



The Altar Book

containing

The Holy Eucharist

Rites One and Two

The Church Hymnal Corporation
800 Second Avenue, New York, NY 10017

Certificate

I hereby certify that this edition of The Altar Book with portions of the rite of Holy Baptism, the Collects of the Church Year, and prayers and blessings from other services, has been compared with the duly attested texts approved by the 66th General Convention, and authorized for public worship in this Church, and that it conforms thereto.

Charles Mortimer Guilbert
Custodian of the Standard Book of Common Prayer
June 1980

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Contents

Preface

An Exhortation 2

A Penitential Order: Rite One 5

The Holy Eucharist: Rite One 9

The Collects: Traditional 49

A Penitential Order: Rite Two 143

The Holy Eucharist: Rite Two 147

The Collects: Contemporary 199

Prayers of the People 293

Proper Liturgies for Special Days 308

Musical Appendix 372

Preface

This bound Altar Edition of The Holy Eucharist follows the general principles of the seven-ring loose-leaf Altar Edition of 1977. Changes in contents and order reflect the suggestions of many celebrants in the light of their experience of using the loose-leaf edition.

In the bound edition, the Publishers have sought to provide in compact and most useable form all the necessary elements for the regular celebration of the Holy Eucharist. Although the order and contents of this edition differ from the loose-leaf edition, it is not intended that this book should supersede its loose-leaf predecessor. On the contrary, as additional enrichments become available during the next several years, such as the Collects from *The Lesser Feasts and Fasts*, and from *The Book of Occasional Services*, (which, under existing canons may not be bound together with the texts from the authorized Book of Common Prayer), they will be printed in loose-leaf form for inclusion in the loose-leaf binder.

Some of the texts from The Book of Common Prayer, which are used only occasionally, and not as part of the regular worship of the Church, remain available in the loose-leaf edition. These are Communion under Special Circumstances, An Order for Celebrating the Holy Eucharist, and An Order of Worship for the Evening.

The main difference between the contents of the loose-leaf edition and the present Book is the elimination of the above three sections, as well as of the *Additional Directions* (for which the Chancel or Pew edition should be consulted), and the inclusion of all the Collects of the Church Year, Major Feasts, Common of Saints, and Various Occasions, in both traditional and contemporary forms.

Thus, the Chancel or Pew edition of The Book of Common Prayer is the standard book which should be consulted whenever any question of authorized

use may arise. The loose-leaf edition remains the basic and comprehensive form of The Altar Edition, open to further expansion. The present edition is a response to many of the clergy for a convenient bound edition of The Altar Book.

Order of Materials

The main difference in the arrangement of materials between this Book and its loose-leaf companion are:

1. Changes in the lay-out which eliminate the need to turn pages at the Words of Institution.
2. The grouping of Sung Prefaces in both the Simple and Solemn Tones for Rites One and Two at the end of the respective Rites, thus eliminating the need to pass over a substantial body of material between the Sursum Corda and some of the Eucharistic Rites. Those who prefer to sing the proper Prefaces would mark the Preface to be used, turn to the back and then return to the Eucharistic Prayer.
3. The Collects in traditional form are grouped at the end of Rite One, and those in contemporary form at the end of Rite Two. Again, the movement is from the front to the back and return. This arrangement should reduce the possibility of confusion between the traditional and the contemporary forms.
4. The Prayers of the People are also placed at the back of the Book, with the exception of the Prayer for the whole state of Christ's Church and the world, which is found within the body of Rite One. It might be useful to note that the Prayer of the People, Form I, is specifically in traditional form.
5. The Baptismal rite remains within the context of the Easter Vigil. When used at other times, the rite begins with an Opening Acclamation on page 372 and the Versicles and Responses on page 373.

The following features of the loose-leaf edition have been retained:

1. The texts of the Offertory Sentences and of the spoken Proper Prefaces are printed *in situ*.
2. In Rite Two the sentences from the Penitential Order are reprinted immediately before the Bidding to Confession. The texts of the Agnus Dei remain at the appropriate point of each Rite.
3. The forms for the consecration of additional elements are reprinted at the point

of the liturgy at which they would be used, in the language appropriate to each Rite.

4. The texts of the Eucharistic Prayers remain in sense lines for ease of reading.
5. The texts of the proper postcommunion prayers remain grouped at the end of each Rite. Traditional language versions of the postcommunion prayer for Ordinations, Marriage, and for the Sick are provided in accordance with the rubric on page 14 of *The Book of Common Prayer*. (Because there is no traditional language version of these prayers in the Prayer Book itself, no cross reference page number is given in the margin).
6. The texts of the proper Blessings from the Ordination Rites have been printed at the end of each Eucharistic Rite, not only as a convenience but also because they are appropriate for use on other occasions as well.

As in the loose-leaf edition, the page numbers of the pew edition have been retained in brackets, in red, in the margins. They occur at those points in the service where it is least disruptive to give directions to the congregation, when such directions seem absolutely essential.

As in the loose-leaf edition, rubrics in parentheses are intended to facilitate the use of this Book. These rubrics do not appear, or not at the same point, in the pew edition.

Music Within the Services

Two settings of the Prefaces are provided for each Rite. The first is the ancient solemn chant, which in this Book, as in the loose-leaf edition, appears in a more conservative adaptation from the Latin service books than that made popular by the late Winfred Douglas. The second is the traditional Simple Tone, which uses only one note to a syllable — a style of chant recommended by Archbishop Cranmer in the first English Prayer Books. Similar in many respects to the Solemn Tone, it is characterized by the drop of a major third at the beginning of the concluding cadence. Either tone is appropriate for use at any time.

The one exception to the above is the Preface of Eucharistic Prayer D. Since this Preface is invariable, and the setting to the Solemn Tone can be easily learned, no simple setting is provided. Instead, a highly elaborate chant, drawn from the ancient Mozarabic liturgy has been included. It is particularly appropriate for use on solemn occasions.

In a number of instances, the punctuation of the Prefaces has been simplified in order to make them easier to sing smoothly. Apostrophes have been used to indicate places where “-ed” endings are not to be sung as syllables.

The Musical Appendix

As in the loose-leaf edition, this section of the Book provides one or two settings of each of the parts of the service which may be sung by the ministers. These settings are entirely optional, and are not intended to preclude the use of other suitable settings. They are, however, a basic corpus of material which many congregations have found helpful.

Throughout this section, the congregation's parts are indicated by italic print. Roman type indicates the part to be sung by the minister appointed, in accordance with the rubrics, to lead that particular part of the Rite. The opening acclamation, for example, and the Collect of the Day, are sung by the celebrant, and not by a lay cantor. The lessons before the Gospel are sung by lay persons, and the Gospel by a deacon or priest. The Prayers of the People are chanted by either a deacon or a lay cantor. In the case of the Prayers of the People, music is provided only for the two forms (I and V) which lend themselves to chanting. The concluding Collect or Doxology is sung by the celebrant.

Notation and Chanting

Except for those chants whose musical range makes it impracticable, the music is set on a two-line staff, of which the upper line is a theoretical B flat. This form of notation, used also in the liturgical books of other Churches, makes it possible to keep the notes relatively close to the text.

Three kinds of notes are used: the solid note; the lozenge, which indicates continuous recitation; and the hollow note, which indicates the close of a musical phrase. The three-note group (the *quilisma*), which occurs in the Sursum Corda and elsewhere, should receive a heavy stress on the first note of the group. The second note, indicated by a superscript trill mark, should be sung lightly, as a decorative transitional note.

Two kinds of bar lines are used: the full bar, which indicates the end of a musical phrase; and the half bar, which indicates the end of a textual phrase at which a breath will usually need to be taken.

In chanting, the actual pitch to use is one that is comfortable to the singer(s).

The rhythm should be determined by the sense of the words, since chanting is a form of elevated speech. The words should be carefully enunciated, and every temptation to rush, especially on long recitations, should be avoided. The tempo should be related both to the meaning of the words and to the size of the building.

Acknowledgments

The Publishers are grateful to the Standing Liturgical Commission of 1976-79, under whose aegis the original loose-leaf edition was prepared, to the Commission's former staff who served on its Editorial Committee, and to the many persons whose thoughtful suggestions have been of assistance in preparing the loose-leaf edition. Gratitude is also recorded to those who used the loose-leaf edition and have made many helpful suggestions; to those whose skill in design and execution have contributed to the excellence of the loose-leaf edition and of the present Book; and to the musicians, both from the Standing Liturgical Commission and others, who have given of their time, knowledge, and experience in the preparation of the loose-leaf and the bound editions of The Altar Book.

The Holy Eucharist:
Rite One

[316] An Exhortation

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or priest, this Exhortation may be read by a lay person. The people stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord.

Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

The Decalogue: Traditional

[317]

God spake these words, and said:
I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

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

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

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

Thou shalt not take the Name of the Lord thy God in vain.

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

Remember that thou keep holy the Sabbath day.

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

Honor thy father and thy mother.

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

Thou shalt do no murder.

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

Thou shalt not commit adultery.

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

Thou shalt not steal.

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

Thou shalt not bear false witness against thy neighbor.

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

Thou shalt not covet.

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

A Penitential Order: Rite One

[319]

For use at the beginning of the Liturgy, or as a separate service.

A hymn, psalm, 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 forgiveth all our sins.
People His mercy endureth for ever.

When used as a separate service, the Exhortation, page 2, may be read, or a homily preached.

The Decalogue, page 3, may be said, the people kneeling.

The Celebrant may read one of the following sentences

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. **Matthew 22:37-40**

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **1 John 1:8,9**

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. **Hebrews 4:14,16**

[320] **The Deacon or Celebrant then says**

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

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.

or this

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our
own hearts,

we have offended against thy holy laws,
we have left undone those things which we ought to
have done,
and we have done those things which we ought not to
have done.

But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

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

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

A deacon or lay person using the preceding form substitutes “us” for “you” and “our” for “your.”

When this Order is used at the beginning of the Liturgy, the service continues with the Kyrie eleison, the Trisagion, or the Gloria in excelsis.

When used separately, it concludes with suitable prayers, and the Grace or a blessing.

Concerning the Celebration

It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel.

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. In the absence of a deacon, these duties may be performed by an assisting priest.

Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Celebrant may say

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

[324] Then the Ten Commandments (page 3) 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.		Kyrie eleison.
<i>Christ, have mercy upon us.</i>	or	<i>Christe eleison.</i>
Lord, have mercy upon us.		Kyrie eleison.

or this

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

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 takest 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.

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.

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

[326] 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;

[327]

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;

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

Intercession is offered according to the following form, or in accordance with the directions on page 293.

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 _____], beseeching 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 on page 408 of the pew edition.

Confession of Sin

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 on page 2.

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

All stand. The Celebrant says to the people

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

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

The Holy Communion

[333]

The Celebrant may begin the Offertory with one of the following sentences, or with some other appropriate sentence of Scripture.

Offer to God a sacrifice of thanksgiving, and make good thy vows unto the Most High. **Psalm 50:14**

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. **Psalm 96:8**

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. **Ephesians 5:2**

I beseech you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. **Romans 12:1**

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. **Matthew 5:23,24**

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But to do good and to distribute, forget not; for with such sacrifices God is well pleased. **Hebrews 13:15,16**

Worthy art thou, O Lord our God, to receive glory and honor and power; for thou hast created all things, and by thy will they were created and have their being. **Revelation 4:11**

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. **1 Chronicles 29:11**

or this bidding

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

[333] **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.

The Great Thanksgiving

(In the pew edition, Eucharistic Prayer I begins on page 333, and Eucharistic Prayer II on page 340.)

Eucharistic Prayers I and II

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.

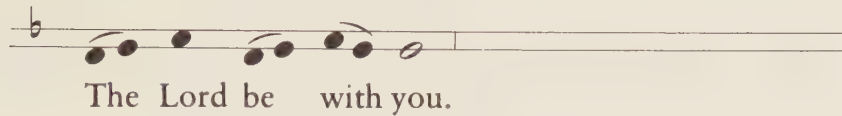
Celebrant Lift up your hearts.

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.

Celebrant



The Lord be with you.

People



And with thy spi - rit.

Celebrant



Lift up your hearts.

People



We lift them up un - to the Lord.

Celebrant



Let us give thanks un - to our Lord God.

People



It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds with the Preface.

(In the pew edition, the Proper Prefaces are on pages 344-349.)

(The Sung Prefaces, Solemn Tone, begin on page 102.)

(The Sung Prefaces, Simple Tone, begin on Page 122.)

Preface of the Lord's Day

To be used on Sundays as appointed, but not on the succeeding weekdays

1. *Of God the Father*

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, creator of the light and source of life, who hast made us in thine image, and called us to new life in Jesus Christ our Lord.

or this

2. *Of God the Son*

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, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or this

3. *Of God the Holy Spirit*

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; who by water and the Holy Spirit hast made us a new people in Jesus Christ our Lord, to show forth thy glory in all the world.

On Weekdays after Pentecost (*no Proper Preface*)

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.

Prefaces for Seasons

To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions

Advent

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; because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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.

Incarnation

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; because thou didst give Jesus Christ, thine only Son, to be born for us; who, by the mighty power of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother; that we might be delivered from the bondage of sin, and receive power to become thy children.

Epiphany

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; because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Lent

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, through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

or this

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; who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

Holy Week

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, through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

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.

Easter

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; but chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, who was sacrificed for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath won for us everlasting life.

Ascension

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, through thy dearly beloved Son Jesus Christ our Lord; who after his glorious resurrection manifestly appeared to his disciples; and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost

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, through Jesus Christ our Lord; according to whose true promise the Holy Ghost came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to thy Church the power to serve thee as a royal priesthood, and to preach the Gospel to all nations.

The Preface for Weekdays after Pentecost is on page 22.

Prefaces for Other Occasions

Trinity Sunday

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; for with thy co-eternal Son and Holy Spirit, thou art one God, one Lord, in Trinity of Persons and in Unity of Substance; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit.

All Saints

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; who, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that fadeth not away.

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.

A Saint

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, for the wonderful grace and virtue declared in all thy saints, who have been the chosen vessels of thy grace, and the lights of the world in their generations.

or this

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; who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

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, because thou art greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

Apostles and Ordinations

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, through the great shepherd of thy flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even unto the end of the ages.

Dedication of a Church

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, through Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

Baptism

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; because in Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

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.

Marriage

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; because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead

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, through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

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.

Eucharistic Prayer I

(Eucharistic Prayer II continues on page 38.)

The people kneel or stand.

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.

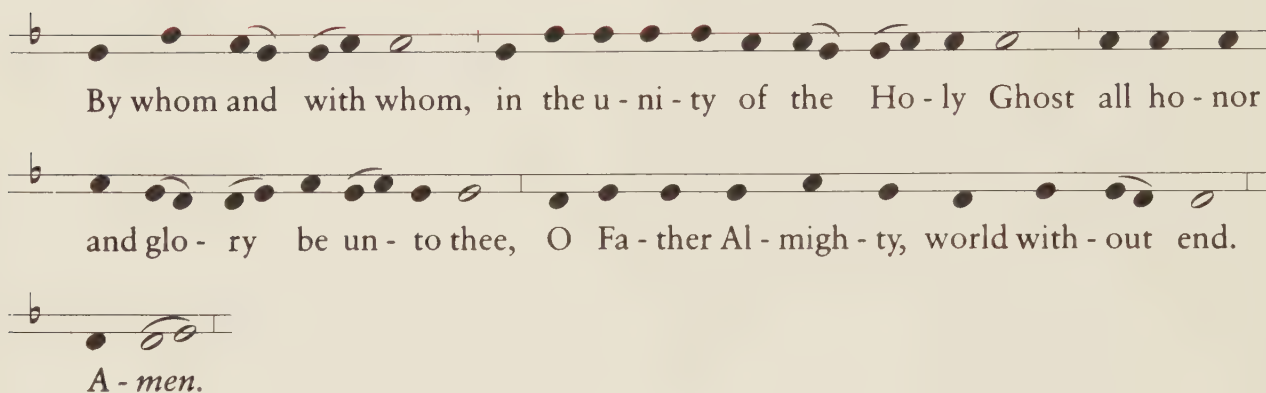
And here we offer and present unto thee, O Lord,
our selves, our souls and bodies,
to be a reasonable, holy, and living sacrifice unto thee;
humbly beseeching thee that we,
and all others who shall be partakers
of this Holy Communion,
may worthily receive the most precious Body and Blood
of thy Son Jesus 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 offenses,
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,

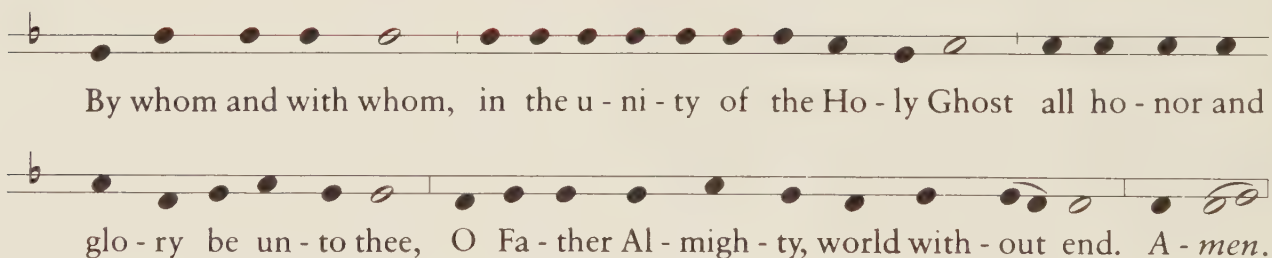
Conclusion of the Prayer: Solemn Tone



By whom and with whom, in the u - ni - ty of the Ho - ly Ghost all ho - nor
and glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with - out end.
A - men.

The musical notation is written on a single staff with a key signature of one flat (B-flat). It consists of three lines of music. The first line contains the melody for the first part of the text. The second line contains the melody for the second part. The third line contains the melody for the final 'A - men.' which is written in italics.

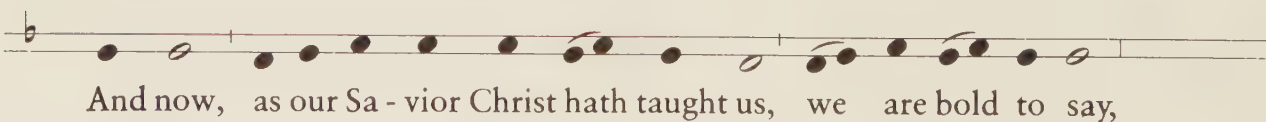
Conclusion of the Prayer: Simple Tone



By whom and with whom, in the u - ni - ty of the Ho - ly Ghost all ho - nor and
glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with - out end. *A - men.*

The musical notation is written on a single staff with a key signature of one flat (B-flat). It consists of two lines of music. The first line contains the melody for the first part of the text. The second line contains the melody for the second part, ending with the final 'A - men.' which is written in italics.

Introduction to the Lord's Prayer



And now, as our Sa - vior Christ hath taught us, we are bold to say,

The musical notation is written on a single staff with a key signature of one flat (B-flat). It consists of one line of music that begins with the text 'And now, as our Sa - vior 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.

[337] **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.

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 the following 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.

If the consecrated Bread or Wine does not suffice for the number of communicants, the Celebrant is to return to the Holy Table, and consecrate more of either or both, by saying [408]

Hear us, O heavenly Father, and with thy Word and Holy Spirit bless and sanctify this bread (wine) that it, also, may be the Sacrament of the precious Body (Blood) of thy Son Jesus Christ our Lord, who took bread (the cup) and said, “This is my Body (Blood).” *Amen.*

or else the Celebrant may consecrate more of both kinds, saying again the words of the Eucharistic Prayer, beginning with the words which follow the Sanctus, and ending with the Invocation.

(The Prayers after Communion begin on page 44.)

Eucharistic Prayer II

The people kneel or stand.

Then the Celebrant continues

All glory be to thee, O Lord our God,
for that thou didst create heaven and earth,
and didst make us in thine own image;
and, of thy tender mercy,
didst give thine only Son Jesus Christ
to take our nature upon him,
and to suffer death upon the cross for our redemption.
He made there a full and perfect sacrifice for 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 to thee,
he broke it, and gave it to his disciples,
saying, "Take, eat, this is my Body, which is given for you.
Do this in remembrance of me."

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

Wherefore, O Lord and heavenly Father,
we thy people do celebrate and make,
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;
and looking for his coming again with power and great glory.

And we most humbly beseech thee,
O merciful Father, to hear us,
and, with thy Word and Holy Spirit,
to bless and sanctify these gifts of bread and wine,
that they may be unto us the Body and Blood
of thy dearly-beloved Son Jesus Christ.

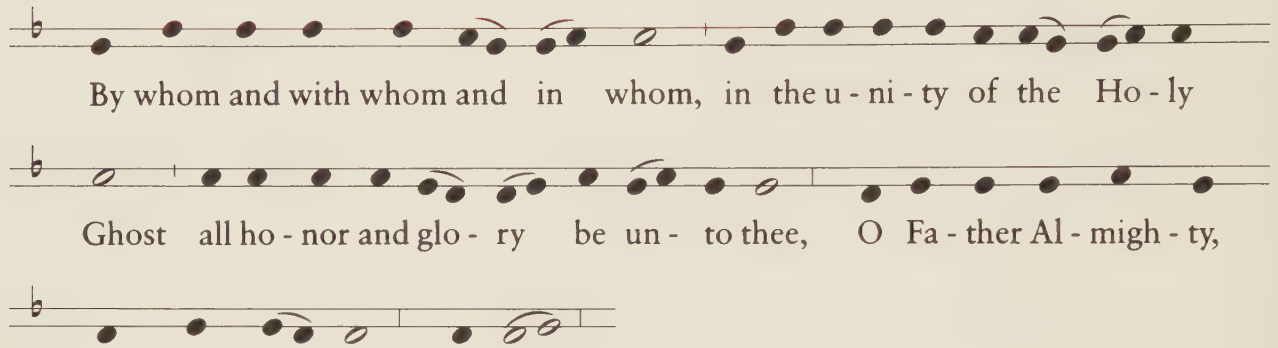
And we earnestly desire thy fatherly goodness
to accept this our sacrifice of praise and thanksgiving,
whereby we offer and present unto thee, O Lord,
our selves, our souls and bodies.

Grant, we beseech thee,
that all who partake of this Holy Communion
may worthily receive the most precious Body and Blood
of thy Son Jesus Christ,
and be filled with thy grace and heavenly benediction;
and also that we and all thy whole Church
may be made one body with him,
that he may dwell in us, and we in him;
through the same Jesus Christ our Lord;

By whom, and with whom, and in 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,

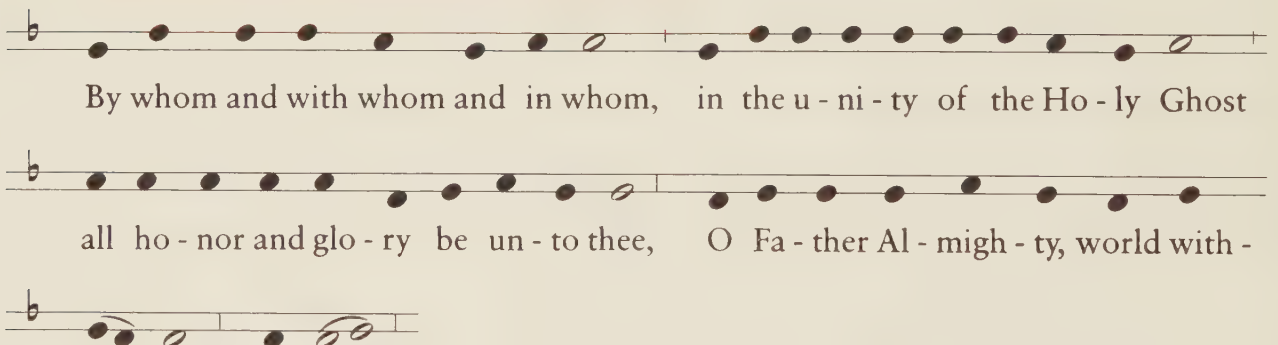
Conclusion of the Prayer: Solemn Tone



By whom and with whom and in whom, in the u - ni - ty of the Ho - ly
Ghost all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty,
world with - out end. *A - men.*

The musical notation for the Solemn Tone consists of three staves. Each staff begins with a flat sign (b) on the left. The notes are placed on a five-line staff. The first staff contains the melody for 'By whom and with whom and in whom, in the u - ni - ty of the Ho - ly'. The second staff contains the melody for 'Ghost all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty,'. The third staff contains the melody for 'world with - out end. A - men.'.


Conclusion of the Prayer: Simple Tone



By whom and with whom and in whom, in the u - ni - ty of the Ho - ly Ghost
all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with -
out end. *A - men.*

The musical notation for the Simple Tone consists of three staves. Each staff begins with a flat sign (b) on the left. The notes are placed on a five-line staff. The first staff contains the melody for 'By whom and with whom and in whom, in the u - ni - ty of the Ho - ly Ghost'. The second staff contains the melody for 'all ho - nor and glo - ry be un - to thee, O Fa - ther Al - migh - ty, world with -'. The third staff contains the melody for 'out end. A - men.'.

Introduction to the Lord's Prayer



And now, as our Sa - vior Christ hath taught us, we are bold to say,

The musical notation for the Introduction to the Lord's Prayer consists of a single staff. It begins with a flat sign (b) on the left. The notes are placed on a five-line staff. The melody is for 'And now, as our Sa - vior 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.

[337] **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.

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 the following 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.

If the consecrated Bread or Wine does not suffice for the number [408] of communicants, the Celebrant is to return to the Holy Table, and consecrate more of either or both, by saying

Hear us, O heavenly Father, and with thy Word and Holy Spirit bless and sanctify this bread (wine) that it, also, may be the Sacrament of the precious Body (Blood) of thy Son Jesus Christ our Lord, who took bread (the cup) and said, “This is my Body (Blood).” *Amen.*

or else the Celebrant may consecrate more of both kinds, saying again the words of the Eucharistic Prayer, beginning with the words which follow the Sanctus, and ending with the Invocation.

[339] After Communion

The Celebrant says

Let us pray.

(Proper postcommunion prayers are on pages 45-46.)

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

Deacon 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.

Proper Postcommunion Prayers

At Marriages

O God, the giver of all that is true and lovely and gracious:
We give thee thanks for binding us together in these holy
mysteries of the Body and Blood of thy Son Jesus Christ.
Grant that by thy Holy Spirit, *N. and N.*, now joined in Holy
Matrimony, may become one in heart and soul, live in fidelity
and peace, and obtain those eternal joys prepared for all who
love thee; for the sake of Jesus Christ our Lord. *Amen.*

For the Sick

Gracious Father, we give thee praise and thanks for this Holy Communion of the Body and Blood of thy beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. *Amen.*

[482] *For the Departed*

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. *Amen.*

At Ordinations, and at the Induction of Priests and Deacons

Almighty Father, we thank thee for feeding us with the holy food of the Body and Blood of thy Son, and for uniting us through him in the fellowship of thy Holy Spirit. We thank thee for raising up among us faithful servants for the ministry of thy Word and Sacraments. We pray that *N.* may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve thee now, and always rejoice in thy glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Blessings at Ordinations

(For music, see pages 388-389.)

At the Ordination of a Bishop

[523]

The new Bishop blesses the people, first saying

People Our help is in the Name of the Lord;
The maker of heaven and earth.

New Bishop Blessed be the Name of the Lord;
People From this time forth for evermore.

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

At the Ordination of a Priest

[535]

The Bishop asks the new priest to bless the people.

The new Priest says

The blessing of God Almighty, the Father, the Son, and the Holy
Spirit, be amongst you, and remain with you always. *Amen.*

Dismissal at Ordinations

(For music, see page 390.)

Deacon Let us go forth into the world,
rejoicing in the power of the Spirit.

People Thanks be to God.

In Easter Season

Deacon Let us go forth into the world,
rejoicing in the power of the Spirit, alleluia, alleluia.

People Thanks be to God, alleluia, alleluia.

Concerning the Proper of the Church Year

The Proper of the Church Year includes the appointed Collects; the Proper Prefaces, directions for which are to be found in the pages following; and the appointed Psalms and Lessons, which appear in tables beginning on page 889 of *The Book of Common Prayer*.

The Proper appointed for the Sunday is also used at celebrations of the Eucharist on the weekdays following, unless otherwise ordered for Holy Days and Various Occasions.

The Proper to be used on each of the Sundays after Pentecost (except for Trinity Sunday) is determined by the calendar date of that Sunday. Thus, in any year, the Proper for the Sunday after Trinity Sunday (the Second Sunday after Pentecost) is the numbered Proper (number 3 through number 8), the calendar date of which falls on that Sunday, or is closest to it, whether before or after. Thereafter, the Propers are used consecutively. For example, if the Sunday after Trinity Sunday is May 26, the sequence begins with Proper 3 (Propers 1 and 2 being used on the weekdays of Pentecost and Trinity weeks). If the Sunday after Trinity Sunday is June 13, the sequence begins with Proper 6 (Propers 1 through 3 being omitted that year, and Propers 4 and 5 being used in Pentecost and Trinity weeks). See also the Table on pages 884-885 of *The Book of Common Prayer*.

The Collect appointed for any Sunday or other Feast may be used at the evening service of the day before.

Directions concerning the Common of Saints and services for Various Occasions are on pages 195, 199, 246 and 251 of *The Book of Common Prayer*.

First Sunday of Advent

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, one God, now and for ever. *Amen.*

Preface of Advent

Second Sunday of Advent

Merciful God, who didst send thy messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Advent

Third Sunday of Advent

Stir up thy power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let thy bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end.
Amen.

Preface of Advent

Wednesday, Friday, and Saturday of this week are the traditional winter Ember Days.

Fourth Sunday of Advent

We beseech thee, Almighty God, to purify our consciences by thy daily visitation, that when thy Son our Lord cometh he may find in us a mansion prepared for himself; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Advent

The Nativity of Our Lord: Christmas Day December 25

O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

or the following

O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Spirit he liveth and reigneth, one God, in glory everlasting. *Amen.*

or this

Almighty God, who hast given us thy only-begotten Son to take our nature upon him and as at this time to be born of a pure virgin: Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

Preface of the Incarnation

The Collect immediately preceding and any of the sets of Proper Lessons for Christmas Day serve for any weekdays between Holy Innocents' Day and the First Sunday after Christmas Day.

First Sunday after Christmas Day

This Sunday takes precedence over the three Holy Days which follow Christmas Day. As necessary, the observance of one, two, or all three of them, is postponed one day.

Almighty God, who hast poured upon us the new light of thine incarnate Word: Grant that the same light, enkindled in our hearts, may shine forth in our lives; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Incarnation

The Holy Name **January 1**

Eternal Father, who didst give to thine incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we beseech thee, the love of him who is the Savior of the world, even our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of the Incarnation

Second Sunday after Christmas Day

O God, who didst wonderfully create, and yet more wonderfully restore, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, thy Son Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

The Epiphany **January 6**

O God, who by the leading of a star didst manifest thy only-begotten Son to the peoples of the earth: Lead us, who know thee now by faith, to thy presence, where we may behold thy glory face to face; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

The preceding Collect, with the Psalm and Lessons for the Epiphany, or those for the Second Sunday after Christmas Day, serves for weekdays between the Epiphany and the following Sunday. The Preface of the Epiphany is used.

First Sunday after the Epiphany: The Baptism of our Lord

Father in heaven, who at the baptism of Jesus in the River Jordan didst proclaim him thy beloved Son and anoint him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with thee and the same Spirit liveth and reigneth, one God, in glory everlasting.

Amen.

Preface of the Epiphany

Second Sunday after the Epiphany

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that thy people, illumined by thy Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Third Sunday after the Epiphany

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and all the whole world may perceive the glory of his marvelous works; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Fourth Sunday after the Epiphany

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and in our time grant us thy peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Fifth Sunday after the Epiphany

Set us free, O God, from the bondage of our sins and give us, we beseech thee, the liberty of that abundant life which thou hast manifested to us in thy Son our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Sixth Sunday after the Epiphany

O God, the strength of all those who put their trust in thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Seventh Sunday after the Epiphany

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost and pour

into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake, who liveth and reigneth with thee and the same Holy Ghost, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Eighth Sunday after the Epiphany

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee who carest for us: Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Last Sunday after the Epiphany

This Proper is always used on the Sunday before Ash Wednesday.

O God, who before the passion of thy only-begotten Son didst reveal his glory upon the holy mount: Grant unto us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

Ash Wednesday

The Proper Liturgy for this day is on page 308.

Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Lent

This Collect, with the corresponding Psalm and Lessons, serves for the weekdays which follow, except as otherwise appointed.

First Sunday in Lent

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Wednesday, Friday, and Saturday of this week are the traditional spring Ember Days.

Second Sunday in Lent

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ

thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Preface of Lent

Third Sunday in Lent

Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Lent

Fourth Sunday in Lent

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Fifth Sunday in Lent

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Sunday of the Passion: Palm Sunday

The Proper Liturgy for this day is on page 314.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Monday in Holy Week

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Tuesday in Holy Week

O God, who by the passion of thy blessed Son didst make an instrument of shameful death to be unto us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of thy Son our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Wednesday in Holy Week

O Lord God, whose blessed Son our Savior gave his back to the smiters and hid not his face from shame: Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Maundy Thursday

The Proper Liturgy for this day is on page 324.

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive the same in remembrance of him who in these holy mysteries giveth us a pledge of life eternal, the same thy Son Jesus Christ our Lord; who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

Preface of Holy Week

Good Friday

The Proper Liturgy for this day is on page 326.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

Holy Saturday

The Proper Liturgy for this day is on page 345.

O God, Creator of heaven and earth: Grant that, as the crucified body of thy dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Easter Day

The Liturgy of the Easter Vigil is on page 347.

O God, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, who didst make this most holy night to shine with the glory of the Lord's resurrection: Stir up in thy Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship thee in sincerity and truth; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life: Grant that we, who celebrate with joy the

day of the Lord's resurrection, may be raised from the death of sin by thy life-giving Spirit; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

Preface of Easter

Monday in Easter Week

Grant, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast may be found worthy to attain to everlasting joys; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Tuesday in Easter Week

O God, who by the glorious resurrection of thy Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through the same Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be dominion and praise for ever and ever. *Amen.*

Preface of Easter

Wednesday in Easter Week

O God, whose blessed Son did manifest himself to his disciples in the breaking of bread: Open, we pray thee, the eyes of our faith, that we may behold him in all his redeeming work; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Thursday in Easter Week

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Friday in Easter Week

Almighty Father, who hast given thine only Son to die for our sins and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Saturday in Easter Week

We thank thee, heavenly Father, for that thou hast delivered us from the dominion of sin and death and hast brought us into the kingdom of thy Son; and we pray thee that, as by his death he hath recalled us to life, so by his love he may raise us to joys eternal; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Second Sunday of Easter

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's

Body may show forth in their lives what they profess by their faith; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Third Sunday of Easter

O God, whose blessed Son did manifest himself to his disciples in the breaking of bread: Open, we pray thee, the eyes of our faith, that we may behold him in all his redeeming work; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Fourth Sunday of Easter

O God, whose Son Jesus is the good shepherd of thy people: Grant that when we hear his voice we may know him who calleth us each by name, and follow where he doth lead; who, with thee and the Holy Spirit, liveth and reigneth, one God, for ever and ever. *Amen.*

Preface of Easter

Fifth Sunday of Easter

O Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Sixth Sunday of Easter

O God, who hast prepared for those who love thee such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee in all things and above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Monday, Tuesday, and Wednesday of this week are the traditional Rogation Days.

Ascension Day

O Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abideth with his Church on earth, even unto the end of the ages; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

or this

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Preface of the Ascension

Either of the preceding Collects, with the proper Psalm and Lessons for Ascension Day, serves for the following weekdays, except as otherwise appointed.

Seventh Sunday of Easter: The Sunday after Ascension Day

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Savior Christ is gone before; who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

Preface of the Ascension

The Day of Pentecost: Whitsunday

When a Vigil of Pentecost is observed, it begins with the Service of Light, page 109 in the pew edition (substituting, if desired, the Gloria in excelsis for the Phos hilaron), and continues with the Salutation and Collect of the Day. Three or more of the appointed Lessons are read before the Gospel, each followed by a Psalm, Canticle, or hymn. Holy Baptism or Confirmation (beginning with the Presentation of the Candidates), or the Renewal of Baptismal Vows, page 366, follows the Sermon.

Almighty God, who on this day didst open the way of eternal life to every race and nation by the promised gift of thy Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, one God, for ever and ever. *Amen.*

or this

O God, who on this day didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Savior, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Preface of Pentecost

On the weekdays which follow, the numbered Proper which corresponds most closely to the date of Pentecost in that year is used.

Wednesday, Friday, and Saturday of this week are the traditional summer Ember Days.

First Sunday after Pentecost: Trinity Sunday

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldest keep us steadfast in this faith and worship, and bring us at last to see thee in thy one and eternal glory, O Father; who with the Son and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

On the weekdays which follow, the numbered Proper which corresponds most closely to the date of Trinity Sunday in that year is used.

The Season after Pentecost

Proper 1 **Week of the Sunday closest to May 11**

Remember, O Lord, what thou hast wrought in us and not what we deserve; and, as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

No Proper Preface is used.

Proper 2 **Week of the Sunday closest to May 18**

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us, that we, being ready both in body and soul, may with free hearts accomplish those things which belong to thy purpose; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

No Proper Preface is used.

Proper 3 **The Sunday closest to May 25**

Grant, O Lord, we beseech thee, that the course of this world may be peaceably governed by thy providence, and that thy Church may joyfully serve thee in confidence and serenity; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 4 **The Sunday closest to June 1**

O God, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 5 The Sunday closest to June 8

O God, from whom all good doth come: Grant that by thy inspiration we may think those things that are right, and by thy merciful guiding may perform the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 6 The Sunday closest to June 15

Keep, O Lord, we beseech thee, thy household the Church in thy steadfast faith and love, that by the help of thy grace we may proclaim thy truth with boldness, and minister thy justice with compassion; for the sake of our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 7 The Sunday closest to June 22

O Lord, we beseech thee, make us to have a perpetual fear and love of thy holy Name, for thou never failest to help and govern those whom thou hast set upon the sure foundation of thy loving-kindness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 8 The Sunday closest to June 29

O Almighty God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an

holy temple acceptable unto thee; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 9 **The Sunday closest to July 6**

O God, who hast taught us to keep all thy commandments by loving thee and our neighbor: Grant us the grace of thy Holy Spirit, that we may be devoted to thee with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 10 **The Sunday closest to July 13**

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 11 **The Sunday closest to July 20**

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking: Have compassion, we beseech thee, upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, mercifully give us for the worthiness of thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 12 **The Sunday closest to July 27**

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy, that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 13 **The Sunday closest to August 3**

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church, and, because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 14 **The Sunday closest to August 10**

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as are right, that we, who cannot exist without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 15 **The Sunday closest to August 17**

Almighty God, who hast given thy only Son to be unto us both a sacrifice for sin and also an example of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor

ourselves to follow the blessed steps of his most holy life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 16 The Sunday closest to August 24

Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

Preface of the Lord's Day

Proper 17 The Sunday closest to August 31

Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and bring forth in us the fruit of good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 18 The Sunday closest to September 7

Grant us, O Lord, we pray thee, to trust in thee with all our heart; seeing that, as thou dost always resist the proud who confide in their own strength, so thou dost not forsake those who make their boast of thy mercy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 19 The Sunday closest to September 14

O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, now and for ever. *Amen.*

Preface of the Lord's Day

The Wednesday, Friday, and Saturday after September 14 are the traditional autumnal Ember Days.

