

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

Ancient Text

Approved for Provincial Use

The Anglican Church in North America

Epiphany, A.D.2016

A hymn, psalm, or anthem may be sung.

The Acclamation

The People standing, the Celebrant says this or a seasonal greeting.

Blessed be God, the Father, the Son and the Holy Spirit.
People And blessed be his kingdom, now and forever. Amen.

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

Celebrant Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

The Collect for Purity

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

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

The Summary of the Law

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

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

Matthew 22:37-40

Kyrie

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

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

or this

Trisagion

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

Gloria in Excelsis

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

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

The Collect of the Day

The Celebrant says to the People

The Lord be with you.

People And with your spirit.

Celebrant Let us pray.

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

People Amen.

The Lessons

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

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson, the Reader may say

The Word of the Lord.

People Thanks be to God.

Silence may follow.

A psalm, hymn or anthem may follow each reading.

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

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

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

Nicene Creed

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

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

Celebrant and People

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

We believe in one Lord, Jesus Christ,
the only Son of God,

eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son]¹,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

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

After each bidding there is a time for the Clergy and People to add their own prayers, silently or aloud.

The Celebrant says

Let us pray for the Church and for the world, saying, “Lord, in your mercy: hear our prayer.”

The Deacon or appointed person says

For the peace of the whole world, and for the well-being and unity of the people of God, let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

1

The *filioque* [and the Son] is not in the original Greek text. Nevertheless, in the Western Church the *filioque* [and the Son] is customary at worship and is used for the explication of doctrine [39 *Articles of Religion*]. The operative resolution of the College of Bishops concerning use of the *filioque* can be found online.

For N., our Archbishop, and N., our Bishop, and for all the clergy and people of our diocese and congregation, let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith, let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For our nation, for those in authority and for all in public service [especially_____], let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially _____], let us pray to the Lord.

Silence

Reader Lord, in your mercy.

People Hear our prayer.

For all those who departed this life in the certain hope of the resurrection [especially_____], in thanksgiving let us pray to the Lord.

Silence

Reader Lord in your mercy.

People Hear our prayer.

The Celebrant concludes with the following prayer

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

Amen.

The Exhortation

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

The Confession and Absolution of Sin

The Deacon or other person appointed says the following

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

Silence

The Deacon and People kneel as able and pray

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

The Bishop or Priest stands and says

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

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

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

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

Matthew 11:28

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

John 3:16

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

1 Timothy 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1 John 2:1-2

The Peace

Celebrant The Peace of the Lord be always with you.

People And with your spirit.

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

The Offertory

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

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

The People stand while the offerings are presented.

If a doxology has not been sung, the following may be used.

Celebrant Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People And of your own have we given you.
1 Chronicles 29:11, 14

The Sursum Corda

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

The Lord be with you.
People And with your spirit.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is just and right so to do.

The Celebrant continues

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

The following (or a Proper Preface) is said

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

The Celebrant concludes

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

The Sanctus

Celebrant and People

Holy, Holy, Holy, Lord God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Prayer of Consecration

The People stand or kneel. The Celebrant continues

Lord God our Father: When we had sinned against you and become subject to evil and death, you sent your only Son into the world for our salvation; by the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. On the cross he offered himself once for all as our Redeemer, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. After he ascended to your right hand in glory, you sent your Holy Spirit, that we might become your holy people.

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,* and gave it to his disciples, saying, “Take, eat; this is my Body which is given for you: Do this in remembrance of me.”

After supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me.”

Now sanctify these gifts that they may become for us the Body and Blood of your Son, Jesus Christ. Sanctify us also, that we may be filled with your Holy Spirit and manifest your presence and power in the world.

Therefore, heavenly Father, as we joyfully proclaim our Lord’s life, death, and resurrection, we offer ourselves, our souls and bodies, as a living sacrifice. Grant that we who partake of this Holy Communion may receive the Body and Blood of your Son Jesus Christ, and be made one body with him, that he may dwell in us, and we in him. At the last day bring us with all your saints into the fullness of your heavenly kingdom, where we shall see our Lord face to face.

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

The Lord’s Prayer

The Celebrant then says

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

Celebrant and People together pray

Our Father, who art in heaven, hallowed be thy Name.
Thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses,

as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory
forever and ever. Amen.

or this

Our Father in heaven, hallowed be your Name. Your kingdom come,
your will be done, on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen.

The Fraction

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Then may be sung or said

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

or this

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

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

The Prayer of Humble Access

Celebrant and People together may say

We do not presume to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.
We are not worthy so much as to gather up the crumbs under your
table.
But you are the same Lord, who always delights in showing mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ and to drink his
blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us. Amen.

The Agnus Dei

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

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

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

Lamb of God, you take away the sin of the world,
grant us your peace.

The Ministration of Communion

Facing the People, the Celebrant may say the following invitation

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

or this

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

John 1:29, Revelation 19:9

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

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

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. [Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

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

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

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

The Post Communion Prayer

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

Heavenly Father,
we thank you for feeding us with the spiritual food
of the most precious body and blood of your Son our Savior Jesus
Christ:

and for assuring us in these holy mysteries
that we are living members of the body of your Son,
and heirs of your eternal Kingdom.

And now Father, send us out into the world to do the work you have
given us to do,

to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,

be honor and glory, now and forever. Amen.

The Blessing

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

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

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

The Dismissal

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

Let us go forth in the name of Christ.

People Thanks be to God.

or this

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

Deacon Let us 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.

General Instructions

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

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

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

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

If the consecrated Bread or Wine does not suffice for the number of communicants, the Celebrant shall return to the Holy Table and consecrate more of either or both using the prayer of consecration; beginning with "And now, O merciful Father, in your great goodness" (Standard Text) or "So now, Father, we ask you to bless and sanctify" (Common Text) and ending with the appropriate words of institution for either the Bread or the Wine or both.

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

A Penitential Order, for use at the opening of the liturgy, or for use on other occasions, may be developed from among these texts provided within the Holy Communion rite: Acclamation, Decalogue, Summary of the Law, Kyrie, Confession and Absolution, and the Comfortable Words.