new covenant

which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

[All Amen. Lord, we believe.]

Therefore we proclaim the death that he suffered on the cross,

we celebrate his resurrection, his bursting from the tomb,

we rejoice that he reigns at your right hand on high

and we long for his coming in glory.

[All Amen. Come, Lord Jesus.]

As we recall the one, perfect sacrifice of our redemption,

Father, by your Holy Spirit let these gifts of your creation

be to us the body and blood of our Lord Jesus Christ;

form us into the likeness of Christ

and make us a perfect offering in your sight.

Look with favour on your people

and in your mercy hear the cry of our hearts.

Bless the earth,

heal the sick,

let the oppressed go free

and fill your Church with power from on high.


Gather your people from the ends of the earth
to feast with [N and] all your saints

at the table in your kingdom,

where the new creation is brought to perfection

in Jesus Christ our Lord;

by whom, and with whom, and in whom,

in the unity of the Holy Spirit,

all honour and glory be yours, almighty Father,

for ever and ever.

Amen.

The service continues with the Lord’s Prayer. Pray here.

Prayer G

The Lord be with you

and also with you.
The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Blessed are you, Lord God,

our light and our salvation;

to you be glory and praise for ever.

From the beginning you have created all things

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

In the fullness of time you made us in your image,

the crown of all creation.

You give us breath and speech, that with angels and archangels

and all the powers of heaven

we may find a voice to sing your praise:

All Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]
How wonderful the work of your hands, O Lord.

As a mother tenderly gathers her children,

you embraced a people as your own.

When they turned away and rebelled

your love remained steadfast.

From them you raised up Jesus our Saviour, born of Mary,

to be the living bread,

in whom all our hungers are satisfied.

He offered his life for sinners,

and with a love stronger than death

he opened wide his arms on the cross.

On the night before he died,

he came to supper with his friends

and, taking bread, he gave you thanks.

He broke it and gave it to them, saying:

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

do this in remembrance of me.

At the end of supper, taking the cup of wine,

he gave you thanks, and said:

Drink this, all of you; this is my blood of the new covenant,

which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.
One of these four acclamations is used

[Great is the mystery of faith:]

*All* Christ has died:

Christ is risen:

Christ will come again.

(or)

[Praise to you, Lord Jesus:]

*All* Dying you destroyed our death,

rising you restored our life:

Lord Jesus, come in glory.

(or)

[Christ is the bread of life:]

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

we proclaim your death, Lord Jesus,

until you come in glory.

(or)

[Jesus Christ is Lord:]

*All* Lord, by your cross and resurrection

you have set us free.

You are the Saviour of the world.

Father, we plead with confidence

his sacrifice made once for all upon the cross;

we remember his dying and rising in glory,

and we rejoice that he intercedes for us at your right hand.
Pour out your Holy Spirit as we bring before you
these gifts of your creation;
may they be for us the body and blood of your dear Son.

As we eat and drink these holy things in your presence,
form us in the likeness of Christ,
and build us into a living temple to your glory.

[Remember, Lord, your Church in every land.
Reveal her unity, guard her faith,
and preserve her in peace.]}

Bring us at the last with [N and] all the saints
to the vision of that eternal splendour
for which you have created us;
through Jesus Christ, our Lord,
by whom, with whom, and in whom,
with all who stand before you in earth and heaven,
we worship you, Father almighty, in songs of everlasting praise:

\textbf{All} \textit{Blessing and honour and glory and power}
\textbf{be yours for ever and ever.}
Amen.

\textit{The service continues with the Lord}... \textcolor{blue}{Pray here.}

\textbf{Prayer H}

The Lord be with you
All and also with you.

(or)

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is right to praise you, Father, Lord of all creation;

in your love you made us for yourself.

When we turned away

you did not reject us,

but came to meet us in your Son.

All You embraced us as your children

and welcomed us to sit and eat with you.

In Christ you shared our life

that we might live in him and he in us.