Proper 20 The Sunday closest to September 21

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 21 The Sunday closest to September 28

O God, who declarest thy almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running to obtain thy promises, may be made partakers of thy heavenly treasure; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 22 The Sunday closest to October 5

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of

thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 23 **The Sunday closest to October 12**

Lord, we pray thee that thy grace may always precede and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 24 **The Sunday closest to October 19**

Almighty and everlasting God, who in Christ hast revealed thy glory among the nations: Preserve the works of thy mercy, that thy Church throughout the world may persevere with steadfast faith in the confession of thy Name; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 25 **The Sunday closest to October 26**

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 26 The Sunday closest to November 2

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may run without stumbling to obtain thy heavenly promises; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 27 The Sunday closest to November 9

O God, whose blessed Son was manifested that he might destroy the works of the devil and make us the children of God and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

Preface of the Lord's Day

Proper 28 The Sunday closest to November 16

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 29 **The Sunday closest to November 23**

Almighty and everlasting God, whose will it is to restore all things in thy well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day, or of Baptism

Holy Days

Saint Andrew **November 30**

Almighty God, who didst give such grace to thine apostle Andrew that he readily obeyed the call of thy Son Jesus Christ, and brought his brother with him: Give unto us, who are called by thy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Thomas **December 21**

Everliving God, who didst strengthen thine apostle Thomas with sure and certain faith in thy Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in thy sight; through him who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Stephen **December 26**

We give thee thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to thy Son Jesus Christ, who standeth at thy right hand; where he liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of the Incarnation

Saint John **December 27**

Shed upon thy Church, we beseech thee, O Lord, the brightness of thy light; that we, being illumined by the teaching of thine apostle and evangelist John, may so walk in the light of thy truth, that we may at length attain to the fullness of life everlasting; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

The Holy Innocents **December 28**

We remember this day, O God, the slaughter of the holy innocents of Bethlehem by the order of King Herod. Receive, we beseech thee, into the arms of thy mercy all innocent victims; and by thy great might frustrate the designs of evil tyrants and establish thy rule of justice, love, and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

Confession of Saint Peter **January 18**

Almighty Father, who didst inspire Simon Peter, first among the apostles, to confess Jesus as Messiah and Son of the living God: Keep thy Church steadfast upon the rock of this faith, that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Conversion of Saint Paul **January 25**

O God, who, by the preaching of thine apostle Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same by following the holy doctrine which he taught; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

The Presentation **February 2**

Almighty and everliving God, we humbly beseech thee that, as thy only-begotten Son was this day presented in the temple, so we may be presented unto thee with pure and clean hearts by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

Saint Matthias **February 24**

O Almighty God, who into the place of Judas didst choose thy faithful servant Matthias to be of the number of the Twelve: Grant that thy Church, being delivered from false apostles, may always be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Joseph **March 19**

O God, who from the family of thy servant David didst raise up Joseph to be the guardian of thy incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to thy commands; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

The Annunciation **March 25**

We beseech thee, O Lord, pour thy grace into our hearts, that we who have known the incarnation of thy Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

Saint Mark **April 25**

Almighty God, who by the hand of Mark the evangelist hast given to thy Church the Gospel of Jesus Christ the Son of

God: We thank thee for this witness, and pray that we may be firmly grounded in its truth; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of All Saints

Saint Philip and Saint James **May 1**

Almighty God, who didst give to thine apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

The Visitation **May 31**

Father in heaven, by whose grace the virgin mother of thy incarnate Son was blessed in bearing him, but still more blessed in keeping thy word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to thy will; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

Saint Barnabas **June 11**

Grant, O God, that we may follow the example of thy faithful servant Barnabas, who, seeking not his own renown but the well-being of thy Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

The Nativity of Saint John the Baptist **June 24**

Almighty God, by whose providence thy servant John the Baptist was wonderfully born, and sent to prepare the way of thy Son our Savior by preaching repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Advent

Saint Peter and Saint Paul **June 29**

Almighty God, whose blessed apostles Peter and Paul glorified thee by their martyrdom: Grant that thy Church, instructed by their teaching and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

Independence Day **July 4**

Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

The Collect "For the Nation," page 97, may be used instead.

Preface of Trinity Sunday

Saint Mary Magdalene **July 22**

Almighty God, whose blessed Son restored Mary Magdalene to health of body and mind, and called her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities and know thee in the power of his endless life; who with thee and the Holy Spirit liveth and reigneth, one God, now and for ever. *Amen.*

Preface of All Saints

Saint James **July 25**

O gracious God, we remember before thee this day thy servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that thou wilt pour out upon the leaders of thy Church that spirit of self-denying service by which alone they may have true authority among thy people; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

The Transfiguration **August 6**

O God, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Preface of the Epiphany

Saint Mary the Virgin **August 15**

O God, who hast taken to thyself the blessed Virgin Mary, mother of thy incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of thine eternal kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Incarnation

Saint Bartholomew **August 24**

O Almighty and everlasting God, who didst give to thine apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church to love what he believed and to preach what he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

Holy Cross Day **September 14**

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world unto himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who liveth and reigneth with thee and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of Holy Week

Saint Matthew **September 21**

We thank thee, heavenly Father, for the witness of thine apostle and evangelist Matthew to the Gospel of thy Son our Savior; and we pray that, after his example, we may with

ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Michael and All Angels **September 29**

O everlasting God, who hast ordained and constituted the ministries of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always serve and worship thee in heaven, so by thy appointment they may help and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

Saint Luke **October 18**

Almighty God, who didst inspire thy servant Luke the physician to set forth in the Gospel the love and healing power of thy Son: Graciously continue in thy Church the like love and power to heal, to the praise and glory of thy Name; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of All Saints

Saint James of Jerusalem **October 23**

Grant, we beseech thee, O God, that after the example of thy servant James the Just, brother of our Lord, thy Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of All Saints

Saint Simon and Saint Jude **October 28**

O God, we thank thee for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

All Saints' Day **November 1**

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those ineffable joys which thou hast prepared for those who unfeignedly love thee; through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, in glory everlasting. *Amen.*

Preface of All Saints

Thanksgiving Day

Almighty and gracious Father, we give thee thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we beseech thee, faithful stewards of thy great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

For the Prayers of the People, the Litany of Thanksgiving on page 836 of The Book of Common Prayer may be used.

Preface of Trinity Sunday

The Common of Saints

The festival of a saint is observed in accordance with the rules of precedence set forth in the Calendar of the Church Year.

At the discretion of the Celebrant, and as appropriate, any of the following Collects, with one of the corresponding sets of Psalms and Lessons, may be used

- a) at the commemoration of a saint listed in the Calendar for which no Proper is provided in this Book
- b) at the patronal festival or commemoration of a saint not listed in the Calendar.

Of a Martyr

O Almighty God, who didst give to thy servant *N.* boldness to confess the Name of our Savior Jesus Christ before the rulers of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O Almighty God, by whose grace and power thy holy martyr *N.* triumphed over suffering and was faithful even unto death: Grant us, who now remember *him* with thanksgiving, to be so faithful in our witness to thee in this world, that we may receive with *him* the crown of life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

or the following

Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy martyr *N.*: Grant to us, thy humble servants, a like faith and power of love, that we who rejoice in *her* triumph may profit by *her* example; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint

Of a Missionary

Almighty and everlasting God, we thank thee for thy servant *N.*, whom thou didst call to preach the Gospel to the people of _____ (or to the _____ people). Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, who willest to be glorified in thy saints, and didst raise up thy servant *N.* to be a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may show forth thy praise, who hast called us out of darkness into thy marvelous light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Pentecost

Of a Pastor

O heavenly Father, Shepherd of thy people, we give thee thanks for thy servant *N.*, who was faithful in the care and nurture of thy flock; and we pray that, following his example and the teaching of his holy life, we may by thy grace grow

into the stature of the fullness of our Lord and Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, our heavenly Father, who didst raise up thy faithful servant *N.* to be a [bishop and] pastor in thy Church and to feed thy flock: Give abundantly to all pastors the gifts of thy Holy Spirit, that they may minister in thy household as true servants of Christ and stewards of thy divine mysteries; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint

Of a Theologian and Teacher

O God, who by thy Holy Spirit dost give to some the word of wisdom, to others the word of knowledge, and to others the word of faith: We praise thy Name for the gifts of grace manifested in thy servant *N.*, and we pray that thy Church may never be destitute of such gifts; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

or this

O Almighty God, who didst give to thy servant *N.* special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant, we beseech thee, that by this teaching we may know thee, the one true God, and Jesus Christ whom thou hast sent; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint, or of Trinity Sunday

Of a Monastic

O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us, we pray thee, from an inordinate love of this world, that, inspired by the devotion of thy servant *N.*, we may serve thee with singleness of heart, and attain to the riches of the age to come; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, by whose grace thy servant *N.*, enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we also may be aflame with the spirit of love and discipline, and may ever walk before thee as children of light; through Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth, one God, now and for ever. *Amen.*

Preface of a Saint

Of a Saint

O Almighty God, who hast compassed us about with so great a cloud of witnesses: Grant that we, encouraged by the good example of thy servant *N.*, may persevere in running the race that is set before us, until at length, through thy mercy, we may with *him* attain to thine eternal joy; through Jesus Christ, the author and perfecter of our faith, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, who hast brought us near to an innumerable company of angels and to the spirits of just men made perfect: Grant us during our earthly pilgrimage to abide in their fellowship, and in our heavenly country to become

partakers of their joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O Almighty God, who by thy Holy Spirit hast made us one with thy saints in heaven and on earth: Grant that in our earthly pilgrimage we may ever be supported by this fellowship of love and prayer, and may know ourselves to be surrounded by their witness to thy power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who liveth and reigneth for ever and ever. *Amen.*

Preface of a Saint

Various Occasions

For optional use, when desired, subject to the rules set forth in the Calendar of the Church Year.

1. Of the Holy Trinity

Almighty God, who hast revealed to thy Church thine eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace to continue steadfast in the confession of this faith, and constant in our worship of thee, Father, Son, and Holy Spirit; who livest and reignest, one God, now and for ever. *Amen.*

Preface of Trinity Sunday

2. Of the Holy Spirit

Almighty and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit ever, one God, world without end. *Amen.*

Preface of Pentecost

3. Of the Holy Angels

O everlasting God, who hast ordained and constituted the ministries of angels and men in a wonderful order: Mercifully grant that, as thy holy angels always serve and worship thee in heaven, so by thy appointment they may help and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

4. Of the Incarnation

O God, who didst wonderfully create, and yet more wonderfully restore, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, thy Son Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

5. Of the Holy Eucharist

Especially suitable for Thursdays

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament hath left unto us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

6. Of the Holy Cross

Especially suitable for Fridays

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage, we beseech thee, to take up our cross and follow him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Holy Week

7. For All Baptized Christians

Especially suitable for Saturdays

Grant, O Lord God, to all who have been baptized into the death and resurrection of thy Son Jesus Christ, that, as we have put away the old life of sin, so we may be renewed in the spirit of our minds, and live in righteousness and true holiness; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism

8. For the Departed

O eternal Lord God, who holdest all souls in life: Give, we beseech thee, to thy whole Church in paradise and on earth thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, we remember this day before thee thy faithful servant *N.*; and we pray that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service, that, with all who have faithfully served thee in the past, *he* may share in the eternal victory of Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Any of the Collects appointed for use at the Burial of the Dead may be used instead.

For the prayers of the People, one of the forms appointed for the Burial of the Dead may be used.

Preface of the Commemoration of the Dead

The postcommunion prayer on page 46 may be used.

9. Of the Reign of Christ

Almighty and everlasting God, whose will it is to restore all things in thy well-beloved Son, the King of kings and Lord of

lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Ascension, or of Baptism

10. At Baptism

Almighty God, who by our baptism into the death and resurrection of thy Son Jesus Christ dost turn us from the old life of sin: Grant that we, being reborn to new life in him, may live in righteousness and holiness all our days; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism

11. At Confirmation

Grant, Almighty God, that we, who have been redeemed from the old life of sin by our baptism into the death and resurrection of thy Son Jesus Christ, may be renewed in thy Holy Spirit, and live in righteousness and true holiness; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of Pentecost

12. On the Anniversary of the Dedication of a Church

O Almighty God, to whose glory we celebrate the dedication of this house of prayer: We give thee thanks for the fellowship of those who have worshiped in this place; and we pray that all who seek thee here may find thee, and be filled with thy joy and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Litany of Thanksgiving for a Church, page 578 of The Book of Common Prayer, may be used for the Prayers of the People.

Preface of the Dedication of a Church

13. For a Church Convention

Almighty and everlasting Father, who hast given the Holy Spirit to abide with us for ever: Bless, we beseech thee, with his grace and presence, the bishops and the other clergy and the laity here (*or now, or soon to be*) assembled in thy Name, that thy Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it and gave himself for it, thy Son Jesus Christ our Savior; who liveth and reigneth with thee, in the unity of the same Spirit, one God, now and for ever. *Amen.*

Preface of Pentecost, or of the Season

14. For the Unity of the Church

Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, even as thou and he are one: Grant that thy Church, being bound together in love and obedience to thee, may be united in one body by the one Spirit, that the world may believe in him whom thou

didst send, the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of Trinity Sunday

15. For the Ministry (Ember Days)

For use on the traditional days or at other times

I. For those to be ordained

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed various orders in thy Church: Give thy grace, we humbly beseech thee, to all who are [now] called to any office and ministry for thy people; and so fill them with the truth of thy doctrine and clothe them with holiness of life, that they may faithfully serve before thee, to the glory of thy great Name and for the benefit of thy holy Church; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

II. For the choice of fit persons for the ministry

O God, who didst lead thy holy apostles to ordain ministers in every place: Grant that thy Church, under the guidance of the Holy Spirit, may choose suitable persons for the ministry of Word and Sacrament, and may uphold them in their work for the extension of thy kingdom; through him who is the Shepherd and Bishop of our souls, Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

III. For all Christians in their vocation

Almighty and everlasting God, by whose Spirit the whole body of thy faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all members of thy holy Church, that in their vocation and ministry they may truly and godly serve thee; through our Lord and Savior Jesus Christ, who liveth and reigneth with thee, in the unity of the same Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of the Season

16. For the Mission of the Church

O God, who hast made of one blood all the peoples of the earth, and didst send thy blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after thee and find thee, bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten the coming of thy kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, now and for ever. *Amen.*

or this

O God of all the nations of the earth: Remember the multitudes who have been created in thine image but have not known the redeeming work of our Savior Jesus Christ; and grant that, by the prayers and labors of thy holy Church, they may be brought to know and worship thee as thou hast been revealed in thy Son; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season, or of Pentecost

17. For the Nation

Lord God Almighty, who hast made all peoples of the earth for thy glory, to serve thee in freedom and peace: Grant to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with thy gracious will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

The Collect for Independence Day may be used instead.

Preface of Trinity Sunday

18. For Peace

O Almighty God, kindle, we beseech thee, in every heart the true love of peace, and guide with thy wisdom those who take counsel for the nations of the earth, that in tranquillity thy dominion may increase till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

19. For Rogation Days

For use on the traditional days or at other times

I. For fruitful seasons

Almighty God, Lord of heaven and earth: We humbly pray that thy gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who constantly receive good things from thy hand, may always give thee thanks; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

II. For commerce and industry

Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with thy people where they work; make those who carry on the industries and commerce of this land responsive to thy will; and give to us all a pride in what we do, and a just return for our labor; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

III. For stewardship of creation

O merciful Creator, whose hand is open wide to satisfy the needs of every living creature: Make us, we beseech thee, ever thankful for thy loving providence; and grant that we, remembering the account that we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Preface of the Season

20. For the Sick

Heavenly Father, giver of life and health: Comfort and relieve thy sick servants, and give thy power of healing to those who minister to their needs, that those (*or N., or NN.*) for whom our prayers are offered may be strengthened in *their* weakness and have confidence in thy loving care; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

The postcommunion prayer on page 46 may be used.

21. For Social Justice

Almighty God, who hast created us in thine own image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice in our communities and among the nations, to the glory of thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

22. For Social Service

O Lord our heavenly Father, whose blessed Son came not to be ministered unto but to minister: Bless, we beseech thee, all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, the same thy Son our Savior Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

23. For Education

Almighty God, the fountain of all wisdom: Enlighten by thy Holy Spirit those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

24. For Vocation in Daily Work

Almighty God our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth: Deliver us, we beseech thee, in our several occupations from the service of self alone, that we may do the work which thou givest us to do, in truth and beauty and for the common good; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

25. For Labor Day

Almighty God, who hast so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

Sung Prefaces: Rite One Solemn Tone

Sung Prefaces, Simple Tone, begin on page 122.

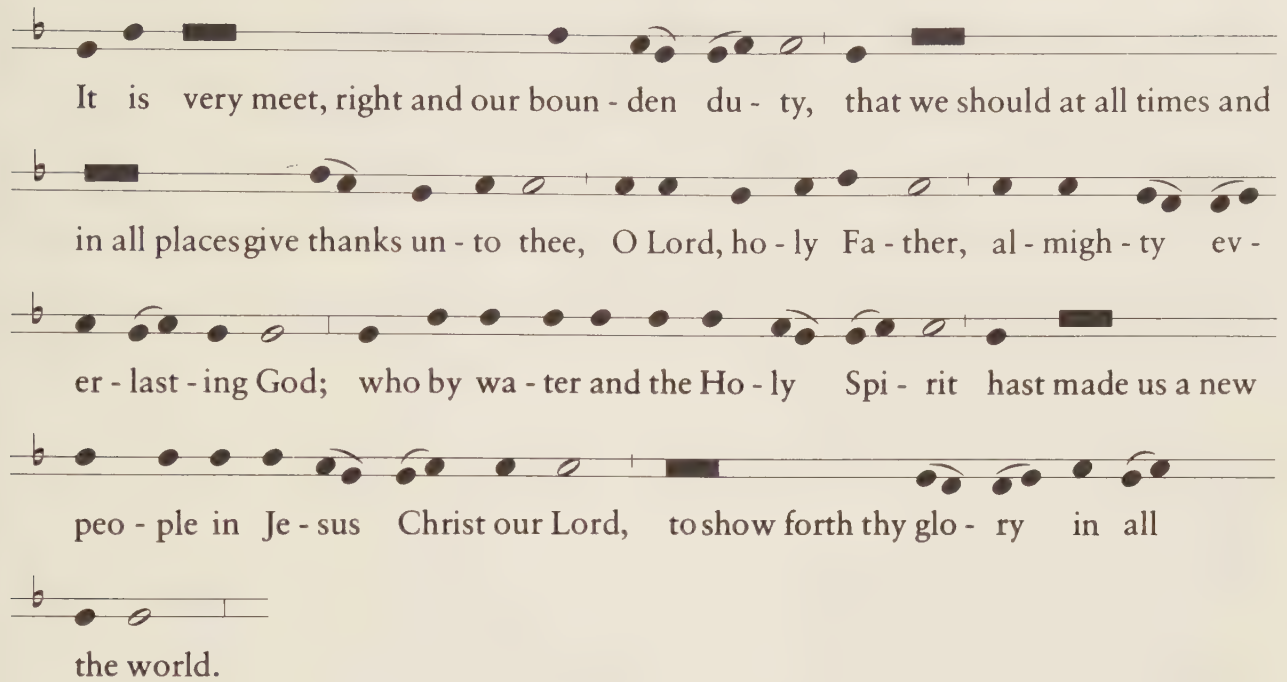
The Lord's Day 1 *(Of God the Father)*

It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God, cre - a - tor of the light and source of life, who hast made us
in thine im - age, and call'd us to new life in Je - sus Christ our Lord.

The Lord's Day 2 *(Of God the Son)*

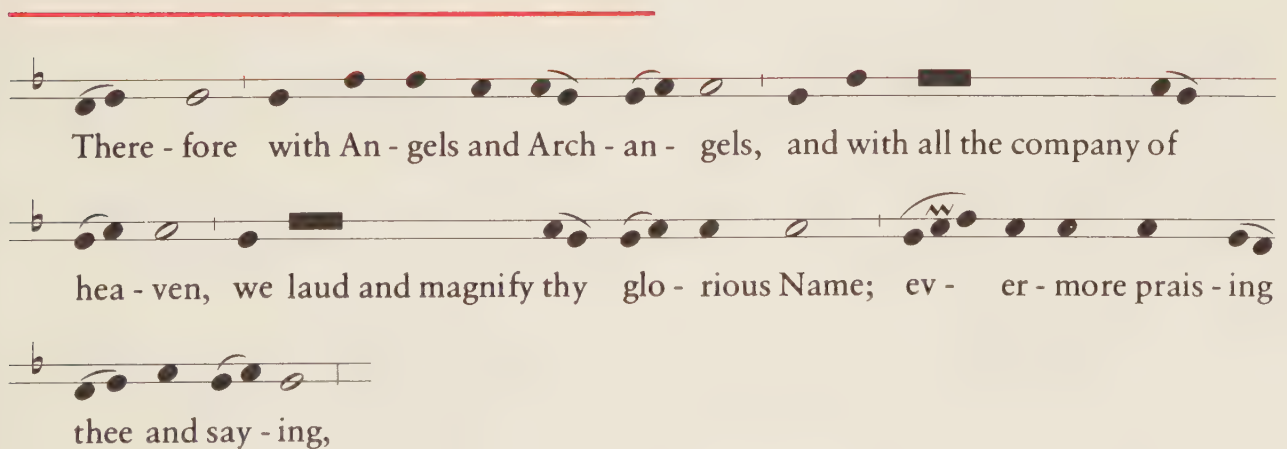
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
ing God, through Je - sus Christ our Lord; who on the first day of the week over -
came death and the grave, and by his glorious re - sur - rec - tion open'd to us the
way of ev - er - last - ing life.

The Lord's Day 3 *(Of God the Holy Spirit)*



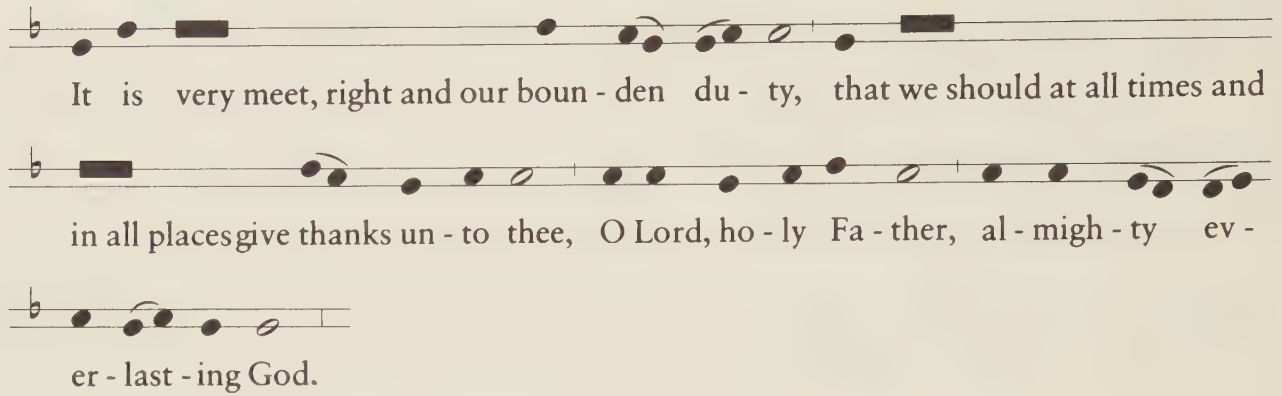
It is very meet, right and our bounden duty, that we should at all times and
in all places give thanks unto thee, O Lord, holy Father, almighty ever-
lasting God; who by water and the Holy Spirit hast made us a new
people in Jesus Christ our Lord, to show forth thy glory in all
the world.

The Preface for Weekdays after Pentecost is on the following page.



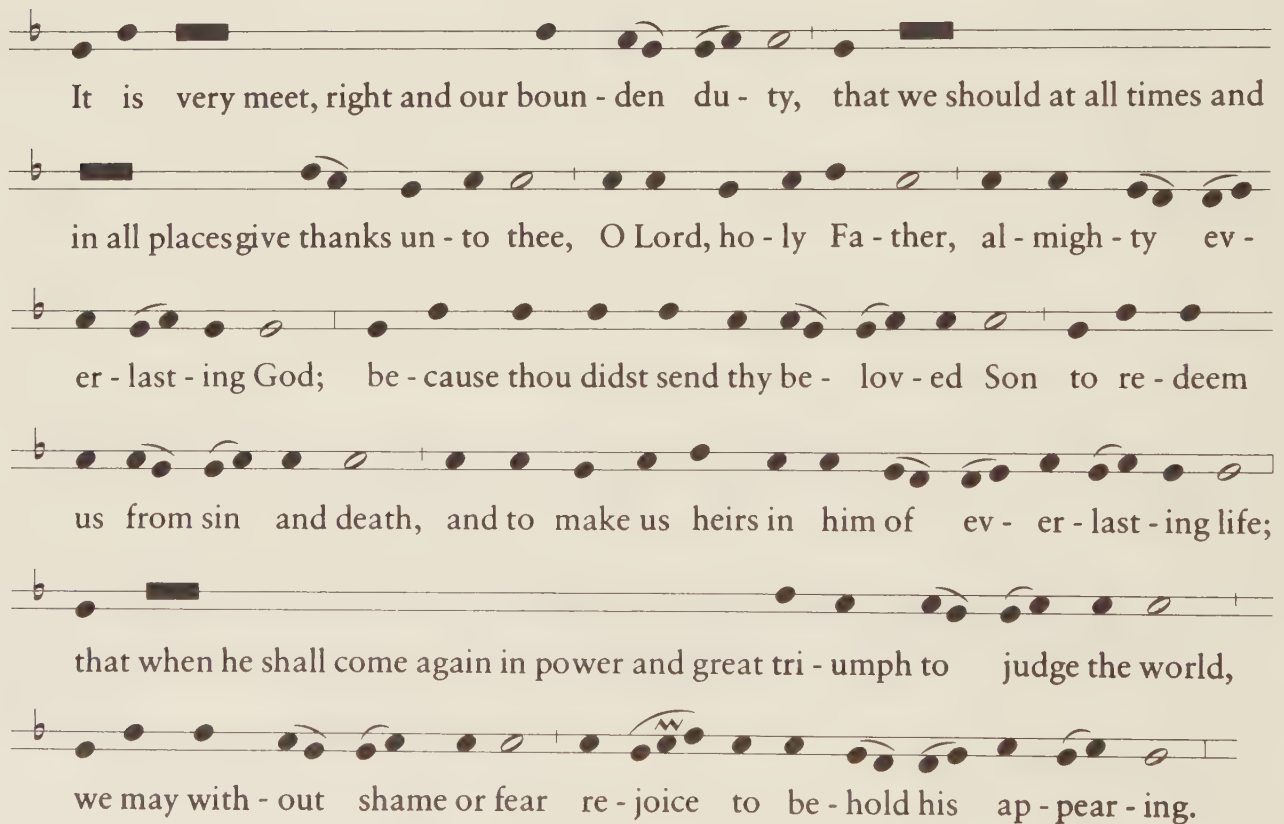
Therefore with Angels and Archangels, and with all the company of
heaven, we laud and magnify thy glorious Name; evermore praising
thee and saying,

Weekdays after Pentecost



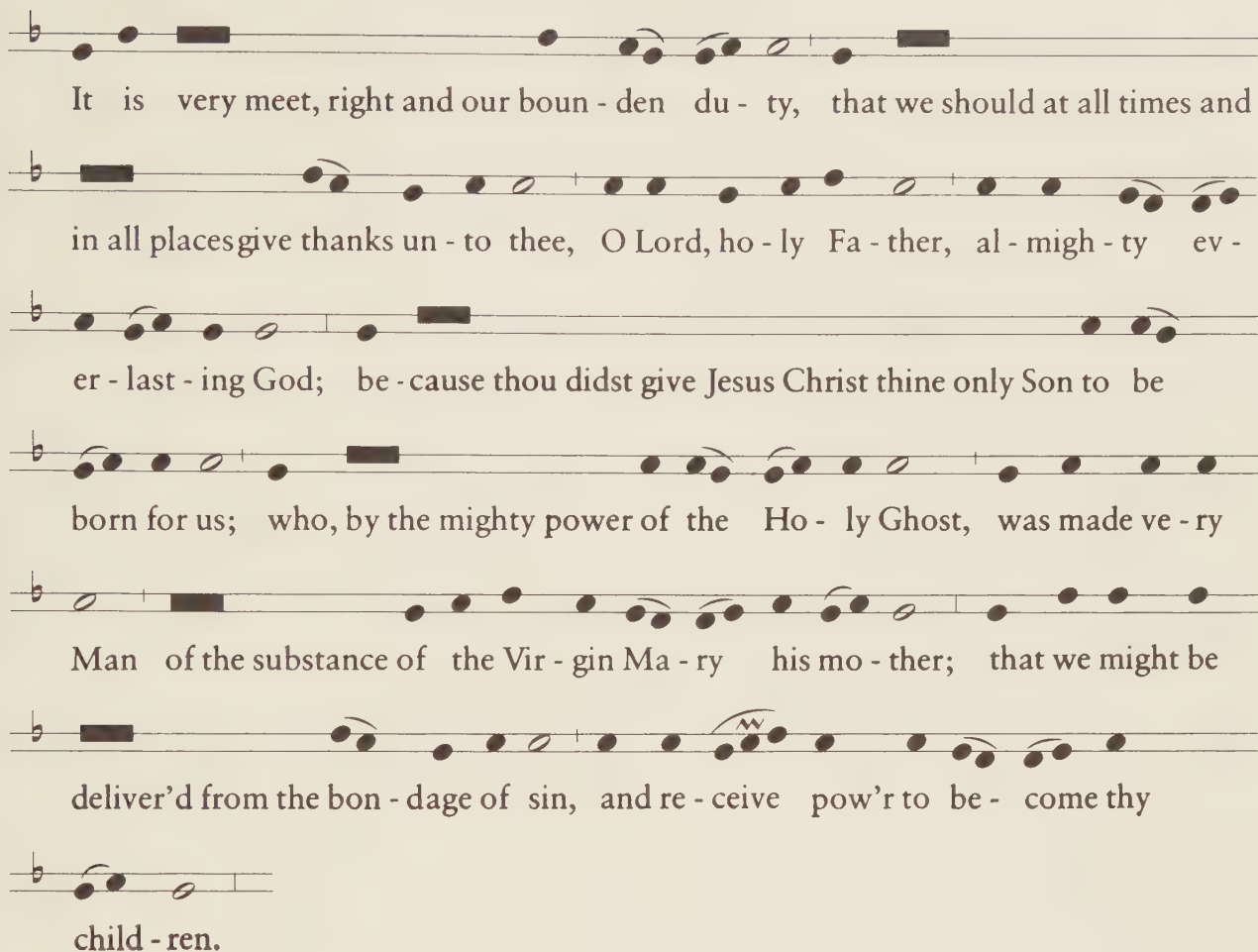
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God.

Advent

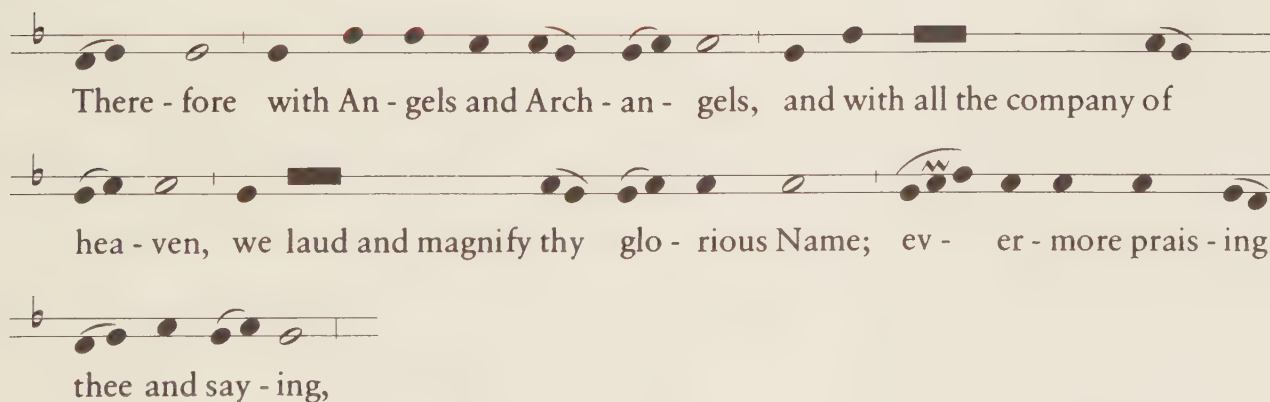


It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God; be - cause thou didst send thy be - lov - ed Son to re - deem
us from sin and death, and to make us heirs in him of ev - er - last - ing life;
that when he shall come again in power and great tri - umph to judge the world,
we may with - out shame or fear re - joice to be - hold his ap - pear - ing.

Incarnation

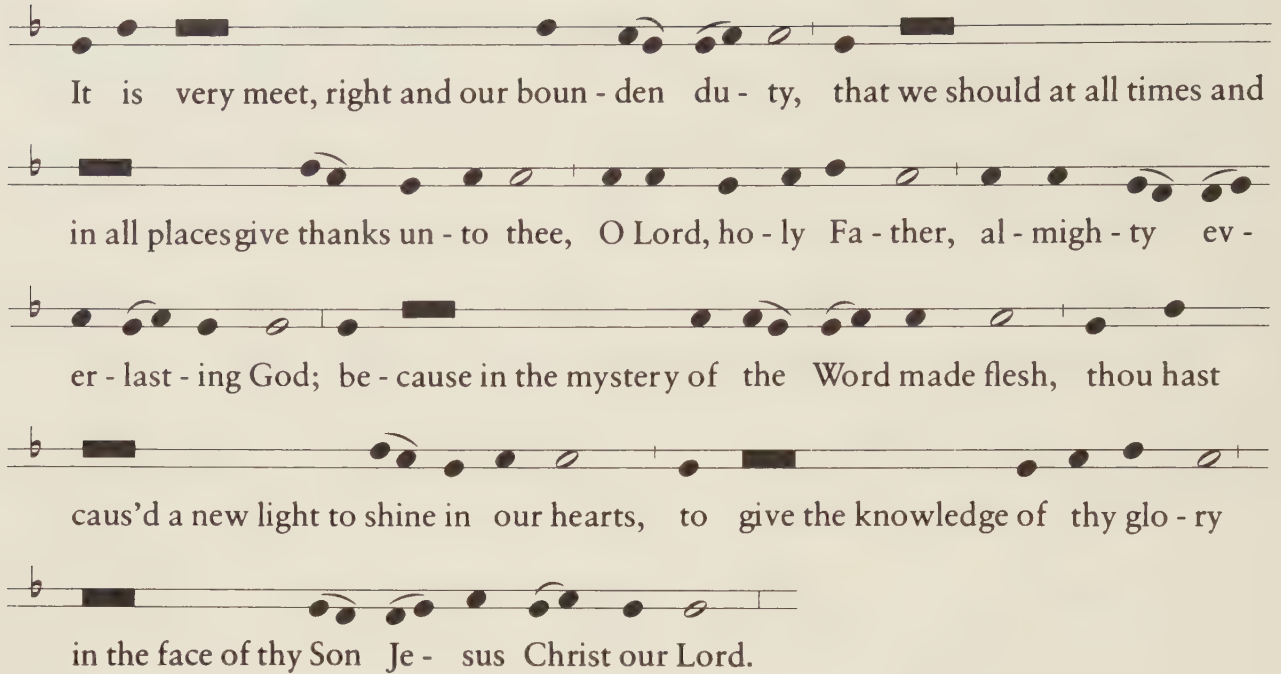


It is very meet, right and our bounden duty, that we should at all times and
in all places give thanks unto thee, O Lord, holy Father, almighty ever-
lasting God; because thou didst give Jesus Christ thine only Son to be
born for us; who, by the mighty power of the Holy Ghost, was made very
Man of the substance of the Virgin Mary his mother; that we might be
deliver'd from the bondage of sin, and receive pow'r to become thy
child - ren.



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

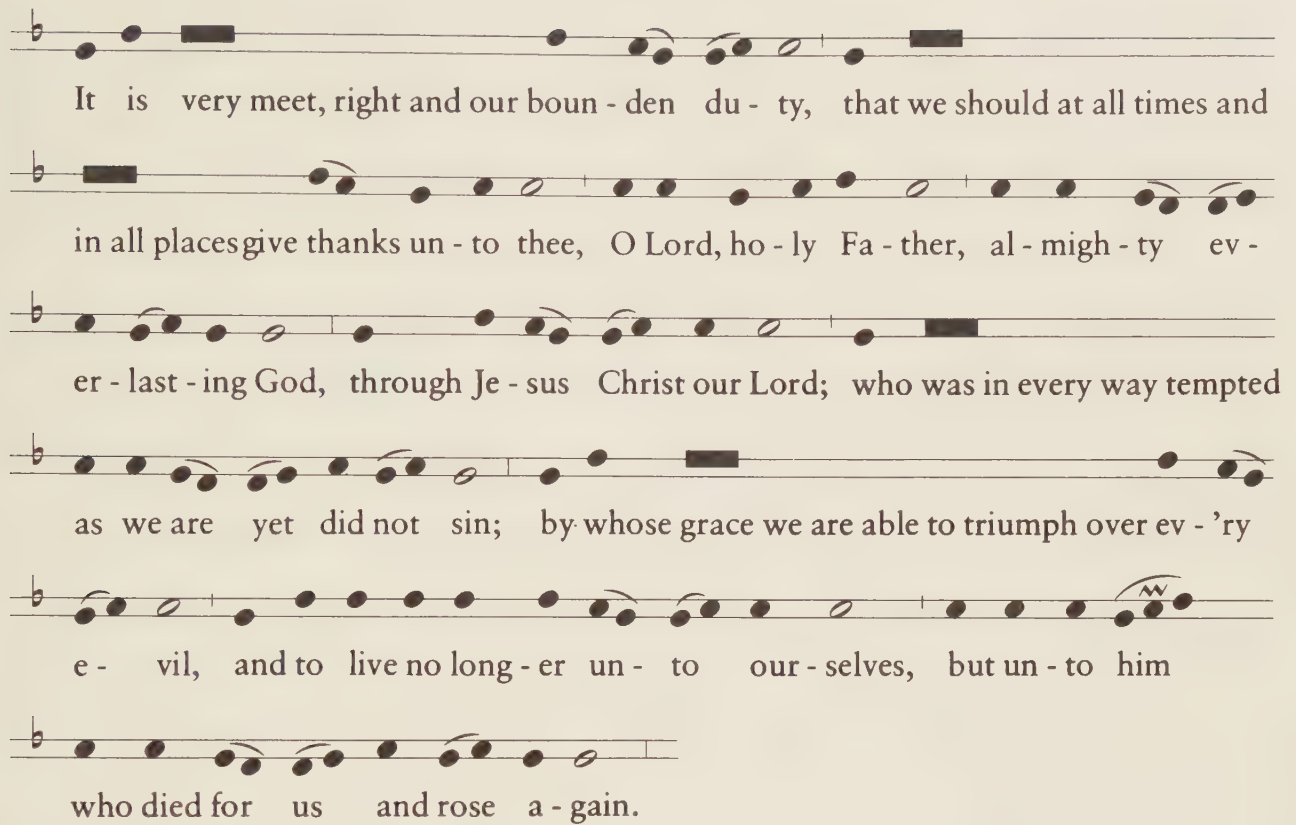
Epiphany



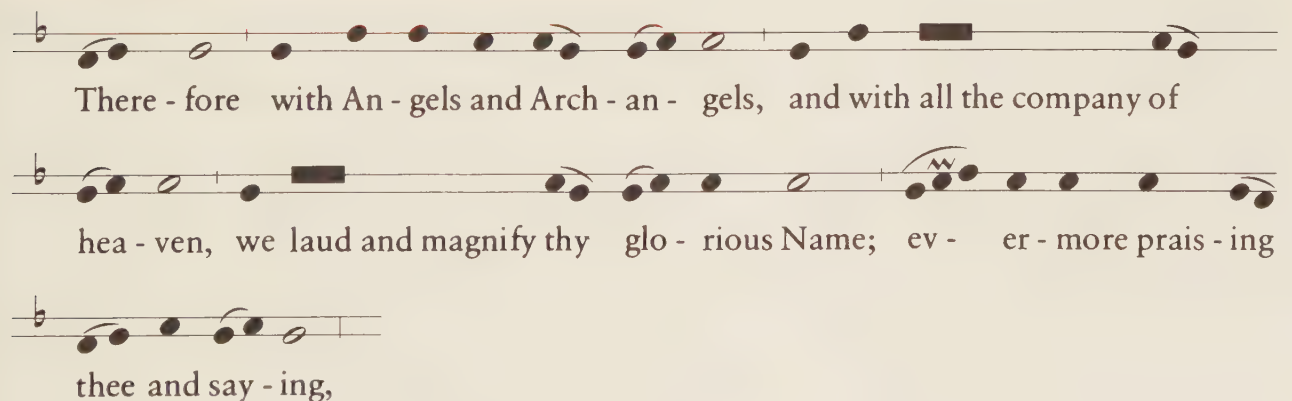
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God; be - cause in the mystery of the Word made flesh, thou hast
caus'd a new light to shine in our hearts, to give the knowledge of thy glo - ry
in the face of thy Son Je - sus Christ our Lord.

The image shows five staves of musical notation. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some beamed together and some with slurs. There are several black rectangular redaction marks on the staves, primarily in the first and second staves.

