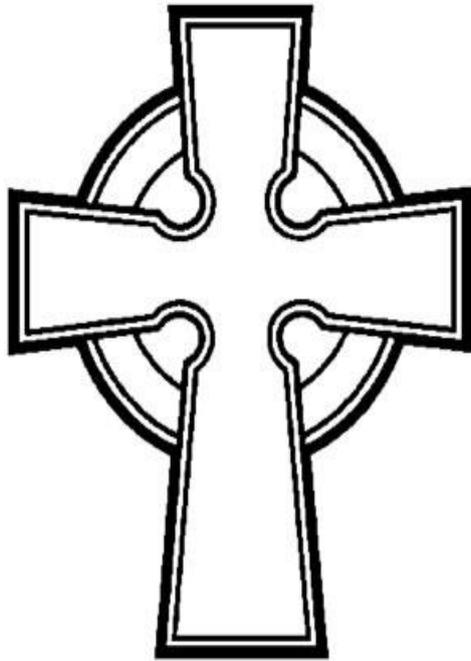


# A Prayer Book for Australia



**The Fifth Sunday in Lent**

**26 March 2023.**

**St Luke's 8am. St Mark's 10am.**

**The Holy Communion (First Order)  
also called the Eucharist  
and the Lord's Supper.**

To enter fully into this liturgy, please read the **Introduction** (printed in a separate booklet, along with introductions to the services being conducted throughout Lent).

A Lenten Study has been prepared, 'With Joyful Hearts'. To fully appreciate this journey through Anglican Liturgy from the 16<sup>th</sup> century to the present, please request a copy of the study booklet and (if possible) join a group.

**Please note.** Whereas in some places congregations have been accustomed to join in more of the prayers, please note the text as printed.

*Please join in only at those places where the text is in bold.*

**The Holy Communion (First Order)**  
also called the Eucharist  
and the Lord's Supper

**GATHERING IN GOD'S NAME**

1 *A psalm, hymn or anthem may be sung when the ministers enter.*

The image shows a musical score for a hymn or psalm. It consists of three systems of music, each with a treble and bass staff. The time signature is 3/4. The music is written in a simple, homophonic style, likely intended for congregational singing. The first system has a fermata over the final measure. The second system has a fermata over the final measure. The third system has a fermata over the final measure. The score is printed in black ink on a white background.

1. **Father all loving and ruling in majesty,  
judgement is yours, and condemns all our pride;  
stir up our rulers and peoples to penitence,  
sorrow for sins that for vengeance have cried.**
2. **Blessed Lord Jesus, born humble in poverty,  
sharing a stable with beasts at your birth,  
stir us to work for your justice and charity,  
truly to care for the poor upon earth.**
3. **Come, Holy Spirit, create in us holiness,  
lift up our lives to your standard of right;  
stir every will to new ventures of faithfulness,  
flood the whole Church with your glorious light.**
4. **Holiest Trinity, perfect in unity,  
bind in your love every nation and race;  
may we adore you for time and eternity,  
Father, Redeemer, and Spirit of grace.**

*Patrick Appleford (1925-2018)*  
*Tune: WAS LEBET, Germany, 1754*

*The priest may begin the service at the prayer desk, or at some other convenient place.*

2     *The priest may greet the people.*

The Lord be with you.

**And also with you.**

3     *A Sentence of Scripture appropriate to the day may be read.*

'I am the resurrection and the life,' says the Lord; 'whoever lives and believes in me shall never die.'

*John 11:25-26*

4     *The people kneeling, this Prayer of Preparation is said by the priest.*

Let us pray.

Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,

that we may perfectly love you,  
and worthily magnify your holy name,  
through Christ our Lord. **Amen.**

**5** The priest reads aloud the Commandments. They may be read as a continuous passage, or after each commandment except the last the people may answer

**Lord, have mercy on us:  
and incline our hearts to keep this law.**

Hear the commandments which God gave his people Israel.

1 I am the Lord your God who brought you out of the land of slavery; you shall have no other gods but me.

2 You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.

3 You shall not take the name of the Lord your God in vain.

4 Remember the sabbath day to keep it holy. Six days shall you labour and do all you have to do, but the seventh day is the sabbath of the Lord your God.