All He opened his arms of love upon the cross

and made for all the perfect sacrifice for sin.

On the night he was betrayed,

at supper with his friends

he took bread, and gave you thanks;
he broke it and gave it to them, saying:

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

do this in remembrance of me.

_All_ Father, we do this in remembrance of him:

his body is the bread of life.

At the end of supper, taking the cup of wine,

he gave you thanks, and said:

Drink this, all of you; this is my blood of the new covenant,

which is shed for you for the forgiveness of sins;

do this in remembrance of me.

_All_ Father, we do this in remembrance of him:

his blood is shed for all.

As we proclaim his death and celebrate his rising in glory,

send your Holy Spirit that this bread and this wine

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

_All_ As we eat and drink these holy gifts

make us one in Christ, our risen Lord.

With your whole Church throughout the world

we offer you this sacrifice of praise

and lift our voice to join the eternal song of heaven:

_All_ Holy, holy, holy Lord,

God of power and might,

Heaven and earth are full of your glory.
Hosanna in the highest.

The service continues with the Lord’s Prayer here.

Supplementary Texts

Words at the Giving of Communion

1

The body of our Lord Jesus Christ,

which was given for you,

preserve your body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for you,

and feed on him in your heart by faith with thanksgiving.

The blood of our Lord Jesus Christ,

which was shed for you,

preserve your body and soul unto everlasting life.

Drink this in remembrance that Christ’s blood was shed for you,

and be thankful.

2

The body of Christ.

The blood of Christ.

3

The body of Christ keep you in eternal life.

The blood of Christ keep you in eternal life.
The body of Christ, broken for you.

The blood of Christ, shed for you.

The bread of heaven in Christ Jesus.

The cup of life in Christ Jesus.

Supplementary Consecration

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

Father, having given thanks over the bread and the cup

according to the institution of your Son Jesus Christ,

who said,

"Take, eat; this is my body"

"[and/or] Drink this; this is my blood"

we pray that by the power of your Holy Spirit

this bread/wine also

may be to us his body/blood,

to be received in remembrance of him.

General Rules

Any reference in authorized provision to the use of hymns shall be construed as including the use of texts described as songs, chants, canticles.
2 If occasion requires, hymns may be sung at points other than those indicated in particular forms of service. Silence may be kept at points other than those indicated in particular forms of service.

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

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

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

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

7 Normally on any occasion only one Collect is used.

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

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

Notes to Holy Communion

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

1 Posture

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

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

3 Â 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 Â Sentences

Sentences of Scripture appropriate to the season and the place in the service may be used as part of the presidentâ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 âAlleluiaâ is appropriately added to such sentences).

5 Â Acclamations

Acclamations, which may include congregational response (such as âThe Lord is here: his Spirit is with usâ and âChrist is risen: he is risen indeedâ) may be used at appropriate points in the service (with âAlleluiaâ except in Lent). Acclamations for use before the Gospel are provided.

6 Â Entry

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

7 Â 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 âThe Lord be with youâ with its response âand also with youâ or âand with thy spiritâ may be used.

8 Â 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 Â 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 Â– The Prayers of Penitence

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

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

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

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

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

11 Â– 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 Â– 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 .

13 Â– 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 Â Â The Creed

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

15 Â Â 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 Â Â 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 Â Â 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 Â Â The Eucharistic Prefaces and Optional Acclamations

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

Extended Prefaces may be used with Eucharistic Prayers A, B and E for Order One. When an Extended Preface is used it replaces the entire text between the opening dialogue and the text of the Sanctus. It will be noted that in Prayer E the short text provided here must be used if no Extended Preface is used.
There are optional acclamations suggested for use in Prayers A and F. Those provided for Prayer F echo the style of those in the Liturgy of St Basil and might, especially when sung, be led by a deacon or minister other than the president, then repeated by the whole congregation. Other acclamations may be used.

19 Â– The Lord’s Prayer

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

20 Â– 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 Â– Non-communicants

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

22 Â– 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 Â– 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.

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