Lent (1)



It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God, through Je - sus Christ our Lord; who was in every way tempted
as we are yet did not sin; by whose grace we are able to triumph over ev - 'ry
e - vil, and to live no long - er un - to our - selves, but un - to him
who died for us and rose a - gain.

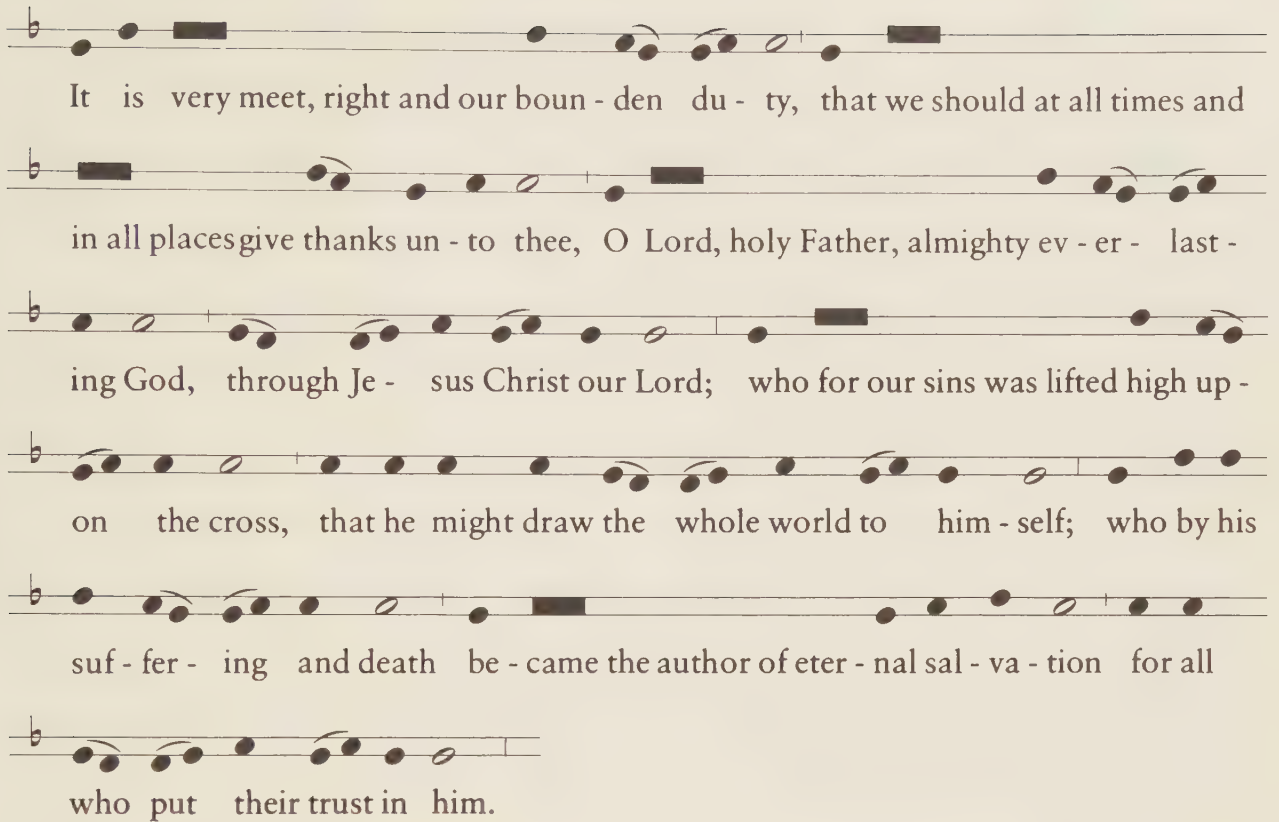


There - fore with An - gels and Arch - an - gels, and with all the company of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

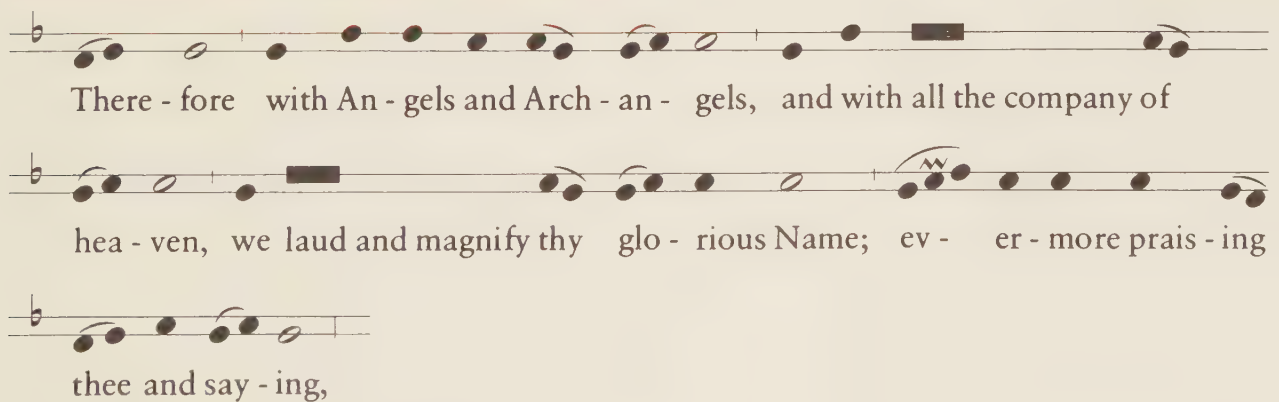
Lent (2)

It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God; who dost bid thy faithful peo - ple cleanse their hearts,
and prepare with joy for the Pas - chal feast; that fervent in prayer and in works
of mer - cy, and re - new'd by thy Word and Sac - ra - ments, they may come
to the full - ness of grace which thou hast pre - par'd for those who love thee.

Holy Week



It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
ing God, through Je - sus Christ our Lord; who for our sins was lifted high up -
on the cross, that he might draw the whole world to him - self; who by his
suf - fer - ing and death be - came the author of eter - nal sal - va - tion for all
who put their trust in him.



There - fore with An - gels and Arch - an - gels, and with all the company of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Easter

It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God; but chiefly are we bound to praise thee for the glo - rious re -
sur - rec - tion of thy Son Je - sus Christ our Lord; for he is the ve - ry
Pas - chal Lamb, who was sac - ri - fic'd for us, and hath ta - ken a - way the
sin of the world; who by his death hath de - stroy'd death, and by his ris - ing
to life a - gain hath won for us ev - er - last - ing life.

Ascension

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 ever-lasting
God, through thy dearly beloved Son Jesus Christ our Lord; who
after his glorious resurrection manifestly appeared to his disci-
ples; and in their sight ascended into heaven, to prepare a place
for us; that where he is, there we might also be, and reign with him
in glory.

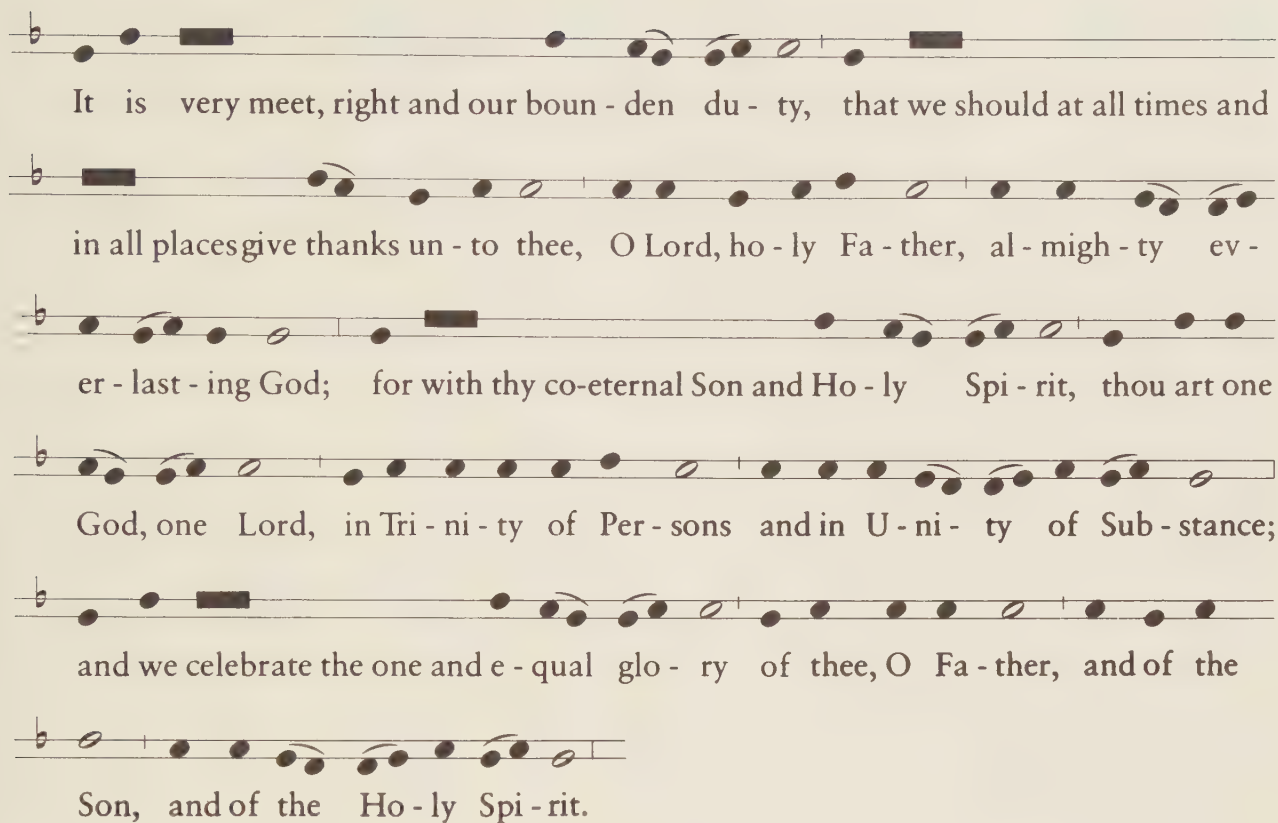
Therefore with Angels and Archangels, and with all the company of
heaven, we laud and magnify thy glorious Name; evermore praising
thee and saying,

Pentecost

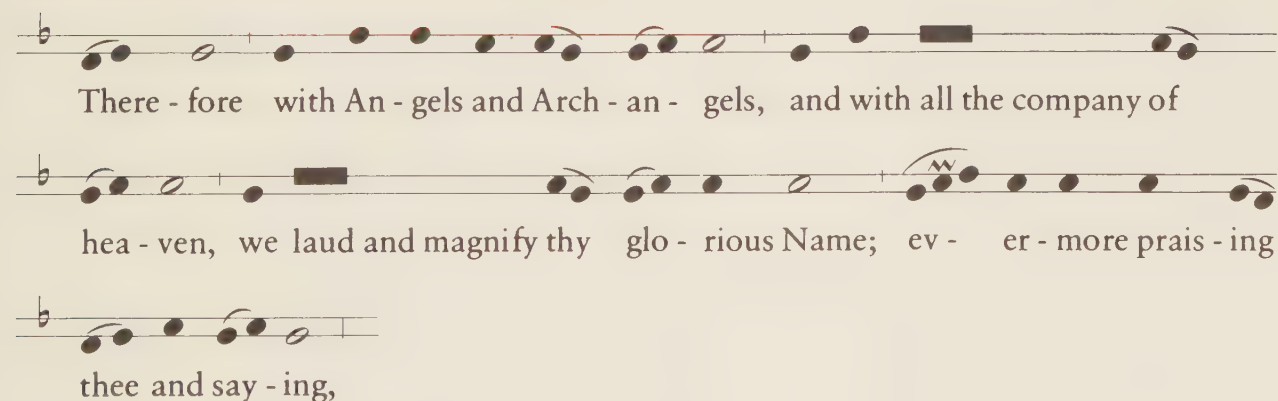
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
ing God, through Je - sus Christ our Lord; ac - cord - ing to whose true pro - mise
the Holy Ghost came down [on this day] from hea - ven, light - ing up - on the dis -
ci - ples, to teach them and to lead them in - to all truth; u - niting peoples
of many tongues in the con - fes - sion of one faith, and giving to thy Church the
power to serve thee as a roy - al priest - hood, and to preach the Gos - pel to
all na - tions.

The Preface for Weekdays after Pentecost is on page 104.

Trinity Sunday



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 ever-
lasting God; for with thy co-eternal Son and Holy Spirit, thou art one
God, one Lord, in Trinity of Persons and in Unity of Substance;
and we celebrate the one and equal glory of thee, O Father, and of the
Son, and of the Holy Spirit.

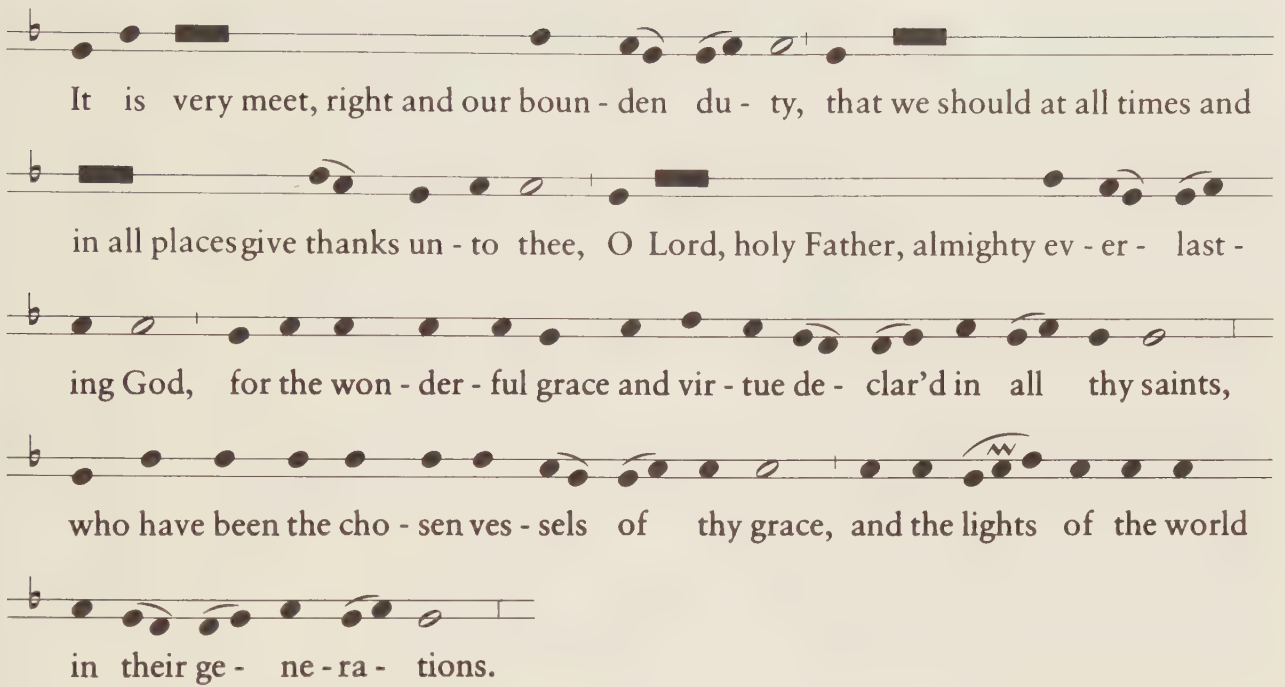


Therefore with Angels and Archangels, and with all the company of
heaven, we laud and magnify thy glorious Name; evermore praising
thee and saying,

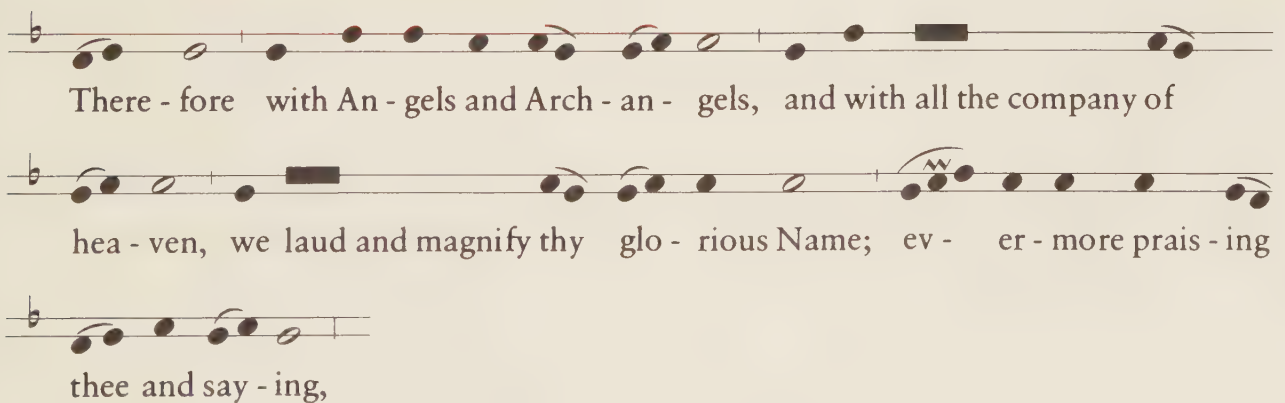
All Saints

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 ever-
lasting God; who in the multitude of thy saints, hast compass'd us about
with so great a cloud of witnesses, that we, rejoicing in their fellowship,
may run with patience the race that is set before us; and together
with them may receive the crown of glory that fadeth not away.

A Saint (1)



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 ever-lasting
God, for the wonderful grace and virtue declared in all thy saints,
who have been the chosen vessels of thy grace, and the lights of the world
in their generations.



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

A Saint (2)

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; who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

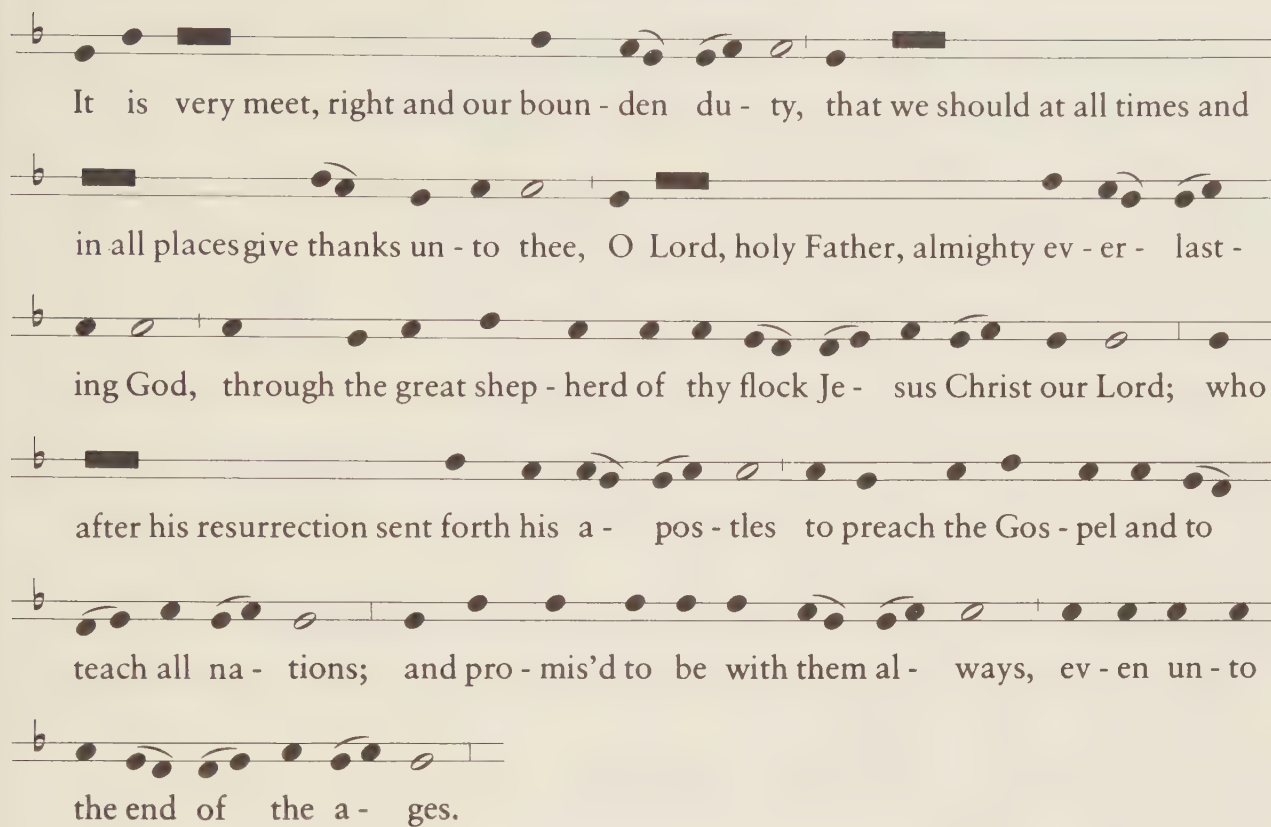
The musical notation consists of five staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, diatonic style. There are several blacked-out rectangular areas on the first and second staves, likely indicating where a singer would breathe or where the music is to be performed without accompaniment. The text is aligned with the notes, with hyphens indicating syllables that span across multiple notes.

A Saint (3)

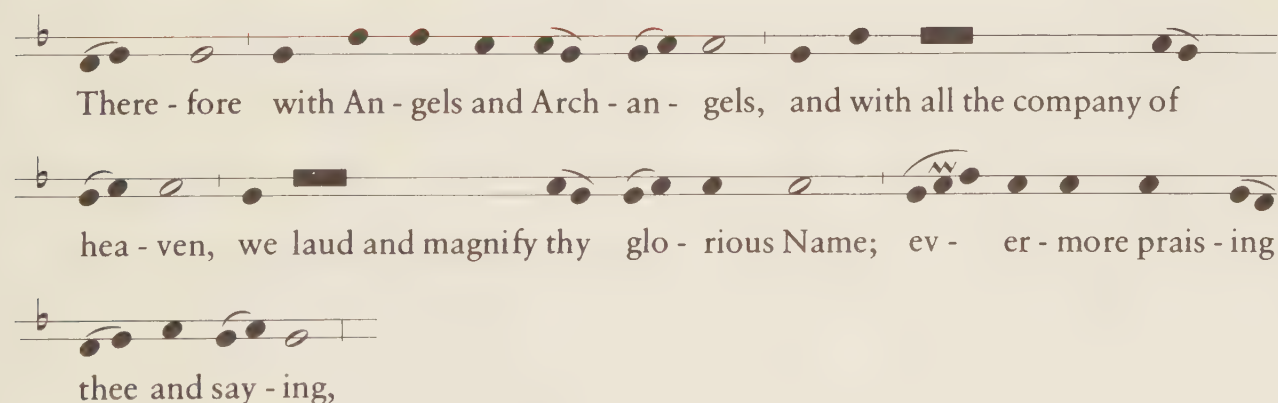
It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty everlasting God, because thou art greatly glorified in the assembly of thy saints. All thy creatures praise thee, and thy faithful servants bless thee, confessing before the rulers of this world the great Name of thine only Son.

The musical notation consists of five staves, similar to the first piece. It features a treble clef and a key signature of one flat. The melody is consistent with the previous piece. Like the first piece, there are blacked-out rectangular areas on the first and second staves. The text is aligned with the notes, with hyphens indicating syllables that span across multiple notes.

Apostles and Ordinations



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 ever-lasting
God, through the great shepherd of thy flock Jesus Christ our Lord; who
after his resurrection sent forth his apostles to preach the Gospel and to
teach all nations; and promised to be with them always, even unto
the end of the ages.



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

Dedication of a Church

It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
ing God, through Je - sus Christ our great High Priest; in whom we are built up
as living stones of a ho - ly tem - ple, that we might of - fer be - fore thee a
sac - ri - fice of praise and pray'r which is ho - ly and pleas - ing in thy sight.

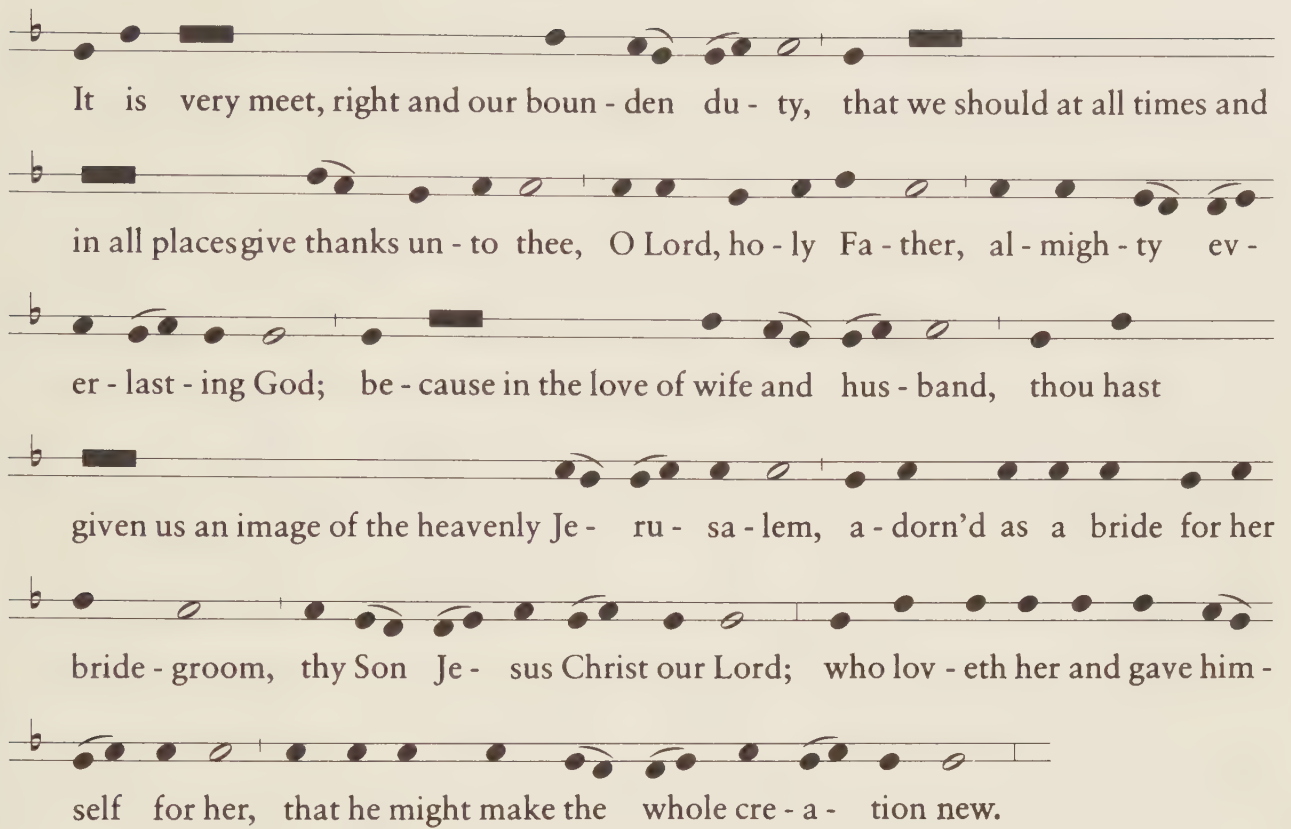
The musical notation consists of five staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The music is written in a simple, hymn-like style with various note values and rests. There are several black rectangular redaction marks placed over the notes on the first, second, and fourth staves.

Baptism

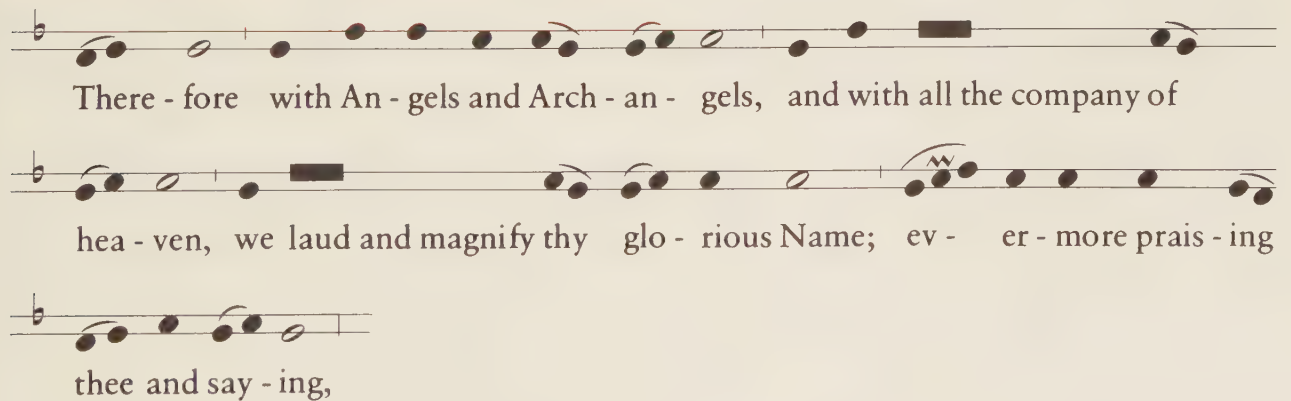
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty ev -
er - last - ing God; be - cause in Jesus Christ our Lord thou hast received us as thy
sons and daugh - ters, made us ci - ti - zens of thy king - dom, and giv - en us
the Ho - ly Spi - rit to guide us in - to all truth.

The musical notation consists of five staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The music is written in a simple, hymn-like style with various note values and rests. There are several black rectangular redaction marks placed over the notes on the first, second, and third staves.

Marriage

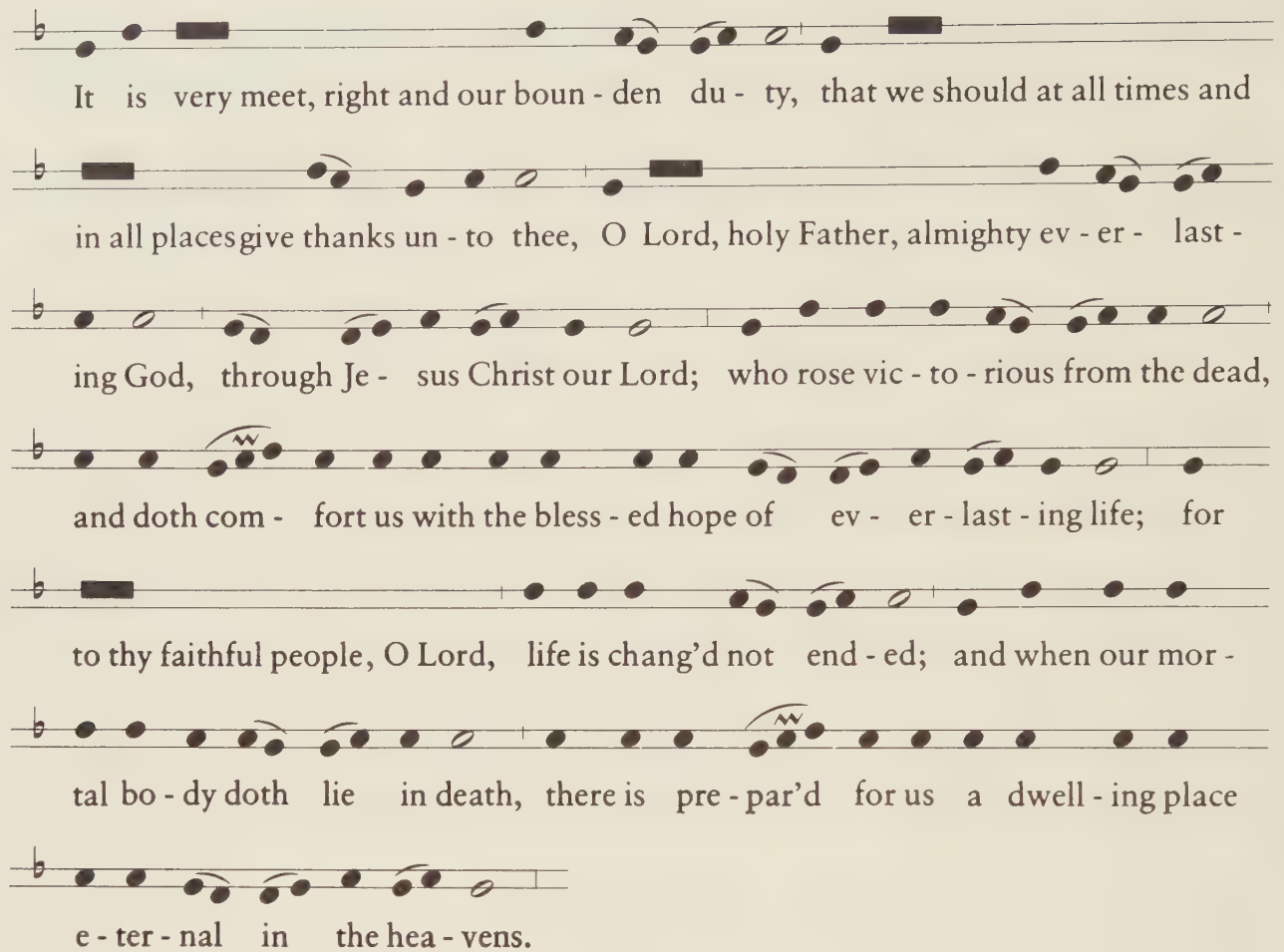


It is very meet, right and our bounden duty, that we should at all times and
in all places give thanks unto thee, O Lord, holy Father, almighty ever-
lasting God; because in the love of wife and husband, thou hast
given us an image of the heavenly Jerusalem, adorned as a bride for her
bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave him-
self for her, that he might make the whole creation new.

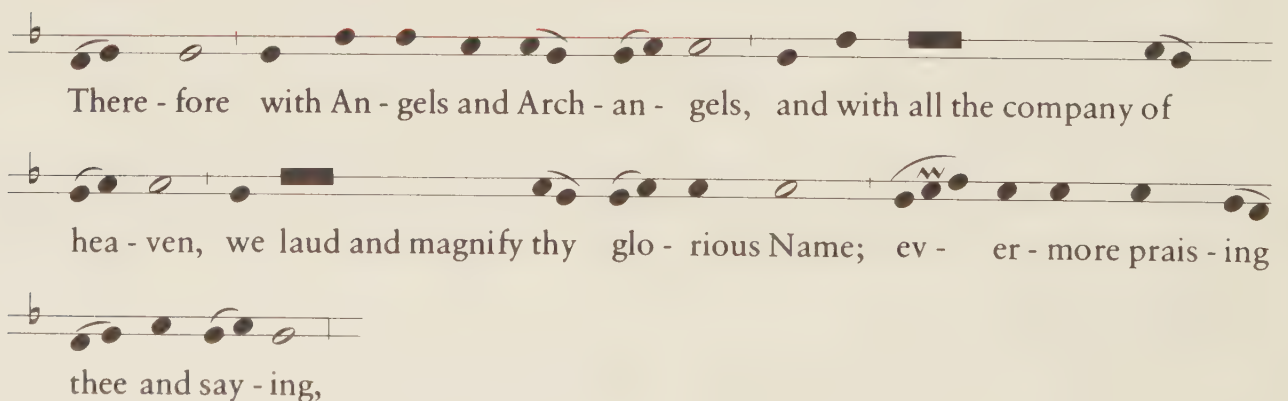


Therefore with Angels and Archangels, and with all the company of
heaven, we laud and magnify thy glorious Name; evermore praising
thee and saying,

Commemoration of the Dead



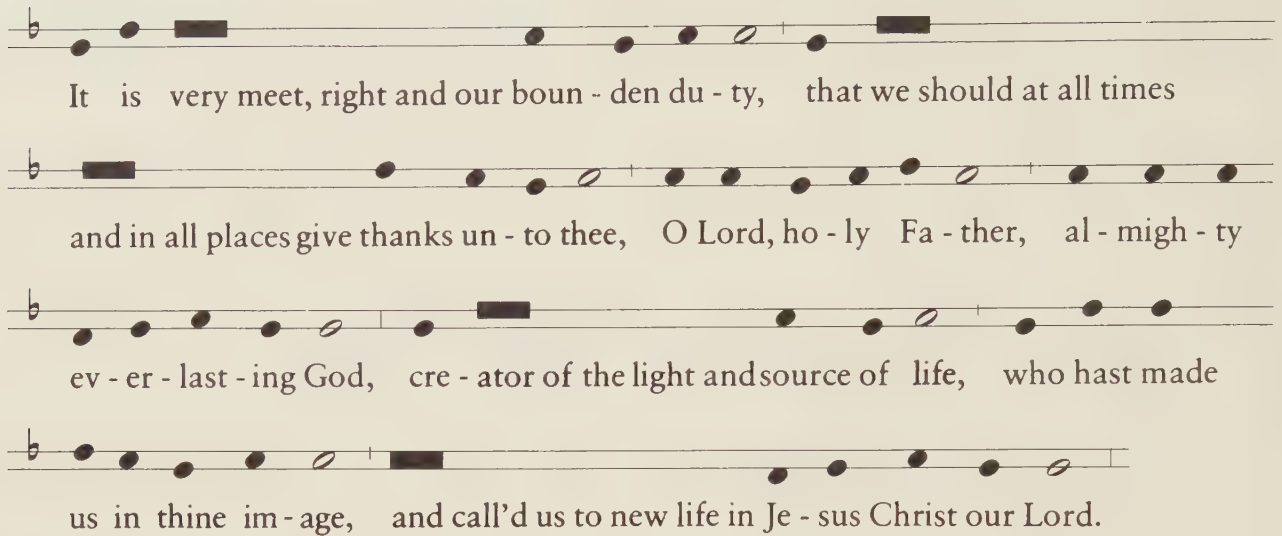
It is very meet, right and our boun - den du - ty, that we should at all times and
in all places give thanks un - to thee, O Lord, holy Father, almighty ev - er - last -
ing God, through Je - sus Christ our Lord; who rose vic - to - rious from the dead,
and doth com - fort us with the bless - ed hope of ev - er - last - ing life; for
to thy faithful people, O Lord, life is chang'd not end - ed; and when our mor -
tal bo - dy doth lie in death, there is pre - par'd for us a dwell - ing place
e - ter - nal in the hea - vens.