5 Honour your father and your mother.

6 You shall do no murder.

7 You shall not commit adultery.

8 You shall not steal.

9 You shall not bear false witness against your neighbour.

10 You shall not covet anything that is your neighbour's.

**Lord, have mercy on us: and write your law in our hearts  
by your Holy Spirit.**

**6** *The priest says*

Let us pray.

*and then says the Collect of the Day.*

Life-giving God,

your Son came into the world

to free us all from sin and death:

breathe upon us with the power of your Spirit,

that we may be raised to new life in Christ,

and serve you in holiness and righteousness all our days;

through the same Jesus Christ, our Lord,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, now and for ever. **Amen.**

## THE MINISTRY OF THE WORD

7 *A Reading or Readings from the Bible, as appointed.*

*Each is introduced,*

The reading from the Book of the prophet Ezekiel, chapter 37, beginning at verse 1. (Ezekiel 37:1-14)

<sup>1</sup> The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. <sup>2</sup> He led me all round them; there were very many lying in the valley, and they were very dry. <sup>3</sup> He said to me, 'Mortal, can these bones live?' I answered, 'O Lord God, you know.' <sup>4</sup> Then he said to me, 'Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord.' <sup>5</sup> Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. <sup>6</sup> I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.' <sup>7</sup> So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. <sup>8</sup> I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. <sup>9</sup> Then he said to me, 'Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.' <sup>10</sup> I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. <sup>11</sup> Then he said to me, 'Mortal, these bones are the whole house of Israel. They say, "Our bones are dried up, and our hope is lost; we are cut off completely." <sup>12</sup> Therefore prophecy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. <sup>13</sup> And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. <sup>14</sup> I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord.'

Hear the word of the Lord,

**thanks be to God.**

8 *A psalm, hymn, or canticle may be said or sung between the readings.*

*Psalm 130. Said all together.*

**<sup>1</sup> Out of the depths have I called to you, O Lord:**

**Lord, hear my voice;**

**<sup>2</sup> O let your ears consider well:**

**the voice of my supplication.**

**<sup>3</sup> If you, Lord, should note what we do wrong:**

**who then, O Lord, could stand?**

**<sup>4</sup> But there is forgiveness with you:**

**so that you shall be feared.**

**<sup>5</sup> I wait for the Lord, my soul waits for him:**

**and in his word is my hope.**

**<sup>6</sup> My soul looks for the Lord:**

**more than watchmen for the morning,**

**more, I say, than watchmen for the morning.**

**<sup>7</sup> O Israel, trust in the Lord, for with the Lord there is mercy:**

**and with him is ample redemption.**

**<sup>8</sup> He will redeem Israel:**

**from the multitude of their sins.**

The reading from the Letter of Paul to the Romans, chapter 8, beginning at verse 6. (Romans 8:6-11)

<sup>6</sup> To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup> For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, <sup>8</sup> and those who are in the flesh cannot please God. <sup>9</sup> But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Hear the word of the Lord,

**thanks be to God.**

All stand to sing the hymn



- 1. Take up your cross,' the Saviour said,  
'if you would my disciple be;  
take up your cross with willing heart  
and humbly follow after me.'**
- 2. Take up your cross; let not its weight  
fill your weak spirit with alarm;  
his strength shall bear your spirit up  
and brace your heart and nerve your arm.**
- 3. Take up your cross, nor heed the shame,  
and let your foolish pride be still:  
your Lord refused not even to die  
upon a cross, on Calvary's hill.**
- 4. Take up your cross, then, in his strength  
and calmly every danger brave;  
it guides you to a better home  
and leads to victory o'er the grave.**
- 5. Take up your cross and follow Christ,  
nor think till death to lay it down;  
for only those who bear the cross  
may hope to wear the glorious crown.**

**9**     *The people stand for the Gospel, which is introduced*

The Lord be with you.

