

**The Episcopal Parish of St. John the Evangelist
Hingham, MA**

**Acolyte Manual
2016**



Welcome

The ministry of acolyte is a serving ministry of the Church that comes from ancient times. From those days until now acolytes have been faithful and conscientious men, women, boys and girls, who love the Lord Jesus Christ and love serving Him at his sacred altar. It is an honor to be selected as one who serves, and, truly a ministry to God and God's people.

As Rector of St. John's, it is my pleasure and privilege to welcome each of you to this sacred duty. You are joining a dedicated team of adults and young persons who take seriously their service to God and the Church. With God's help, and with the help of your teachers our acolytes will continue to be among the finest in the Church, setting an example for all to follow.

May God Bless you in your ministry of liturgical leadership, and may you be filled with the peace of God, the love of Jesus Christ and the fellowship of the Holy Spirit.

Faithfully,

*Rev. Tim Schenck,
Rector St. John the Evangelist
January 15, 2016*

Membership

- *be either 9 years old or (exceptions can be made),*
- *be willing to attend training sessions, and serve as needed,*
- *be a regular attendee at church services and/or Christian Education,*
- *and attend an initial orientation meeting of about an hour*

As an acolyte, you are involved in a vital ministry. Thank you for accepting this important responsibility, and serving with dignity in each assignment. Remember, not all duties are the same, but all are important!

Tom Daley Acolyte Director & Verger

Acolyte Prayer

Gracious God, the epitome of light and love: You call us to light the way for your people in a world of change and uncertainty. Grant to your acolytes reverent hearts, steady hands, and the will to persevere in service at your altar and at prayer. Bless and guide us by your wisdom and help us to spread your word throughout the world Through Jesus Christ our lord, who lives and reigns with you and the Holy Spirit, one God now and forever. Amen.

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1. HISTORY of the office of ACOLYTE

The Church ordains three major orders today – Bishops, Priests, and Deacons. In the early Church, four minor orders were also ordained – Acolytes, Lectors, Exorcists, and Ostiarii, known today as Vergers.

The word Acolyte comes from the Greek word “akolouthos”, meaning a servant or attendant who waits continually upon another: a follower.

The Council of Carthage of 398 talks about the ordination of acolytes: “when an acolyte is ordained, let him be taught by a bishop how he ought to act in the performance of his duty. But let him receive from the archdeacon a candlestick with a candle that he may know that it is his duty to light the lamps of the church”. From *The Use of Lights in Christian Worship* by D.R. Dendy, page 80 (1959, Alcuin Club Collection)

So the office of “Acolyte” dates all the way back to the 4th century. The office at that time consisted chiefly of lighting candles in the church, and assisting at the preparation of the wine for communion.

2. ACOLYTES AT ST. JOHN’S

The Acolyte Corps is made up of members of the parish who volunteer their time and talent to serve during the liturgy by carrying the processional crosses, torches, the Gospel Book and incense. The Servers are trained to serve the Priest (celebrant) at the altar, taking part in the Gospel Procession, distributing the offering plates, receiving the offering and assisting with the smooth procession of people to communion.

Acolytes serve at the principal Sunday liturgy and festival services. Some assist at the Sunday 8:00 and 10:00 am liturgy and special Evensongs, and sometimes at weddings, funerals, and other pastoral offices.

Unless acolytes are holding or carrying something, the proper position for hands is folded together at the waist. When turning a corner, use an “eased military” turn. This is not quite as severe as a hard, square military corner but it is more deliberate and dignified than a casual walk.

Whether seated, standing, or kneeling, acolytes do not slouch. Feet are kept together, and legs are not crossed. Acolytes should never appear to hurry. They do not stare at members of the congregation, but may look about when performing a task for which that is necessary.

Actions by two or more acolytes should be performed with the highest degree of uniformity whenever possible. Standing and sitting at the same time as other acolytes and the clergy is a basic.

All acolytes wear a red cassock and a white surplice with a brass and silver cross. Sometimes the crucifer and thurifer will wear an alb with a white rope cincture.