There - fore with An - gels and Arch - an - gels, and with all the company of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

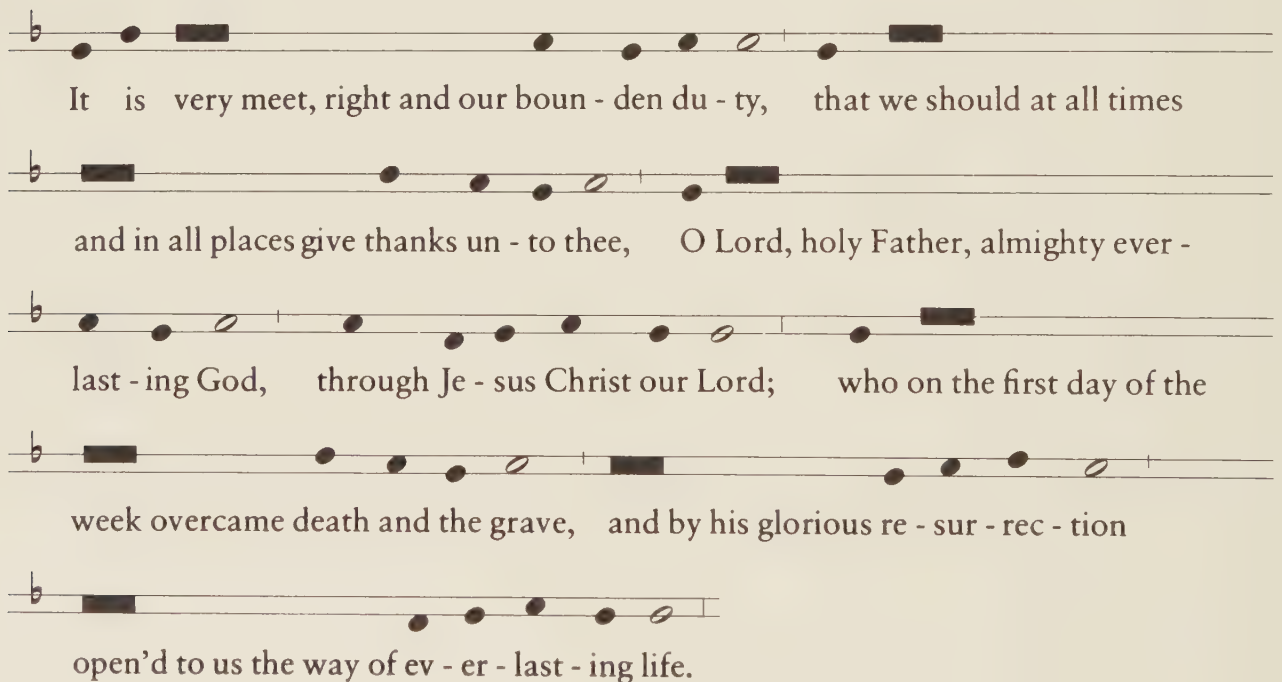
Sung Prefaces: Rite One
Simple Tone

The Lord's Day 1 *(Of God the Father)*



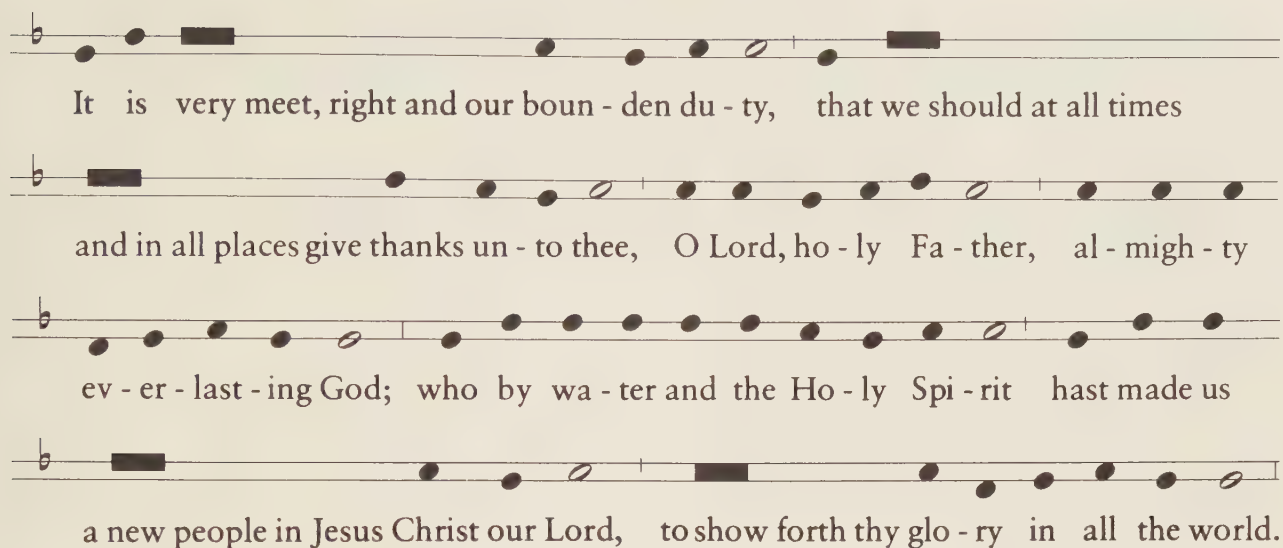
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God, cre - ator of the light and source of life, who hast made
us in thine im - age, and call'd us to new life in Je - sus Christ our Lord.

The Lord's Day 2 *(Of God the Son)*



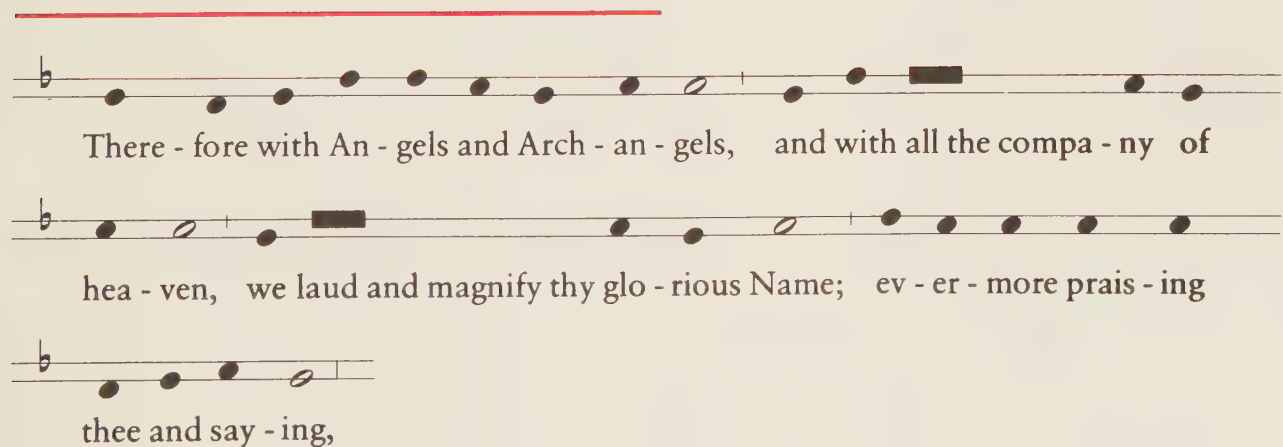
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through Je - sus Christ our Lord; who on the first day of the
week overcame death and the grave, and by his glorious re - sur - rec - tion
open'd to us the way of ev - er - last - ing life.

The Lord's Day 3 *(Of God the Holy Spirit)*



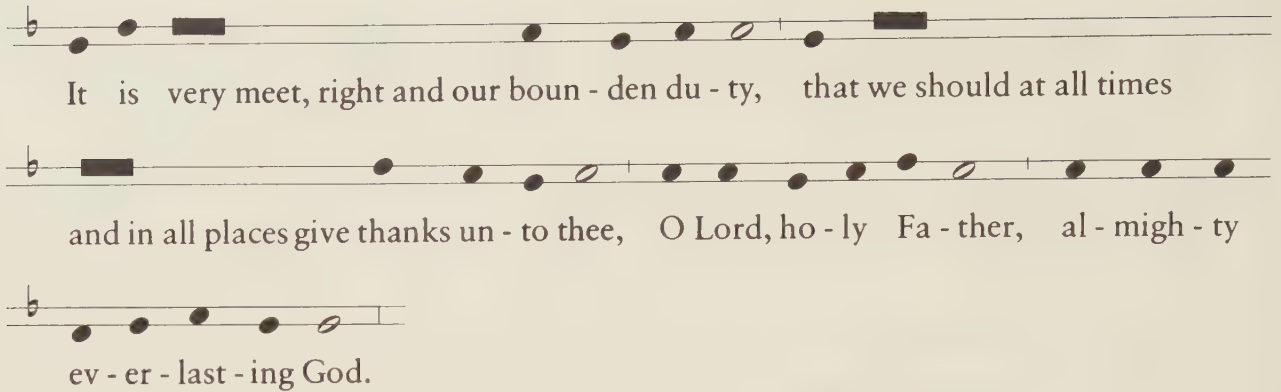
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; who by wa - ter and the Ho - ly Spi - rit hast made us
a new people in Jesus Christ our Lord, to show forth thy glo - ry in all the world.

The Preface for Weekdays after Pentecost is on the following page.



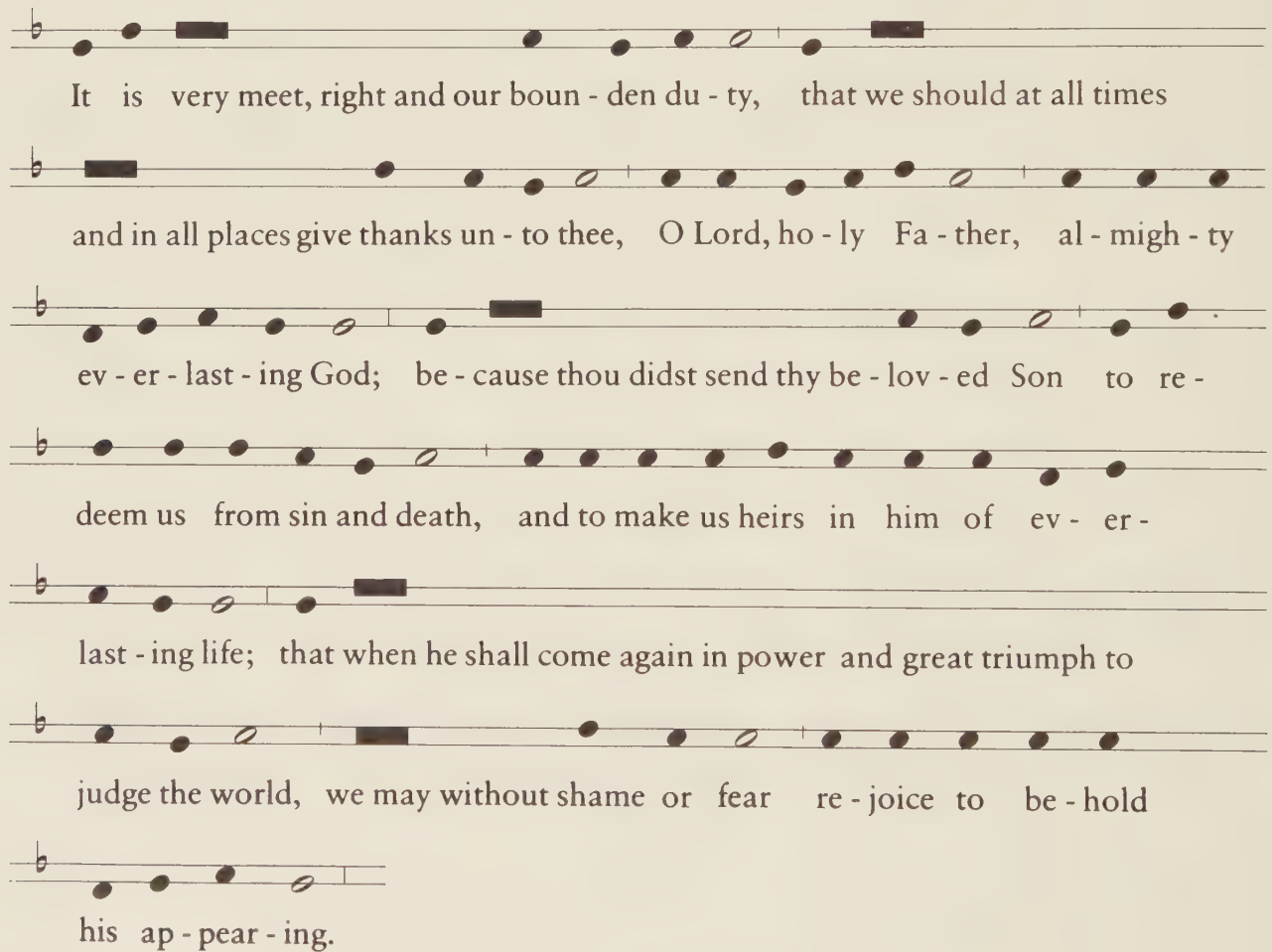
There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Weekdays after Pentecost



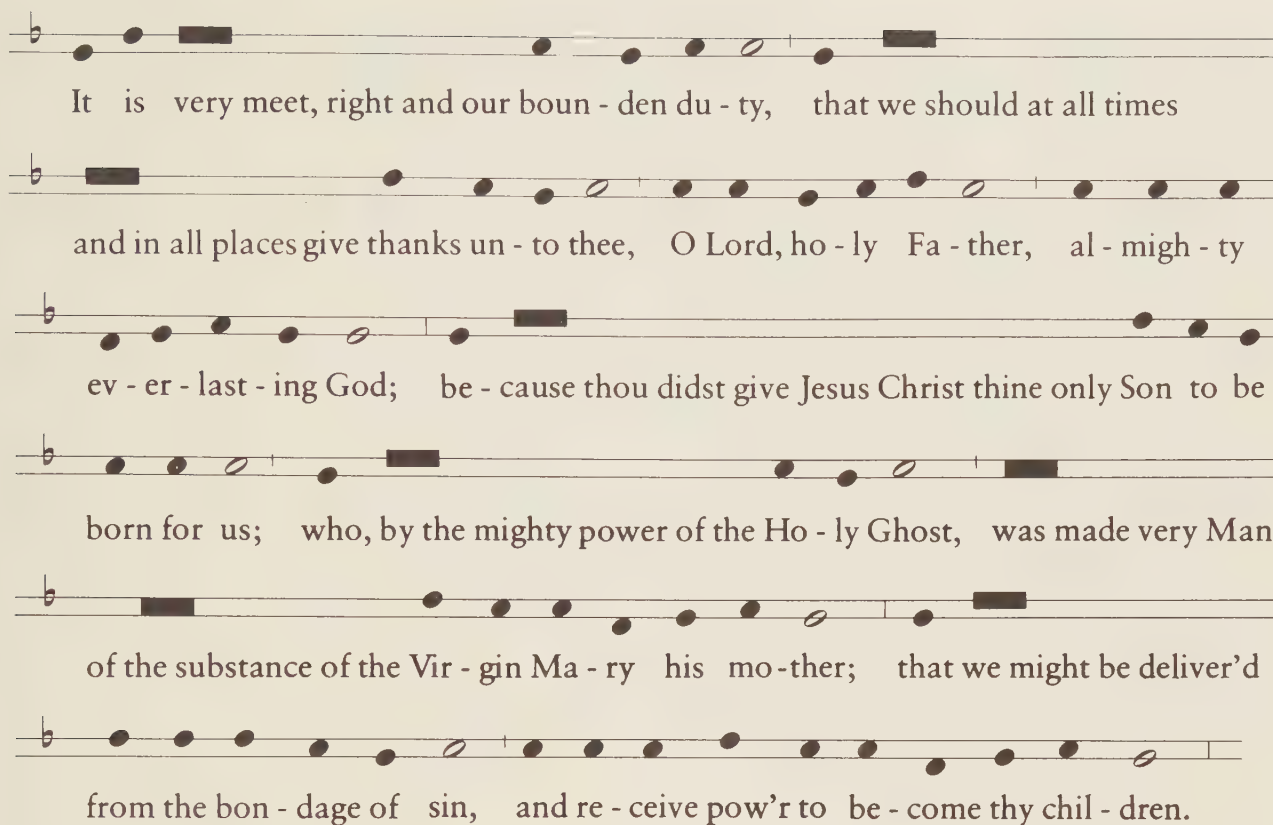
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God.

Advent

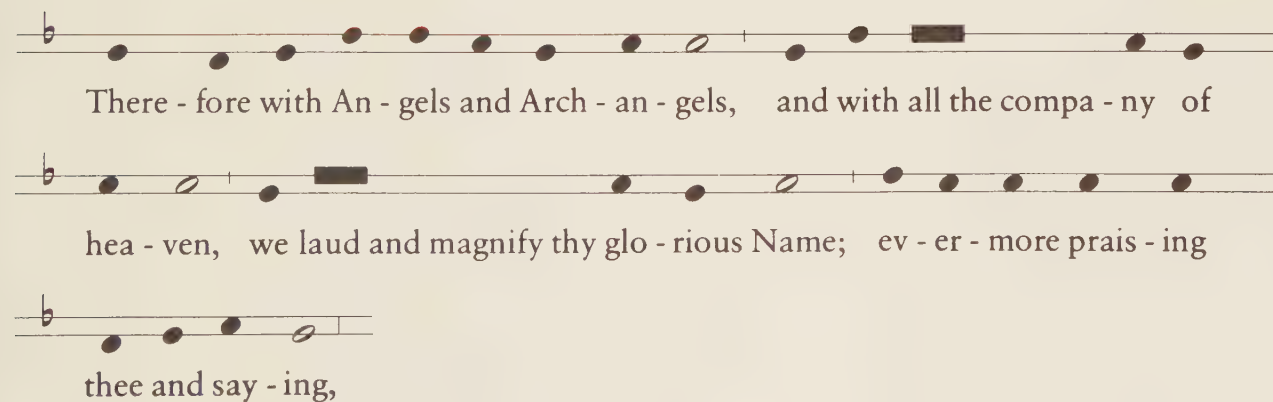


It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; be - cause thou didst send thy be - lov - ed Son to re -
deem us from sin and death, and to make us heirs in him of ev - er -
last - ing life; that when he shall come again in power and great triumph to
judge the world, we may without shame or fear re - joice to be - hold
his ap - pear - ing.

Incarnation

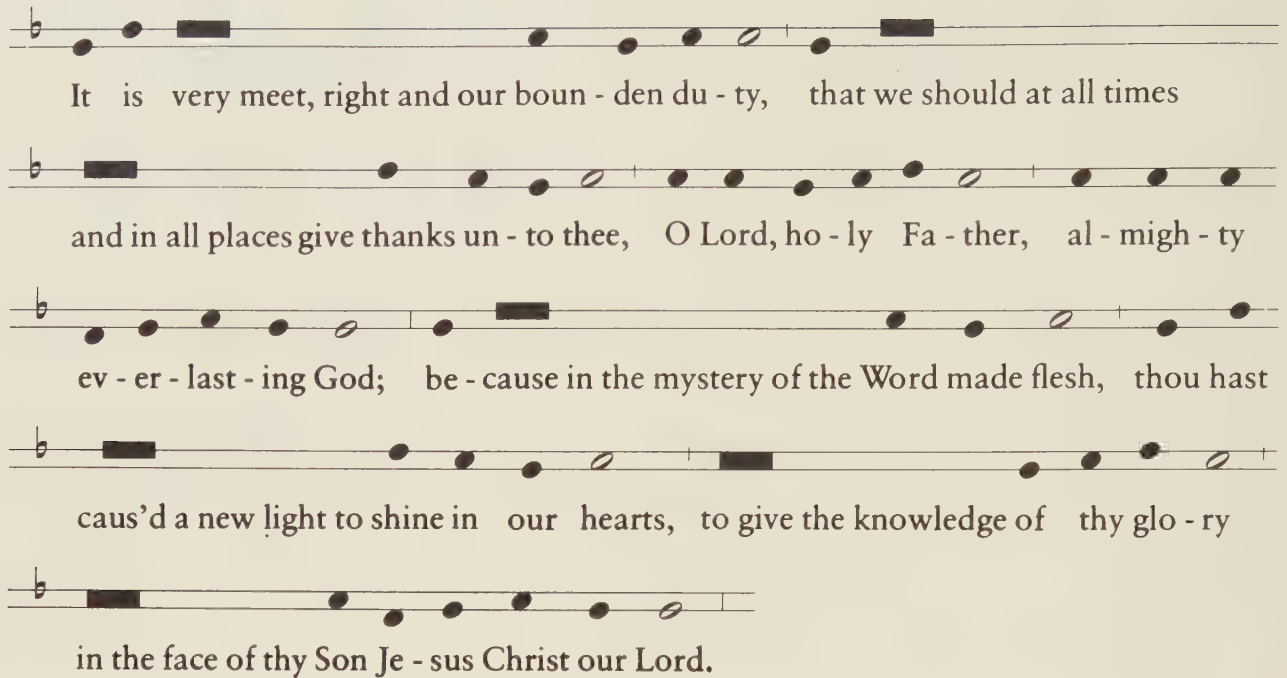


It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; be - cause thou didst give Jesus Christ thine only Son to be
born for us; who, by the mighty power of the Ho - ly Ghost, was made very Man
of the substance of the Vir - gin Ma - ry his mo - ther; that we might be deliver'd
from the bon - dage of sin, and re - ceive pow'r to be - come thy chil - dren.



There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Epiphany



The musical notation consists of five staves, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, using quarter and half notes, with some rests. The lyrics are printed below each staff, aligned with the notes.

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; be - cause in the mystery of the Word made flesh, thou hast
caus'd a new light to shine in our hearts, to give the knowledge of thy glo - ry
in the face of thy Son Je - sus Christ our Lord.

Lent (1)

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God, through Je - sus Christ our Lord; who was in ev'ry way
tempted as we are yet did not sin; by whose grace we are able to triumph over
ev - 'ry e - vil, and to live no longer un - to our - selves, but un - to him who died
for us and rose a - gain.

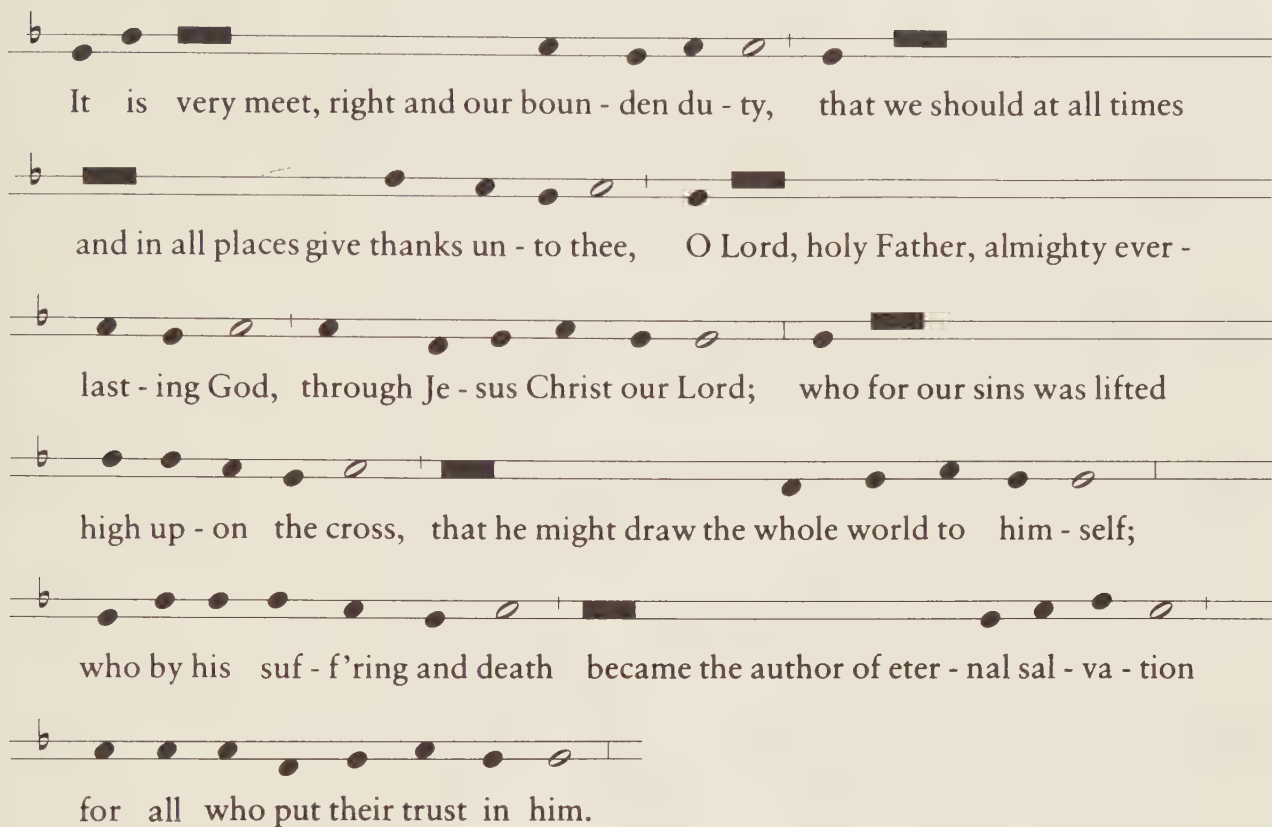
There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Lent (2)

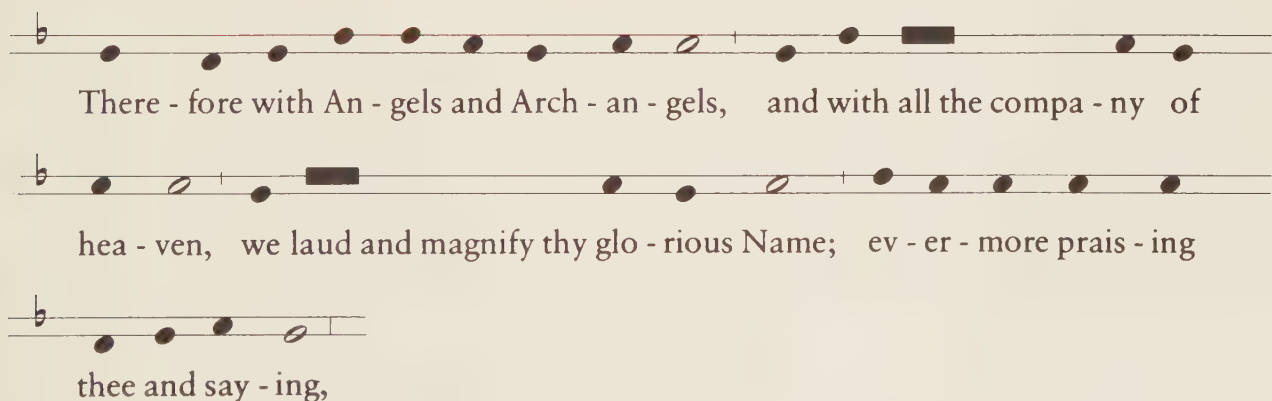
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; who dost bid thy faithful people cleanse their hearts,
and prepare with joy for the Pas - chal feast; that fer - vent in prayer and in
works of mer - cy, and re - new'd by thy Word and Sac - ra - ments, they may
come to the full - ness of grace which thou hast prepar'd for those who love thee.

The musical notation consists of six staves, each beginning with a flat (B-flat) key signature. The notes are simple, using quarter and half notes, with some rests. The lyrics are aligned with the notes, with hyphens indicating syllables that span across multiple notes.

Holy Week



It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through Je - sus Christ our Lord; who for our sins was lifted
high up - on the cross, that he might draw the whole world to him - self;
who by his suf - f'ring and death became the author of eter - nal sal - va - tion
for all who put their trust in him.

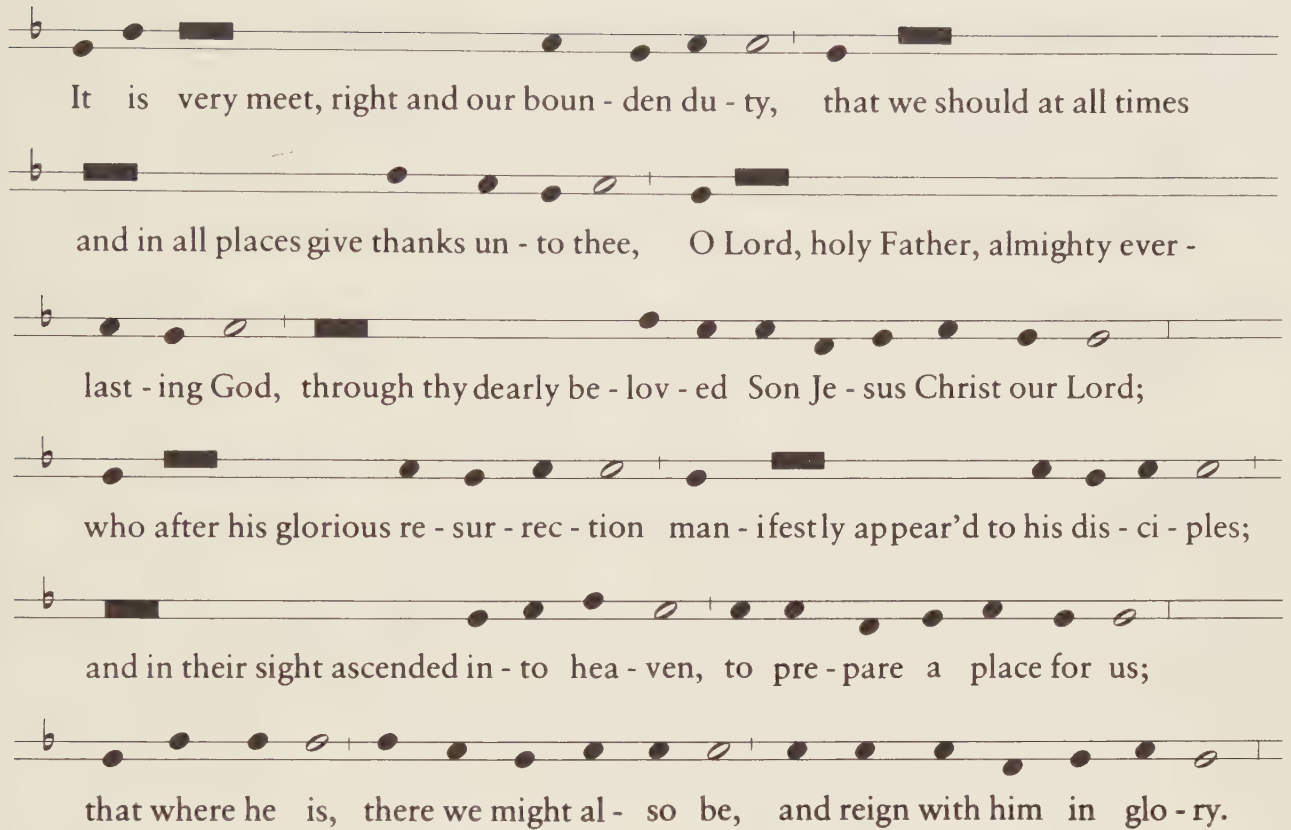


There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

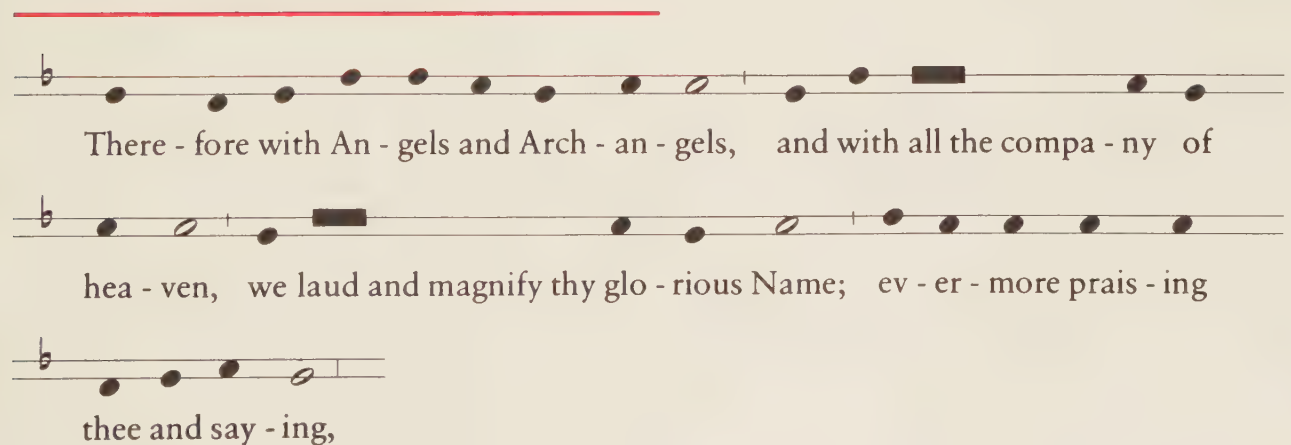
Easter

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; but chief - ly are we bound to praise thee
for the glo - rious re - sur - rec - tion of thy Son Je - sus Christ our Lord;
for he is the very Paschal Lamb, who was sacri - fic'd for us, and hath
taken away the sin of the world; who by his death hath de - stroy'd death,
and by his ris - ing to life a - gain hath won for us ev - er - last - ing life.

Ascension



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 ever-
lasting God, through thy dearly beloved Son Jesus Christ our Lord;
who after his glorious resurrection manifestly appear'd to his disciples;
and in their sight ascended into heaven, to prepare a place for us;
that where he is, there we might also be, and reign with him in glory.



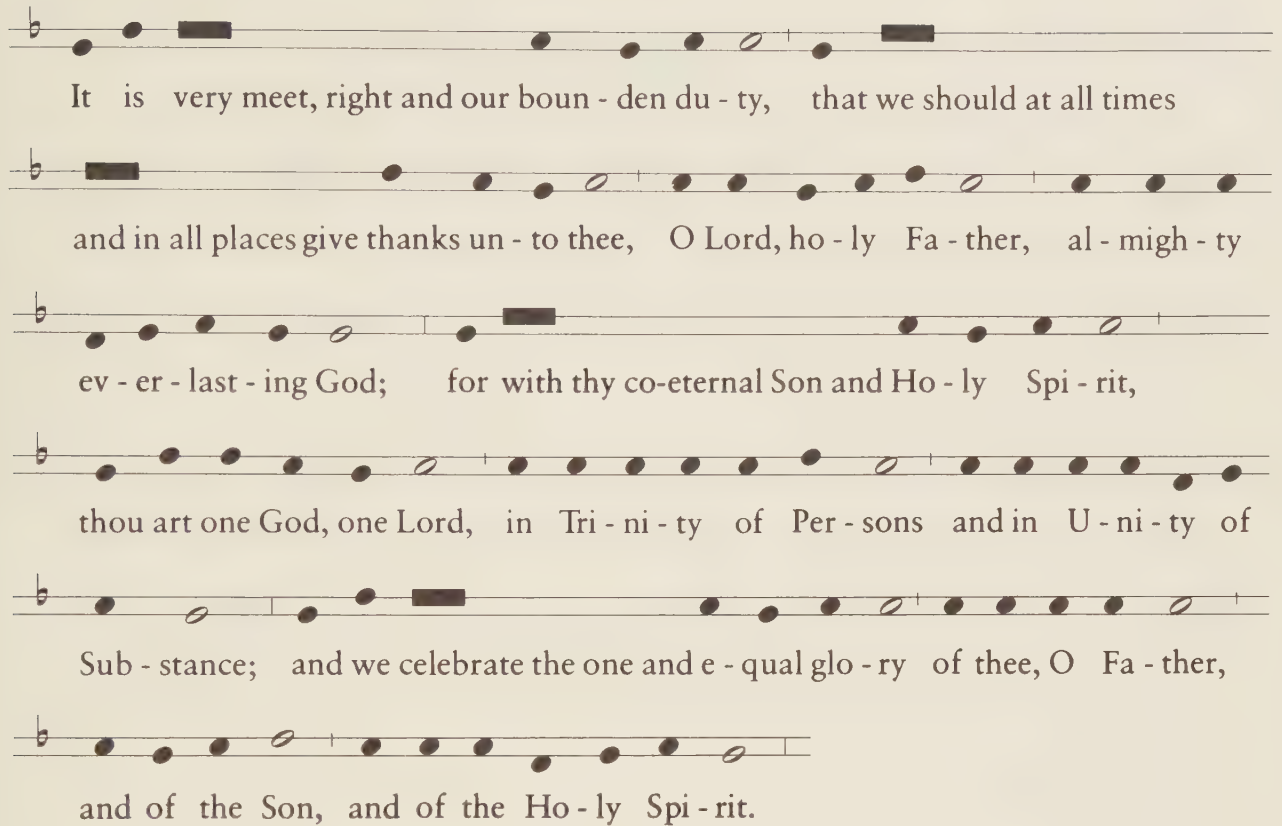
Therefore with Angels and Archangels, and with all the company of
heaven, we laud and magnify thy glorious Name; evermore praising
thee and saying,

Pentecost

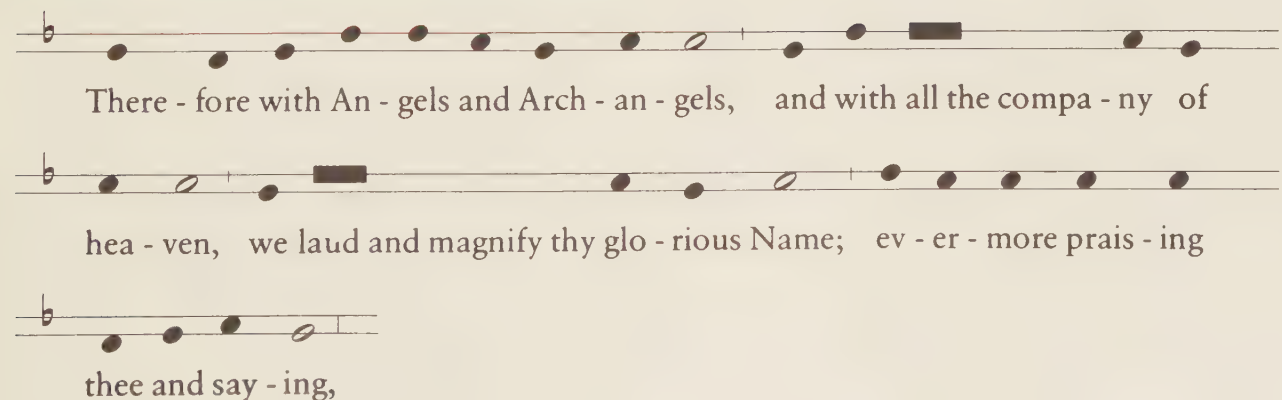
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through Je - sus Christ our Lord; ac - cord - ing to whose true
pro - mise the Holy Ghost came down [on this day] from heaven, light - ing
up - on the dis - ci - ples, to teach them and to lead them in - to all truth;
u - niting peoples of many tongues in the confession of one faith, and giving to thy
Church the power to serve thee as a roy - al priest - hood, and to preach the
Gos - pel to all na - tions.

The Preface for Weekdays after Pentecost is on page 124.

Trinity Sunday



It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; for with thy co - eternal Son and Ho - ly Spi - rit,
thou art one God, one Lord, in Tri - ni - ty of Per - sons and in U - ni - ty of
Sub - stance; and we celebrate the one and e - qual glo - ry of thee, O Fa - ther,
and of the Son, and of the Ho - ly Spi - rit.



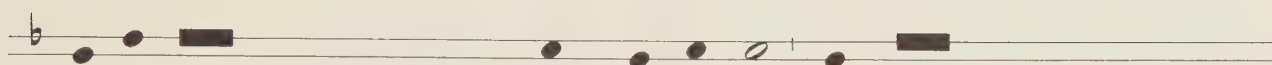
There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

All Saints

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; who in the multitude of thy saints, hast compass'd us about
with so great a cloud of wit - nes - ses, that we, re - joi - cing in their fel - low - ship,
may run with pa - tience the race that is set be - fore us; and, to - gether with them,
may receive the crown of glo - ry that fa - deth not a - way.

The musical notation consists of six staves, each beginning with a treble clef and a flat sign (B-flat). The notes are simple, with some rests indicated by black bars. The lyrics are aligned with the notes below each staff.

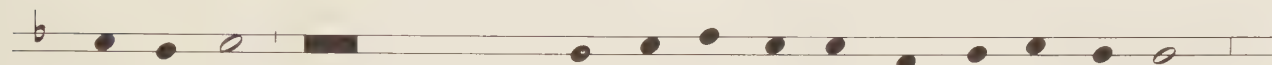
A Saint (1)



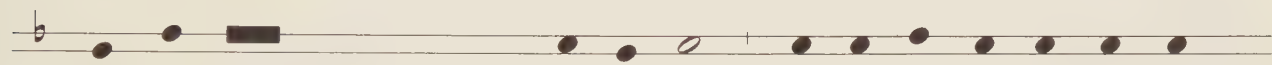
It is very meet, right and our boun - den du - ty, that we should at all times



and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -



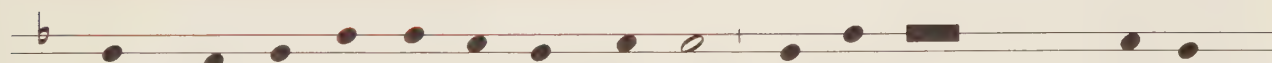
last - ing God, for the wonderful grace and vir - tue de - clar'd in all thy saints,



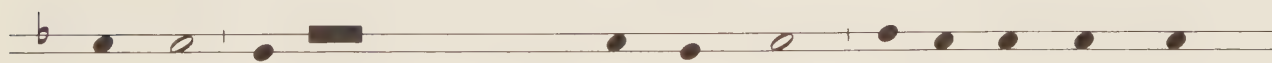
who have been the chosen vessels of thy grace, and the lights of the world in



their ge - ne - ra - tions.



There - fore with An - gels and Arch - an - gels, and with all the compa - ny of



hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing



thee and say - ing,

A Saint (2)

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; who in the obedience of thy saints hast given us an ex - am -
ple of right - eous - ness, and in their e - ter - nal joy a glo - rious pledge of the
hope of our cal - ling.