**And also with you.**

The Holy Gospel of our Lord Jesus Christ, according to John, chapter 11, beginning at the 1st verse. (John 11:1-45)

**Glory to you, Lord Jesus Christ.**

<sup>1</sup> Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup> Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. <sup>3</sup> So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' <sup>4</sup> But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' <sup>5</sup> Accordingly, though Jesus loved Martha and her sister and Lazarus, <sup>6</sup> after having heard that Lazarus was ill, he stayed two days longer in the place where he was. <sup>7</sup> Then after this he said to the disciples, 'Let us go to Judea again.' <sup>8</sup> The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' <sup>9</sup> Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. <sup>10</sup> But those who walk at night stumble, because the light is not in them.' <sup>11</sup> After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' <sup>12</sup> The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' <sup>13</sup> Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. <sup>14</sup> Then Jesus told them plainly, 'Lazarus is dead. <sup>15</sup> For your sake I am glad I was not there, so that you may believe. But let us go to him.' <sup>16</sup> Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.' <sup>17</sup> When Jesus arrived, he found that Lazarus had already been in the tomb for four days. <sup>18</sup> Now Bethany was near Jerusalem, some two miles away, <sup>19</sup> and many of the Jews had come to Martha and Mary to console them about their brother. <sup>20</sup> When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. <sup>21</sup> Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. <sup>22</sup> But even now I know that God will give you whatever you ask of him.' <sup>23</sup> Jesus said to her, 'Your brother will rise again.' <sup>24</sup> Martha said to him, 'I know that he will rise again in the resurrection on the last day.' <sup>25</sup> Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will

live,<sup>26</sup> and everyone who lives and believes in me will never die. Do you believe this?'<sup>27</sup> She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'<sup>28</sup> When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.'<sup>29</sup> And when she heard it, she got up quickly and went to him.<sup>30</sup> Now Jesus had not yet come to the village, but was still at the place where Martha had met him.<sup>31</sup> The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there.<sup>32</sup> When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.'<sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved.<sup>34</sup> He said, 'Where have you laid him?' They said to him, 'Lord, come and see.'<sup>35</sup> Jesus began to weep.<sup>36</sup> So the Jews said, 'See how he loved him!'<sup>37</sup> But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'<sup>38</sup> Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it.<sup>39</sup> Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.'<sup>40</sup> Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?'<sup>41</sup> So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me.<sup>42</sup> I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.'<sup>43</sup> When he had said this, he cried with a loud voice, 'Lazarus, come out!'<sup>44</sup> The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'<sup>45</sup> Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

This is the gospel of the Lord,

**praise to you, Lord Jesus Christ.**

*10 The Sermon is preached here, or after the creed.*

*11 The Nicene Creed is said or sung, all standing. It may be omitted on weekdays.*

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

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

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

**12** *The Sermon is preached here if it has not been preached earlier.*

## THE OFFERTORY

13 *The priest begins the Offertory, saying one or more of the suggested sentences.*

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal: but store up for yourselves treasures in heaven, where neither moth nor rust consume, and thieves do not break in and steal. For where your treasure is, there your heart will be also.

Matthew 6.19–20

Not everyone who says to me, 'Lord, Lord', will enter the kingdom of heaven, but whoever does the will of my Father who is in heaven.

Matthew 7.21

How does God's love abide in anyone who has this world's goods, sees a brother or sister in need, and yet refuses help?

1 John 3.17

Offer to God a sacrifice of thanksgiving, pay your vows to the Most High. Those who bring thanksgiving as their sacrifice honour me. To those who go the right way I will show the salvation of God.

Psalm 50.14, 23

Whenever we have opportunity, let us do good to all, and especially to those of the household of faith.

Galatians 6.10

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Hebrews 13.16

Through Christ, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.

Hebrews 13.15

14 *While these sentences are being read, the alms and other offerings of the people are collected and brought to the priest who reverently presents and places them on the Holy Table.*

*A hymn may also be sung during the collection [but is not today].*

*When there is a communion, the priest then places sufficient bread and wine on the table.*

## The Prayers

15 *The minister may bid special prayers and thanksgivings.*

*The Intercession is then said.*

*If there are no alms or oblations, the words in italics in the first paragraph of this prayer are omitted.*

Let us pray for all people, and for the Church throughout the world.

