

**Public Distribution  
of Holy Communion  
by Deacons and Lay People**



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These guidelines were prepared by  
the Doctrine and Worship Committee  
of the Anglican Church of Canada.



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## **Public Distribution of Holy Communion by Deacons and Lay People**

The second chapter of the Acts of the Apostles tells of the birth of the Church. At the end of an account of the day of Pentecost, after describing the experience of the apostolic company and the baptism of 3,000 new Christians, the author outlines the structure of the new community: it is united by the teaching and fellowship of the apostles, by the breaking of bread and by the prayers (Acts 2.42).

This basic unity of faith, community, sacrament and worship may be discerned in subsequent Christian history. The Christian community gathered weekly, under the leadership of its local pastor, the bishop, to proclaim its story, to offer prayer, and to share the eucharistic meal. This community was not a simple classroom, consisting of teacher and taught. It was a multi-faceted community, with many roles and functions, a symphony of leadership, service, faith, concern, support, and symbol.

This subtly-textured community, gathered around word, prayer, sacrament, and the fibre of its own society and internal leadership, remains the Christian norm. It is, however, a norm that has been severely tested over the centuries and for which alternatives have sometimes been necessary.

In the course of time, the sheer growth in size of the Christian Church and its congregations made it necessary for other orders of leadership to act on behalf of the bishop on the majority of occasions of assembly. The bishop ceased to be the local leader and became the regional or territorial leader.

Other currents, including the need for expertise, led to the gradual professionalization of ministry and the creation of a clerical stratum within the organization of the Church. Leadership eventually found its centre of gravity in the diocese rather than the local congregation, and ministers (notably priests) were sent into a congregation from outside rather than identified and confirmed within its life and structure.

All of this worked reasonably well as long as three conditions prevailed: there were enough priests to staff the majority of parishes, there was enough money to pay them, and the people for whom the

ministry of priests was not regularly available were content with non-sacramental liturgy most of the time. These conditions prevailed for a long time among Anglicans, but they can no longer be taken for granted.

There is a growing realization in the Anglican Church that the weekly gathering of the Christian community around book and table, word and sacrament, is a biblical and apostolic norm. This realization conflicts with the demographic reality that there are not enough priests in the Anglican Church to preside in all the congregations where the eucharist could be celebrated on the Lord's Day, and if there were enough priests there would not be enough money to pay them. Our practice of ministry and our theology of church and sacrament will not fit together.

This problem is being addressed in different ways in different places. One solution is a more efficient use of the priests available, grouping them in regions and encouraging them to train lay people to undertake many pastoral roles and functions. A strength of this approach is the serious view it takes of the laity and their ministry in the Church.

Elsewhere, an effort is being made to identify local leaders and provide them with basic training for ordained ministry in their own communities. This solution has the support of both ancient Christian practice and of many contemporary theologians.<sup>1</sup> A possible weakness is its potential for turning good lay leaders into clergy whose status is perceived as secondary or minor when they are compared to those who have been selected, trained, and appointed in more conventional ways — but this is more a comment on current attitudes to the relative status of clergy and lay people than on the inherent qualities of the solution.

For the majority of congregations which do not have the regular ministry of a priest, long-term solutions consistent with the primitive Christian norm lie in the future. A temporary solution is needed, right now, which will make it possible for those who desire to be fed with both word and sacrament on a regular basis. The public distribution of holy communion by deacons and lay people is a temporary solution which has commended itself in many parts of the Christian world. This should not, however, take place if there is a priest available to preside at the eucharist.



The reception of holy communion outside of the eucharist has a long history in the Church. There is evidence that early Christians took some of the eucharistic bread home with them on Sundays, and continued to receive holy communion during the week as part of their daily prayers. There is also evidence that men and women were sent from the congregation to give holy communion to the sick and the imprisoned. The primary purpose of reservation of the sacrament has always been the communion of those who desire the sacrament when the eucharist cannot be celebrated.

The distribution of holy communion outside of the eucharist is not a substitute for a celebration of the eucharist. The eucharist is a complex act, a holy meal, consisting of several events, of which eating and drinking are only one. The eucharist involves the bringing and preparation of the gifts of bread and wine, thanksgiving for salvation in Christ, the breaking of the bread, and then the eating and drinking. The eucharist also involves a community, a group of people already brought together by their baptism and by their celebration of Christ in the proclamation of the word. The eucharist also involves the wider Church, to which the ordained ministry (bishop or priest) provides a symbolic bridge. Holy communion apart from the eucharist cannot replace the eucharist, but it is an opportunity for the eucharist to reach into a context where the required conditions cannot, for the moment, be met.

While liturgies where holy communion is distributed from the reserved sacrament are not themselves the eucharist, the qualities of a eucharistic celebration should be made as apparent as possible. Holy communion is no more a magical act apart from the eucharist than within it: it is a symbolic act (in the richest sense of the term), involving the whole human personality in openness to saving grace. It is physical and mental, sensual and spiritual, cognitive and intuitive, conscious and unconscious, personal and social, and it is the responsibility of liturgical leaders to help people open these various doors of perception so that they may, without manipulation, enter into the sacramental experience as deeply as possible.

First, as many elements of a eucharistic celebration as possible should be present. There should be a full celebration of the word, either morning or evening prayer or the "ante-communion", i.e., everything in the eucharistic rite down to the Prayers of the People or the Prayer

for the Church (and General Confession), but excluding the preparation of the gifts of bread and wine.

Second, the relationship between word and sacrament should be honoured. There is a natural flow from the former to the latter; the distribution of holy communion should not be tacked onto the preceding rite as though it were a disconnected event. The hymns and prayers which connect the two parts of the liturgy should encourage a sense of their unity.

Third, the liturgy should have the marks of a communal celebration. People should be encouraged to recognize that they have been called to do something together. The Peace, with its demand that we recognize the Christ in each other as a prelude and condition to our encounter with the Christ in the bread and cup, needs careful introduction, especially among people who are unfamiliar with this moment of greeting because of the infrequency of eucharistic celebration in their community.

The essential element of the eucharist, thanksgiving, should be apparent. While the eucharistic prayer cannot be recited, the intercessions should include the theme of thanksgiving. (Prayers adapted to include this theme are included in the material that follows.)