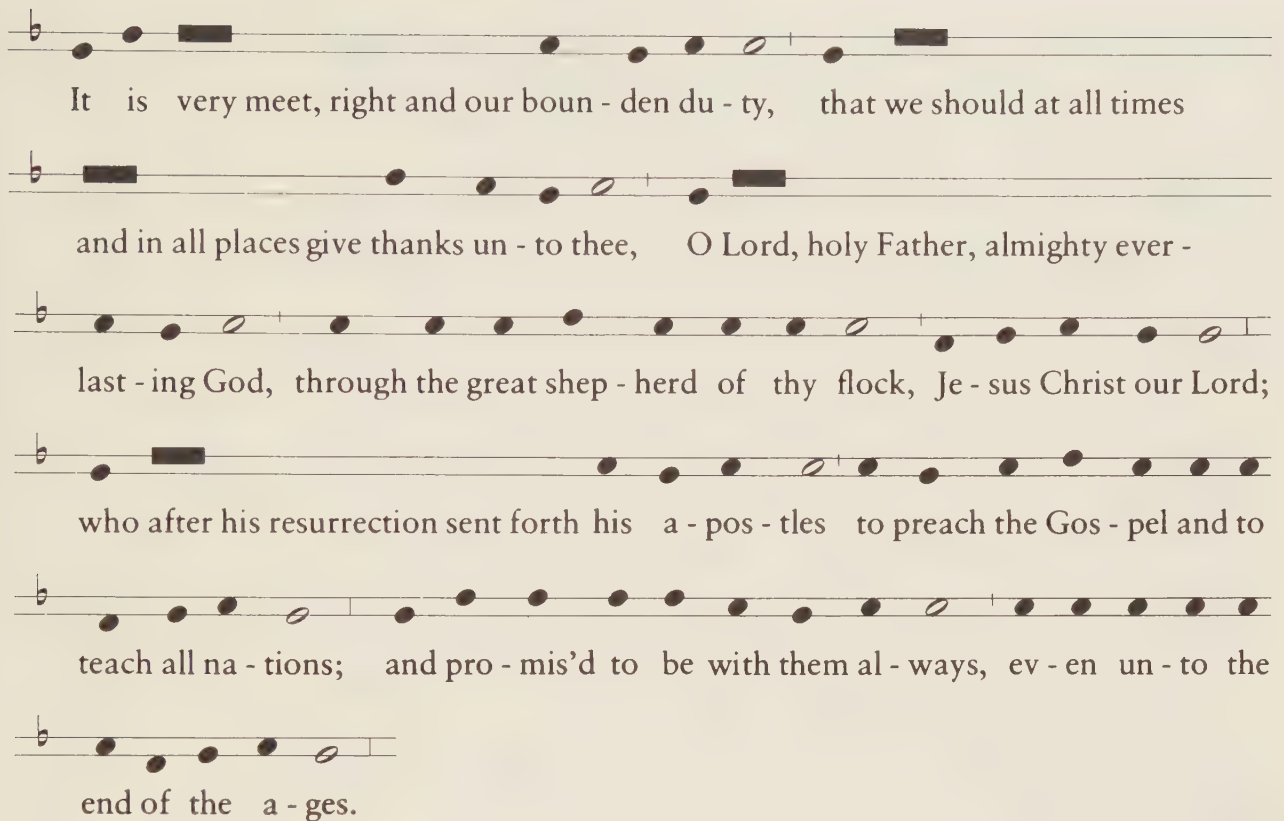
The musical notation consists of five staves. Each staff begins with a flat sign (b) on the left. The notes are represented by black dots on the staff lines, with some notes having stems. There are several black rectangular boxes placed above the staff lines, likely indicating rests or specific rhythmic markings. The text is aligned with the notes below each staff.

A Saint (3)

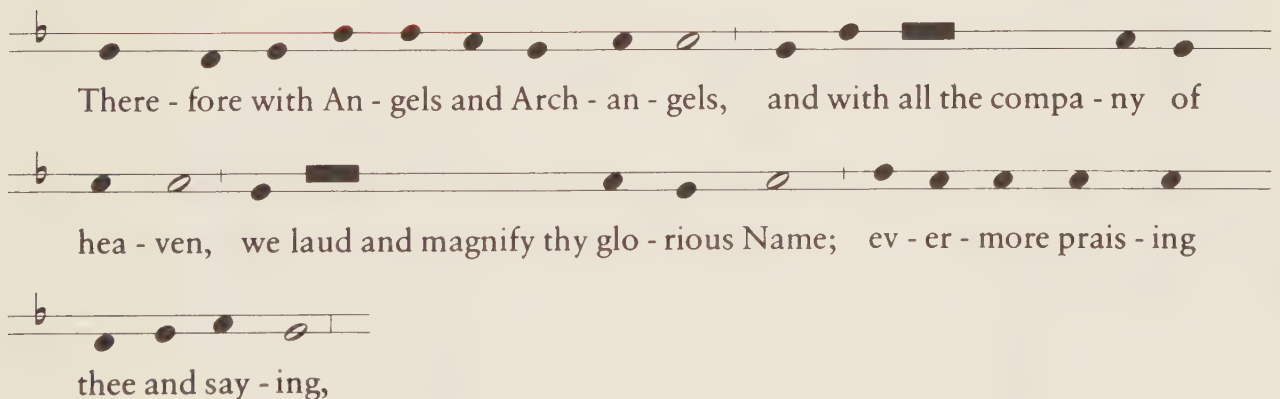
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, be - cause thou art great - ly glo - ri - fied in the as - semb - ly of
thy saints. All thy creatures praise thee, and thy faithful ser - vants bless thee,
confessing before the ru - lers of this world the great Name of thine on - ly Son.

The musical notation consists of five staves. Each staff begins with a flat sign (b) on the left. The notes are represented by black dots on the staff lines, with some notes having stems. There are several black rectangular boxes placed above the staff lines, likely indicating rests or specific rhythmic markings. The text is aligned with the notes below each staff.

Apostles and Ordinations



It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through the great shep - herd of thy flock, Je - sus Christ our Lord;
who after his resurrection sent forth his a - pos - tles to preach the Gos - pel and to
teach all na - tions; and pro - mis'd to be with them al - ways, ev - en un - to the
end of the a - ges.



There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Dedication of a Church

It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through Je - sus Christ our great High Priest; in whom we are
built up as living stones of a ho - ly tem - ple, that we might of - fer be - fore thee
a sac - ri - fice of praise and pray'r which is holy and pleas - ing in thy sight.

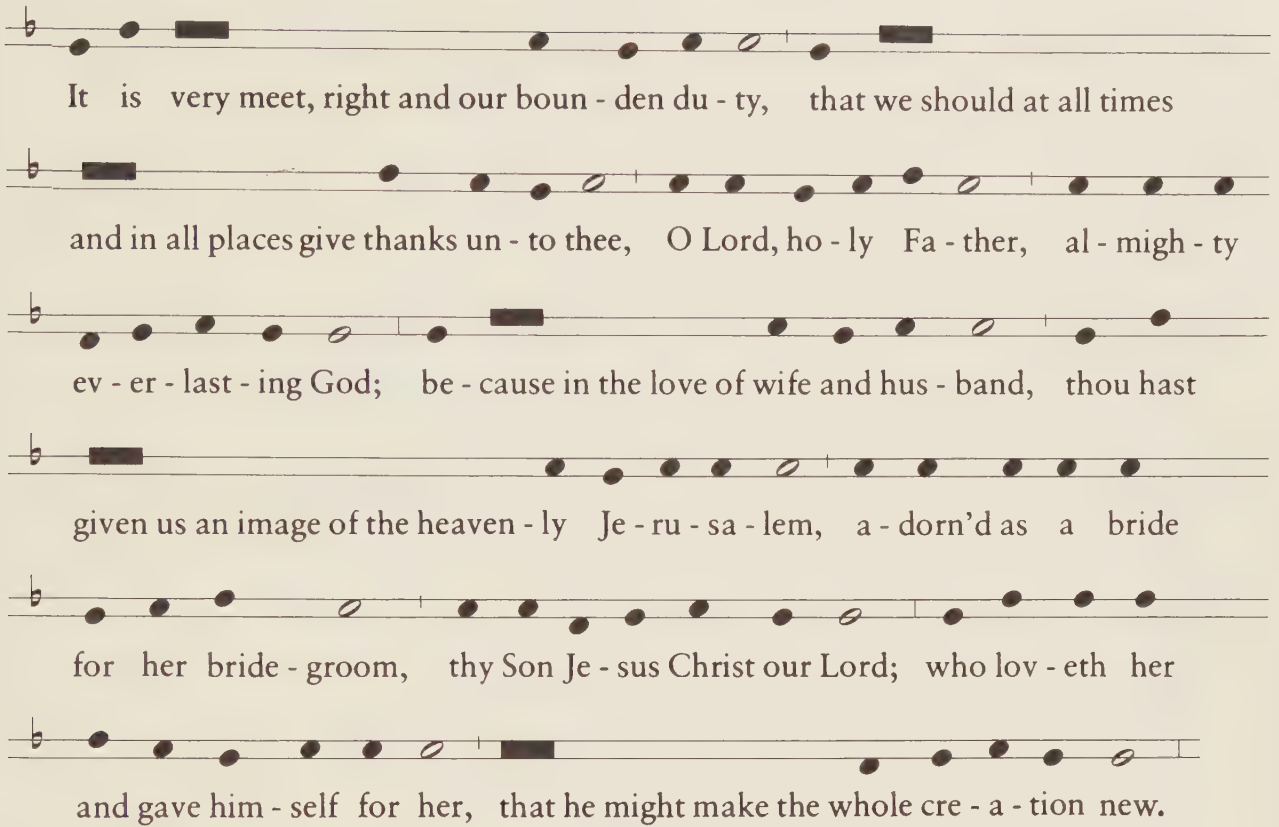
The musical notation consists of five staves, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, using quarter and half notes, with some rests. There are several black rectangular marks on the staves, likely indicating where the music ends or where there are specific performance instructions.

Baptism

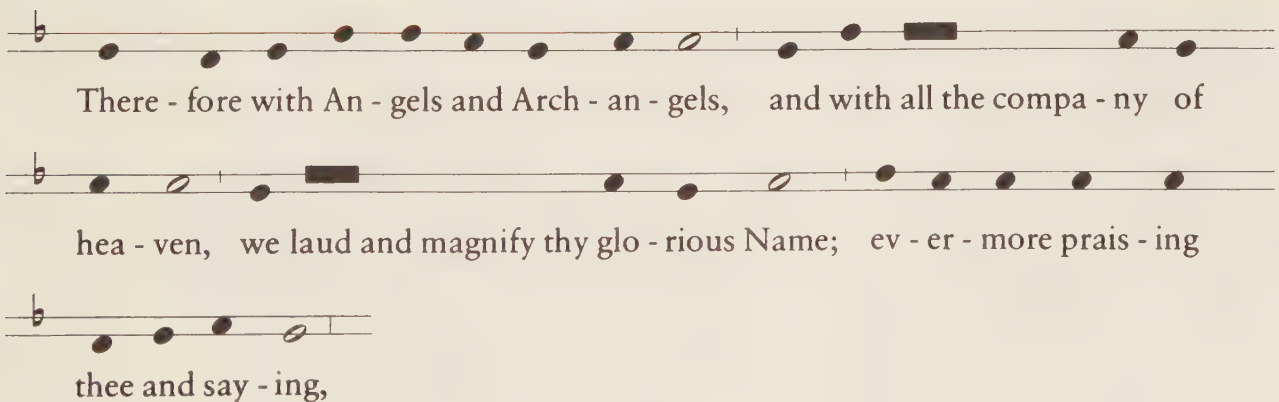
It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; be - cause in Jesus Christ our Lord thou hast receiv'd us as
thy sons and daugh - ters, made us ci - ti - zens of thy king - dom, and giv - en us
the Ho - ly Spi - rit to guide us in - to all truth.

The musical notation consists of five staves, each with a treble clef and a key signature of one flat (B-flat). The notes are simple, using quarter and half notes, with some rests. There are several black rectangular marks on the staves, likely indicating where the music ends or where there are specific performance instructions.

Marriage

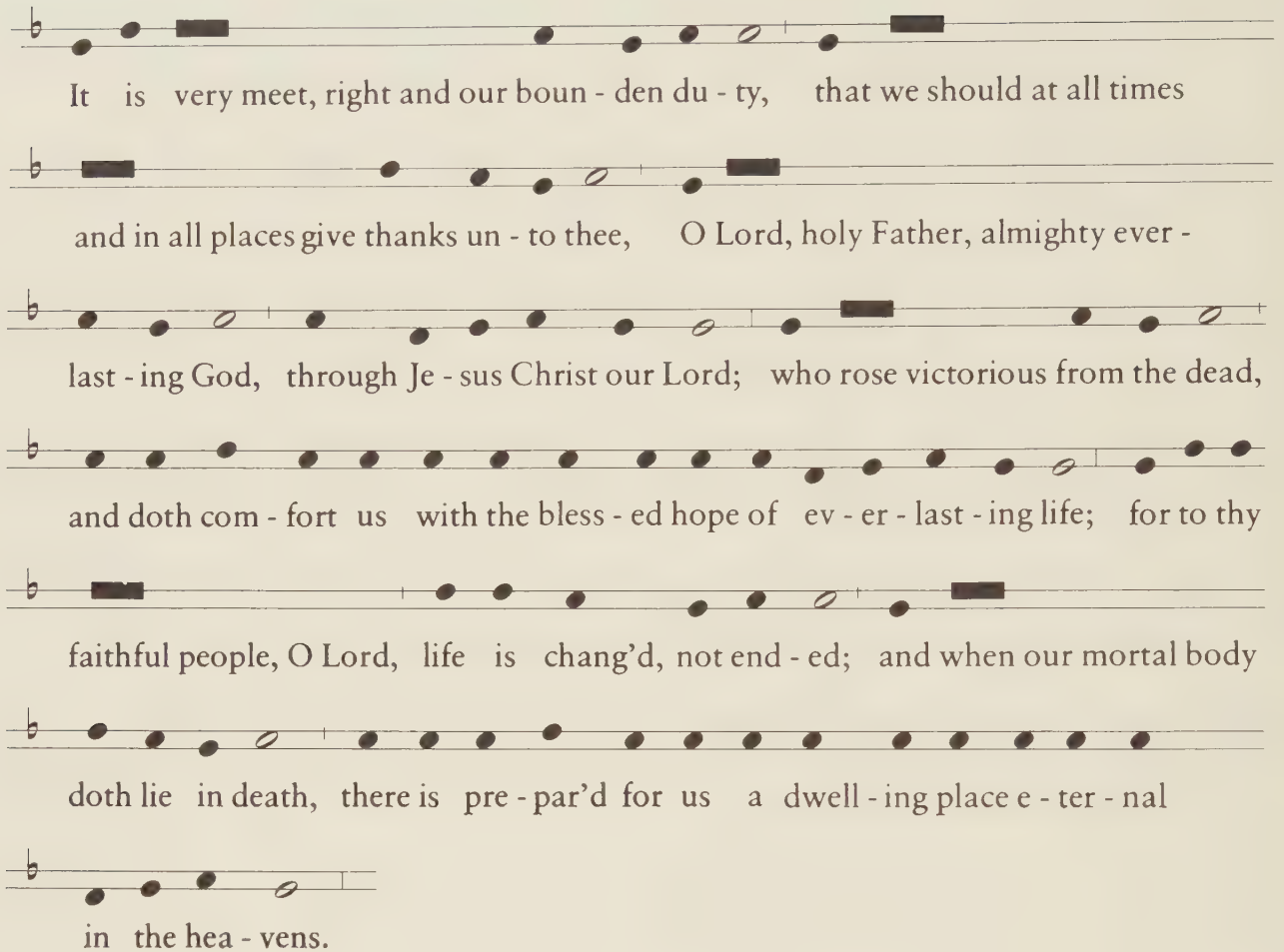


It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, ho - ly Fa - ther, al - migh - ty
ev - er - last - ing God; be - cause in the love of wife and hus - band, thou hast
given us an image of the heaven - ly Je - ru - sa - lem, a - dorn'd as a bride
for her bride - groom, thy Son Je - sus Christ our Lord; who lov - eth her
and gave him - self for her, that he might make the whole cre - a - tion new.

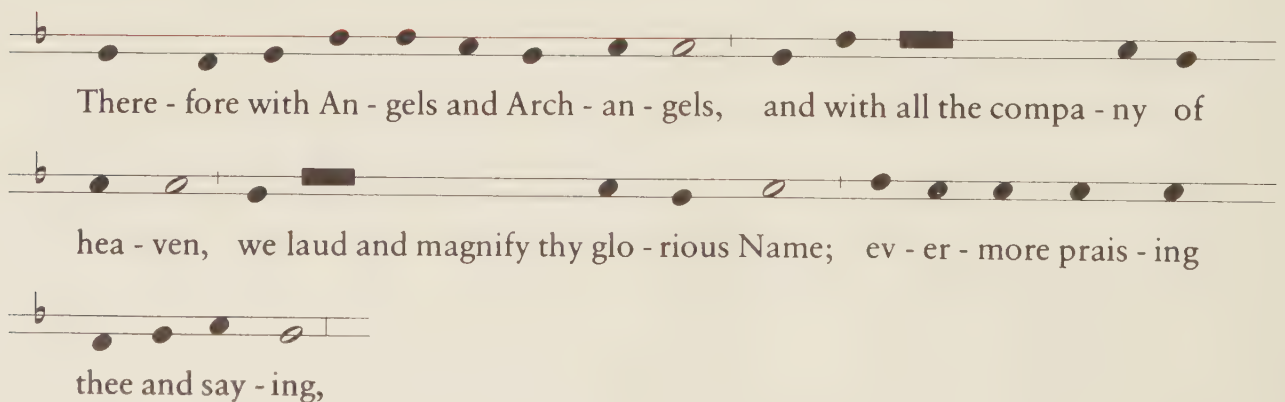


There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

Commemoration of the Dead



It is very meet, right and our boun - den du - ty, that we should at all times
and in all places give thanks un - to thee, O Lord, holy Father, almighty ever -
last - ing God, through Je - sus Christ our Lord; who rose victorious from the dead,
and doth com - fort us with the bless - ed hope of ev - er - last - ing life; for to thy
faithful people, O Lord, life is chang'd, not end - ed; and when our mortal body
doth lie in death, there is pre - par'd for us a dwell - ing place e - ter - nal
in the hea - vens.



There - fore with An - gels and Arch - an - gels, and with all the compa - ny of
hea - ven, we laud and magnify thy glo - rious Name; ev - er - more prais - ing
thee and say - ing,

The Holy Eucharist:
Rite Two

[350] The Decalogue: Contemporary

Hear the commandments of God to his people:
I am the Lord your God who brought you out of bondage.
You shall have no other gods but me.
Amen. Lord have mercy.

You shall not make for yourself any idol.
Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.
Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.
Amen. Lord have mercy.

Honor your father and your mother.
Amen. Lord have mercy.

You shall not commit murder.
Amen. Lord have mercy.

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

You shall not steal.
Amen. Lord have mercy.

You shall not be a false witness.
Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.
Amen. Lord have mercy.

A Penitential Order: Rite Two

[351]

For use at the beginning of the Liturgy, or as a separate service.

A hymn, psalm, 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.

When used as a separate service, the Exhortation, page 2, may be read, or a homily preached.

The Decalogue may be said, the people kneeling.

The Celebrant may read one of the following sentences

Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” **Mark 12:29-31**

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. **1 John 1:8,9**

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. **Hebrews 4:14,16**

[352] **The Deacon or Celebrant then 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.*

A deacon or lay person using the preceding form substitutes “us” for “you” and “our” for “your.”

When this Order is used at the beginning of the Liturgy, the service continues with the Gloria in excelsis, the Kyrie eleison, or the Trisagion.

When used separately, it concludes with suitable prayers, and the Grace or a blessing.

Concerning the Celebration

It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel.

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. In the absence of a deacon, these duties may be performed by an assisting priest.

Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Celebrant says

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

[356] **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.

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.

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.

The Sermon

On Sundays and other Major Feasts there follows, all standing

[358] 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

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 when appropriate)

See the forms beginning on page 293.

If there is no celebration of the Communion, or if a priest is not available,
the service is concluded as directed on page 408 of the pew edition.

Confession of Sin

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

One of the following sentences from the Penitential Order may be said

[351] Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” **Mark 12:29-31**

[352] If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. **1 John 1:8,9**

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. **Hebrews 4:14,16**

[360] **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

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.**

The Holy Communion

[361]

The Celebrant may begin the Offertory with one of the following sentences, or with some other appropriate sentence of Scripture.

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High. **Psalm 50:14**

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. **Psalm 96:8**

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. **Ephesians 5:2**

I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. **Romans 12:1**

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. **Matthew 5:23,24**

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. **Hebrews 13:15,16**

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. **Revelation 4:11**

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. **1 Chronicles 29:11**

or this bidding

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

[361] **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.

The Great Thanksgiving

(In the pew edition, Eucharistic Prayer A begins on page 361, Prayer B on page 367, Prayer C on page 369, and Prayer D on page 372.)

Eucharistic Prayers A and B

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.

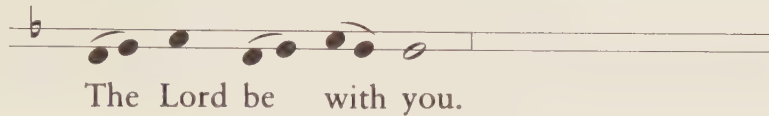
Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

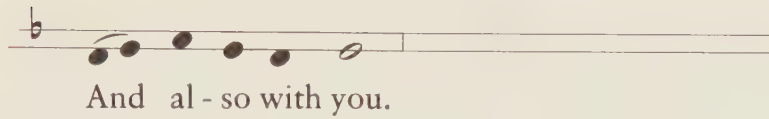
People It is right to give him thanks and praise.

Celebrant



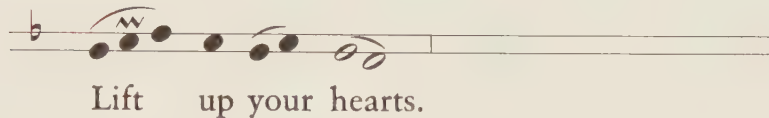
The Lord be with you.

People



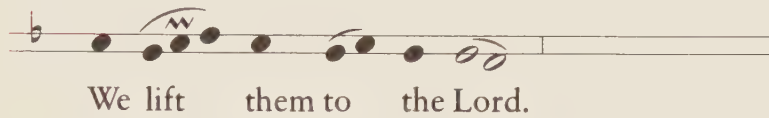
And al - so with you.

Celebrant



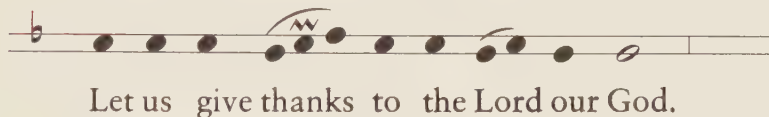
Lift up your hearts.

People



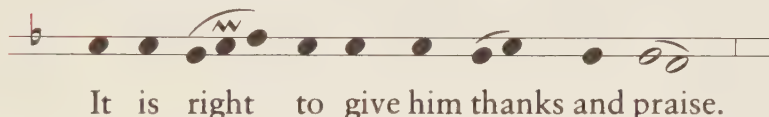
We lift them to the Lord.

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 with the Preface.

(In the pew edition, the Proper Prefaces are on pages 377-382.)

(The Sung Prefaces, Solemn Tone, begin on page 252.)

(The Sung Prefaces, Simple Tone, begin on page 272.)

Preface of the Lord's Day

To be used on Sundays as appointed, but not on the succeeding weekdays

1. *Of God the Father*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

or this

2. *Of God the Son*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

or this

3. *Of God the Holy Spirit*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

On Weekdays after Pentecost (*no Proper Preface*)

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

Prefaces for Seasons

To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions

Advent

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

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.

Incarnation

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children.

Epiphany

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Lent

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer

and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Holy Week

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

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.

Easter

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; but chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Ascension

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Pentecost

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations.

The Preface for Weekdays after Pentecost is on page 158.

Prefaces for Other Occasions

Trinity Sunday

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit.

All Saints

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; for in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

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.

A Saint

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the obedience of your saints you have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling.

or this

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

Apostles and Ordinations

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

Dedication of a Church

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight.

Baptism

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

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.

Marriage

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new.

Commemoration of the Dead

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

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.

Eucharistic Prayer A

(Eucharistic Prayer B continues on page 172.)

The people stand or 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 say,

As our Savior Christ
 has taught us,
 we now pray,

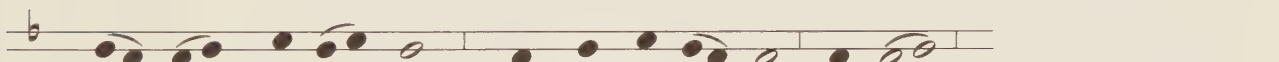
Conclusion of the Prayer: Solemn Tone



All this we ask through your Son Je - sus Christ. By him and with him and in him,

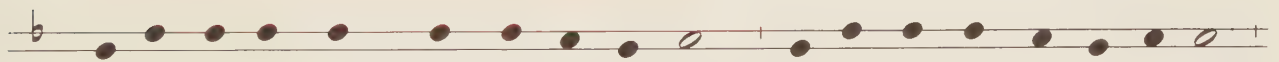


in the u - ni - ty of the Ho - ly Spi - rit all ho - nor and glo - ry is yours,




Al - migh - ty Fa - ther, now and for ev - er. *A - men.*

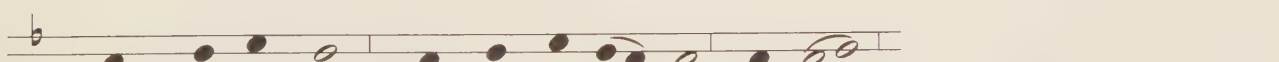
Conclusion of the Prayer: Simple Tone



All this we ask through your Son Je - sus Christ. By him and with him and in him,

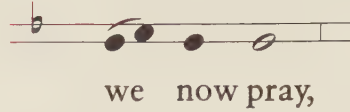
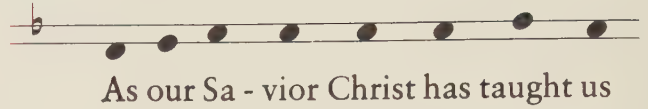
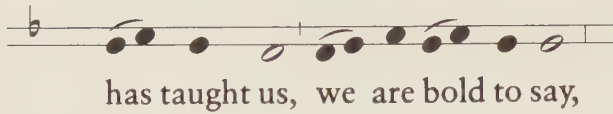
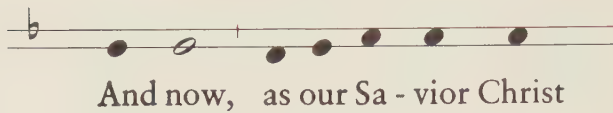


in the u - ni - ty of the Ho - ly Spi - rit all ho - nor and glo - ry is yours, Al -



migh - ty Fa - ther, now and for ev - er. *A - men.*

Introduction to the Lord's Prayer



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.

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.

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.

The following anthem may be used at the Breaking of the Bread [407]

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

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

Lamb of God, you take away the sins of the world:
grant us peace.

Facing the people, the Celebrant says the following Invitation [364]

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.

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 (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.*]

(To consecrate additional elements see page 193.)

During the ministration of Communion, hymns, psalms, or anthems may be sung. (The Prayers after Communion begin on page 194.)

Eucharistic Prayer B

The people stand or 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 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 our 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.

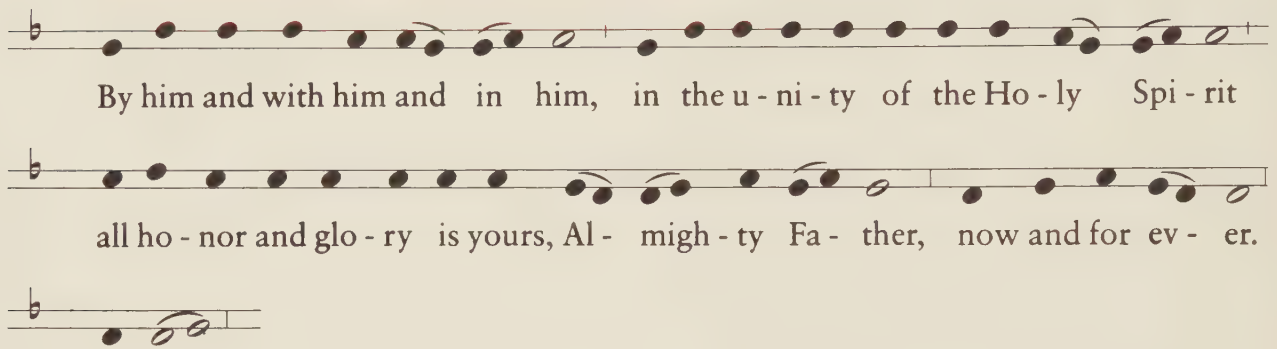
In the fullness of time,
put all things in subjection under your Christ,
and bring us to that heavenly country where,
with [_____ and] all your saints,
we may enter the everlasting heritage
of your sons and daughters;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church, 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
 Christ has taught us,
 we are bold to say,

As our Savior Christ
 has taught us,
 we now pray,

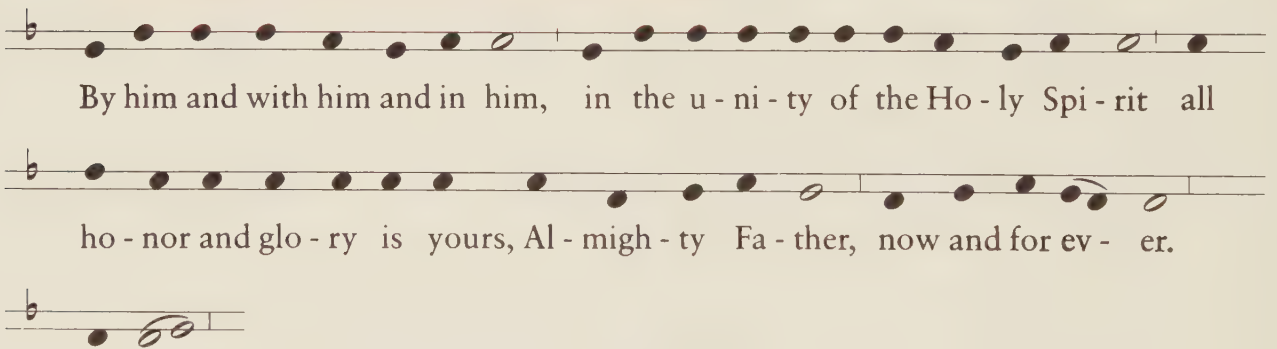
Conclusion of the Prayer: Solemn Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit
 all ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.

A - men.

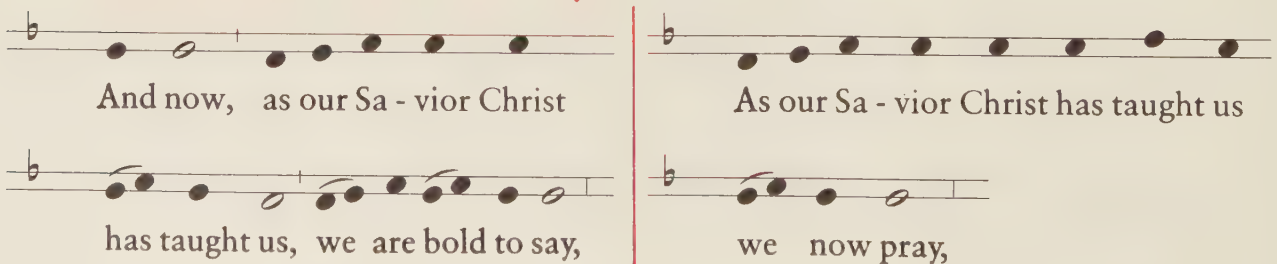
Conclusion of the Prayer: Simple Tone



By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit all
 ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.

A - men.

Introduction to the Lord's Prayer



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

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.

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.

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.

[407] The following anthem may be used at the Breaking of the Bread

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

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

Lamb of God, you take away the sins of the world:
grant us peace.

Facing the people, the Celebrant says 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.

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 (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.*]

(To consecrate additional elements see page 193.)

During the ministration of Communion, hymns, psalms, or anthems may be sung. (The Prayers after Communion begin on page 194.)

Eucharistic Prayer C

[369]

In this prayer, the lines in italics are spoken by the People. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe,
you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be:
the vast expanse of interstellar space,
galaxies, suns, the planets in their courses,
and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race,
and blessed us with memory, reason, and skill.
You made us the rulers of creation.
But we turned against you, and betrayed your trust;
and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return.
Through prophets and sages you revealed your righteous Law.
And in the fullness of time you sent your only Son,
born of a woman,
to fulfill your Law,
to open for us the way of freedom and peace.

*By his blood, he reconciled us.
By his wounds, we are healed.*

And therefore we praise you,
joining with the heavenly chorus,
with prophets, apostles, and martyrs,
and with all those in every generation
who have looked to you in hope,
to proclaim with them your glory,
in their unending hymn:

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 Celebrant continues

And so, Father, we who have been redeemed by him,
and made a new people by water and the Spirit,
now bring before you these gifts.

Sanctify them by your Holy Spirit

to be the Body and Blood of Jesus Christ our Lord.

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 betrayed he took bread,
said the blessing,
broke the bread,
and gave it to his friends, 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,
gave thanks, and said,
“Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption,
and offering to you this sacrifice of thanksgiving,
*We celebrate his death and resurrection,
as we await the day of his coming.*

Lord God of our Fathers;
God of Abraham, Isaac, and Jacob;
God and Father of our Lord Jesus Christ:
Open our eyes
to see your hand at work in the world about us.
Deliver us from the presumption
of coming to this Table for solace only, and not for strength;
for pardon only, and not for renewal.
Let the grace of this Holy Communion
make us one body, one spirit in Christ,
that we may worthily serve the world in his name.
Risen Lord, be known to us in the breaking of the Bread.

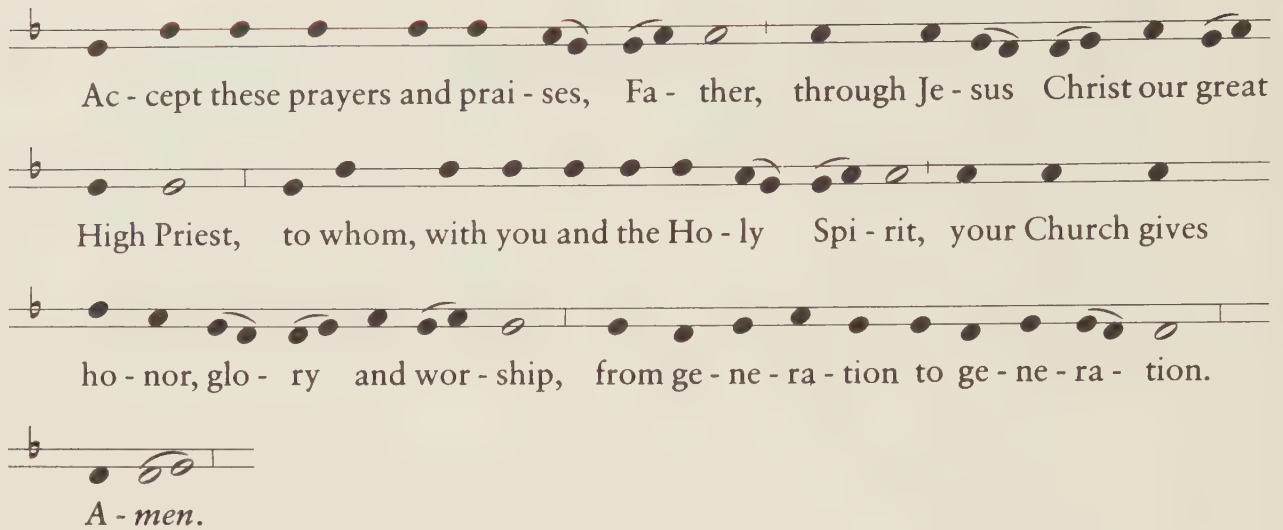
Accept these prayers and praises, Father,
through Jesus Christ our great High Priest,
to whom, with you and the Holy Spirit,
your Church gives honor, glory, and worship,
from generation to generation. *AMEN.*

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

As our Savior Christ
has taught us,
we now pray,

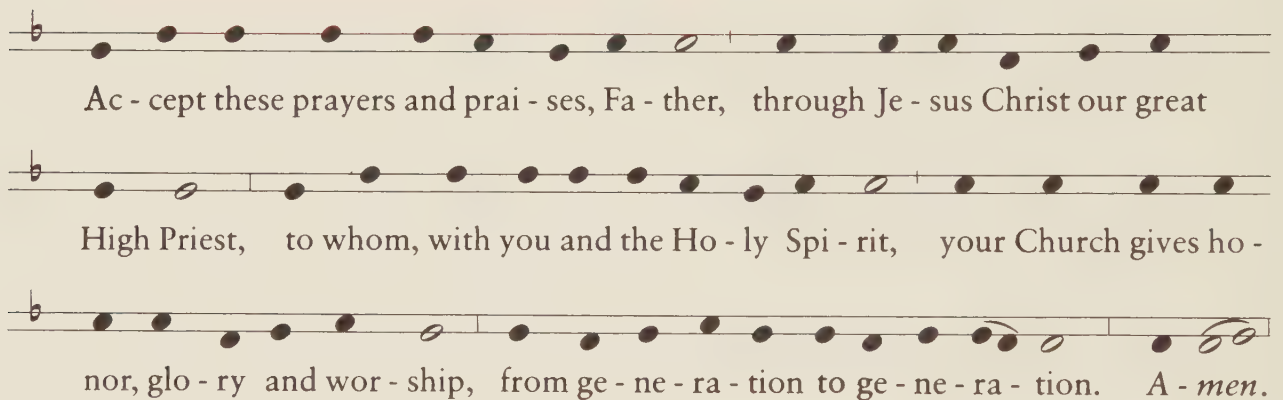
Continue with the Lord's Prayer on page 181.

Conclusion of the Prayer: Solemn Tone



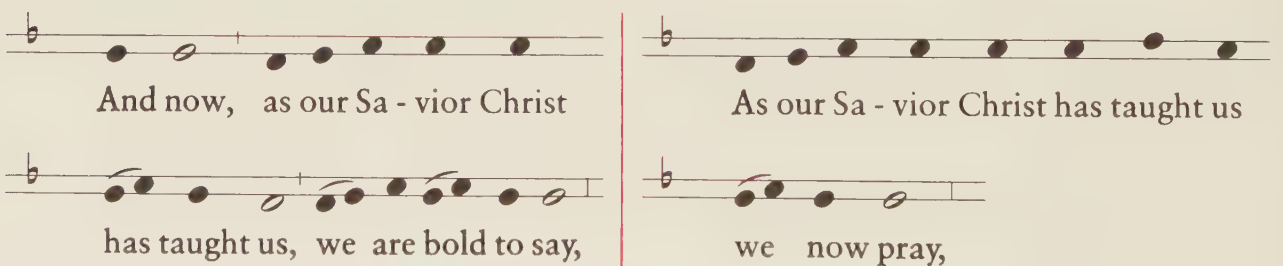
Ac - cept these prayers and prai - ses, Fa - ther, through Je - sus Christ our great
High Priest, to whom, with you and the Ho - ly Spi - rit, your Church gives
ho - nor, glo - ry and wor - ship, from ge - ne - ra - tion to ge - ne - ra - tion.
A - men.

Conclusion of the Prayer: Simple Tone



Ac - cept these prayers and prai - ses, Fa - ther, through Je - sus Christ our great
High Priest, to whom, with you and the Ho - ly Spi - rit, your Church gives ho -
nor, glo - ry and wor - ship, from ge - ne - ra - tion to ge - ne - ra - tion. *A - men.*

Introduction to the Lord's Prayer



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

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.

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.

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.

[407] The following anthem may be used at the Breaking of the Bread

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

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

Lamb of God, you take away the sins of the world:
grant us peace.

Facing the people, the Celebrant says 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.

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 (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.*]

(To consecrate additional elements see page 193.)

During the ministration of Communion, hymns, psalms, or anthems may be sung. (The Prayers after Communion begin on page 194.)

Eucharistic Prayer D

[372]

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 truly right to glorify you, Father, and to give you thanks;
for you alone are God, living and true,
dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness,
you made all things and fill them with your blessing;
you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you
to serve you night and day;
and, beholding the glory of your presence,
they offer you unceasing praise.

Joining with them,
and giving voice to every creature under heaven,
we acclaim you, and glorify your Name, as we sing (say),

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.

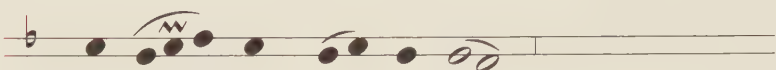
Hosanna in the highest.

(The text of the Prayer continues on page 187.)

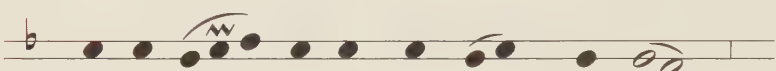
Celebrant  The Lord be with you.

People  And al - so 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.

Preface: Mozarabic Tone

Solemn Tone on page 186.