3. OUR PURPOSE

Because of the privilege of serving in God's House, and at God's Altar, being an acolyte is shared among those of devotion and dedication. The attitude an acolyte brings to these duties is all-important. With sincere devotion of mind and body, the acolyte strives to make their service an acceptable offering to our Lord. They will not need praise for their work or be depressed by correction and guidance, but will make a Christian witness with quiet rejoicing.

A good acolyte accepts the work as a sacred duty, and participation reflects a willingness to work under direction. Relationships with fellow acolytes are to be Christian; using tact, composure and tolerance while exercising this ministry, personal feelings are left outside the Church.

4. ST. JOHN'S ACOLYTE RULES

- 1) Arrive 20 minutes before the service time. If you're very late you might not receive an assignment.
- 2) Check for any new materials, either posted or to be passed out.
- 3) Shoes should be clean, hands and fingernails clean, and hair properly combed.
- 4) Drinks, cell phones, ipods and gum should be left outside the Acolyte Sacristy.
- 5) Follow the service in the Prayer Book, and bulletin, and make all responses in a clear and audible voice. Sing. Be prepared to stay for 5 to 10 minutes after a service for comments and announcements.
- 6) Inappropriate behavior will not be tolerated. Please refrain from comments and actions that will detract from focusing on our preparation and service to the Glory of God.
- 7) Acolyte service is year round. We do not have a summer break.
- 8) There are periodic meetings to attend. These will deal with training, rehearsing, instruction and examination.
- 9) You should be familiar with all acolyte materials.
- 10) You should read each issue of The Evangel. It will have information and articles at times of which you will want to be aware. It is an important method of communication, as is the website www.stjohns-hingham.org.

By being an Acolyte, you are carrying on a tradition. Since this parish first held services in this building, many fine acolytes have served. This has earned St. John's a reputation for a devoted and faithful group of ministers. It is up to us daily to continue with this same reverence and attention. Even though it may be difficult to see, your attitude and actions now are being made a part of history in this cathedral.

5. VESTMENTS

Clergy, acolytes, choir members, and others wear vestments that follow Church customs. They symbolize the sacred nature and function of the office rather than the importance of the person. They are worn for the sake of dignity, beauty and uniformity. Note the highlighted vestments which are relevant to acolytes.

Academic hood: Colored sack-like garment worn on the back denoting the degree held by the wearer. Used primarily at sung offices, such as Evensong. When worn with a tippet, the hood is underneath.

***Alb:* The long white robe worn by a priest under Eucharistic vestments. Acolytes also wear this in some places. A hooded alb, or cassock-alb, is worn without an amice or cassock.**

Amice: The white collar worn under an alb. It may have a colored cloth section added to it known as an apparel.

Biretta: A small, square, black hat worn by the clergy (usually outdoors).

***Cassock:* The long black, red or blue robe used as a basic vestment by the clergy, choir, acolytes and vergers. Cassocks may be other colors such as red, blue, or purple. Purple may only be used in a cathedral.**

Chasuble: The cape-like garment with an opening in the center to be placed over the head, worn by the celebrant over other vestments.

***Cincture:* The band of cloth worn at the waist of the cassock. A rope girdle may also serve this purpose.**

Chamire: Worn by a verger over the cassock, may be trimmed with velvet. Sometimes called a gown.

Cope: A large, hooded, ornamented cape worn over the alb by a priest or bishop. It may be removed by the preacher for the sermon, and for administering communion. It is not normally worn over a chasuble.

***Cotta:* A shorter and simpler form of a surplice; white, and worn over the cassock by the choir, acolytes, verger and Eucharistic Ministers.**

Crozier or Crook: The pastoral staff, curled at the top, used by a bishop.

Dalmatic: (strictly) Eucharistic vestment worn over the cassock by a deacon. Orphreys, ornamental colored bands, run front to back over the shoulders.

Girdle: A heavy cord tied about the waist of an alb.

Mitre (or Miter): Liturgical hat for a bishop. The pointed headdress has “tails” in the back known as lappets.

Stole: The long band of fabric worn by a priest around the neck and over both shoulders. It is worn over the left shoulder and crossed on the right side for a deacon. A baptismal stole is white on one side and purple on the other side.