A serious attempt should be made to relate the readings and prayers to the concerns of the day. The sermon provides one opportunity for engagement with the Christian story and lay leaders authorized to distribute holy communion should be given some basic instruction in sermon preparation. However, effective preaching is not a universal gift and some lay leaders may lack time for preparation. It may be the responsibility of the diocese to provide homiletic material which may be read in local congregations, with suitable adaptation. The Prayers of the People also provide opportunity for expression of the joys and sorrows of the moment in a context of faith and hope.

The corporate nature of the assembly may be emphasized by the allocation of different roles and functions to different people. The assimilation of most roles and functions in liturgy by a clerical leader was a medieval aberration which unfortunately passed into the practice of the churches of the Reformation. Nothing will be gained by transferring a clericalized style of presiding to lay leaders. The appointed passages of holy scripture should, if at all possible, be read

by people other than the person who has been authorized to preside. The sermon or homily may be given by someone else. The Prayers of the People offer another role to be filled. The organic structure of the Christian community should be visible even when numbers are small.

It is the responsibility of the diocese to train and authorize deacons and suitable lay leaders to distribute holy communion.

[1] *vide* E. Schillebeeckx, *Ministry: Leadership in the Community of Jesus Christ* (New York: Crossroad, 1981).

## Concerning the Service

*Deacons and lay persons authorized by the bishop may distribute holy communion in conjunction with a liturgy of the word when a bishop or priest is not available to preside at the eucharist. When a bishop or priest is available none of the following forms should be used.*

*When the distribution of holy communion follows the liturgy of the word in the form provided in the Holy Eucharist in The Book of Alternative Services, the liturgy is celebrated in the usual way until the Prayers of the People. Prayers which include the theme of thanksgiving are used. (Examples may be found on pp. 19-30.) If the Penitential Order has not been used and if prayer for forgiveness has not been included in the Prayers of the People, the Invitation to Confession, Confession, and Prayer for Forgiveness may follow the Prayers of the People as provided in this book. The Peace is then exchanged. The sacrament is brought to the holy table and the Lord's Prayer follows.*

*When the distribution of holy communion follows the liturgy of the word in The Holy Eucharist, A Form in the Language of the Book of Common Prayer, 1962, the above order is observed.*

*When the distribution of holy communion follows the liturgy of the word in the order of Holy Communion in the Book of Common Prayer, the liturgy is celebrated in the usual way until the Prayer for the Church, except that bread and wine are not placed upon the holy table at the Offertory. The Intercession on pp. 51-52 in this book, or a similar prayer reflecting the theme of thanksgiving, is used. The Invitation, Confession, and Prayer for Forgiveness follow as provided in this book. The Peace may be said. The sacrament is then brought to the holy table and the Lord's Prayer follows.*

*When the distribution of holy communion follows Morning Prayer or Evening Prayer in the forms provided in The Book of Alternative Services, the form is used as provided until after the Sermon and the Affirmation of Faith (if used). The remainder of the liturgy is as on pp. 14-18 in this book. The Confession and Prayer for Forgiveness are omitted if the Penitential Rite on pp. 45-46 in The Book of Alternative Services preceded the Office.*

*The sacrament shall not be brought to the holy table until immediately before the Lord's Prayer preceding the distribution of holy communion. A hymn may be sung while the sacrament is brought to the holy table.*

*The deacon or lay person who presides shall conduct the liturgy from a convenient place, such as a choir stall or the lectern, and not at the holy table until the time of communion.*

*Lay persons authorized to distribute holy communion may be vested in alb, or cassock and surplice where customary, but liturgical vesture is not necessary.*

*The reserved sacrament shall be kept reverently and securely, and shall be renewed often. Indication of the presence of the sacrament, e.g., by the use of a light, is not inappropriate, but neither is it necessary.*

# The Public Distribution of Holy Communion by Deacons and Lay People

Form I

## The Gathering of the Community

*All stand. The presiding leader greets the community.*

*Presider*     The grace of our Lord Jesus Christ,  
                  and the love of God,  
                  and the fellowship of the Holy Spirit,  
                  be with you all.

*People*       **And also with you.**

*Or from Easter Day through the Day of Pentecost.*

*Presider*     Alleluia! Christ is risen.

*People*       **The Lord is risen indeed. Alleluia!**

*Presider*     May his grace and peace be with you.

*People*       **May he fill our hearts with joy.**

*The following prayer may be said.*

*Presider*     Almighty God,

*All*            **to you all hearts are open,**

**all desires known**

**and from you 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.**

*Then may follow an act of praise: one of the following hymns, or a canticle or other hymn. It is appropriate that the hymn Glory to God be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that Kyrie Eleison or the Trisagion be used. Other canticles may be found on pp. 72-95 in The Book of Alternative Services.*

## **Glory to God**

*Presider*      **Glory to God in the highest,  
All**              **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.**

## **Kyrie Eleison**

*May be sung in three-fold, six-fold, or nine-fold form.*

**Kyrie eleison.  
Christe eleison.  
Kyrie eleison.**

**Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.**

## **Trisagion**

*May be sung three times or antiphonally, and may include Glory to the Father.*

**Holy God,  
holy and mighty,  
holy and immortal one,  
have mercy upon us.**

## **The Collect of the Day**

*Presider*      Let us pray.

*The community may pray silently. The presider then sings or says the collect, after which the people respond, Amen.*

# **The Proclamation of the Word**

## **The Readings**

*A first reading as appointed.*

*Reader*      A reading from ...

*At the conclusion of the passage, the reader says,*

**The word of the Lord.**

*People*      **Thanks be to God.**

*Silence may be kept. Then shall follow a psalm as appointed.*

*On Sundays and major festivals a second reading as appointed is read.*

*Reader*      A reading from . . .