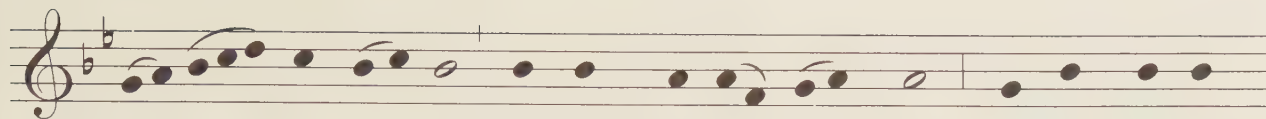
It is tru - ly right to glo - ri - fy you, Fa - ther, and to give



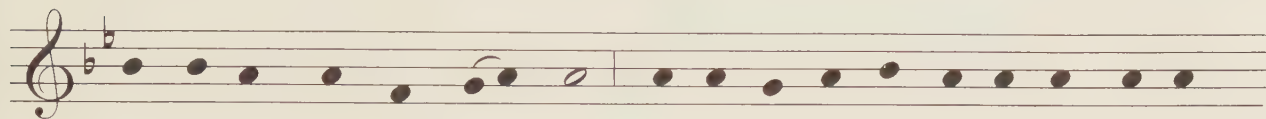
you thanks; for you a - lone are God, liv - ing and true,



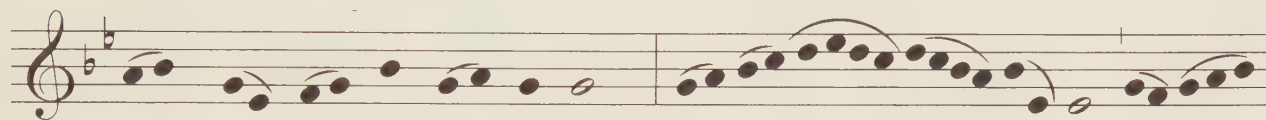
dwell - ing in light in - ac - cess - i - ble from be - fore time and for ev - er.



Foun - - tain of life and source of all good - ness, you made all things



and fill them with your bless - ing; you cre - a - ted them to re - joice in the



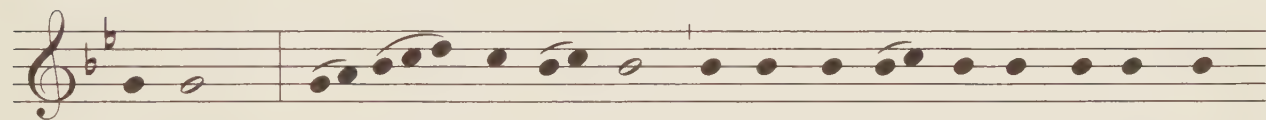
splen - dor of your ra - di - ance. Count - - - less throngs



of an - gels stand be - fore you to serve you night and day; and



be - hold - ing the glo - ry of your pre - sence, they of - fer you un - ceas -



ing praise. Join - - ing with them, and giv - ing voice to ev - 'ry crea - ture



un - der hea - ven, we ac - claim you, and glo - ri - fy your Name as we sing,

Continue with the Sanctus on page 186.

Preface: Solemn Tone

It is truly right to glorify you, Father, and to give you thanks; for you
alone are God, liv - ing and true, dwell - ing in light in - ac - cess - i - ble
from be - fore time and for ev - er. Foun - tain of life and source of all
good - ness, you made all things and fill them with your bless - ing; you cre - a -
ted them to re - joice in the splen - dor of your ra - diance. Count - less
throng of angels stand be - fore you to serve you night and day; and be -
hold - ing the glo - ry of your pre - sence, they of - fer you un - ceas - ing praise.
Join - ing with them, and giving voice to every creature un - der hea - ven, we
ac - claim you, and glo - ri - fy your Name as we sing,

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.

Then the Celebrant continues

We acclaim you, holy Lord, glorious in power.
Your mighty works reveal your wisdom and love.
You formed us in your own image,
giving the whole world into our care,
so that, in obedience to you, our Creator,
we might rule and serve all your creatures.
When our disobedience took us far from you,
you did not abandon us to the power of death.
In your mercy you came to our help,
so that in seeking you we might find you.
Again and again you called us into covenant with you,
and through the prophets you taught us to hope for salvation.

Father, you loved the world so much
that in the fullness of time
you sent your only Son to be our Savior.
Incarnate by the Holy Spirit,
born of the Virgin Mary,
he lived as one of us, yet without sin.
To the poor he proclaimed the good news of salvation;
to prisoners, freedom;
to the sorrowful, joy.
To fulfill your purpose he gave himself up to death;
and, rising from the grave, destroyed death,
and made the whole creation new.

And, that we might live no longer for ourselves
but for him who died and rose for us,
he sent the Holy Spirit,
his own first gift for those who believe,
to complete his work in the world,
and to bring to fulfillment the sanctification of all.

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.

When the hour had come
for him to be glorified by you, his heavenly Father,
having loved his own who were in the world,
he loved them to the end;
at supper with them he 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.”

Father, we now celebrate this memorial of our redemption.
Recalling Christ’s death and his descent among the dead,
proclaiming his resurrection and ascension to your right hand,
awaiting his coming in glory;
and offering to you, from the gifts you have given us,
this bread and this cup,
we praise you and we bless you.

Celebrant and People

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

The Celebrant continues

Lord, we pray that in your goodness and mercy
your Holy Spirit may descend upon us,
and upon these gifts,
sanctifying them
and showing them to be holy gifts for your holy people,
the bread of life and the cup of salvation,
the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup
may become one body and one spirit,
a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church,
redeemed by the blood of your Christ.
Reveal its unity, guard its faith, and preserve it in peace.

[Remember (NN. and) all who minister in your Church.]

[Remember all your people, and those who seek your truth.]

[Remember _____.]

[Remember all who have died in the peace of Christ,
and those whose faith is known to you alone;
bring them into the place of eternal joy and light.]

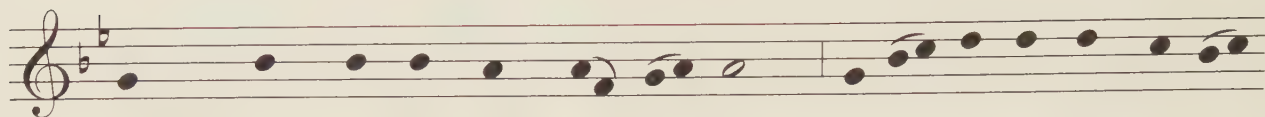
And grant that we may find our inheritance with
[the Blessed Virgin Mary, with patriarchs, prophets,
apostles, and martyrs, (with _____), and]
all the saints who have found favor with you in ages past.
We praise you in union with them and give you glory
through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ,
all honor and glory are yours, Almighty God and Father,
in the unity of the Holy Spirit,
for ever and ever. *AMEN.*

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

As our Savior Christ
has taught us,
we now pray,

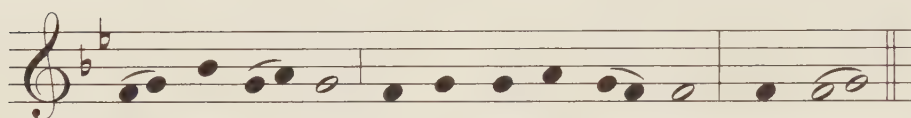
Conclusion of the Prayer: Mozarabic Tone



Through Christ and with Christ and in Christ, all ho - nor and glo - ry are



yours, Al - migh - ty God and Fa - ther, in the u - ni - ty of the

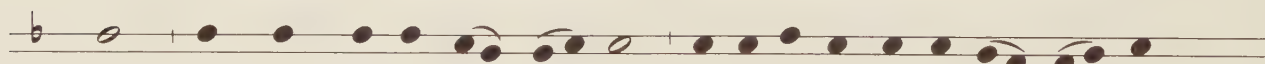


Ho - ly Spi - rit, for ev - er and ev - er. *A - men.*

Conclusion of the Prayer: Solemn Tone



Through Christ and with Christ and in Christ, all ho - nor and glo - ry are



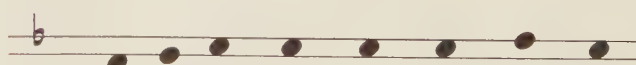
yours, Al - migh - ty God and Fa - ther, in the u - ni - ty of the Ho - ly



Spi - rit, for ev - er and ev - er. *A - men.*



And now, as our Sa - vior Christ



As our Sa - vior Christ has taught us



has taught us, we are bold to say,



we now pray,

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.

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.

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.

[407] **The following anthem may be used at the Breaking of the Bread**

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

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

Lamb of God, you take away the sins of the world:
grant us peace.

Facing the people, the Celebrant says 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.

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 (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.

If the consecrated Bread or Wine does not suffice for the number of communicants, the Celebrant is to return to the Holy Table, and consecrate more of either or both, by saying

[408]

Hear us, O heavenly Father, and with your Word and Holy Spirit bless and sanctify this bread (wine) that it, also, may be the Sacrament of the precious Body (Blood) of your Son Jesus Christ our Lord, who took bread (the cup) and said, “This is my Body (Blood).” *Amen.*

or else the Celebrant may consecrate more of both kinds, saying again the words of the Eucharistic Prayer, beginning with the words which follow the Sanctus, and ending with the Invocation (in the case of Eucharistic Prayer C, ending with the narrative of the Institution).

Prayers after Communion begin on page 194.

After Communion

The Celebrant says

Let us pray.

(Proper postcommunion prayers are on pages 195-196.)

Celebrant and People

[365] 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 this

[366] 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.

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.

Proper Postcommunion Prayers

At Marriages

[432]

O God, the giver of all that is true and lovely and gracious: We give you thanks for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant that by your Holy Spirit, *N.* and *N.*, now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love you; for the sake of Jesus Christ our Lord. *Amen.*

[457] *For the Sick*

Gracious Father, we give you praise and thanks for this Holy Communion of the Body and Blood of your beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. *Amen.*

[498] *For the Departed*

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. *Amen.*

[535] *At Ordinations, and at the Induction of Priests and Deacons*

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that *N.* may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Blessings at Ordinations

(For music, see pages 388-389.)

At the Ordination of a Bishop

[523]

The new Bishop blesses the people, first saying

People Our help is in the Name of the Lord;
The maker of heaven and earth.

New Bishop Blessed be the Name of the Lord;
People From this time forth for evermore.

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

At the Ordination of a Priest

[535]

The Bishop asks the new priest to bless the people.

The new Priest says

The blessing of God Almighty, the Father, the Son, and
the Holy Spirit, be among you, and remain with you always.
Amen.

Dismissal at Ordinations

(For music, see page 390.)

Deacon Let us go forth into the world,
rejoicing in the power of the Spirit.

People Thanks be to God.

In Easter Season

Deacon Let us go forth into the world,
rejoicing in the power of the Spirit, alleluia, alleluia.

People Thanks be to God, alleluia, alleluia.

Concerning the Proper of the Church Year

The Proper of the Church Year includes the appointed Collects; the Proper Prefaces, directions for which are to be found in the pages following; and the appointed Psalms and Lessons, which appear in tables beginning on page 889 of *The Book of Common Prayer*.

The Proper appointed for the Sunday is also used at celebrations of the Eucharist on the weekdays following, unless otherwise ordered for Holy Days and Various Occasions.

The Proper to be used on each of the Sundays after Pentecost (except for Trinity Sunday) is determined by the calendar date of that Sunday. Thus, in any year, the Proper for the Sunday after Trinity Sunday (the Second Sunday after Pentecost) is the numbered Proper (number 3 through number 8), the calendar date of which falls on that Sunday, or is closest to it, whether before or after. Thereafter, the Propers are used consecutively. For example, if the Sunday after Trinity Sunday is May 26, the sequence begins with Proper 3 (Propers 1 and 2 being used on the weekdays of Pentecost and Trinity weeks). If the Sunday after Trinity Sunday is June 13, the sequence begins with Proper 6 (Propers 1 through 3 being omitted that year, and Propers 4 and 5 being used in Pentecost and Trinity weeks). See also the Table on pages 884-885 of *The Book of Common Prayer*.

The Collect appointed for any Sunday or other Feast may be used at the evening service of the day before.

Directions concerning the Common of Saints and services for Various Occasions are on pages 195, 199, 246 and 251 of *The Book of Common Prayer*.

Collects: Contemporary

[211]

First Sunday of Advent

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Advent

Second Sunday of Advent

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Advent

Third Sunday of Advent

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. *Amen.*

Preface of Advent

Wednesday, Friday, and Saturday of this week are the traditional winter Ember Days.

Fourth Sunday of Advent

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Advent

The Nativity of Our Lord: Christmas Day **December 25**

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. *Amen.*

or this

Almighty God, you have given your only-begotten Son to take our nature upon him, and to be born [this day] of a pure virgin: Grant that we, who have been born again and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through our Lord Jesus Christ, to whom with you and the same Spirit be honor and glory, now and for ever. *Amen.*

Preface of the Incarnation

The Collect immediately preceding and any of the sets of Proper Lessons for Christmas Day serve for any weekdays between Holy Innocents' Day and the First Sunday after Christmas Day.

First Sunday after Christmas Day

This Sunday takes precedence over the three Holy Days which follow Christmas Day. As necessary, the observance of one, two, or all three of them, is postponed one day.

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Incarnation

The Holy Name **January 1**

Eternal Father, you gave to your incarnate Son the holy name of Jesus to be the sign of our salvation: Plant in every heart, we pray, the love of him who is the Savior of the world, our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of the Incarnation

Second Sunday after Christmas Day

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

The Epiphany **January 6**

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

The preceding Collect, with the Psalm and Lessons for the Epiphany, or those for the Second Sunday after Christmas, serves for weekdays between the Epiphany and the following Sunday. The Preface of the Epiphany is used.

First Sunday after the Epiphany: The Baptism of our Lord

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Preface of the Epiphany

Second Sunday after the Epiphany

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Third Sunday after the Epiphany

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Fourth Sunday after the Epiphany

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Fifth Sunday after the Epiphany

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Sixth Sunday after the Epiphany

O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Seventh Sunday after the Epiphany

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Eighth Sunday after the Epiphany

Most loving Father, whose will it is for us to give thanks for all things, to fear nothing but the loss of you, and to cast all

our care on you who care for us: Preserve us from faithless fears and worldly anxieties, that no clouds of this mortal life may hide from us the light of that love which is immortal, and which you have manifested to us in your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany, or of the Lord's Day

Last Sunday after the Epiphany

This Proper is always used on the Sunday before Ash Wednesday

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

Ash Wednesday

The Proper Liturgy for this day is on page 308.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Lent

This Collect, with the corresponding Psalm and Lessons, also serves for the weekdays, which follow, except as otherwise appointed.

First Sunday in Lent

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Wednesday, Friday, and Saturday of this week are the traditional spring Ember Days.

Second Sunday in Lent

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Preface of Lent

Third Sunday in Lent

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Lent

Fourth Sunday in Lent

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Fifth Sunday in Lent

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Lent

Sunday of the Passion: Palm Sunday

The Proper Liturgy for this day is on page 314.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Monday in Holy Week

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Tuesday in Holy Week

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Wednesday in Holy Week

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Maundy Thursday

The Proper Liturgy for this day is on page 324.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Holy Week

Good Friday

The Proper Liturgy for this day is on page 326.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Holy Saturday

The Proper Liturgy for this day is on page 345.

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Easter Day

The Liturgy of the Easter Vigil is on page 347.

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Monday in Easter Week

Grant, we pray, Almighty God, that we who celebrate with awe the Paschal feast may be found worthy to attain to

everlasting joys; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Tuesday in Easter Week

O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever. *Amen.*

Preface of Easter

Wednesday in Easter Week

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Thursday in Easter Week

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Friday in Easter Week

Almighty Father, who gave your only Son to die for our sins and to rise for our justification: Give us grace so to put away the leaven of malice and wickedness, that we may always serve you in pureness of living and truth; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Saturday in Easter Week

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Second Sunday of Easter

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Third Sunday of Easter

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives

and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Easter

Fourth Sunday of Easter

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

Preface of Easter

Fifth Sunday of Easter

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Sixth Sunday of Easter

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Easter

Monday, Tuesday, and Wednesday of this week are the traditional Rogation Days.

Ascension Day

Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his Church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

or this

Grant, we pray, Almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into heaven, so we may also in heart and mind there ascend, and with him continually dwell; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Ascension

Either of the preceding Collects, with the proper Psalm and Lessons for Ascension Day, serves for the following weekdays, except as otherwise appointed.

Seventh Sunday of Easter: The Sunday after Ascension Day

O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of the Ascension

The Day of Pentecost: Whitsunday

When a Vigil of Pentecost is observed, it begins with the Service of Light, page 109 in the pew edition (substituting, if desired, the Gloria in excelsis for the Phos hilaron), and continues with the Salutation and Collect of the Day. Three or more of the appointed Lessons are read before the Gospel, each followed by a Psalm, Canticle, or hymn. Holy Baptism or Confirmation (beginning with the Presentation of the Candidates), or the Renewal of Baptismal Vows, page 366, follows the Sermon.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, who on this day taught the hearts of your faithful people by sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Pentecost

On the weekdays which follow, the numbered Proper which corresponds most closely to the date of Pentecost in that year is used.

Wednesday, Friday, and Saturday of this week are the traditional summer Ember Days.

First Sunday after Pentecost: Trinity Sunday

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

On the weekdays which follow, the numbered Proper which corresponds most closely to the date of Trinity Sunday in that year is used.

The Season after Pentecost

Proper 1 Week of the Sunday closest to May 11

Remember, O Lord, what you have wrought in us and not what we deserve; and, as you have called us to your service, make us worthy of our calling; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

No Proper Preface is used.

Proper 2 Week of the Sunday closest to May 18

Almighty and merciful God, in your goodness keep us, we pray, from all things that may hurt us, that we, being ready

both in mind and body, may accomplish with free hearts those things which belong to your purpose; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

No Proper Preface is used.

Proper 3 The Sunday closest to May 25

Grant, O Lord, that the course of this world may be peaceably governed by your providence; and that your Church may joyfully serve you in confidence and serenity; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 4 The Sunday closest to June 1

O God, your never-failing providence sets in order all things both in heaven and earth: Put away from us, we entreat you, all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 5 The Sunday closest to June 8

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 6 The Sunday closest to June 15

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 7 The Sunday closest to June 22

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 8 The Sunday closest to June 29

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 9 The Sunday closest to July 6

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole

heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 10 The Sunday closest to July 13

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 11 The Sunday closest to July 20

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 12 The Sunday closest to July 27

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 13 The Sunday closest to August 3

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 14 The Sunday closest to August 10

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 15 The Sunday closest to August 17

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 16 The Sunday closest to August 24

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name;

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

Preface of the Lord's Day

Proper 17 The Sunday closest to August 31

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 18 The Sunday closest to September 7

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 19 The Sunday closest to September 14

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

The Wednesday, Friday, and Saturday after September 14 are the traditional autumnal Ember Days.

Proper 20 The Sunday closest to September 21

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 21 The Sunday closest to September 28

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 22 The Sunday closest to October 5

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 23 The Sunday closest to October 12

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works;

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

Preface of the Lord's Day

Proper 24 The Sunday closest to October 19

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 25 The Sunday closest to October 26

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 26 The Sunday closest to November 2

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day

Proper 27 The Sunday closest to November 9

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 28 The Sunday closest to November 16

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Lord's Day

Proper 29 The Sunday closest to November 23

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Lord's Day, or of Baptism

Holy Days

Saint Andrew **November 30**

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Thomas **December 21**

Everliving God, who strengthened your apostle Thomas with firm and certain faith in your Son's resurrection: Grant us so perfectly and without doubt to believe in Jesus Christ, our Lord and our God, that our faith may never be found wanting in your sight; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Stephen **December 26**

We give you thanks, O Lord of glory, for the example of the first martyr Stephen, who looked up to heaven and prayed for his persecutors to your Son Jesus Christ, who stands at your right hand; where he lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of the Incarnation

Saint John **December 27**

Shed upon your Church, O Lord, the brightness of your light, that we, being illumined by the teaching of your apostle and evangelist John, may so walk in the light of your truth, that at length we may attain to the fullness of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

The Holy Innocents **December 28**

We remember today, O God, the slaughter of the holy innocents of Bethlehem by King Herod. Receive, we pray, into the arms of your mercy all innocent victims; and by your great might frustrate the designs of evil tyrants and establish your rule of justice, love, and peace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Incarnation

Confession of Saint Peter **January 18**

Almighty Father, who inspired Simon Peter, first among the apostles, to confess Jesus as Messiah and Son of the living God: Keep your Church steadfast upon the rock of this faith, so that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Conversion of Saint Paul **January 25**

O God, by the preaching of your apostle Paul you have caused the light of the Gospel to shine throughout the world:

Grant, we pray, that we, having his wonderful conversion in remembrance, may show ourselves thankful to you by following his holy teaching; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Apostles

The Presentation February 2

Almighty and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

Saint Matthias February 24

Almighty God, who in the place of Judas chose your faithful servant Matthias to be numbered among the Twelve: Grant that your Church, being delivered from false apostles, may always be guided and governed by faithful and true pastors; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Joseph March 19

O God, who from the family of your servant David raised up Joseph to be the guardian of your incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to your commands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

The Annunciation **March 25**

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Epiphany

Saint Mark **April 25**

Almighty God, by the hand of Mark the evangelist you have given to your Church the Gospel of Jesus Christ the Son of God: We thank you for this witness, and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of All Saints

Saint Philip and Saint James **May 1**

Almighty God, who gave to your apostles Philip and James grace and strength to bear witness to the truth: Grant that we, being mindful of their victory of faith, may glorify in life and death the Name of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

The Visitation **May 31**

Father in heaven, by your grace the virgin mother of your incarnate Son was blessed in bearing him, but still more blessed in keeping your word: Grant us who honor the exaltation of her lowliness to follow the example of her devotion to your will; through Jesus Christ our Lord, who

lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

Saint Barnabas June 11

Grant, O God, that we may follow the example of your faithful servant Barnabas, who, seeking not his own renown but the well-being of your Church, gave generously of his life and substance for the relief of the poor and the spread of the Gospel; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

The Nativity of Saint John the Baptist June 24

Almighty God, by whose providence your servant John the Baptist was wonderfully born, and sent to prepare the way of your Son our Savior by preaching repentance: Make us so to follow his teaching and holy life, that we may truly repent according to his preaching; and, following his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Advent

Saint Peter and Saint Paul June 29

Almighty God, whose blessed apostles Peter and Paul glorified you by their martyrdom: Grant that your Church, instructed by their teaching and example, and knit together in unity by your Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Independence Day **July 4**

Lord God Almighty, in whose Name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant that we and all the people of this land may have grace to maintain our liberties in righteousness and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Collect “For the Nation,” page 246, may be used instead.

Preface of Trinity Sunday

Saint Mary Magdalene **July 22**

Almighty God, whose blessed Son restored Mary Magdalene to health of body and of mind, and called her to be a witness of his resurrection: Mercifully grant that by your grace we may be healed from all our infirmities and know you in the power of his unending life; who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

Preface of All Saints

Saint James **July 25**

O gracious God, we remember before you today your servant and apostle James, first among the Twelve to suffer martyrdom for the Name of Jesus Christ; and we pray that you will pour out upon the leaders of your Church that spirit of self-denying service by which alone they may have true authority among your people; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

The Transfiguration August 6

O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

Preface of the Epiphany

Saint Mary the Virgin August 15

O God, you have taken to yourself the blessed Virgin Mary, mother of your incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of your eternal kingdom; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Incarnation

Saint Bartholomew August 24

Almighty and everlasting God, who gave to your apostle Bartholomew grace truly to believe and to preach your Word: Grant that your Church may love what he believed and preach what he taught; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

Holy Cross Day **September 14**

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

Preface of Holy Week

Saint Matthew **September 21**

We thank you, heavenly Father, for the witness of your apostle and evangelist Matthew to the Gospel of your Son our Savior; and we pray that, after his example, we may with ready wills and hearts obey the calling of our Lord to follow him; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

Saint Michael and All Angels **September 29**

Everlasting God, you have ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

Saint Luke **October 18**

Almighty God, who inspired your servant Luke the physician to set forth in the Gospel the love and healing power of your Son: Graciously continue in your Church this love and power

to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of All Saints

Saint James of Jerusalem **October 23**

Grant, O God, that, following the example of your servant James the Just, brother of our Lord, your Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of All Saints

Saint Simon and Saint Jude **October 28**

O God, we thank you for the glorious company of the apostles, and especially on this day for Simon and Jude; and we pray that, as they were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Apostles

All Saints' Day **November 1**

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Preface of All Saints

Thanksgiving Day

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

For the Prayers of the People, the Litany of Thanksgiving on page 836 of The Book of Common Prayer may be used.

Preface of Trinity Sunday

The Common of Saints

The festival of a saint is observed in accordance with the rules of precedence set forth in the Calendar of the Church Year.

At the discretion of the Celebrant, and as appropriate, any of the following Collects, with one of the corresponding sets of Psalms and Lessons, may be used

- a) at the commemoration of a saint listed in the Calendar for which no Proper is provided in this Book**
- b) at the patronal festival or commemoration of a saint not listed in the Calendar.**

Of a Martyr

Almighty God, who gave to your servant *N.* boldness to confess the Name of our Savior Jesus Christ before the rulers

of this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of our Lord Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

Almighty God, by whose grace and power your holy martyr *N.* triumphed over suffering and was faithful even to death: Grant us, who now remember *him* in thanksgiving, to be so faithful in our witness to you in this world, that we may receive with *him* the crown of life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr *N.*: Grant to us, your humble servants, a like faith and power of love, that we who rejoice in *her* triumph may profit by *her* example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint

Of a Missionary

Almighty and everlasting God, we thank you for your servant *N.*, whom you called to preach the Gospel to the people of _____ (*or to the _____ people*). Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or the following

Almighty God, whose will it is to be glorified in your saints, and who raised up your servant *N.* to be a light in the world: Shine, we pray, in our hearts, that we also in our generation may show forth your praise, who called us out of darkness into your marvelous light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Pentecost

Of a Pastor

Heavenly Father, Shepherd of your people, we thank you for your servant *N.*, who was faithful in the care and nurture of your flock; and we pray that, following his example and the teaching of his holy life, we may by your grace grow into the stature of the fullness of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, our heavenly Father, who raised up your faithful servant *N.*, to be a [bishop and] pastor in your Church and to feed your flock: Give abundantly to all pastors the gifts of your Holy Spirit, that they may minister in your household as true servants of Christ and stewards of your divine mysteries; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint

Of a Theologian and Teacher

O God, by your Holy Spirit you give to some the word of wisdom, to others the word of knowledge, and to others the word of faith: We praise your Name for the gifts of grace

manifested in your servant *N.*, and we pray that your Church may never be destitute of such gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

or this

Almighty God, you gave to your servant *N.* special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant that by this teaching we may know you, the one true God, and Jesus Christ whom you have sent; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of a Saint, or of Trinity Sunday

Of a Monastic

O God, whose blessed Son became poor that we through his poverty might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant *N.*, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God, by whose grace your servant *N.*, kindled with the flame of your love, became a burning and a shining light in your Church: Grant that we also may be aflame with the spirit of love and discipline, and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of a Saint

Of a Saint

Almighty God, you have surrounded us with a great cloud of witnesses: Grant that we, encouraged by the good example of your servant *N.*, may persevere in running the race that is set before us, until at last we may with *him* attain to your eternal joy; through Jesus Christ, the pioneer and perfecter of our faith, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or this

O God, you have brought us near to an innumerable company of angels, and to the spirits of just men made perfect: Grant us during our earthly pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen.*

Preface of a Saint

Various Occasions

For optional use, when desired, subject to the rules set forth in the Calendar of the Church Year.

1. Of the Holy Trinity

Almighty God, you have revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace to continue steadfast in the confession of this faith, and constant in our worship of you, Father, Son, and Holy Spirit; for you live and reign, one God, now and for ever. *Amen.*

Preface of Trinity Sunday

2. Of the Holy Spirit

Almighty and most merciful God, grant that by the indwelling of your Holy Spirit we may be enlightened and strengthened for your service; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Pentecost

3. Of the Holy Angels

Everlasting God, you have ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of Trinity Sunday

4. Of the Incarnation

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

5. Of the Holy Eucharist

Especially suitable for Thursdays

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament has left us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Epiphany

6. Of the Holy Cross

Especially suitable for Fridays

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Holy Week

7. For all Baptized Christians

Especially suitable for Saturdays

Grant, Lord God, to all who have been baptized into the

death and resurrection of your Son Jesus Christ, that, as we have put away the old life of sin, so we may be renewed in the spirit of our minds, and live in righteousness and true holiness; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Amen.

Preface of Baptism

8. For the Departed

Eternal Lord God, you hold all souls in life: Give to your whole Church in paradise and on earth your light and your peace; and grant that we, following the good examples of those who have served you here and are now at rest, may at the last enter with them into your unending joy; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this

Almighty God, we remember before you today your faithful servant *N.*; and we pray that, having opened to *him* the gates of larger life, you will receive *him* more and more into your joyful service, that, with all who have faithfully served you in the past, *he* may share in the eternal victory of Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Any of the Collects appointed for use at the Burial of the Dead may be used instead.

For the Prayers of the People, one of the forms appointed for the Burial of the Dead may be used.

Preface of the Commemoration of the Dead

The postcommunion prayer on page 196 may be used.

9. Of the Reign of Christ

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Ascension, or of Baptism

10. At Baptism

Almighty God, by our baptism into the death and resurrection of your Son Jesus Christ, you turn us from the old life of sin: Grant that we, being reborn to new life in him, may live in righteousness and holiness all our days; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism

11. At Confirmation

Grant, Almighty God, that we, who have been redeemed from the old life of sin by our baptism into the death and resurrection of your Son Jesus Christ, may be renewed in your Holy Spirit, and live in righteousness and true holiness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of Pentecost

12. On the Anniversary of the Dedication of a Church

Almighty God, to whose glory we celebrate the dedication of this house of prayer: We give you thanks for the fellowship

of those who have worshiped in this place, and we pray that all who seek you here may find you, and be filled with your joy and peace; through 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 Litany of Thanksgiving for a Church, page 578 of The Book of Common Prayer, may be used for the Prayers of the People.

Preface of the Dedication of a Church

13. For a Church Convention

Almighty and everlasting Father, you have given the Holy Spirit to abide with us for ever: Bless, we pray, with his grace and presence, the bishops and the other clergy and the laity here (*or now, or soon to be*) assembled in your Name, that your Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it and gave himself for it, your Son Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Pentecost, or of the Season

14. For the Unity of the Church

Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of Trinity Sunday

15. For the Ministry (Ember Days)

For use on the traditional days or at other times

I. For those to be ordained

Almighty God, the giver of all good gifts, in your divine providence you have appointed various orders in your Church: Give your grace, we humbly pray, to all who are [now] called to any office and ministry for your people; and so fill them with the truth of your doctrine and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Apostles

II. For the choice of fit persons for the ministry

O God, you led your holy apostles to ordain ministers in every place: Grant that your Church, under the guidance of the Holy Spirit, may choose suitable persons for the ministry of Word and Sacrament, and may uphold them in their work for the extension of your kingdom; through him who is the Shepherd and Bishop of our souls, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

III. For all Christians in their vocation

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before

you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of Baptism, or of the Season

16. For the Mission of the Church

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you, bring the nations into your fold, pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

O God of all the nations of the earth: Remember the multitudes who have been created in your image but have not known the redeeming work of our Savior Jesus Christ; and grant that, by the prayers and labors of your holy Church, they may be brought to know and worship you as you have been revealed in your Son; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season, or of Pentecost

17. For the Nation

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace: Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Collect for Independence Day may be used instead.

Preface of Trinity Sunday

18. For Peace

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth, that in tranquillity your dominion may increase until the earth is filled with the knowledge of your love; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

19. For Rogation Days

For use on the traditional days or at other times

I. For fruitful seasons

Almighty God, Lord of heaven and earth: We humbly pray that your gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who are constantly receiving good things from your hand, may always give you

thanks; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

II. For commerce and industry

Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with your people where they work; make those who carry on the industries and commerce of this land responsive to your will; and give to us all a pride in what we do, and a just return for our labor; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

III. For stewardship of creation

O merciful Creator, your hand is open wide to satisfy the needs of every living creature: Make us always thankful for your loving providence; and grant that we, remembering the account that we must one day give, may be faithful stewards of your good gifts; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Preface of the Season

20. For the Sick

Heavenly Father, giver of life and health: Comfort and relieve your sick servants, and give your power of healing to those who minister to their needs, that those (*or N., or NN.*) for whom our prayers are offered may be strengthened in *their* weakness and have confidence in your loving care; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

The postcommunion prayer on page 196 may be used.

21. For Social Justice

Almighty God, who created us in your own image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice in our communities and among the nations, to the glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Preface of the Season

22. For Social Service

Heavenly Father, whose blessed Son came not to be served but to serve: Bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his Name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, your Son our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

23. For Education

Almighty God, the fountain of all wisdom: Enlighten by your Holy Spirit those who teach and those who learn, that, rejoicing in the knowledge of your truth, they may worship you and serve you from generation to generation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

24. For Vocation in Daily Work

Almighty God our heavenly Father, you declare your glory and show forth your handiwork in the heavens and in the earth: Deliver us in our various occupations from the service of self alone, that we may do the work you give us to do in truth and beauty and for the common good; for the sake of him who came among us as one who serves, your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

25. For Labor Day

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Preface of the Season

Sung Prefaces: Rite Two Solemn Tone

Sung Prefaces, Simple Tone, begin on page 272.

The Lord's Day 1 *(Of God the Father)*

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for you are the source of light and life, you made us in your im - age,
and call'd us to new life in Je - sus Christ our Lord.

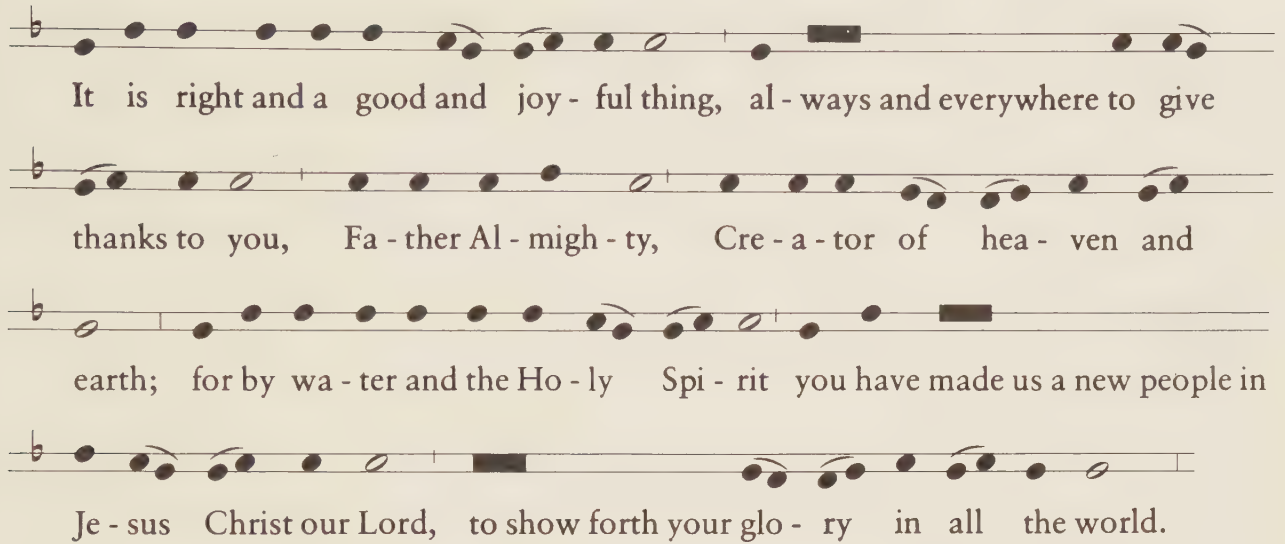
The musical notation consists of four staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, with some beamed eighth notes and a few half notes. There are several blacked-out rectangular areas on the staves, likely indicating where the music continues on another page.

The Lord's Day 2 *(Of God the Son)*

It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord; who on the first day of the week overcame
death and the grave, and by his glorious re - sur - rec - tion open'd to us the way
of ev - er - last - ing life.

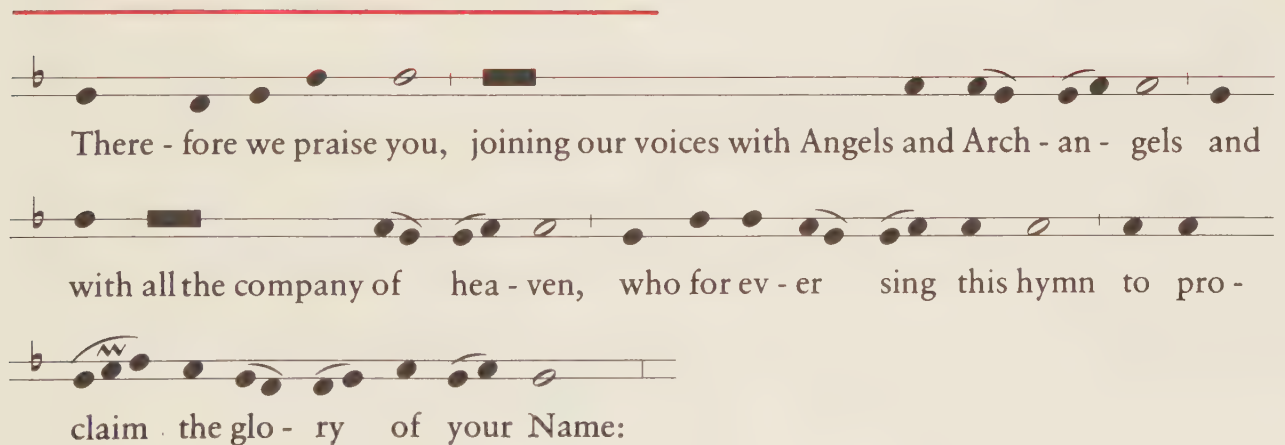
The musical notation consists of five staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, with some beamed eighth notes and a few half notes. There are several blacked-out rectangular areas on the staves, likely indicating where the music continues on another page.

The Lord's Day 3 *(Of God the Holy Spirit)*



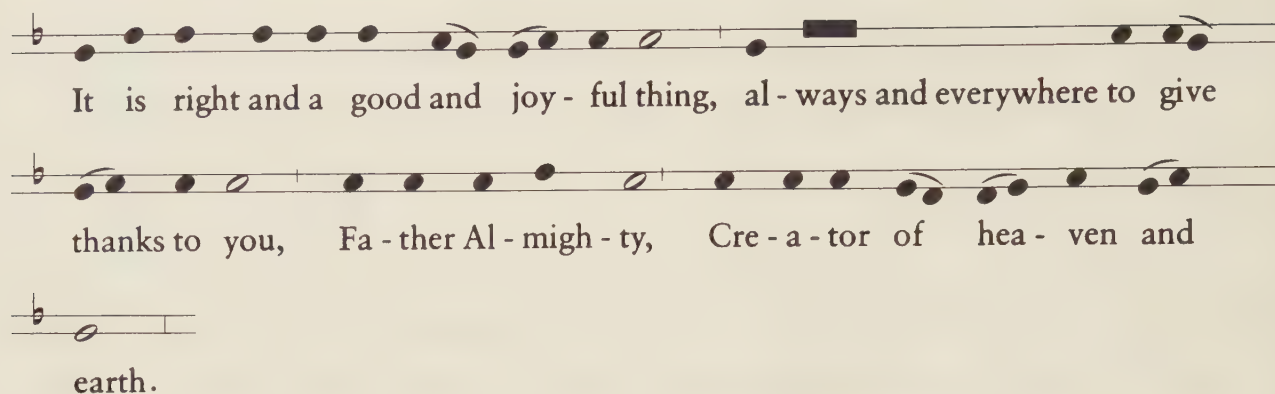
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for by wa - ter and the Ho - ly Spi - rit you have made us a new people in
Je - sus Christ our Lord, to show forth your glo - ry in all the world.

The Preface for Weekdays after Pentecost is on the following page.