***Surplice:* The white garment with wide sleeves worn over a cassock.**

Tippet: The black scarf used instead of a stole at an office, when no sacrament is administered. When worn with an academic hood, the tippet is on top of the hood.

Tunicle: (strictly) Eucharistic vestment worn over the cassock by a sub-deacon. This is usually shorter and less elaborately decorated than a Dalmatic.

NOTES:

6. ALTAR, BAPTISTRY and PROCESSION APPOINTMENTS

Advent Candles: Four candles burned during Advent. One candle is lighted for each Sunday of Advent. If a Rose-colored candle is used, it is lighted on the 3rd Sunday. The larger white candle in the center, the Christ Candle, is lighted first on Christmas Eve. The wreath is used through The Epiphany.

Asperges: Sprinkling of altar, ministers and people with holy water. The vessel is called the aspergillum.

***Aumbry:* The locked box in the sanctuary and on the chapel altar. It holds the consecrated hosts kept as Reserve Sacrament.**

Banner: Representation of a saint, Christian symbol or other appropriate article, which may be carried in procession by an acolyte.

Beadle or verge (pole): The long staff carried by a vergier leading a formal procession.

***Boat:* The small container with a spoon, carried by the Thurifer (or boat person), which holds the incense to be burned.**

Branch Candles: The four candle holders used on the end of the choir pews. When in place, these candles are lighted after those on the altar.

Bread Box: A round, covered box containing wafers (mostly used at 8 am). It is shorter than a ciborium.

Burse: The cloth covered "purse" placed on top of the veil containing purificators and a corporal.

Cerecloth: The basic cloth that covers an altar and lies beneath the fair linen, protecting it from moisture.

Chalice: The cup, with a stem and base, used for wine.

Ciborium: The covered breadbox on a stem. A short crystal ciborium containing Reserve Sacrament is kept in the aumbry.

Communion Pall: The cloth covered board placed on top of a chalice.

Corporal: The white cloth placed on top of the fair linen, under the communion vessels.

***Credence:* The table used for communion vessels and elements.**

Credence cover: The white cloth covering the credence during the liturgy.

***Cruets:* The crystal or glass vessels that hold water and wine.**

***Eucharistic or Altar Candles:* The two candles on an altar.**

Ewer: The open-top pitcher used for water to be poured into the font at a baptism.

Fair Linen: The white cloth covering an altar. Also called the altar cloth. The cerecloth lies beneath the fair linen.

Flag: United States, Episcopal Church, or Anglican Communion flags displayed in the chancel.

Flagon: The silver pitcher that holds wine.

***Lavabo:* The bowl used for ceremonial washing of the celebrant's fingers at the Offertory. A lavabo towel is used to dry the fingers.**

***Lectern:* Holds the Bible from which the lessons are read.**

LEM kit: Box carried by Lay Eucharistic Ministers taking communion to the sick or shut-ins.

***Missal:* The prayer book used at the altar.**

***Missal stand:* The book stand which sits on the altar holding the missal.**

(Funeral) Pall: The large white cloth placed over a casket. A smaller version of the pall is used to veil an urn holding the remains.

***Paschal Candle:* The large decorated candle first lighted at the Easter Vigil, burned between Easter and Pentecost. It is kept in the stand in the chapel and lighted for Holy Baptism. Also, it is lighted at all Burial services.**

Paten: The plate used for wafers. Rarely, it may be footed.

People's Host: The communion wafer of unleavened bread given to communicants.

Priest's Host: The large communion wafer used by the celebrant and all ordained ministers present at a Eucharist.

Pulpit: The place from which the sermon is preached.

***Purificator*: The linen used for cleaning the lip of the chalice during communion.**

Sanctuary Lamp: The special candle that is kept burning when the Blessed Sacrament is reserved in the sanctuary.

(Oil) Stock: A small container attached to a ring used for Holy Oil for the sick at Holy Unction. Another container, which holds Chrism, is used at Holy Baptism.