*At the conclusion of the passage, the reader says,*

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

*Silence may be kept. A psalm, canticle, hymn, or anthem may follow.*

*All stand for the Gospel.*

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

*Reader*          The Holy Gospel of our Lord Jesus Christ  
                    according to . . .  
*People*          **Glory to you, Lord Jesus Christ.**

*At the conclusion of the Gospel, the reader says,*

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

## **Sermon**

*A silence for reflection may follow.*

*The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed is appropriate.*

## **The Nicene Creed**

*The presider may invite the people, in these or similar words, to join in the recitation of the creed.*

*Presider*          Let us confess our faith, as we say,  
*All*               **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:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified  
under Pontius Pilate;  
he suffered death and was buried.  
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.  
With the Father and the Son  
he is worshipped and glorified.  
He has spoken through the prophets,  
We believe in one holy catholic  
and apostolic Church.  
We acknowledge one baptism  
for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## The Apostles' Creed

*The presider may invite the people, in these or similar words, to join in the recitation of the creed.*

*Presider*     Let us confess the faith of our baptism,  
                  as we say,

*All*             **I believe in God,  
                  the Father almighty,  
                  creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again  
to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## **The Prayers of the People**

*The presider or another member of the community leads the Prayers of the People after the following model. Intercession may be offered for*

*the Church  
the Queen and all in authority  
the world  
the local community  
those in need  
the departed.*

*The Prayers of the People should include the theme of thanksgiving.*

*A litany and concluding prayer may be selected from pp. 19-30 in this book. Any of the litanies on pp. 110-128 in *The Book of Alternative Services* may be used, followed by either of the General Thanksgiving prayers on pp. 129-130 in *The Book of Alternative Services*.*

## **Confession and Prayer for Forgiveness**

*The following prayers may be used here if the Penitential Order on pp. 216-217 in *The Book of Alternative Services* was not used before the Gathering of the Community or if prayer for forgiveness was not included in the Prayers of the People.*

*The people are invited to confession in these or similar words.*

*Presider*      Dear friends in Christ,  
God is steadfast in love and infinite in mercy;  
he welcomes sinners  
and invites them to his table.  
Let us confess our sins,  
confident in God's forgiveness.

*Silence is kept.*

*Presider* Most merciful God,  
*All* **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 neighbours as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy upon us and forgive us,  
that we may delight in your will,  
and walk in your ways,  
to the glory of your name. Amen.**

*Presider* May almighty God have mercy upon us,  
pardon and deliver us from all our sins,  
confirm and strengthen us in all goodness,  
and keep us in eternal life;  
through Jesus Christ our Lord.

*People* **Amen.**

## **The Peace**

*All stand, and the presider addresses the people.*

*People* **The peace of the Lord be always with you.  
And also with you.**

*The members of the community may greet one another in the name of the Lord.*

# Holy Communion

*The presider brings the sacrament from the place where it is kept and places it on the holy table. The consecrated bread is placed in a vessel (or vessels) suitable for its distribution and the consecrated wine is poured into a chalice (or chalices). A hymn may be sung while the sacrament is brought to the holy table. The presider then invites the people to join in the Lord's Prayer.*

*Presider* As we approach God's table,  
let us pray as our Saviour taught us,  
*All* **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.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Or*

*Presider* And now, as our Saviour Christ has taught us,  
we are bold to say,  
*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.**

Silence

*The presider invites the people to share in communion and may say,*

                          The gifts of God for the People of God.  
People               **Thanks be to God.**

*The presider and people then receive communion. The sacrament is given with the following words.*

                          The body of Christ (given for you).  
                          The blood of Christ (shed for you).  
Or                    The body of Christ, the bread of heaven.  
                          The blood of Christ, the cup of salvation.

*The communicant responds each time, **Amen.***

*During the communion, psalms, hymns, and anthems such as those on pp. 226-228 in *The Book of Alternative Services* may be sung.*

*At the conclusion of the communion, silence may be kept.*

## **Prayer after Communion.**

Presider        Let us pray.

*Standing, the community prays in silence. The presider may say the Prayer after Communion appointed for the day. At the conclusion of the prayer the congregation says, **Amen.***

*Then the following doxology may be said,*

Presider        Glory to God,  
All               **whose power, working in us,  
                      can do infinitely more  
                      than we can ask or imagine.  
                      Glory to God from generation to generation,  
                      in the Church and in Christ Jesus,  
                      for ever and ever. Amen.**

*Or instead of the Prayer after Communion and the doxology, the following may be said.*

Presider        All your works praise you, O Lord.  
All               **And your faithful servants bless you.**

Gracious God  
we thank you for feeding us  
with the body and blood of your Son  
Jesus Christ.  
May we, who share his 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 that we and all your children shall be free,  
and the whole earth live to praise your name;  
through Christ our Lord. Amen.

## Dismissal

*The presider, or another leader, dismisses the people, saying in these or similar words,*

Go forth in the name of Christ.  
*People*           **Thanks be to God.**

*Or the following:*

*Leader*           Go in peace to love and serve the Lord.  
*People*           **Thanks be to God.**

*Or the following:*

*Leader*           Go forth into the world,  
                      rejoicing in the power of the Spirit.  
*People*           **Thanks be to God.**

*Or the following:*

*Leader*           Let us bless the Lord.  
*People*           **Thanks be to God.**

*From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.*



# Litanies and Intercessions

*Litanies and intercessions such as the following, which include the theme of thanksgiving, may be used for the prayers of the people. These forms are provided as models and may be altered according to circumstances. Other petitions may be added.*

*For musical or other reasons, the response in litanies may be changed to a similar appropriate expression, such as Lord, have mercy; Lord, hear and have mercy; Lord, hear our prayer; Kyrie eleison. The suffrages may also be changed to make them fit with another response.*

*When litanies are sung, they may be introduced by a cantor singing the response, which is then repeated by all before the first petition. When they are said, they may be introduced by an expression like, Let us pray with confidence to the Lord, saying . . .*

## 1

(In peace let us pray to the Lord, saying, “Lord, have mercy.”)

For peace from on high and for our salvation, let us pray to the Lord.

**Lord, have mercy.**

For the peace of the whole world, for the welfare of the holy Church of God, and for the unity of all, let us pray to the Lord.

**Lord, have mercy.**

For our bishops, and for all the clergy and people, let us pray to the Lord.

**Lord, have mercy.**

For Elizabeth our Queen, for the leaders of the nations, and for all in authority, let us pray to the Lord.