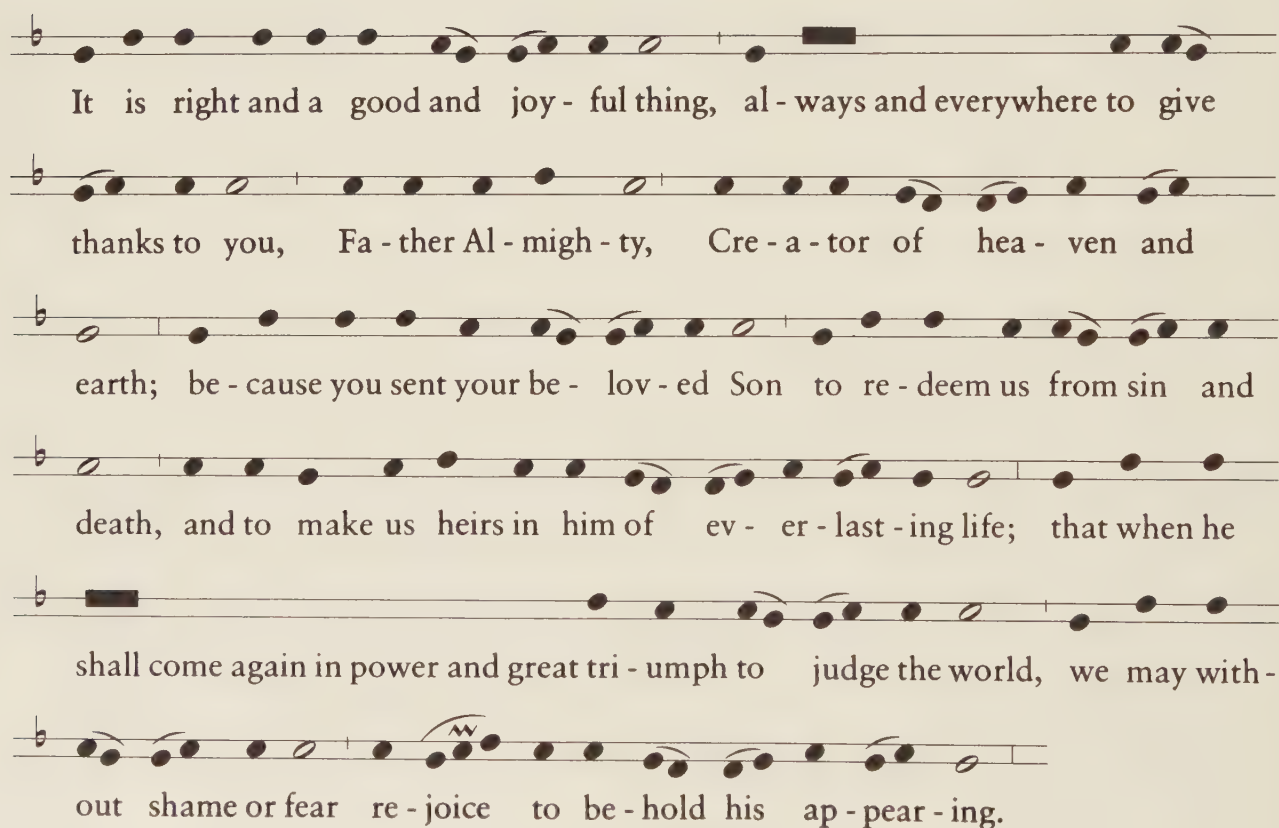
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Weekdays after Pentecost



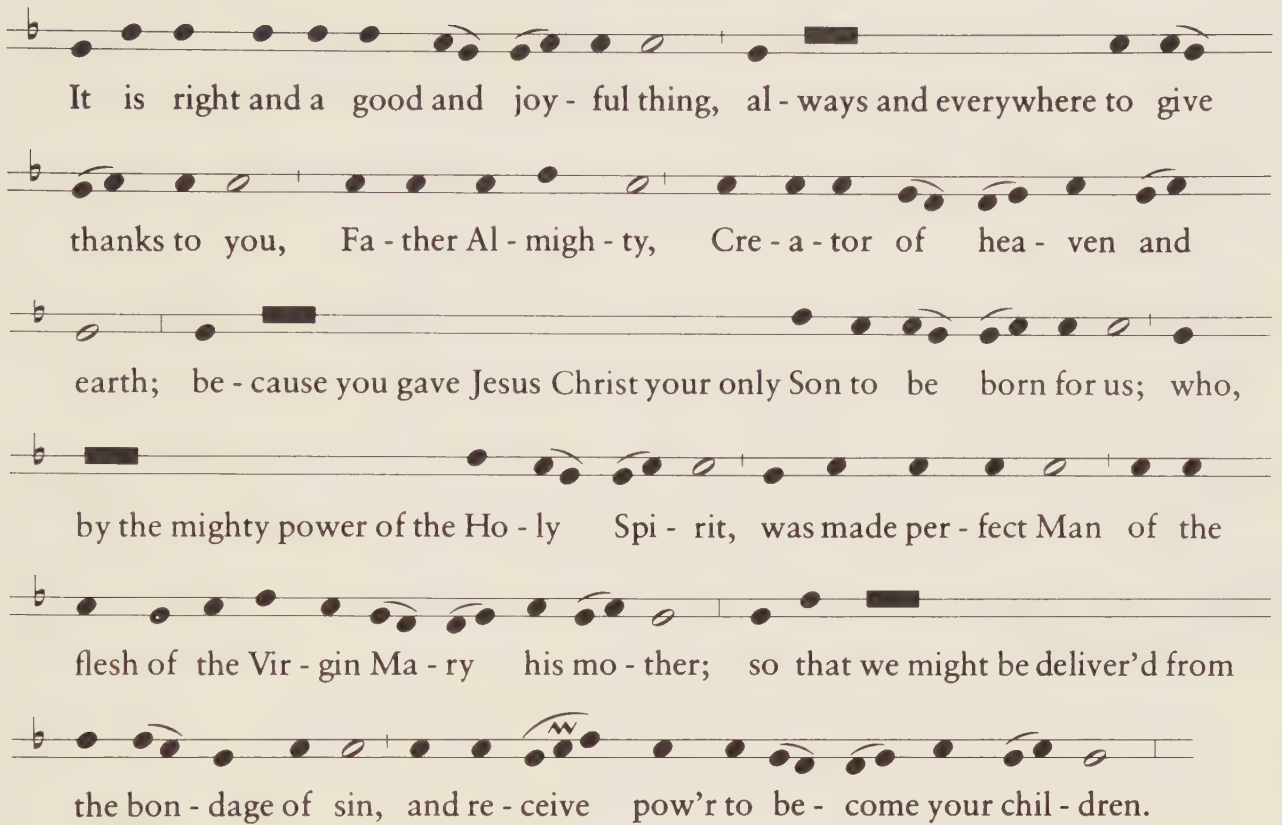
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth.

Advent

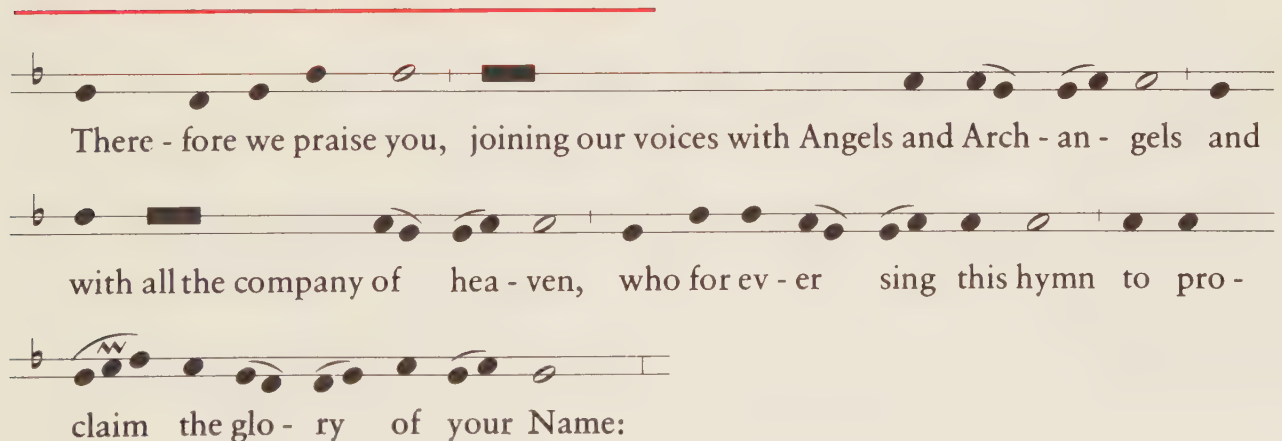


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause you sent your be - lov - ed Son to re - deem us from sin and
death, and to make us heirs in him of ev - er - last - ing life; that when he
shall come again in power and great tri - umph to judge the world, we may with -
out shame or fear re - joice to be - hold his ap - pear - ing.

Incarnation

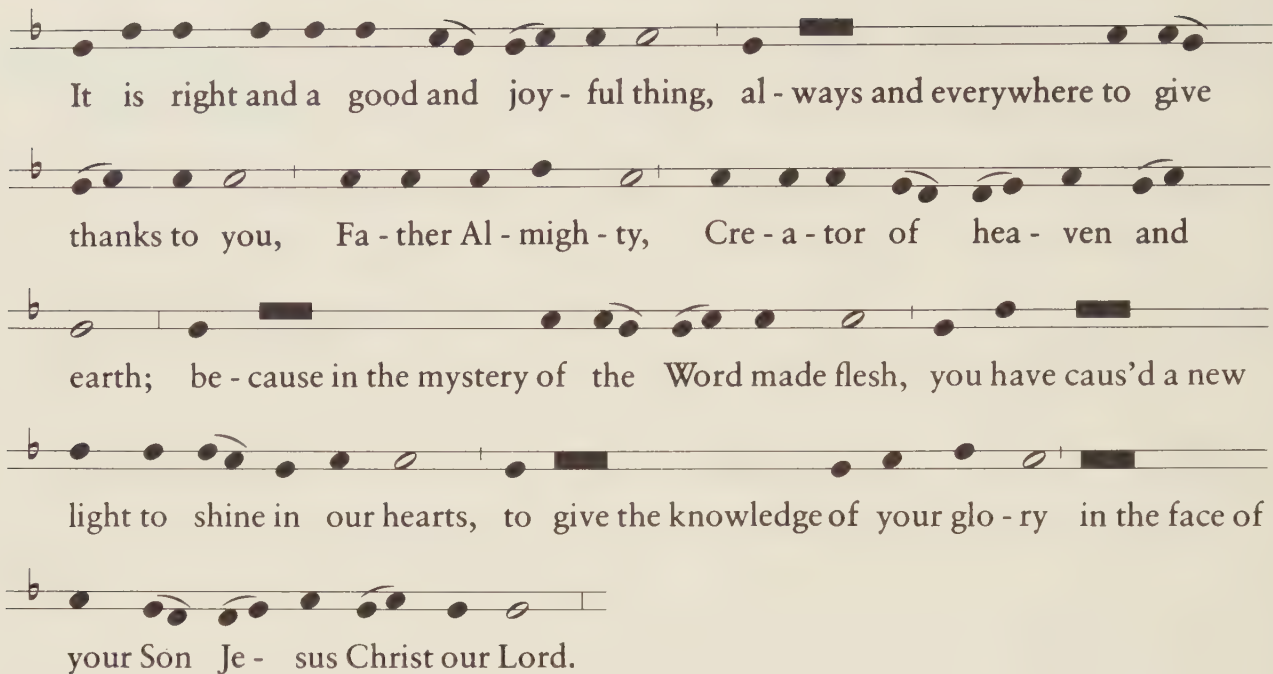


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause you gave Jesus Christ your only Son to be born for us; who,
by the mighty power of the Ho - ly Spi - rit, was made per - fect Man of the
flesh of the Vir - gin Ma - ry his mo - ther; so that we might be deliver'd from
the bon - dage of sin, and re - ceive pow'r to be - come your chil - dren.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

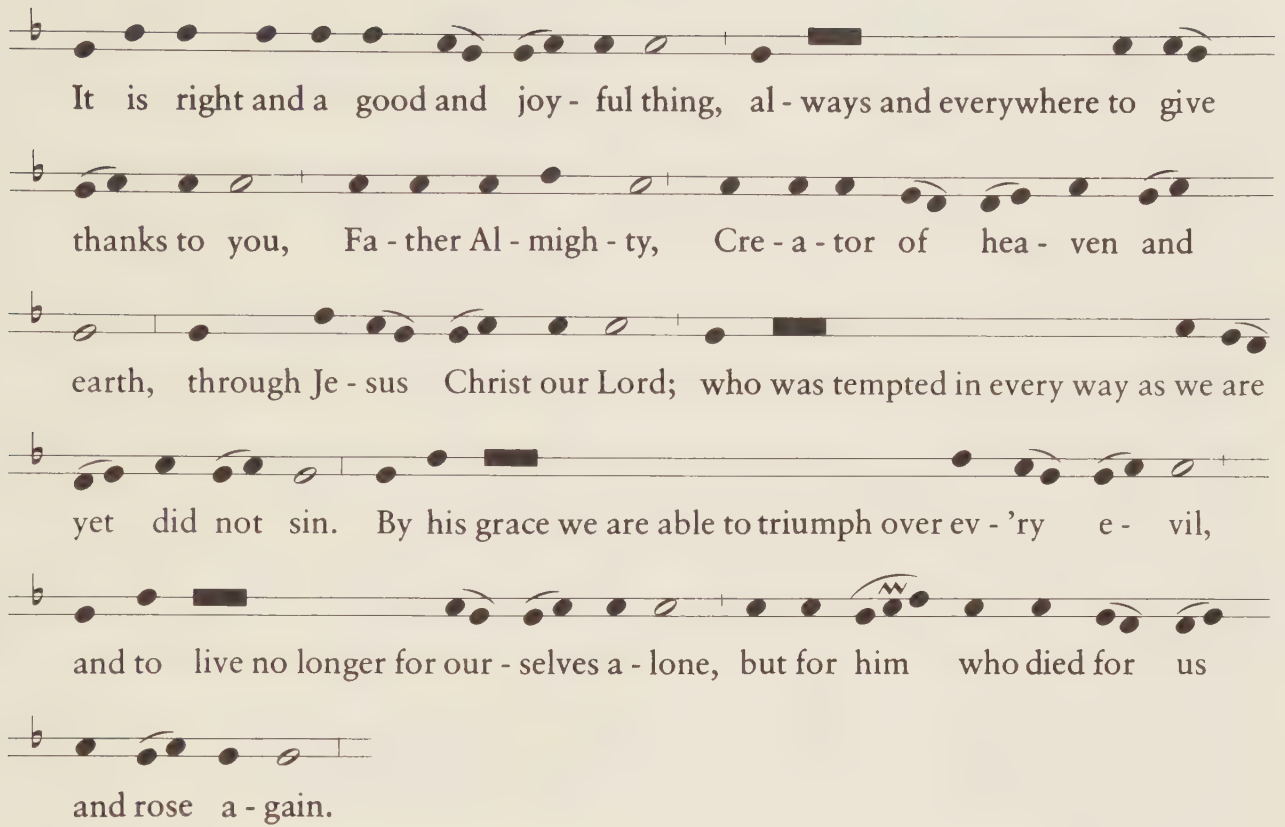
Epiphany



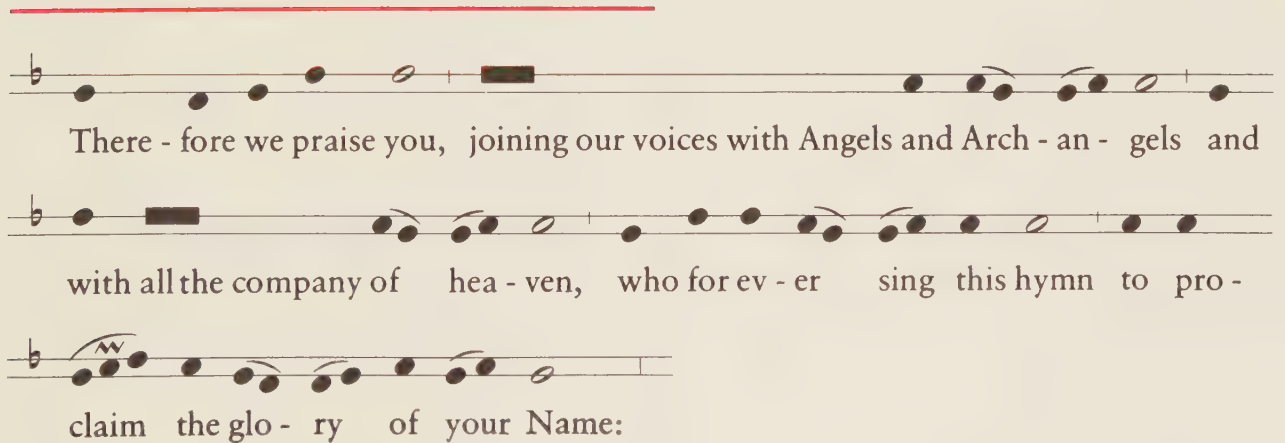
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause in the mystery of the Word made flesh, you have caus'd a new
light to shine in our hearts, to give the knowledge of your glo - ry in the face of
your Son Je - sus Christ our Lord.

The musical notation consists of five staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are primarily quarter and eighth notes, with some rests. There are several black rectangular boxes placed above the staff lines, likely indicating specific musical instructions or performance markings.

Lent (1)

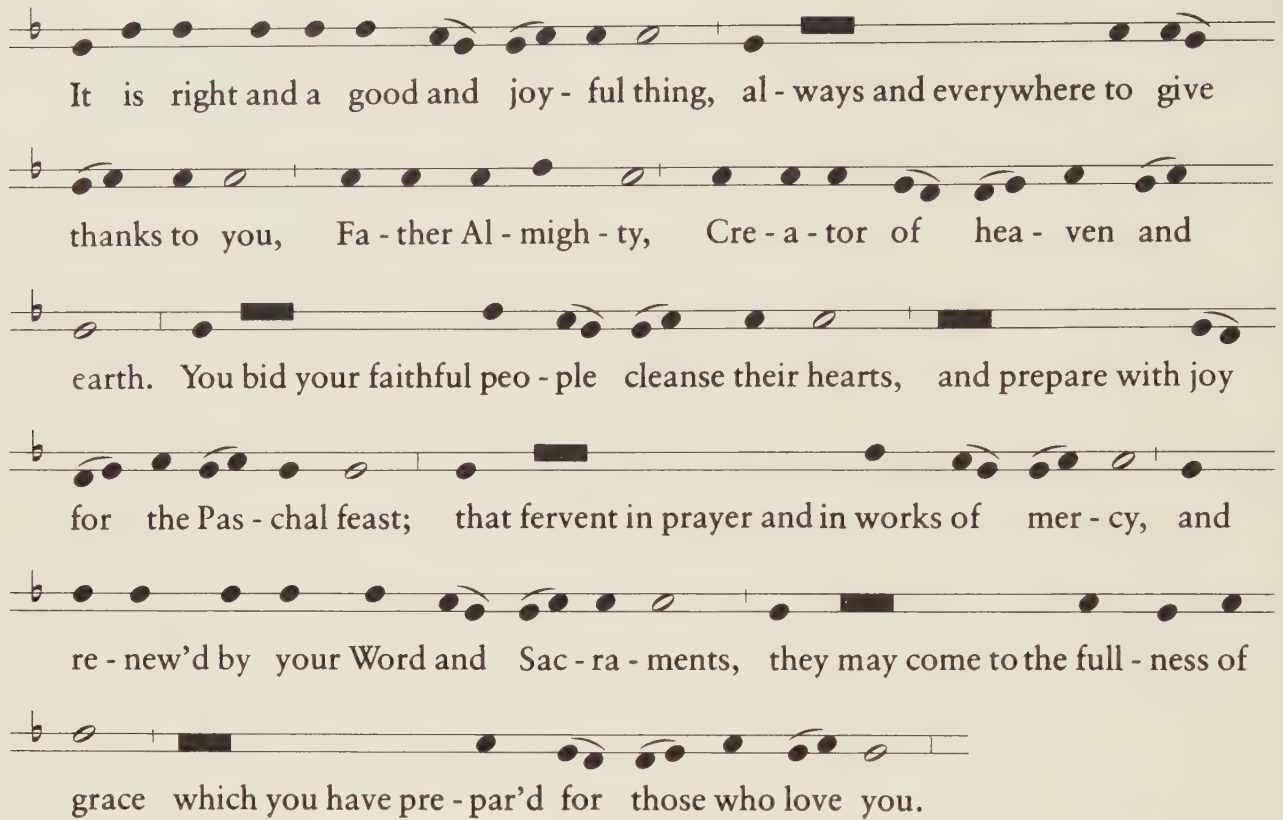


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth, through Je - sus Christ our Lord; who was tempted in every way as we are
yet did not sin. By his grace we are able to triumph over ev - 'ry e - vil,
and to live no longer for our - selves a - lone, but for him who died for us
and rose a - gain.



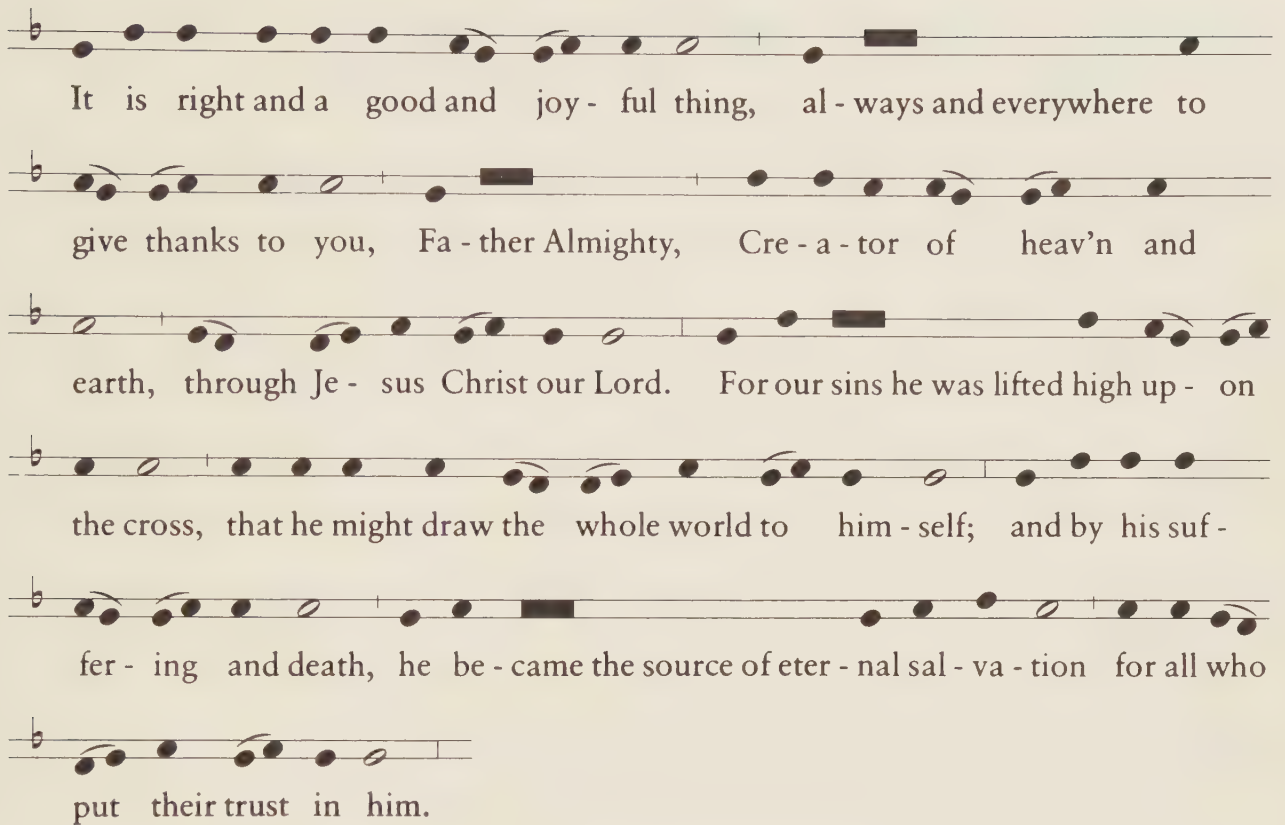
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Lent (2)

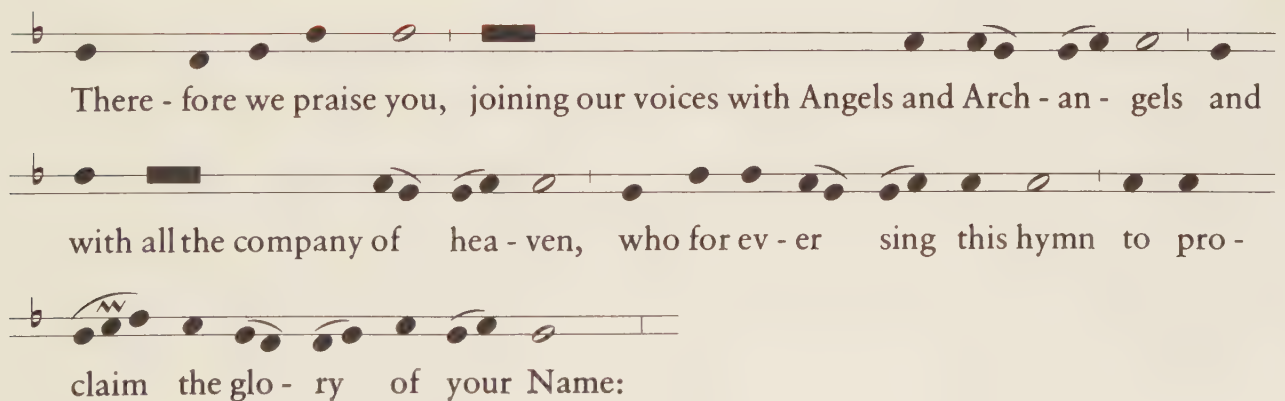


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth. You bid your faithful peo - ple cleanse their hearts, and prepare with joy
for the Pas - chal feast; that fervent in prayer and in works of mer - cy, and
re - new'd by your Word and Sac - ra - ments, they may come to the full - ness of
grace which you have pre - par'd for those who love you.

Holy Week



It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord. For our sins he was lifted high up - on
the cross, that he might draw the whole world to him - self; and by his suf -
fer - ing and death, he be - came the source of eter - nal sal - va - tion for all who
put their trust in him.



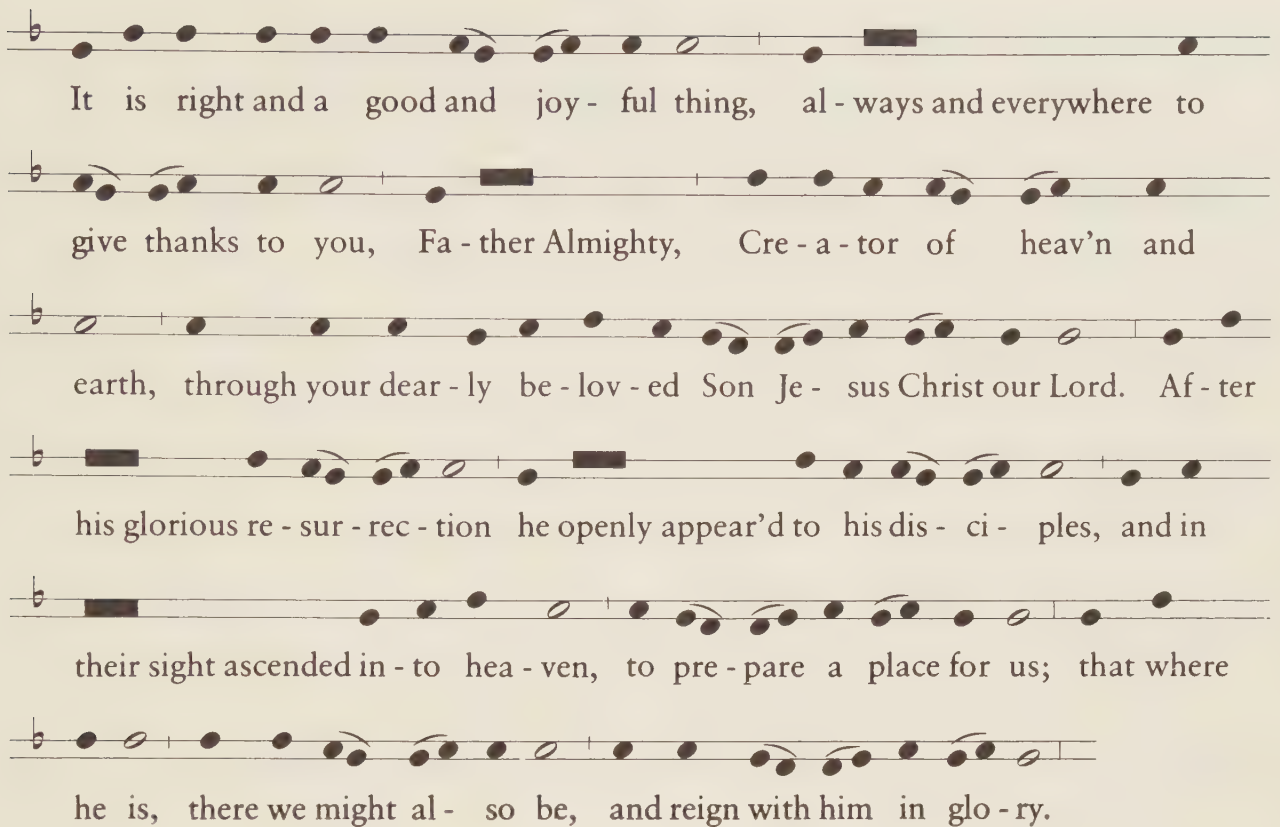
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Easter

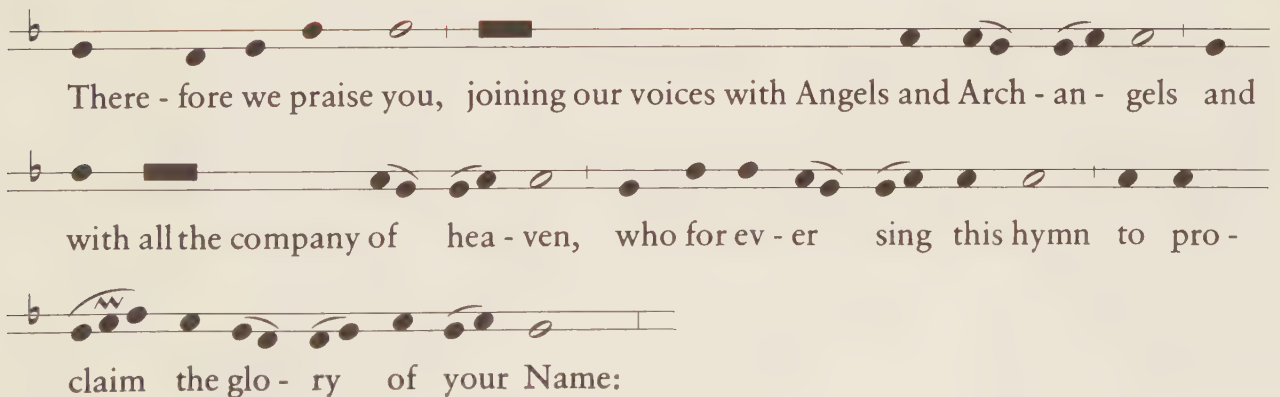
It is right and a good and joy-ful thing, al-ways and everywhere to give
thanks to you, Fa-ther Al-migh-ty, Cre-a-tor of hea-ven and
earth; but chiefly are we bound to praise you for the glo-rious re-sur-rec-tion
of your Son Je-sus Christ our Lord; for he is the true Pas-chal Lamb,
who was sac-ri-fic'd for us, and has ta-ken a-way the sin of the
world. By his death he has de-stroy'd death, and by his ris-ing to life
a-gain he has won for us ev-er-last-ing life.

The musical score consists of seven staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music features various note values including quarter, eighth, and sixteenth notes, as well as rests and accidentals. There are some blacked-out rectangular areas on the first and third staves, likely indicating where a conductor's baton or a specific performance instruction would be placed. The final note of the piece is a half note G4.

Ascension



It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through your dear - ly be - lov - ed Son Je - sus Christ our Lord. Af - ter
his glorious re - sur - rec - tion he openly appear'd to his dis - ci - ples, and in
their sight ascended in - to hea - ven, to pre - pare a place for us; that where
he is, there we might al - so be, and reign with him in glo - ry.



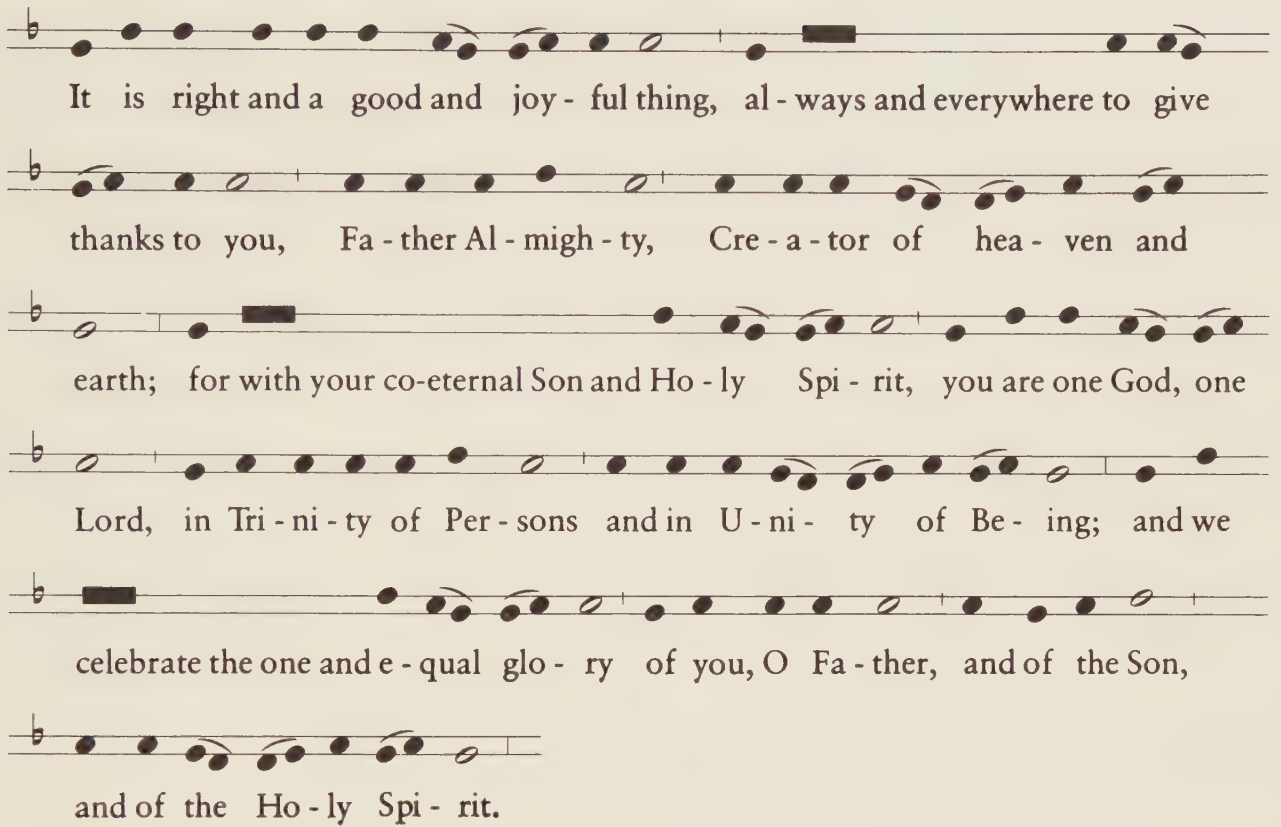
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Pentecost

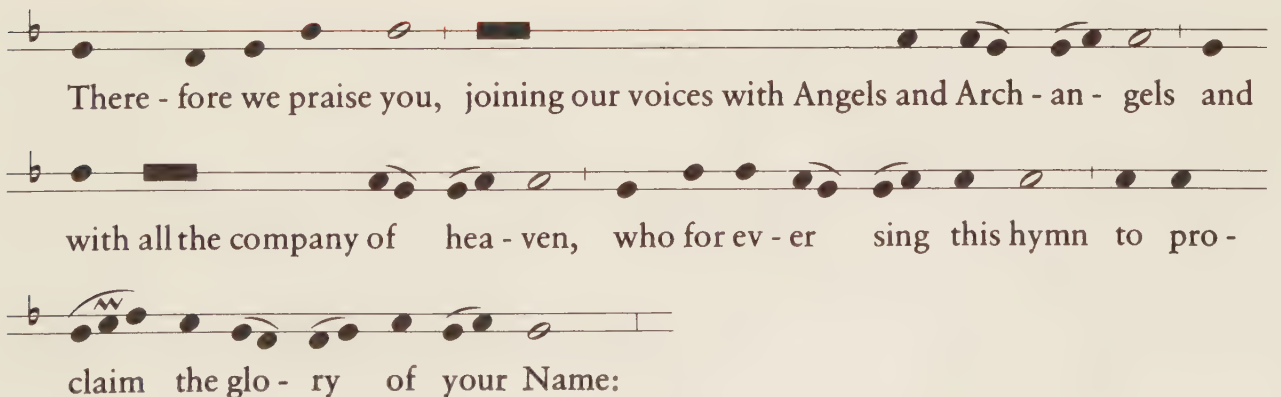
It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord. In ful - fill - ment of his true pro - mise,
the Holy Spirit came down [on this day] from hea - ven, light - ing up - on the dis -
ci - ples, to teach them and to lead them in - to all truth; u - niting peoples
of many tongues in the con - fess - ion of one faith, and giving to your Church the
power to serve you as a roy - al priest - hood, and to preach the Gos - pel to
all na - tions.

The Preface for Weekdays after Pentecost is on page 254.

Trinity Sunday



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for with your co - eternal Son and Ho - ly Spi - rit, you are one God, one
Lord, in Tri - ni - ty of Per - sons and in U - ni - ty of Be - ing; and we
celebrate the one and e - qual glo - ry of you, O Fa - ther, and of the Son,
and of the Ho - ly Spi - rit.



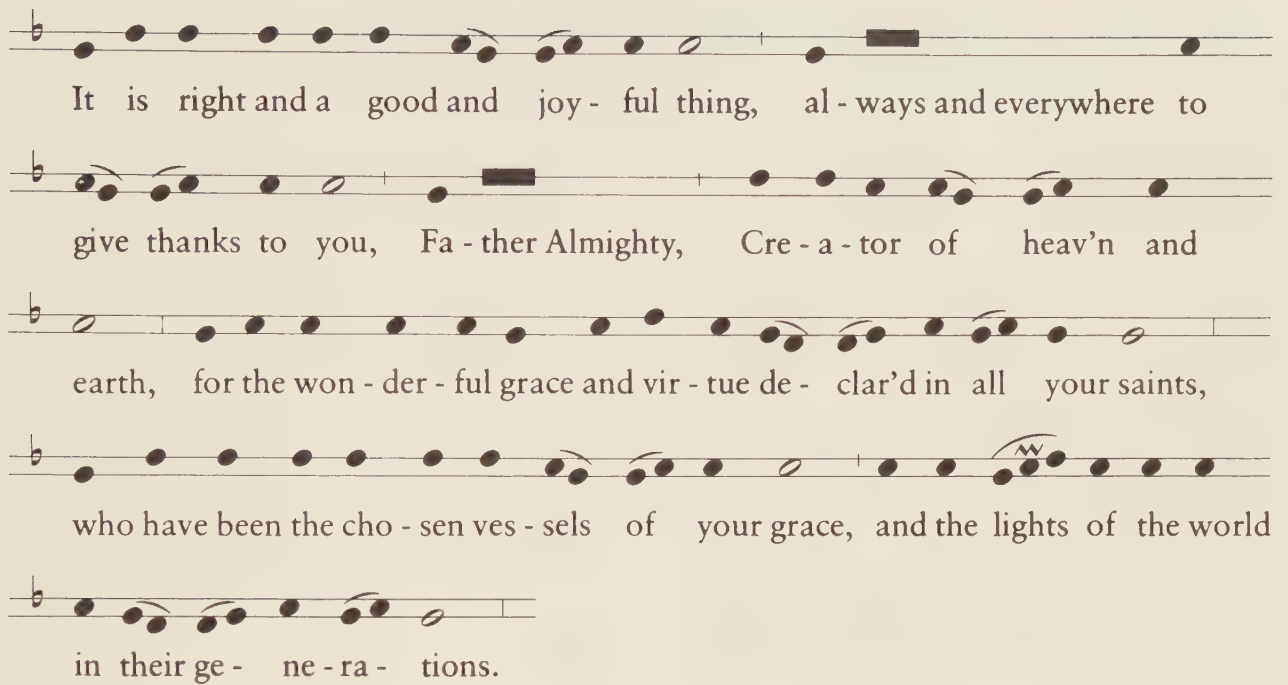
There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

All Saints

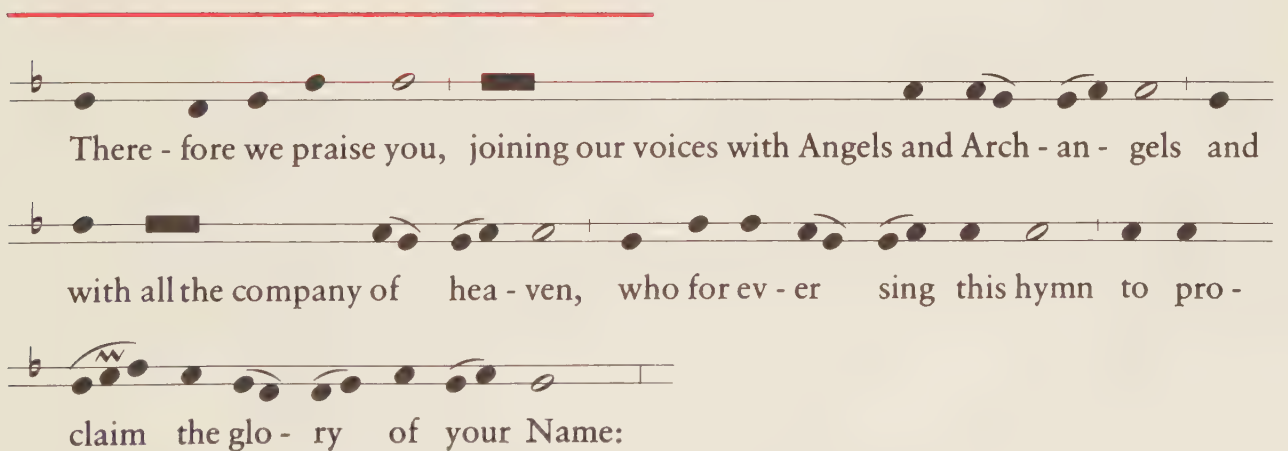
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; for in the multitude of your saints you have surrounded us with a great
cloud of wit - ness - es, that we might rejoice in their fel - low - ship, and run
with en - dur - ance the race that is set be - fore us; and to - gether with them
re - ceive the crown of glo - ry that nev - er fades a - way.