***Thurible*: The pot on a chain carried by the Thurifer, used to hold charcoal and burning incense. Sometimes called a censer.**

***Torches*: The candles that acolytes carry in procession.**

Urn Veil: Smaller version of the pall, which is sometimes used to cover the cremains during the burial service. May also be called an "ash veil". Both the pall and urn veil are white.

(Chalice) Veil: The cloth used to cover the stack – a chalice, and paten together. With the burse, pall, paten and purificator, this completes the "vested chalice". Here used only in chapel services.

Verge: The wand-like mace carried by a vergier in procession.

ORDER OF PROCESSION: SUNDAY 10:00 A.M.

Vergier (Thurifer) Crucifer and Torches (Flags) (Banners) Choirs (Banners) Second Cross, Torches, Gospel Book, Chalicers, Deacon, Priest Assistant and Celebrant.

7. CHRISTIAN SYMBOLISM in ARCHITECTURE and APPOINTMENTS

Acolyte Sacristy: Where the acolytes prepare for services.

Altar Rail: The rail dividing the choir from the sanctuary, at which people kneel for communion. Also called the communion rail.

Agnus Dei: The Lamb of God. It signifies the Lord in His sacrificial character.

Candles: Signify that Christ is the light of the world. The two Eucharistic candles denote the divine and human nature of Christ. The six candles on the high altar signify the presence of God.

Cathedra: The official seat of the Bishop in a cathedral.

Chancel: That part of the church beyond the chancel rail, including the choir and sanctuary.

Chapel: Smaller worship spaces in a church or cathedral. We have one chapel.

Choir: That part of the Cathedral where the choir and acolytes sit.

Clergy Sacristy: Where the clergy prepare for services.

Crossing: The center of the church in cruciform churches. In our church it is located between the front pew and the chancel steps.

Cruciform Churches: Buildings in the shape of a Cross.

Flowers: Signify that Christ is the life of the World.

Font: The large bowl atop a pedestal used for water at Holy Baptism.

IHS: The first three letters of Jesus in Greek.

INRI: The inscription on the Cross at Calvary - "Jesus Christ King of the Jews"

Litany Desk: The prayer desk used by the priest during the liturgy of the Word.

Narthex: The main, front, entry of a church.

Nave: The part of the church where the congregation sits.

Rood Screen: The elaborate railing dividing the chancel from the nave found in some churches.

Sanctuary: The place where the Altar is located, and where our clergy, Eucharistic ministers and acolytes sit.

Upper Weld Hall: That part of St. John's for common gatherings, such as coffee hour, receptions after services or evening gatherings.

Working Sacristy: Where the communion vessels and elements are prepared for the Altar. The room where the Altar Guild prepares the items necessary for worship. At our church it is also the priest's vesting room.

8. SYBOLISM of LITURGICAL COLORS

White (or Gold): signifies Resurrection, victory, purity, perfection, joy and the bright light of truth. Used for Christmas, Easter, Ascension, All Saints' Day, The Transfiguration, Baptisms, Weddings, Funerals, and Saints' Days that are festivals.

Violet (purple): signifies penitence, expectation, and seasons of preparation. May be used for Lent in conjunction with a Lenten Array. Used for Advent in places where Blue is not.

Rose / Pink (optional): may be used on 4 Lent (Mothering Sunday, Mid-Lent, Laetare or Rejoice Sunday) in place of Violet, when a less penitential tone is set. May also be used on 3 Advent.

Red: color of the Holy Spirit; symbol of fire and blood; signifies martyrdom and love for God. Used for the Palm Sunday, the Day of Pentecost, Ordinations and Saints' Days commemorating martyrs.

Green: signifies hope, regeneration, immortality, life and nature, peace, universality. Used for the season of Epiphany and the season after Pentecost.

Blue (optional): signifies truth, eternity. Used for Advent.

Black: signifies mourning. Used on Good Friday.

NOTES

9. CUSTOMS and PROCEDURES

Acolytes must be baptized. Due to the size of our processional crosses and banners, and the length of processions, acolytes must be at least 9 years old.

Arrival: Acolytes serving at the principal Sunday liturgy, and other major services, should be present at least 20 minutes before the service begins. Acolytes serving at other Sunday and weekday services should be present 15 minutes before the service time.