**Lord, have mercy.**

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

**Lord, have mercy.**

For good weather, and for abundant harvests for all to share, let us pray to the Lord.

**Lord, have mercy.**

For those who travel by land, water, or air, for the sick and the suffering (especially . . .), for prisoners and captives, and for their safety, health, and salvation, let us pray to the Lord.

**Lord, have mercy.**

For our deliverance from all affliction, strife, and need, let us pray to the Lord.

**Lord, have mercy.**

For the absolution and remission of our sins and offences, let us pray to the Lord.

**Lord, have mercy.**

For all who have died (especially . . .), let us pray to the Lord.

**Lord, have mercy.**

Remembering (. . .and) all the saints, we commit ourselves, one another, and our whole life to Christ our God.

**To you, O Lord.**

*Silence may be kept. Further petitions may be added by the leader and others.*

We give you thanks and praise, gracious God,  
for you sent Jesus, your Son,  
to proclaim the good news of your kingdom  
to the poor and to all in need.  
You feed us with the bread of life  
and through the power of the Holy Spirit  
you make the whole creation new.  
Establish peace and justice in the earth  
and bring us all to share in the banquet table of your kingdom  
where you live and reign, one God, for ever and ever. **Amen.**

## 2

(Let us offer our prayers to the source of all love and all life,  
saying, "Lord, hear our prayer.")

Merciful Lord, we pray for all who call themselves Christians:  
that we may become a royal priesthood, a holy nation, to the  
praise of Christ Jesus our Saviour.

**Lord, hear our prayer.**

We pray for *N* our bishop, and for all bishops and other  
ministers: that they may remain faithful to their calling and  
rightly proclaim the word of truth.

**Lord, hear our prayer.**

We pray for Elizabeth our Queen, for the leaders of the nations,  
and all in authority: that your people may lead quiet and  
peaceable lives.

**Lord, hear our prayer.**

We pray for *this city (town, village, etc.)* and those who live here,  
the poor and the rich, the elderly and the young, men and  
women: that you will show your goodwill to all.

**Lord, hear our prayer.**

We pray for the victims of our society and those who minister to them: that you will be their help and defence.

**Lord, hear our prayer.**

We pray for those preparing for baptism, (for those recently baptized): that they may be strengthened in the faith.

**Lord, hear our prayer.**

We give thanks for all the saints who have found favour in your sight from earliest times, prophets, apostles, martyrs, and those whose names are known to you alone: and we pray that we too maybe counted among your faithful witnesses.

**Lord, hear our prayer.**

*Silence may be kept. Further petitions may be added by the leader and others.*

We give you thanks and praise, loving God,  
for you nourish us and unite us into one great family  
by the sacrament of your love.

Fill us with your Spirit of love  
and gather us together from the ends of the earth  
into your kingdom  
where you live and reign, one God, for ever and ever. **Amen.**

### 3

(In peace let us pray to the Lord, saying, "Lord, hear and have mercy.")

We pray for all who confess the name of Christ: fill us with the power of your Holy Spirit.

**Lord, hear and have mercy.**

We pray for those whose lives are bound in mutual love, and for those who live in celibacy: be their joy and their strength.

**Lord, hear and have mercy.**

For all in danger, for those who are far from home, prisoners, exiles, victims of oppression: grant them your salvation.

**Lord, hear and have mercy.**

For all who are facing trials and difficulties, for those who are sick and those who are dying: show them your kindness and mercy.

**Lord, hear and have mercy.**

We pray for one another: may we always be united in service and love.

**Lord, hear and have mercy.**

We pray to be forgiven our sins and set free from all hardship, distress, want, war, and injustice.

**Lord, hear and have mercy.**

May we discover new and just ways of sharing the goods of the earth, struggling against exploitation, greed, or lack of concern: may we all live by the abundance of your mercies and find joy together.

**Lord, hear and have mercy.**

May we be strengthened by our communion with all Christ's saints.

**Lord, hear and have mercy.**

*Silence may be kept. Further petitions may be added by the leader and others.*

We give you thanks, gracious God,  
for you created all things and fill them with your blessing.  
You have redeemed us through our Saviour Jesus Christ.  
Unite us as one body, one holy people,  
that we may live to praise your name  
through the same Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**

#### 4

By your incarnation and your birth in poverty, by your baptism, your fasting, and your trials in the desert, O Lord, hear our prayer;

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

By your agony in the garden, by your cross and passion, by your death and burial, by your resurrection and ascension, and by the gift of your Holy Spirit, O Lord, hear our prayer;

**Kyrie eleison.**

In times of trouble and in times of well-being, at the hour we die and on the day of your glory, O Lord, hear our prayer;

**Kyrie eleison.**

Deliver us from war and violence, from hardness of heart and from contempt of your word and your promises; O Lord, hear our prayer;

**Kyrie eleison.**

Enlighten our lives with your word, that in it we may find our way and our hope; O Lord, hear our prayer;

**Kyrie eleison.**

Assist your people in every land, govern them in peace and justice, defend them from the enemies of life; O Lord, hear our prayer;

**Kyrie eleison.**

*Silence may be kept. Further petitions may be added by the leader and others.*

Almighty God,  
creator of heaven and earth,  
by water and the Holy Spirit  
you have made us a holy people  
in Jesus Christ our Saviour;  
you renew that mystery in bread and wine and nourish us  
to show forth your glory in all the world.  
Receive now our prayers and thanksgiving  
through him who lives and reigns with you  
and the Holy Spirit,  
one God, for ever and ever. **Amen.**

(Let us give thanks to God our Father, always and for everything, saying, "We thank you, Lord.")