Almighty and everliving God, we are taught by your holy word to make prayers and supplications and to give thanks for all people: we ask you in your mercy [*to accept our alms and oblations and*] to receive our prayers which we offer to your divine majesty.

We pray that you will lead the nations of the world in the ways of righteousness and peace, and guide their rulers in wisdom and justice for the tranquillity and good of all. Bless especially your servant Charles our King, his representatives and ministers, his parliaments, and all who exercise authority in this land. Grant that they may impartially administer justice, restrain wickedness and vice, and uphold integrity and truth.

We beseech you to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all who confess your holy name may agree in the truth of your holy word, and live in unity and godly love.

Give grace, heavenly Father, to all bishops and other ministers (especially Jeffrey our bishop), that, by their life and doctrine, they may set forth your true, life-giving word, and rightly and duly administer your holy sacraments. And to all your people give your heavenly grace, and especially to this congregation here present, that they may receive your word with meek hearts and due reverence and serve you in holiness and righteousness all the days of their life.

We ask you of your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

We also bless your holy name for all your servants who have died in the faith of Christ. Give us grace to follow their good examples, that with them we may be partakers of your heavenly kingdom.

Grant this, Father, for Jesus Christ's sake, our only mediator and advocate.

**Amen.**

1. And can it be that I should gain  
An interest in the Saviour's blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! how can it be  
That Thou, my God, should die for me?  
  
Amazing love! how can it be  
That Thou, my God, should die for me?
2. 'Tis mystery all! The Immortal dies!  
Who can explore His strange design?  
In vain the firstborn seraph tries  
To sound the depths of love divine!  
'Tis mercy all! let earth adore,  
Let angel minds inquire no more.  
  
'Tis mercy all! let earth adore,  
Let angel minds inquire no more.
3. He left His Father's throne above,  
So free, so infinite His grace;  
Emptied Himself of all but love,  
And bled for Adam's helpless race;  
'Tis mercy all, immense and free;  
For, O my God, it found out me.  
  
'Tis mercy all, immense and free;  
For, O my God, it found out me.
4. Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quick'ning ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed Thee.

**My chains fell off, my heart was free;  
I rose, went forth and followed Thee.**

**5. No condemnation now I dread;  
Jesus, and all in Him is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach the eternal throne,  
And claim the crown, through Christ my own.**

**Bold I approach the eternal throne,  
And claim the crown, through Christ my own.**

*Charles Wesley (1707-88) alt.*

*Tune: SAGINA, Published by Thomas Campbell in his 'Bouquet', 1825.*

### **Preparation for the Lord's Supper**

**17** *This Exhortation may be read.*

Brothers and sisters in Christ, we who come to receive the holy communion of the body and blood of our Saviour Christ can come only because of his great love for us. For, although we are completely undeserving of his love, yet in order to raise us from the darkness of death to everlasting life as God's sons and daughters, our Saviour Christ humbled himself to share our life and to die for us on the cross. In remembrance of his death, and as a pledge of his love, Jesus instituted this holy sacrament which we are now to share.

But those who would eat the bread and drink the cup of the Lord must examine themselves, and amend their lives. They must come with a penitent heart and steadfast faith. Above all they must give thanks to God for his love towards us in Christ Jesus.

**18** *The minister continues*

You who truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God and walking in his holy ways, draw near with faith, and take this holy sacrament to strengthen and comfort you. But first, let us make a humble confession of our sins to almighty God.

**19** *A pause for self examination may be observed.*

*All then say this General Confession.*

**Almighty God, Father of our Lord Jesus Christ,  
maker of all things, judge of all people,  
we acknowledge with shame the sins we have committed,  
by thought, word, and deed, against your divine majesty,  
provoking most justly your wrath and indignation against us..  
We earnestly repent, and are heartily sorry for all our misdoings.  
Have mercy on us, most merciful Father.  
For your Son our Lord Jesus Christ's sake  
forgive us all that is past,  
and grant that we may ever hereafter  
serve and please you in newness of life,  
to the honour and glory of your name,  
through Jesus Christ our Lord. Amen.**

*20 The priest, or bishop if present, stands and pronounces this Absolution.*

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

### **The Lord's Supper**

*21 The Words of Assurance. One or more of these sentences is said.*

Hear the words of assurance for those who truly turn to Christ:

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

Matthew 11.28

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

John 3.16

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

1 Timothy 1.15

If any one sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins.