Dress: Proper shoes are dark, and are the type that may be shined. Brightly striped shirts, or those with a bold pattern, and t-shirts with words or designs, will be visible through the alb, should be avoided (thurifer). If dress shoes are a problem, please contact the Verger.

Manners: Before all services, the clergy would like to keep their sacristy as quiet as possible. No acolyte should enter that sacristy unless invited in. We should not disturb the clergy in their preparation and prayers. Likewise, acolytes should speak quietly and keep their door and hallway clear, staying in the acolyte sacristy unless performing a task.

Turning: The direction an acolyte turns to move in the opposite direction depends on whether they are alone, with a partner, or in a group of three acolytes. When alone or in the center of three, always turn to the right. When a pair of acolytes is turning around, they both turn toward the middle. This applies also when they have another acolyte between them, as when guarding the Crucifer.

Do not tilt, lean, or dip a cross, torch, banner or flag. Keep the item being carried in procession in the raised position until you reach the stand. Then lower it, and place in the stand. Make sure banner is straight in the stand before walking away.

Do not touch brass with your bare hands. It is hard to polish away fingerprints that appear shortly after items are handled.

Always reverence the altar cross when passing in front of it, EXCEPT when carrying a torch or cross.

NOTES

10. ACOLYTE VESTMENTS

A silver and gold cross is worn with all vestments at all services by all acolytes.

The standard vestment is the red cassock and white cotta. There are many, varied sizes of both in the vesting room.

11. GENERAL INSTRUCTIONS

Spacing: The gap behind a Verger (when present) should be no more than 4 or 5 feet. When there is incense, the Thurifer walks behind the Verger, before the Crucifer.

Gospel Procession: Acolytes who have the assignment of Cross 2, and torchbearers guarding the First Cross are regularly in the Gospel Procession (if four torches are available all four will process, two with the cross, two with the book). This duty is not randomly assigned like other service duties. There is no Gospel Procession on Palm Sunday. On Festival Days, the Thurifer leads the procession. The procession moves 1/3 of the way down the center aisle (warden's staffs) and the Gospel is proclaimed with the normal formation.

After the Gospel is proclaimed, the procession returns to their seats, returning their implements to the correct location. The second set of torches, if used, are placed in their holders on the communion rail next to the gate.

NOTES

12. PROCESSION and SERVICE DUTIES

Candle lighting should begin with the candles on the High Altar, then the branch candles when in use. Begin lighting the branch candles with those closest to the Altar. Always extinguish candles by reversing the order in which they were lighted. Follow the order on the diagram in the sacristy for lighting and extinguishing, remember to never leave the Gospel side lit alone.

During Advent the candles on the wreath are lighted before all other candles.

When a baptism is scheduled, the first candle to be lighted is always the Paschal Candle.

INCENSE ADJUSTMENTS in the LITURGY

Entrance Procession: Crucifer follows the Thurifer.

Gospel Procession: Crucifer follows the Thurifer.

Offertory: Servers will not do the lavabo until the Thurifer has exited the sanctuary headed toward the nave and then will come to the Gospel side of the altar to wash the celebrant's hands.