For the beauty and wonder of creation,  
**We thank you, Lord.**

For all that is gracious in the lives of men and women,  
 revealing the image of Christ,  
**We thank you, Lord.**

For our daily food, for our homes and families and friends,  
**We thank you, Lord.**

For a world made new in Jesus Christ our Lord,  
**We thank you, Lord.**

For bringing us together in Christ's Body to be your Church,  
**We thank you, Lord.**

For the holy eucharist in which we have a foretaste of your  
 eternal kingdom,  
**We thank you, Lord.**

For minds to think and hearts to love,  
**We thank you, Lord.**

For health, strength, and skill to work, and for leisure to rest  
 and play,  
**We thank you, Lord.**

For those who are brave and courageous, patient in suffering  
 and faithful in adversity,  
**We thank you, Lord.**

For all who pursue peace, justice, and truth,  
**We thank you, Lord.**

[Today we give thanks especially for . . .  
**We thank you, Lord.]**

For (. . . and) all the saints whose lives have reflected the light of Christ,

**We thank you, Lord.**

## **Advent**

(In joyful expectation let us pray to our Saviour and Redeemer, saying, "Lord Jesus, come soon!")

O Wisdom, from the mouth of the Most High, you reign over all things to the ends of the earth: come and teach us how to live.

**Lord Jesus, come soon!**

O Lord, and head of the house of Israel, you appeared to Moses in the fire of the burning bush and you gave the law on Sinai: come with outstretched arm and ransom us.

**Lord Jesus, come soon!**

O Branch of Jesse, standing as a sign among the nations, all kings will keep silence before you and all peoples will summon you to their aid: come, set us free and delay no more.

**Lord Jesus, come soon!**

O Key of David and sceptre of the house of Israel, you open and none can shut; you shut and none can open: come and free the captives from prison.

**Lord Jesus, come soon!**

O Morning Star, splendour of the light eternal and bright Sun of righteousness: come and enlighten all who dwell in darkness and in the shadow of death.

**Lord Jesus, come soon!**

O King of the nations, you alone can fulfil their desires: Cornerstone, you make opposing nations one: come and save the creature you fashioned from clay.

**Lord Jesus, come soon!**



O Emmanuel, hope of the nations and their Saviour: come and save us, Lord our God.

**Lord Jesus, come soon!**

*Silence may be kept. Further petitions may be added by the leader and others.*

God of grace,  
we give you thanks and praise  
through Jesus Christ our Lord.  
In the fullness of time he came among us in our flesh  
and opened to us the way of salvation.  
May we rejoice to behold his appearing  
on the day when he will come again  
in power and great glory.  
Receive, we pray, our prayers and our thanksgiving  
through him and for his sake,  
who lives and reigns with you and the Holy Spirit,  
now and for ever. **Amen.**

## **Incarnation**

(In joy and humility let us pray to the creator of the universe, saying, "Lord, grant us peace.")

By the good news of our salvation brought to Mary by the angel, hear us, O Lord.

**Lord, grant us peace.**

By the mystery of the Word made flesh, hear us, O Lord.

**Lord, grant us peace.**

By the birth in time of the timeless Son of God, hear us, O Lord.

**Lord, grant us peace.**

By the manifestation of the King of glory to the shepherds and magi, hear us, O Lord.

**Lord, grant us peace.**

By the submission of the maker of the world to Mary and Joseph of Nazareth, hear us, O Lord.

**Lord, grant us peace.**

By the baptism of the Son of God in the river Jordan, hear us, O Lord.

**Lord, grant us peace.**

Grant that the kingdoms of this world may become the kingdom of our Lord and Saviour Jesus Christ; hear us, O Lord.

**Lord, grant us peace.**

*Silence may be kept. Further petitions may be added by the leader and others.*

Creator of heaven and earth,  
we give you thanks and praise  
because in the mystery of the Word made flesh  
you have caused a new light to shine in our hearts,  
to give knowledge of salvation  
in the face of your Son Jesus Christ our Lord.  
Receive now our prayers and our thanksgiving  
which we offer to you in his name,  
who lives and reigns with you and the Holy Spirit,  
now and for ever.

## **Lent**

(With confidence and trust let us pray to the Lord, saying, "Lord, have mercy.")

That Christians everywhere may be responsive to the word of God during this holy season, let us pray to the Lord.

**Lord, have mercy.**

That people everywhere may long for peace and find in these our days the acceptable time of God's help and salvation, let us pray to the Lord.

**Lord, have mercy.**

That all who have sinned or grown lukewarm may turn to God again during this time of reconciliation, let us pray to the Lord.

**Lord, have mercy.**

That we ourselves may learn to repent and turn from sin with all our hearts, let us pray to the Lord.

**Lord, have mercy.**

*Silence may be kept. Further petitions may be added by the leader and others.*

Gracious God,  
we give you thanks and praise  
because you bid your faithful people  
to cleanse their hearts  
and prepare with joy for the paschal feast.  
May we who have been reborn by water and the Spirit,  
and who are renewed at the table of your Kingdom,  
be more fervent in prayer  
and more generous in the works of love.  
We ask this in the name of Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**

## **Easter**

(In joy and hope let us pray to the source of all life, saying,  
"Hear us, Lord of glory!")

That our risen Saviour may fill us with the joy of his holy and life-giving resurrection, let us pray to the Lord.

**Hear us, Lord of glory!**

That isolated and persecuted churches may find fresh strength in the Easter gospel, let us pray to the Lord.

**Hear us, Lord of glory!**

That we may be subject to one another in Christian love, let us pray to the Lord.

**Hear us, Lord of glory!**

For those who lack food, work, or shelter, let us pray to the Lord.

**Hear us, Lord of glory!**

That wars and famine may cease through all the earth, let us pray to the Lord.

**Hear us, Lord of glory!**

That Christ will reveal the light of his presence to the sick, the weak, and the dying, that they may be comforted and strengthened, let us pray to the Lord.

**Hear us, Lord of glory!**

That as the Lord was known at Emmaus in the breaking of the bread so may we know him in the bread broken in our midst.

**Hear us, Lord of glory!**

That Christ will send the fire of the Holy Spirit upon his people, that we may bear faithful witness to his resurrection, let us pray to the Lord.