1 John 2.1, 2

22 *The priest then begins the Thanksgiving and Communion.*

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

It is indeed right, and our bounden duty, that we should at all times and in all places give thanks to you, Lord, Mighty Creator, and Eternal God.

*On certain days a special preface is said here [whereas in the 1928 BCP a special preface had been suggested for Lent, no such preface is suggested in this order].*

Therefore with angels and archangels, and with the whole company of heaven, we proclaim your great and glorious name, evermore praising you, and saying:

**Holy, holy, holy, Lord God of hosts,  
heaven and earth are full of your glory.**

**Glory to you, O Lord most high.**

24 *Then the priest, kneeling down at the Lord's table, says this prayer in the name of all who are to receive the communion.*

We do not presume  
to come to your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.

We are not worthy  
so much as to gather up the crumbs under your table.

But you are the same Lord  
whose nature is always to have mercy.

Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ,  
and to drink his blood,  
that we may evermore dwell in him,  
and he in us. **Amen.**

25 *The priest arranges the bread and wine so that they may be taken, and the bread broken, in the sight of the people. The priest says the Prayer of Consecration.*

All glory to you, our heavenly Father, for in your tender mercy you gave your only Son Jesus Christ to suffer death on 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

instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death until his coming again.

Hear us, merciful Father, we humbly pray, and grant that we who receive these gifts of your creation, this bread and this wine, according to your Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who on the night he was betrayed took bread<sup>1</sup>, and when he had given you thanks, he broke it<sup>2</sup>, and gave it to his disciples, saying, 'Take, eat<sup>3</sup>; this is my body which is given for you; do this in remembrance of me.' Likewise after supper he took the cup<sup>4</sup>, and when he had given thanks, he gave it to them saying, 'Drink from this, all of you<sup>5</sup>; 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 often as you drink it, in remembrance of me.'

*1 Here the Priest is to take the bread.*

*2 Here to break the bread.*

*3 Here to lay hands on all the bread.*

*4 Here the Priest is to take the cup.*

*5 And here to indicate every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

*All answer* **Amen.**

26 *The priest receives the communion in both kinds and then proceeds to distribute it to any bishops, priests, and deacons who are present, and then to the people in their hands as they kneel.*

*The minister gives the bread, saying*

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

*The minister gives the cup, saying*

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

27 *If the consecrated bread or wine prove insufficient for the communion, the priest is to consecrate more, beginning at 'Our Saviour Christ on the night ...' for the bread and at 'Likewise after supper ...' for the cup.*

28 *When all have received, the minister reverently places on the table what remains of the consecrated elements, covering it with a fair linen cloth.*

## After Communion

29 *The priest says*

Let us pray.

As our Saviour Christ has taught us, we are confident to pray:

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
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.**

30 *Then is said*

Almighty and everliving God, we heartily thank you that you graciously feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of our Son our Saviour Jesus Christ, and thus assure us of your favour and goodness towards us and that we are true members of the mystical body of your Son, the blessed company of all faithful people, and are also heirs, through hope, of your eternal kingdom, by the merits of the most precious death and passion of your dear Son.

And we humbly beseech you, heavenly Father, so to assist us with your grace, that we may continue in that holy fellowship, and do all such good works as you have prepared for us to walk in, through Jesus Christ our Lord, to whom with you and the Holy Spirit be all honour and glory, world without end. **Amen.**

31 *This Hymn of Praise (Gloria in excelsis) is said or sung. [In this service there was no provision or suggestion for removing the Gloria at any time].*

**Glory to God in the highest,  
and peace to God's 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.**

**32** *The priest, or bishop if present, lets the people depart with this Blessing.*

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

**33** *If any of the consecrated bread and wine remain, it shall not be carried out of the church, but the priest (and other communicants asked by the priest if required) shall reverently eat and drink the same immediately after the Blessing.*

*[In this service there is no provision for a hymn to be sung at the end of the service].*