Departing Procession: Crucifer follows the Thurifer

13. THE CHURCH YEAR

- Advent: The four weeks before Christmas observing preparations for the coming of Christ.
- Christmas: The birth of Christ and the twelve days following.
- Epiphany: The manifestation of Christ to the Wise Men.
- Ash Wednesday: First day of Lent. Forty Days before Easter.
- Lent: The forty days Christ spent in the wilderness.
- Holy Week: The final week of Lent. The week before Easter.
- Palm Sunday: The Sunday before Easter. It recalls Christ's triumphant entry into Jerusalem.
- Maundy Thursday: Thursday of Holy Week. It commemorates the institution of the Lord's Supper. It is the day on which we wash others hands and feet as a sign of Christ's love and servant hood.
- Good Friday: Friday of Holy Week. The day of the Crucifixion.
- Holy Saturday: The day and evening before Easter. Easter Eve.
- Easter: The day of Resurrection!
- Ascension: Forty days after Easter. The Ascension of Christ into Heaven.
- Day of Pentecost: Fifty days after Easter. The coming of the Holy Spirit. The birthday of the Christian Church.
- Trinity Sunday: The Sunday after Pentecost. Represents the three aspects of God - Father, Son and Holy Spirit.
- Transfiguration: Commemorates our Lord's Transfiguration on the Mount when there came out of the cloud a voice saying, "This is my beloved Son, hear Him".
- Annunciation: Day to recall the visit of Archangel Gabriel announcing the Incarnation to Mary. Nine months before Christmas.
- All Saints' Day: Day to remember the saints and martyrs of the Church not included with special days on the calendar. The last great festival of the Church Year.
- Saints' Days: Commemorate the lives of the saints and martyrs.
- Rogation Days: Days on which special prayers for the fruits of the Earth are offered.
- Ember Days: Days on which special prayers for the increase of the ordained ministry are offered.

NOTES

Part II: The Liturgy

The Holy Eucharist: Rite One

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Celebrant may say

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever.

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.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgiveth all our sins;

People His mercy endureth for ever.

The Celebrant says

Almighty God, unto whom all hearts are 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 the Ten Commandments (page 317) may be said, or the following

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Here is sung or said

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord have mercy upon us.

or this

Kyrie eleison.

or Christe eleison.

Kyrie eleison.

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

Stand.

When appointed, the following hymn or some other song of praise is

Sung or said, in addition to, or in place of, the preceding, all standing

Glory be to God on high,
and on 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 sins of the world,
have mercy upon us.

Thou that takes away the sins 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 Collect of the Day

The Celebrant says to the people

The Lord be with you.
People And with thy spirit.
Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

Sit.

The Lessons

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

A Reading (Lesson) from _____

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

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

or the Reader may say Here endeth the Reading (Epistle).

Silence may follow

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

Stand.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
according to _____

People Glory be to thee, O Lord.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

Stand facing the wall the altar is on (east).

The Nicene Creed

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 and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

or this

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 his 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;
by whom all things were made;
being of one substance with the Father;
by 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, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
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

Kneel.

Intercession is offered according to the following form, or in accordance with the directions on page 383.

The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

After each paragraph of this prayer, the People may make an appropriate response, as directed.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who 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 and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; 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 so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____ and] all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____],

beseeking thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [_____ and of] all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed page 406.

Confession of Sin *Remain kneeling.*

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

The Deacon or Celebrant says the following, or else the Exhortation page 316.

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

or this

Let us humbly confess our sins unto Almighty God.

*Silence may be kept.
Minister and People*

Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
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 honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

or this

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

The Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy
hath promised forgiveness of sins to all those who with
hearty repentance and true faith turn unto 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.*

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

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

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

1 Timothy 1:15

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

The Peace *Stand.* *Get plates ready to hand out.*

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And with thy spirit.

Then the Ministers and People may greet one another in the name of the Lord. **Plates to ushers after announcements.**

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences on pages 343-344, or with some other sentence of Scripture.

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

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

Cruet with gold bar is wine. Cruets to deacon. Deacon and server get plates and elements. Take plates to right side. Get water, bowl and towel, and wash fingers. Put all back when done.

The Great Thanksgiving

An alternative form will be found on page 340.

Eucharistic Prayer I

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People *And with thy spirit.*

Celebrant Lift up your hearts.

People *We lift them up unto the Lord.*

Celebrant Let us give thanks unto our Lord God.

People *It is meet and right so to do.*

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

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

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Celebrant and People

Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy Glory.
Glory be to thee, O Lord Most High.

Here may be added

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

*The people kneel or stand. **Kneel.***

Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to

accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, 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;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

People and Celebrant

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,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;

Therefore let us keep the feast. [Alleluia.]

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

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

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

The following prayer may be said. The People may join in saying this prayer

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.*

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

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

*Move kneeler cushion and close communion rail. **Make sure to lock it!***

Move chair away from rail and kneel to receive communion.

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

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

The Body 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 with these words

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

or with these words

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

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

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

After Communion, the Celebrant says

Let us pray. ***Kneel.***

The People may join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end.