**Hear us, Lord of glory!**

*Silence may be kept. Further petitions may be added by the leader and others.*

Gracious God,  
we give you thanks and praise  
for the glorious resurrection of your Son  
Jesus Christ the Lord.  
He is the true paschal lamb  
who has taken away the sin of the world.  
By his death he destroyed death,  
and by his rising to life again  
he has won for us eternal life.  
Receive now our prayers and thanksgiving  
through him who is alive  
and reigns with you and the Holy Spirit,  
one God, for ever and ever. **Amen.**

# The Public Distribution of Holy Communion by Deacons and Lay People

Form II

A Form in the Language of the Book of Common Prayer 1962

## The Gathering of the Community

*All stand. The presiding leader greets the community.*

The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*People*      **And with thy spirit.**

*Or from Easter Day through the Day of Pentecost,*

*Presider*      Alleluia! Christ is risen.

*People*      **The Lord is risen indeed. Alleluia!**

*Presider*      May his grace and peace be with you.

*People*      **May he fill our hearts with joy.**

*Then may be said by the presider alone or with the people,*

Almighty God,  
unto whom all hearts be open,  
all desires known,  
and from whom no secrets are hid:  
cleanse the thoughts of our hearts  
by the inspiration of thy Holy Spirit,  
that we may perfectly love thee,  
and worthily magnify thy holy name;  
through Christ our Lord. **Amen.**

*Then one or more of the following may be said or sung. It is appropriate that the hymn Gloria in Excelsis be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that the Kyrie Eleison or the Trisagion be used. Kyrie Eleison may be sung in three-fold, six-fold or nine-fold form. The Trisagion may be sung three times or antiphonally.*

## **1 The Summary of the Law**

*Presider*      **Our Lord Jesus Christ said: hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.**

*People*        **Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.**

## **2 The Decalogue**    *See pp. 47-48*

## **3 Kyrie Eleison**

**Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.**

*Or*

**Kyrie eleison  
Christe eleison.  
Kyrie eleison.**

## 4 Gloria in Excelsis

Glory be to God on high,  
and in earth peace, good will towards men.  
We praise thee, we bless thee,  
we worship thee,  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly king, God the Father almighty.

O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sin of the world,  
have mercy upon us.  
Thou that takest away the sin of the world,  
receive our prayer.  
Thou that sittest at the right hand of God the Father,  
have mercy upon us.

For thou only art holy;  
thou only art the Lord;  
thou only, O Christ,  
with the Holy Ghost,  
art most high in the glory of God the Father. Amen.

## 5 Trisagion

Holy God,  
holy and mighty,  
holy immortal one,  
have mercy upon us.

## The Collect of the Day

*The presider shall say,*

Let us pray.

*The community may pray silently. The presider then sings or says the collect, after which the people respond, Amen.*

# The Proclamation of the Word

## The Readings

*A first reading as appointed.*

*Reader*      A reading from . . .

*At the conclusion of the passage, the reader says,*

The word of the Lord.

*People*      **Thanks be to God.**

*Silence may be kept. Then shall follow a psalm as appointed.*

*On Sundays and major festivals a second reading as appointed is read.*

*Reader*      A reading from . . .

*At the conclusion of the passage, the reader says,*

The word of the Lord.

*People*      **Thanks be to God.**

*Silence may be kept. A psalm, canticle, hymn, or anthem may follow.*

*All stand for the Gospel.*

*Reader*      The Lord be with you.

*People*      **And with thy spirit.**

*Reader*      The Holy Gospel of our Lord Jesus Christ  
according to . . .

*People*      **Glory be to thee, O Lord.**

*At the conclusion of the Gospel, the reader says,*

The Gospel of Christ.

*People*      **Praise be to thee, O Christ.**



## **The Sermon**

*A silence for reflection may follow. The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed (p. 251 in The Book of Alternative Services) is appropriate.*

## **The Nicene Creed**

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
and of all things visible and invisible;**

**And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of the Father before all worlds,  
God, of God; Light, of Light;  
very God, of very God;  
begotten, not made;  
being of one substance with the Father;  
through whom all things were made:  
who for us and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man,  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried,  
and the third day he rose again  
according to the scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father.  
And he shall come again with glory  
to judge both the quick and the dead:  
whose kingdom shall have no end.**

**And I believe in the Holy Ghost,  
the Lord, the giver of life,  
who proceedeth from the Father and the Son,  
who with the Father and the Son together  
is worshipped and glorified,  
who spake by the prophets.  
And I believe one, holy, catholic, and apostolic Church.  
I acknowledge one baptism for the remission of sins.  
And I look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## **The Prayers of the People**

*The presider or another member of the community leads the Prayers of the People according to one of the following forms or a similar form.*

*Leader*      **And now let us yield unto God most high praise  
and hearty thanks, and offer prayer for the Church  
and the world.**

**Almighty God, Father of all mercies, we thine  
unworthy servants do give thee most humble and  
hearty thanks for all thy goodness and loving  
kindness to us and to all whom thou hast made. We  
bless thee for our creation, preservation, and all  
the blessings of this life; but above all for thine  
inestimable love in the redemption of the world by  
our Lord Jesus Christ; for the means of grace and  
for the hope of glory.**

We now humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine majesty; beseeching thee that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O Heavenly Father, to all bishops, priests, and deacons, (and especially to thy servant *N* our bishop), and to all thy people, that with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, especially thy servant Elizabeth our Queen, and all that are put in authority under her, that thy people may enjoy the blessings of freedom and peace.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, (especially those for whom our prayers are desired).

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear; and we bless thy holy name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days;

through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. **Amen.**

*Or the following*

*Leader* In peace, let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For peace from on high,  
and for our salvation,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For the peace of the whole world,  
for the welfare of the holy Church of God,  
and for the unity of all,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For our bishops,  
and for all the clergy and people,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For Elizabeth our Queen,  
for the leaders of the nations,  
and for all in authority,  
let us pray to the Lord.

*People* **Lord, have mercy.**

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

*People* **Lord, have mercy.**

*Leader* For good weather,  
and for abundant harvests for all to share,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For those who travel by land, water, or air,  
for the sick and the suffering (especially . . . )  
for prisoners and captives,  
and for their safety, health, and salvation,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For our deliverance from all affliction,  
strife, and need,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For the absolution and remission  
of our sins and offences,  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* For all who have died (especially . . . )  
let us pray to the Lord.

*People* **Lord, have mercy.**

*Leader* Remembering (. . . and) all the saints,  
we commit ourselves, one another,  
and our whole life to Christ our God.

*People* **To thee, O Lord.**

*Leader* Almighty God,

*All* **Father of all mercies, We thine unworthy servants  
do give thee most humble and hearty thanks For all  
thy goodness and loving-kindness To us and to all  
whom thou hast made. We bless thee for our  
creation, preservation, and all the blessings of  
this life; But above all for thine inestimable love  
In the redemption of the world by our Lord Jesus  
Christ; For the means of grace, And for the hope of  
glory. And we beseech thee, give us that due sense  
of all thy mercies, That our hearts may be  
unfeignedly thankful, And that we show forth thy  
praise, Not only with our lips, but in our lives;**

**By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.**

## **Confession and Prayer for Forgiveness**

*A confession of sin may be made here if a penitential rite has not been used earlier, or if penitential intercessions were not used in the Prayers of the People. The presider or other person may say one or more of the following:*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that labour and are heavy laden, and I will refresh you. *Matthew 11.28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life. *John 3.16*

Hear also what Saint Paul saith.

This is a true saying and worthy of all to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1.15*

Hear also what Saint John saith.

If anyone sin, we have an Advocate with the Father, Jesus Christ the righteous; and 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*

*Then shall be said:*

Let us humbly confess our sins to almighty God.

*Or*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God.

*Silence is kept. The presider and people say together,*

**Almighty God, Father of our Lord Jesus Christ, Maker of all things and judge of all people: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.**

*Presider*

May almighty God have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in eternal life; through Jesus Christ our Lord.

*People*

**Amen.**

## The Peace

*All stand, and the presiding presider addresses the people.*

**The peace of the Lord be always with you.  
And with thy spirit.**

*The members of the community may greet one another in the name of the Lord.*

## Holy Communion

*The presider brings the sacrament from the place where it is kept and places it on the holy table. The consecrated bread is placed in a vessel (or vessels) suitable for its distribution and the consecrated wine is poured into a chalice (or chalices). A hymn may be sung while the sacrament is brought to the holy table. The presider then invites the people to join in the Lord's Prayer.*

*Presider*      **And now, as our Saviour Christ hath taught us,  
we are bold to say:**

*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.**



*Silence*

*Then may be said,*

*All*            **We do not presume to come to this thy table, O  
merciful Lord, Trusting in our own righteousness,  
But in thy manifold and great mercies. We are not  
worthy So much as to gather up the crumbs under  
thy table. But thou art the same Lord, Whose  
property is always to have mercy: Grant us  
therefore, gracious Lord, So to eat the flesh of thy  
dear Son Jesus Christ, And to drink his blood,  
That we may evermore dwell in him, And he in us.  
Amen.**

*The presider and people then receive communion. The sacrament is given  
with the following words,*

The body of our Lord Jesus Christ, which was given  
for thee (preserve thy body and soul unto  
everlasting life: take and eat this in remembrance  
that Christ died for thee, and feed on him in thy  
heart by faith with thanksgiving).

The blood of our Lord Jesus Christ which was shed  
for thee (preserve thy body and soul unto  
everlasting life: drink this in remembrance that  
Christ's blood was shed for thee, and be thankful).

*Or*            The body of Christ, the bread of heaven.  
The blood of Christ, the cup of salvation.

*The communicant responds each time, **Amen.***

*During the communion, psalms, hymns, and anthems such as the following  
may be sung or said.*

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

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world; grant us thy peace.**

*At the conclusion of the communion, silence may be kept.*

## **Prayer after Communion.**

*Presider* Let us pray.

*The presider may say the Prayer after Communion appointed for the day. At the conclusion of the prayer the congregation says, **Amen.***

*Then the following doxology may be said.*

*Presider* Glory to God,  
*All* whose power, working in us,  
can do infinitely more  
than we can ask or imagine.

**Glory to God from generation to generation,  
in the Church and in Christ Jesus,  
for ever and ever. Amen.**

*Or instead of the Prayer after Communion and the doxology, the following may be said.*

*All* **Almighty and everliving God, We most heartily thank thee That thou dost graciously feed us, in these holy mysteries, With the spiritual food of the most precious body and blood Of thy Son our Saviour Jesus Christ; Assuring us thereby of thy favour and goodness towards us; And that we are living members of his mystical Body, Which is the blessed company of all faithful people; And are also heirs through hope of thy everlasting kingdom.**

**And here we offer and present unto thee, O Lord,  
Ourselves, our souls and bodies, To be a  
reasonable, holy, and living sacrifice unto thee.  
And although we are unworthy, Yet we beseech  
thee to accept this our bounden duty and service,  
Not weighing our merits, but pardoning our  
offences; Through Jesus Christ our Lord, To  
whom, with thee and the Holy Spirit, be all  
honour and glory, World without end. Amen.**

## **The Dismissal**

*The presider, or another leader, dismisses the people, saying in these or similar words,*

*People*            **Go forth in the name of Christ.  
Thanks be to God.**

*Or the following:*

*Leader*           **Go in peace to love and serve the Lord.  
People**            **Thanks be to God**

*Or the following:*

*Leader*           **Go forth into the world,  
rejoicing in the power of the Spirit.  
People**            **Thanks be to God.**

*Or the following:*

*Leader*           **Let us bless the Lord.  
People**            **Thanks be to God.**

*From Easter Day through the Day of Pentecost, **Alleluia** is added to the dismissal and the people's response.*

# Public Distribution of Holy Communion by Deacons and Lay People

Form III

With the Ante-Communion of the Book of Common Prayer

*The Lord's Table, at the Communion time, shall have a fair white linen cloth upon it.*

*The presider shall say in an audible voice the Lord's Prayer with the Collect following, the people kneeling.*

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 them that trespass against us; And lead us not into temptation, But deliver us from evil. **Amen.**

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

*Then shall the presider, facing the people, rehearse the Ten Commandments or else the Two Great Commandments of the Law. The Ten Commandments shall always be read at least once in each month on a Sunday at the chief Service of the day.*

*It shall suffice to read the first paragraph of the Second and of the Fourth Commandment.*

*The people, still kneeling, shall after every Commandment sing or say the Kyrie, asking God's mercy for their transgressions in the past, and grace to keep his laws in time to come.*

*Presider* Hear the Law of God which was given to Israel in old time. God spake these words and said: I am the Lord thy God; Thou shalt have none other gods but me.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt do no murder.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not commit adultery.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not steal.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not bear false witness against thy neighbour.