Amen.

The Bishop when present, or the Priest, gives the blessing

The peace of God, which passeth 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 Ghost, be amongst you, and remain with you always. *Amen.*

or this

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

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

Let us go forth in the name of Christ.

People Thanks be to God.

or the following

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

Deacon Let us go forth into the world, rejoicing in the

power of the Spirit.

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

The People respond Thanks be to God. Alleluia, Alleluia.

Depending on service, get the cross and process out of the church .

The Holy Eucharist: Rite Two

Acolyte instructions are printed in blue.

The Word of God

Stand.

A hymn, song, or anthem may be sung

The people standing, the Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever.

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.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgives all our sins.

People His mercy endures for ever.

The Celebrant may say

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.*

*When appointed, the following hymn or some other song of praise is sung
or said, all **standing***

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.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison
<i>Christ, have mercy.</i>	or	<i>Christe eleison</i>
Lord, have mercy.		Kyrie eleison

or this

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

The Collect of the Day

The Celebrant says to the people

The Lord be with you.
People And also with you.
Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

Sit.

The Lessons

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

A Reading (Lesson) from_____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

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

At appointed time, torches, second cross and book process for Gospel. Then, all standing, the Deacon or a 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.

Cross first, then torches and then book return to altar.

The Sermon

Sit.

On Sundays and other Major Feasts there follows, all standing

Stand facing east wall (wall altar is on).

The Nicene Creed

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 and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Kneel.

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint where appropriate)

See the forms beginning on page 383.

If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.

Confession of Sin

Kneel.

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

One of the sentences from the Penitential Order on page 351 may be said.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

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

The Bishop, when present, or the Priest, stands and says

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

The Peace

Stand and offer peace. Plates ready after announcements.

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may greet one another in the name of the Lord. **Plates to ushers after Offertory verse.**

The Holy Communion **Wine has gold bar.**

Water to whoever is setting the altar. Assist as needed.

The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.

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

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

Get plates from ushers and walk to right side of altar and give to priest. Then get water and towel and bowl to wash fingers. When done, replace on table .

The Great Thanksgiving

Alternative forms will be found on page 367 and following.

Eucharistic Prayer A Follow the service and be alert!

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People And also with you.

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 right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

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

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

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

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 people stand or kneel.

Kneel.

Then the Celebrant continues

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

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament,

and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to day,	As our Savior Christ has taught us, we now pray,
--	--

People and Celebrant

Our Father, who art in heaven,
hallowed by 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,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

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

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

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

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. **Altar rail. Move cushion and close gate. Make sure rail is locked!**

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

The ministers receive the sacrament in both kinds, and immediately

*deliver it to the people. **Move chair by rail out of way and receive communion.**
The bread and the cup are given to the communicants with these words*

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

or with these words

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

Pay attention. Be ready to assist as needed.

*During the ministration of Communion, hymns, psalms, or anthems may be sung. **Open rail immediately, as priest often has to take communion to the congregation.***

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

After Communion, the Celebrant says

Let us pray.

Celebrant and People

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

or the following

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

After prayer, as soon as music starts, make sure candles are put out. Then torches take their torches and line up with crucifer outside the rail. Reverence the altar, all turn around (to left) and move to top step. Pause for a few seconds to allow choir to catch up. Process all the way to back of church at a reasonable pace, depending on

length of hymn. Try to have choir at back for last verse.

The Bishop, when present, or the Priest, may bless the people.

The Deacon, or the Celebrant, dismisses them 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 go forth into the world,
rejoicing in the power of the Spirit.

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

*From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia"
may be added to any of the dismissals.*

The People respond Thanks be to God. Alleluia, alleluia.

OR

Eucharistic Prayer B

*The people remain standing. The Celebrant, whether bishop or priest,
faces them and says*

The Lord be with you.

People And also with you.

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 right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

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

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever

sing this hymn to proclaim the glory of your Name:

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 people stand or kneel.

Kneel.

Then the Celebrant continues

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

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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues

And we offer this sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon

these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____. and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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 for ever. *AMEN.*

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

Continue with the Lord's Prayer on page 364.