*People* **Lord, have mercy upon us, and incline our hearts to keep this law.**

*Presider* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that it his.

*People* **Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

*Or the presider may rehearse, instead of these Commandments, the following:*

*Presider* Our Lord Jesus Christ said: Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

*People*      **Lord, have mercy upon us, and write both these thy laws in our hearts, we beseech thee.**

*Then may be sung or said;*

**Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.**

*Then the presider shall say:*

*People*      **The Lord be with you;  
And with thy spirit.**

*Presider*    **Let us pray.**

*Then may follow this Collect for the Queen.*

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *Elizabeth* our Queen and Governor, that she, knowing whose minister she is, may above all things seek thy honour and glory; and that we and all her subjects, duly considering whose authority she hath, may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end.  
*Amen.*

*Then shall be said the Collect of the Day, together with any other Collects appointed to be said.*

*Then the people being seated a leader appointed shall read the Epistle, saying: The Epistle [or The Lesson] is written in the . . . chapter of . . . beginning at the . . . verse. And the reading ended, the leader shall say: Here endeth the Epistle [or the Lesson].*

*Here may follow a Psalm or a Hymn.*

*Then shall the people stand for the Gospel; and the leader who reads it shall say: The Holy Gospel is written in the . . . chapter of the Gospel according to Saint . . . beginning at the . . . verse.*

*Then shall the people sing or say;*

**Glory be to thee, O Lord.**

*And after the reading of the Gospel they shall sing or say:*

**Praise be to thee, O Christ.**

*Then shall be sung or said this Creed. It may, however, be omitted on weekdays which are not Holy-days.*

**I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:**

**And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, and ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.**

**And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.**



*Here on Sundays the presider shall announce what Holy-days and what days of Fasting, Abstinence, and Solemn Prayer are to be observed during the week, and such other communications as are enjoined by lawful authority.*

## **The Sermon**

## **The Intercession**

*The presider or another member of the community leads the Intercession according to the following or a similar form.*

*Leader*      And now let us yield unto God most high praise and hearty thanks, and offer prayer for the Church and the world.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all whom thou hast made. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory.

We now humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine majesty; beseeching thee that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love.

Give grace, O Heavenly Father, to all bishops, priests, and deacons, (and especially to thy servant *N* our bishop), and to all thy people, that with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, especially thy servant Elizabeth our Queen, and all that are put in authority under her, that thy people may enjoy the blessings of freedom and peace.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, (especially those for whom our prayers are desired).

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear; and we bless thy holy name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Give us, we beseech thee, that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days;

through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. **Amen.**

## Confession and Prayer for Forgiveness

*Then shall the presider or another leader say:*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God.

*Then shall this general Confession be made by all those that are minded to receive the holy Communion, all humbly kneeling.*

**Almighty God, Father of our Lord Jesus Christ, Maker of all things and judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name; Through Jesus Christ our Lord. Amen.**

*Presider* May almighty God have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in eternal life; through Jesus Christ our Lord.

*People* **Amen.**

*Then the presider or another leader shall say:*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that labour and are heavy laden, and I will refresh you. *Matthew 11.28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life. *John 3.16*

Hear also what Saint Paul saith.

This is a true saying and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1.15*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 John 2.1,2*

## The Peace

*All stand, and the presider addresses the people.*

The peace of the Lord be always with you.  
**And with thy spirit.**

*The members of the community may greet one another in the name of the Lord.*

## Holy Communion

*The presider brings the sacrament from the place where it is kept and places it on the holy table. The consecrated bread is placed in a vessel (or vessels) suitable for its distribution and the consecrated wine is poured into a chalice (or chalices). A hymn may be sung while the sacrament is brought to the holy table. The presider then invites the people to join in the Lord's Prayer.*

*Presider* And now, as our Saviour Christ hath taught us,  
we are bold to say:

*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 them that 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.**

*Silence*

*Then may be said,*

*All*

**We do not presume to come to this thy table, O  
merciful Lord, Trusting in our own righteousness,  
But in thy manifold and great mercies. We are not  
worthy So much as to gather up the crumbs under  
thy table. But thou art the same Lord, Whose  
property is always to have mercy: Grant us  
therefore, gracious Lord, So to eat the flesh of thy  
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 presider and people then receive communion. The sacrament is given  
with the following words,*

**The body of our Lord Jesus Christ, which was given  
for thee (preserve thy body and soul unto  
everlasting life: take and eat this in remembrance  
that Christ died for thee, and feed on him in thy  
heart by faith with thanksgiving).**

The blood of our Lord Jesus Christ which was shed for thee (preserve thy body and soul unto everlasting life: drink this in remembrance that Christ's blood was shed for thee, and be thankful).

*Or* The body of Christ, the bread of heaven.  
The blood of Christ, the cup of salvation.

*During the communion, psalms, hymns, and anthems such as the following may be sung or said.*

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world: have mercy upon us.**

**O Lamb of God, that takest away the sin of the world; grant us thy peace.**

*At the conclusion of the communion, silence may be kept. Then shall the presider say:*

Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. and although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end.  
Amen.

*Then shall be said or sung Gloria in Excelsis. On a weekday which is not a festival it may be omitted.*

*All*            **Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.**

**O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.**

**For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.**

## **The Dismissal**

*The presider, or another leader, may dismiss the people, saying in these or similar words,*

*People*            **Go forth in the name of Christ.  
Thanks be to God.**

*Or the following:*

*Leader*            **Go in peace to love and serve the Lord.  
People**            **Thanks be to God**

*Or the following:*

*Leader*            **Go forth into the world,  
rejoicing in the power of the Spirit.  
People**            **Thanks be to God.**

*Or the following:*

*Leader*      Let us bless the Lord.

*People*      **Thanks be to God.**

*From Easter Day through the Day of Pentecost, **Alleluia** is added to the dismissal and the people's response.*

*Or the presider may say:*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore.

*People*      **Amen.**