The musical score consists of six staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are printed below the staves, with hyphens indicating syllables that span across multiple notes. There are several black rectangular redaction marks on the staves, primarily in the second and third staves.

A Saint (1)



It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, for the won - der - ful grace and vir - tue de - clar'd in all your saints,
who have been the cho - sen ves - sels of your grace, and the lights of the world
in their ge - ne - ra - tions.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

A Saint (2)

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause in the o - be - dience of your saints you have giv - en us an
ex - am - ple of right - eous - ness, and in their e - ter - nal joy a glo -
rious pledge of the hope of our call - ing.

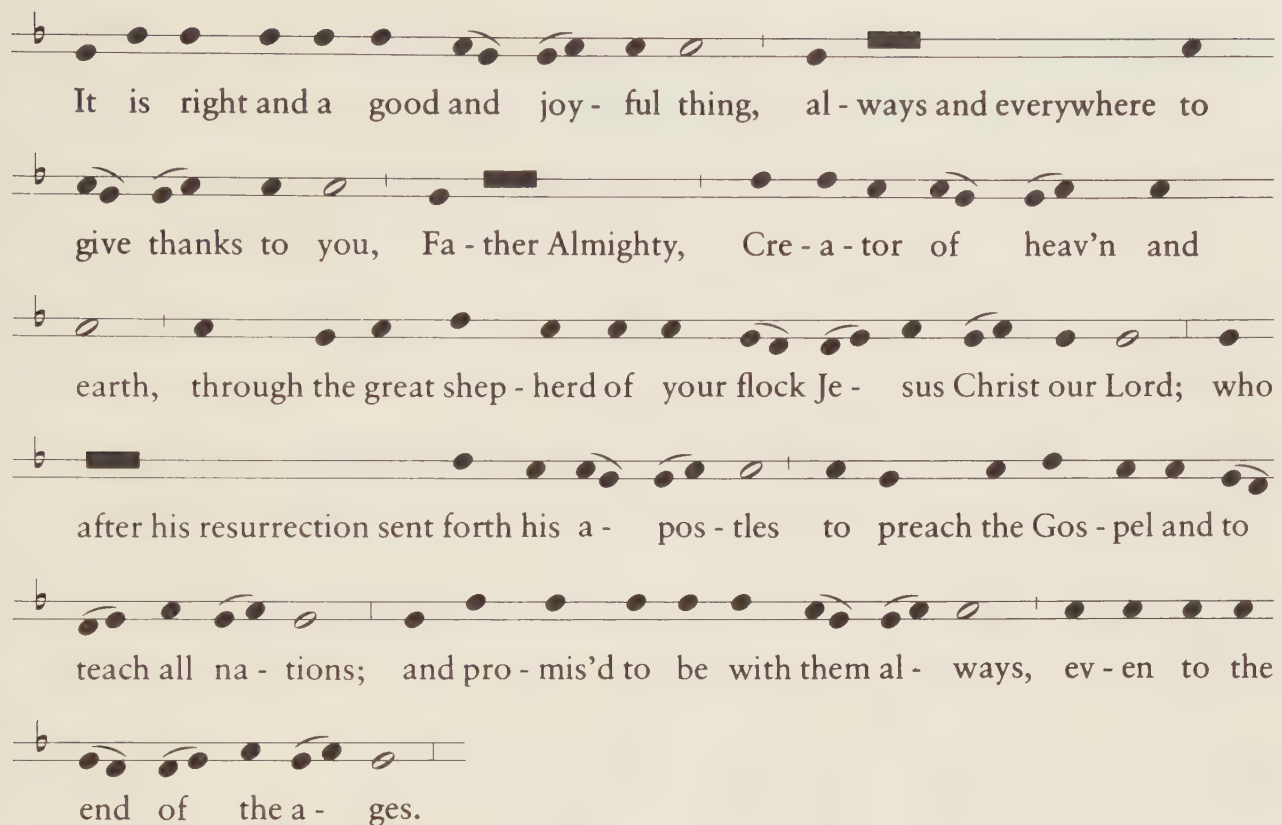
The musical notation consists of five staves. Each staff begins with a flat sign (b) on the left. The notes are primarily quarter and eighth notes, with some beamed eighth notes and a few slurs. There are several black rectangular redaction marks: one on the first staff, one on the second staff, and one on the fifth staff.

A Saint (3)

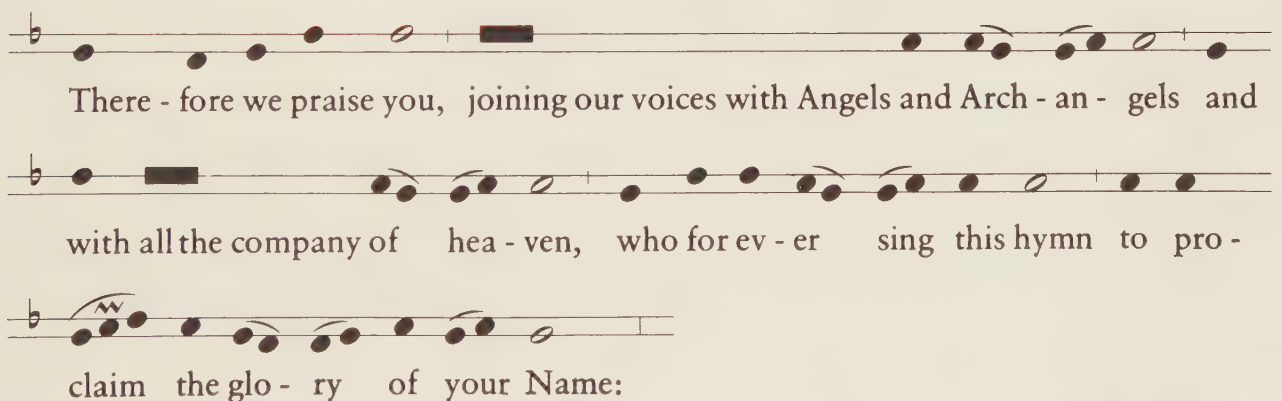
It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, be - cause you are great - ly glo - ri - fied in the as - sem - bly of your
saints. All your crea - tures praise you, and your faith - ful ser - vants bless you,
con - fessing before the rul - ers of this world the great Name of your on - ly Son.

The musical notation consists of five staves. Each staff begins with a flat sign (b) on the left. The notes are primarily quarter and eighth notes, with some beamed eighth notes and a few slurs. There are several black rectangular redaction marks: one on the first staff, one on the second staff, and one on the fifth staff.

Apostles and Ordinations



It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through the great shep - herd of your flock Je - sus Christ our Lord; who
after his resurrection sent forth his a - pos - tles to preach the Gos - pel and to
teach all na - tions; and pro - mis'd to be with them al - ways, ev - en to the
end of the a - ges.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Dedication of a Church

It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our great High Priest, in whom we are built up as
living stones of a ho - ly tem - ple, that we might of - fer be - fore you a
sac - ri - fice of praise and pray'r which is ho - ly and pleas - ing in your sight.

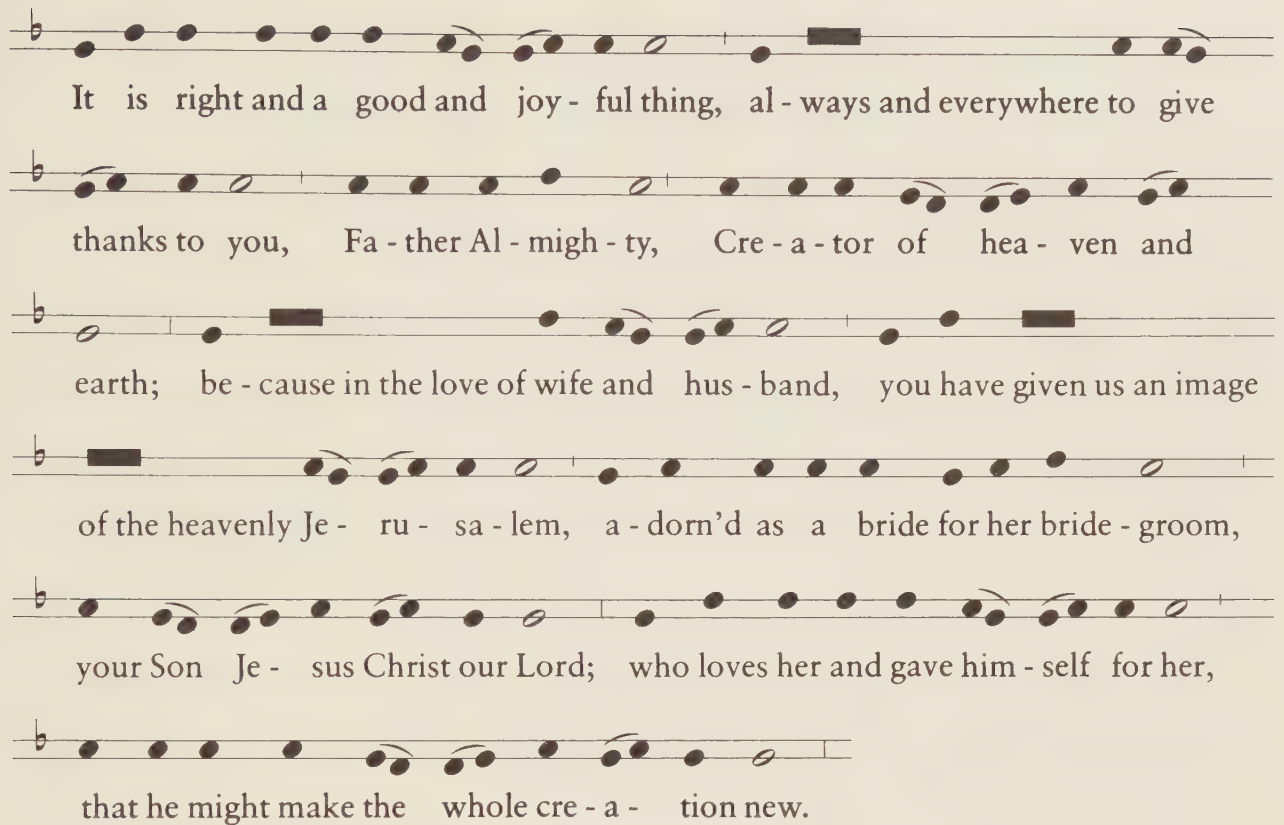
The musical notation consists of five staves in a single system, each beginning with a flat (B-flat) key signature. The notes are primarily quarter and eighth notes, with some rests and beams. There are several black rectangular redaction marks on the staves.

Baptism

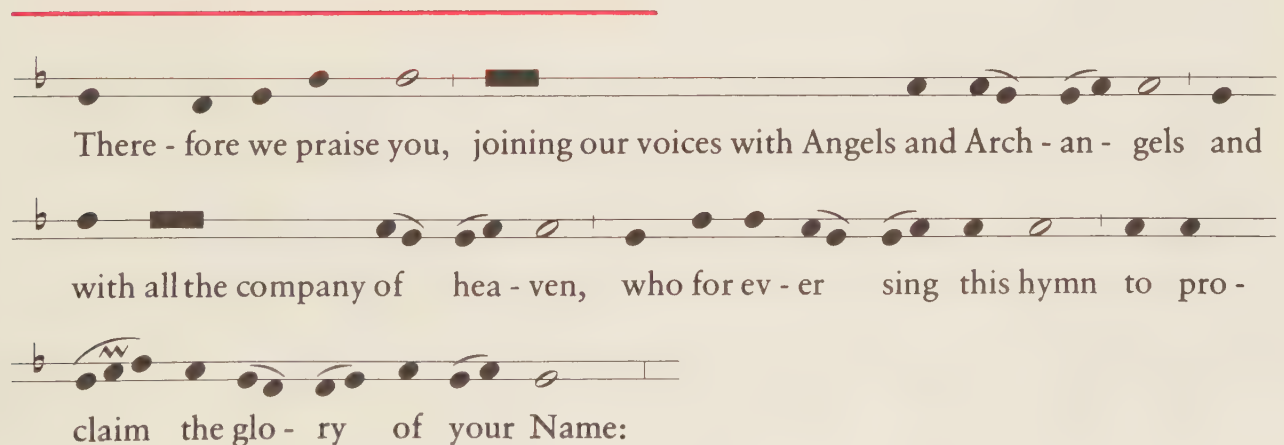
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause in Jesus Christ our Lord you have receiv'd us as your sons and
daugh - ters, made us ci - ti - zens of your king - dom, and giv - en us the Ho - ly
Spi - rit to guide us in - to all truth.

The musical notation consists of five staves in a single system, each beginning with a flat (B-flat) key signature. The notes are primarily quarter and eighth notes, with some rests and beams. There are several black rectangular redaction marks on the staves.

Marriage

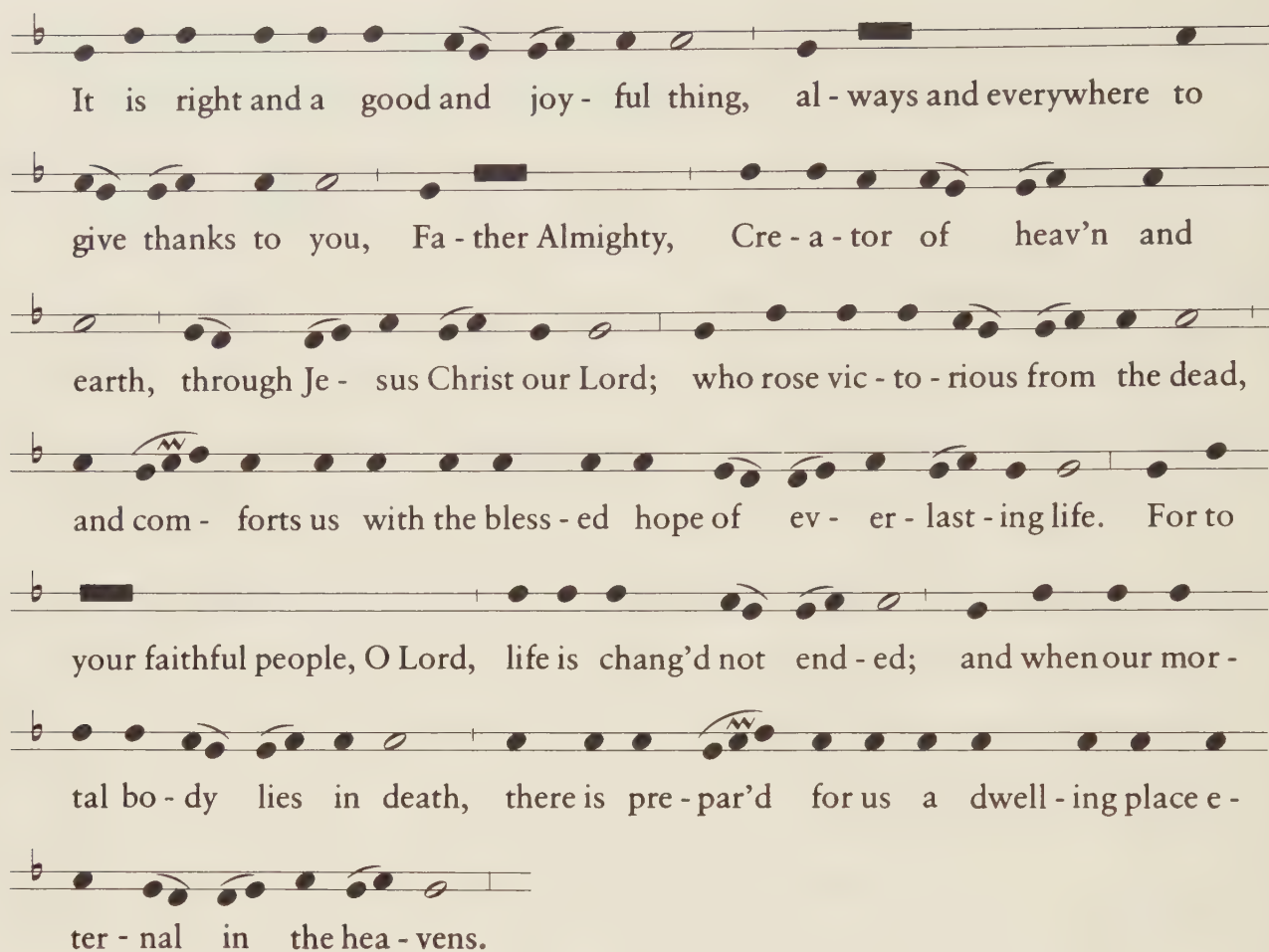


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of hea - ven and
earth; be - cause in the love of wife and hus - band, you have given us an image
of the heavenly Je - ru - sa - lem, a - dorn'd as a bride for her bride - groom,
your Son Je - sus Christ our Lord; who loves her and gave him - self for her,
that he might make the whole cre - a - tion new.

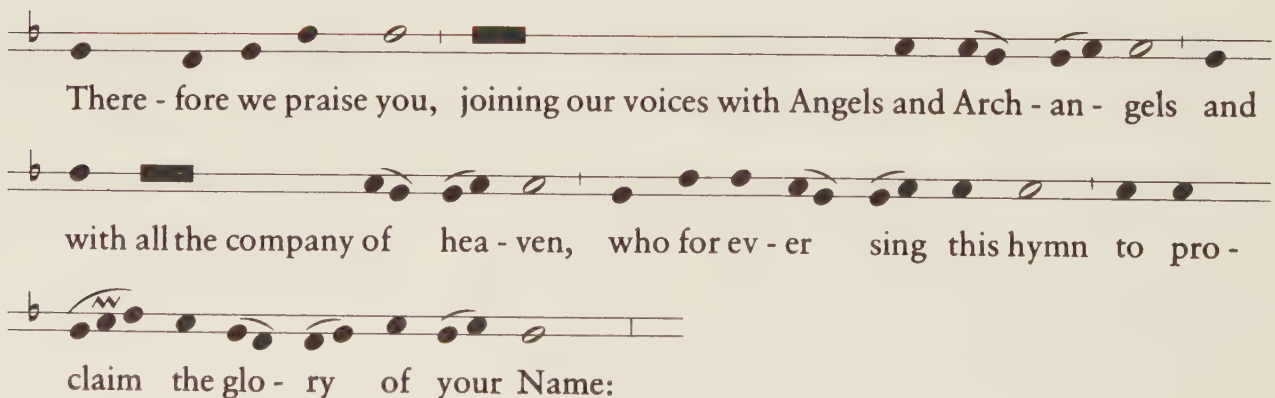


There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

Commemoration of the Dead



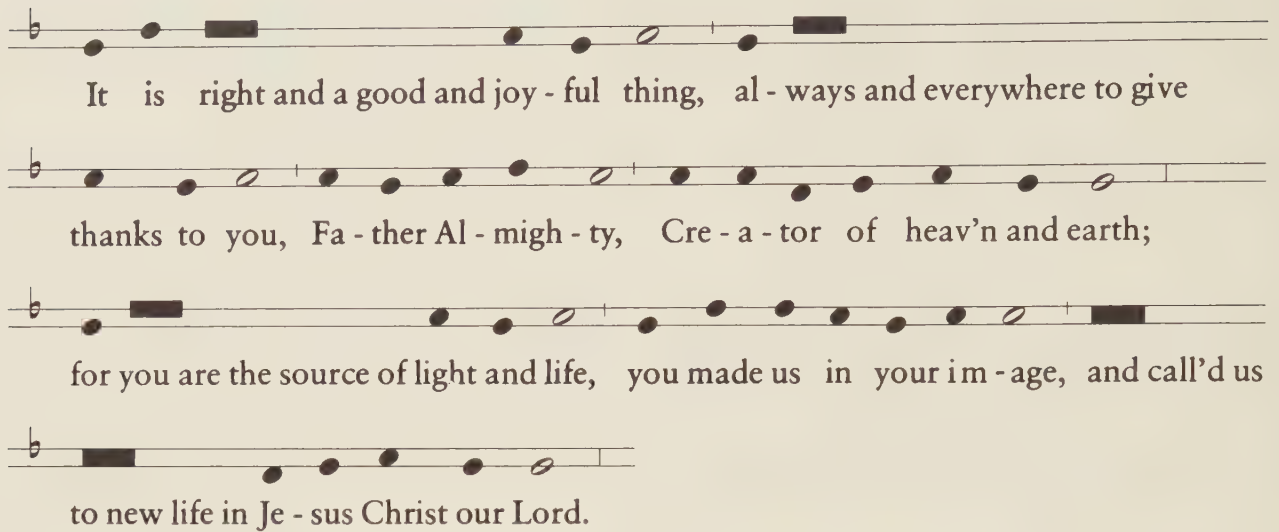
It is right and a good and joy - ful thing, al - ways and everywhere to
give thanks to you, Fa - ther Almighty, Cre - a - tor of heav'n and
earth, through Je - sus Christ our Lord; who rose vic - to - rious from the dead,
and com - forts us with the bless - ed hope of ev - er - last - ing life. For to
your faithful people, O Lord, life is chang'd not end - ed; and when our mor -
tal bo - dy lies in death, there is pre - par'd for us a dwell - ing place e -
ter - nal in the hea - vens.



There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name:

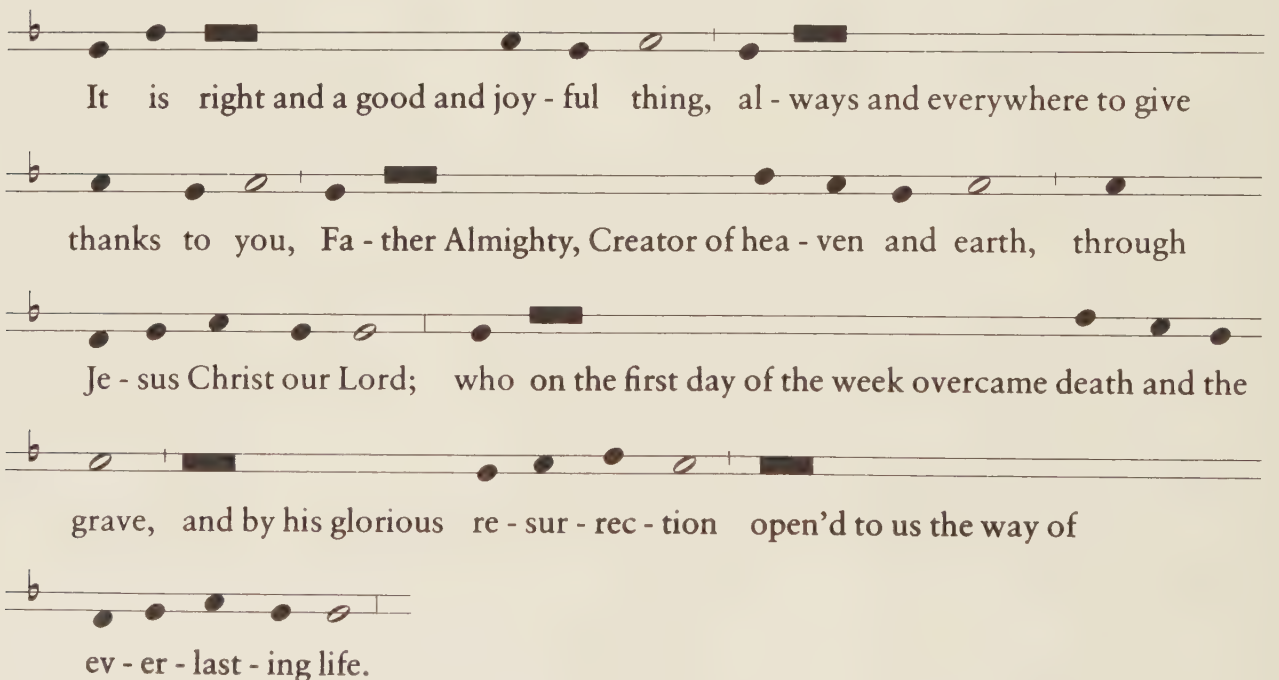
Sung Prefaces: Rite Two
Simple Tone

The Lord's Day 1 *(Of God the Father)*



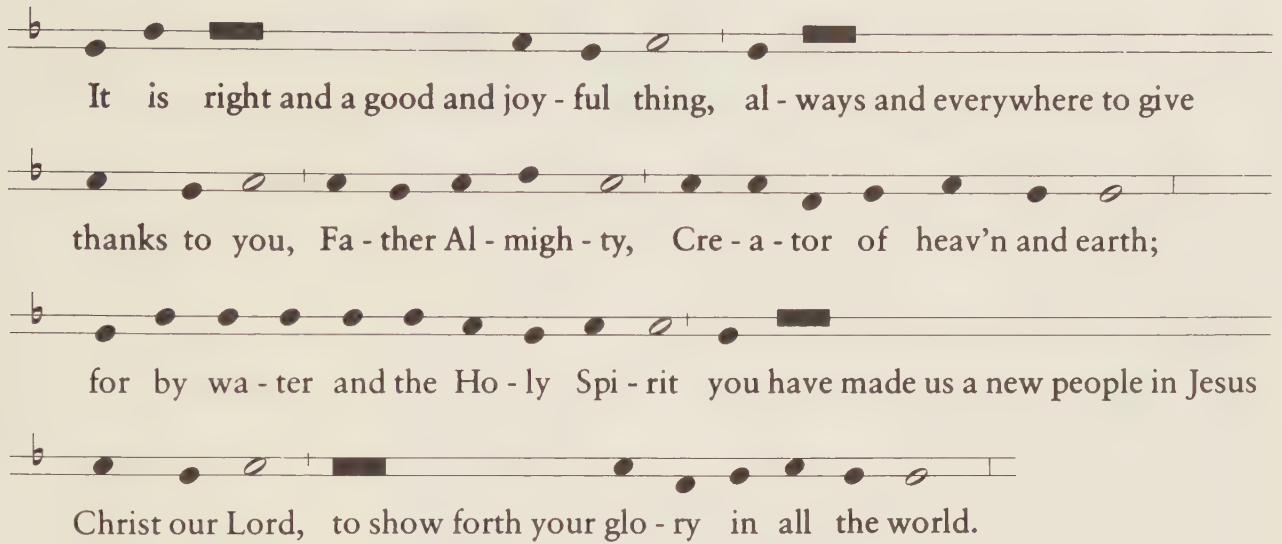
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
for you are the source of light and life, you made us in your im - age, and call'd us
to new life in Je - sus Christ our Lord.

The Lord's Day 2 *(Of God the Son)*



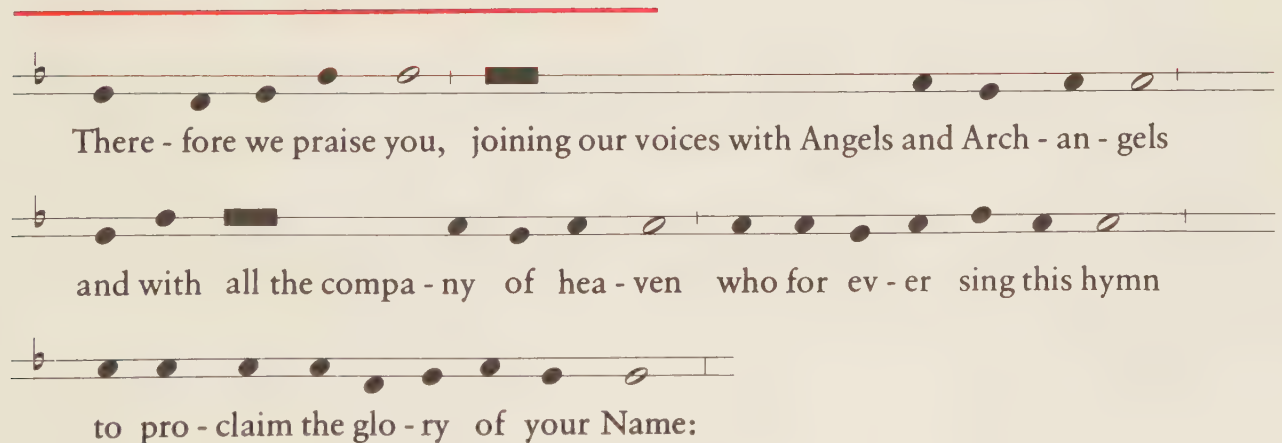
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
Je - sus Christ our Lord; who on the first day of the week overcame death and the
grave, and by his glorious re - sur - rec - tion open'd to us the way of
ev - er - last - ing life.

The Lord's Day 3 *(Of God the Holy Spirit)*



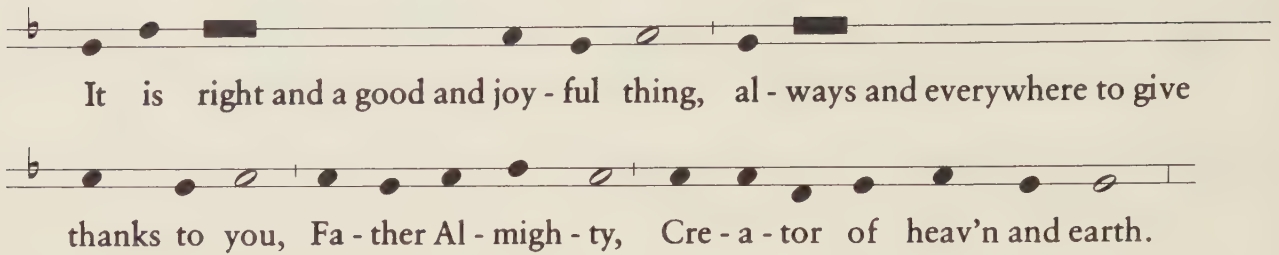
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
for by wa - ter and the Ho - ly Spi - rit you have made us a new people in Jesus
Christ our Lord, to show forth your glo - ry in all the world.

The Preface for Weekdays after Pentecost is on the following page.



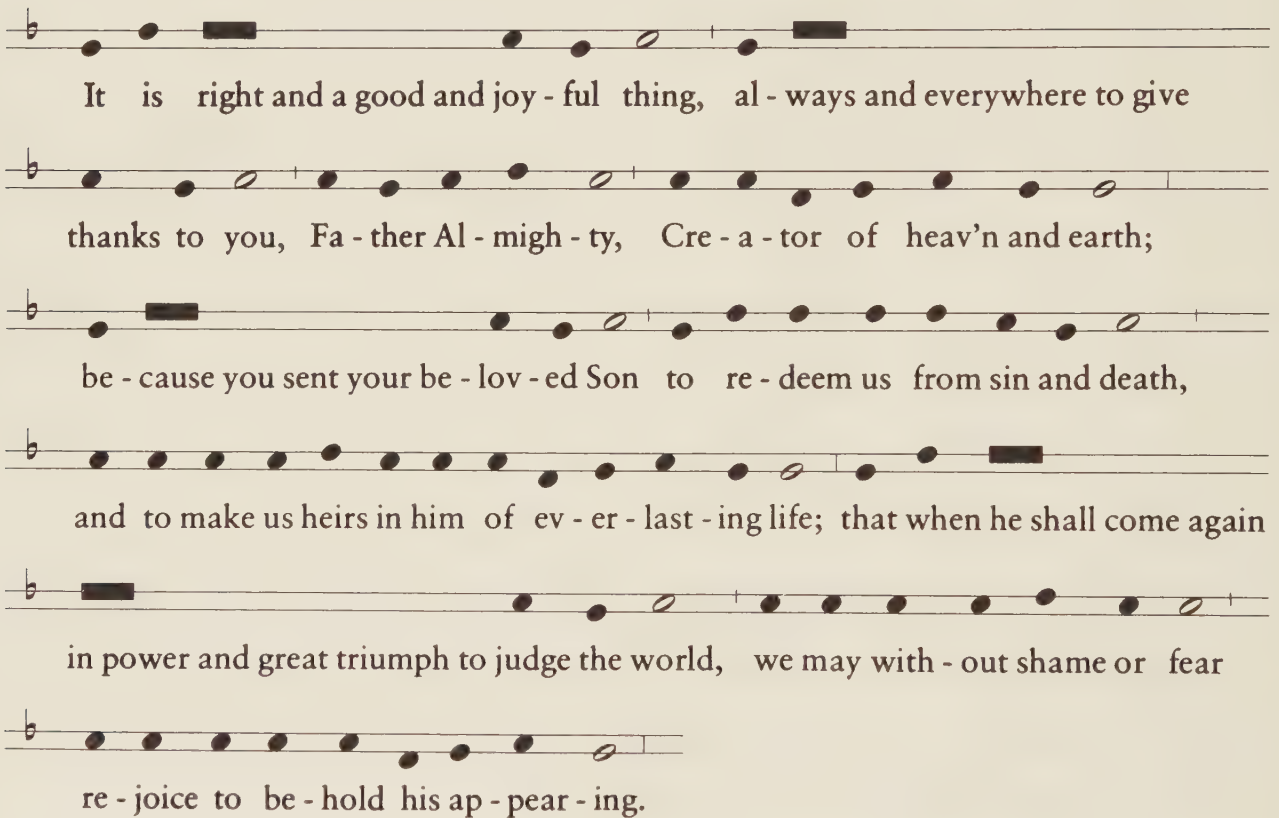
There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

Weekdays after Pentecost



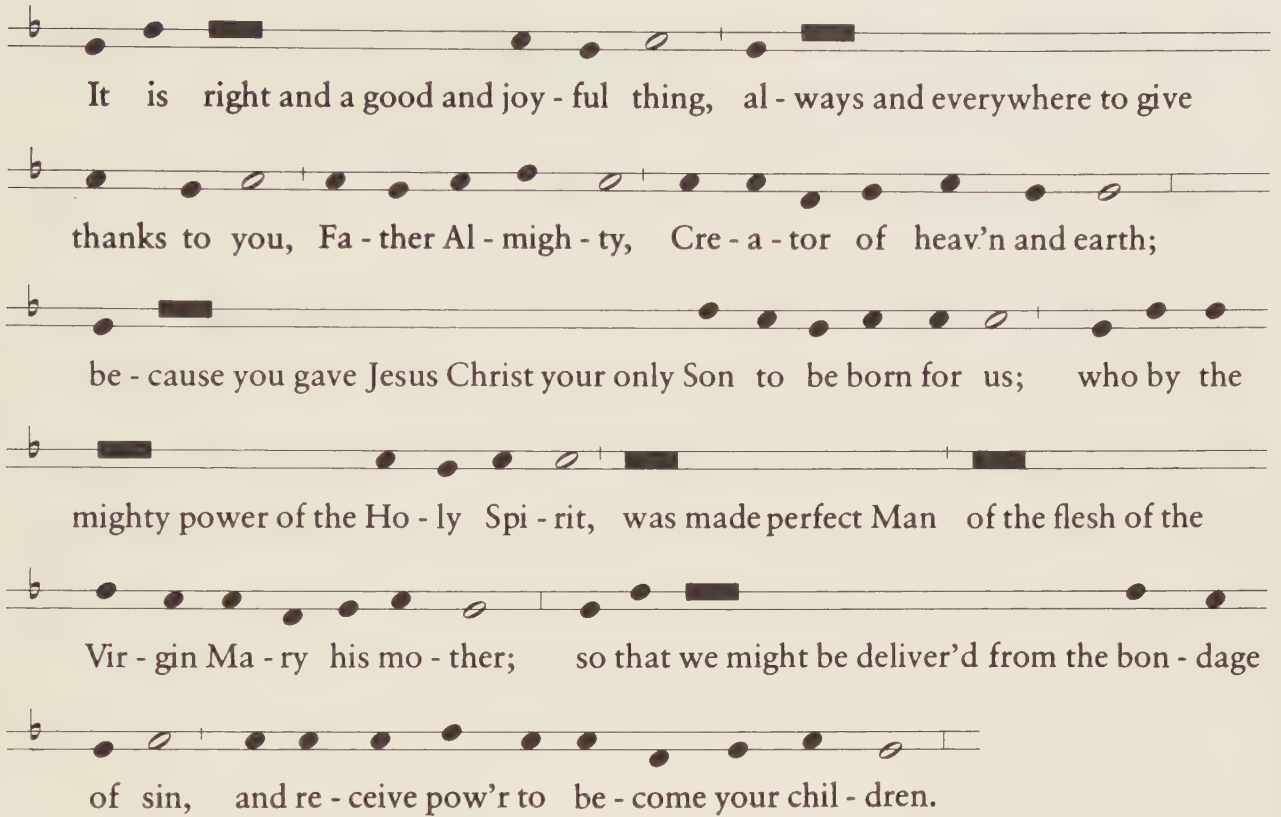
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth.

Advent

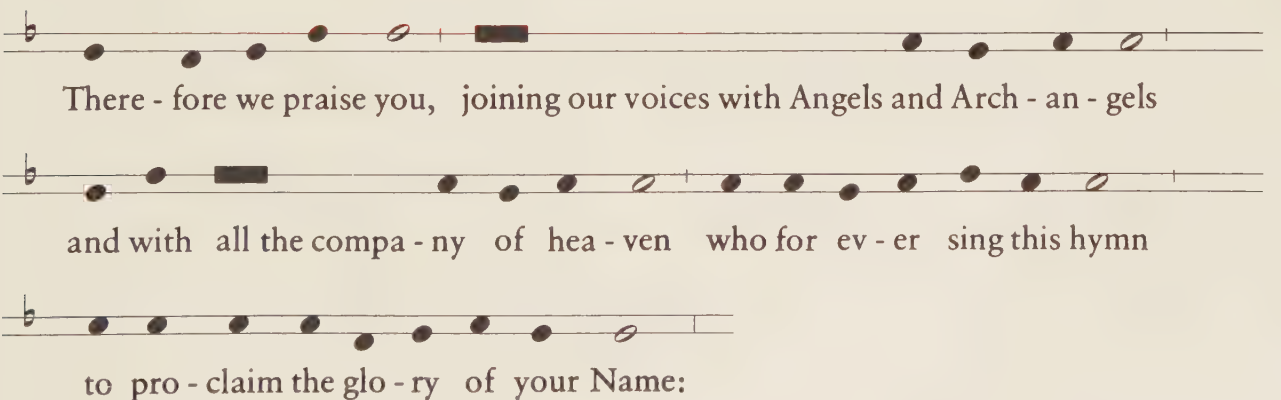


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause you sent your be - lov - ed Son to re - deem us from sin and death,
and to make us heirs in him of ev - er - last - ing life; that when he shall come again
in power and great triumph to judge the world, we may with - out shame or fear
re - joice to be - hold his ap - pear - ing.

Incarnation

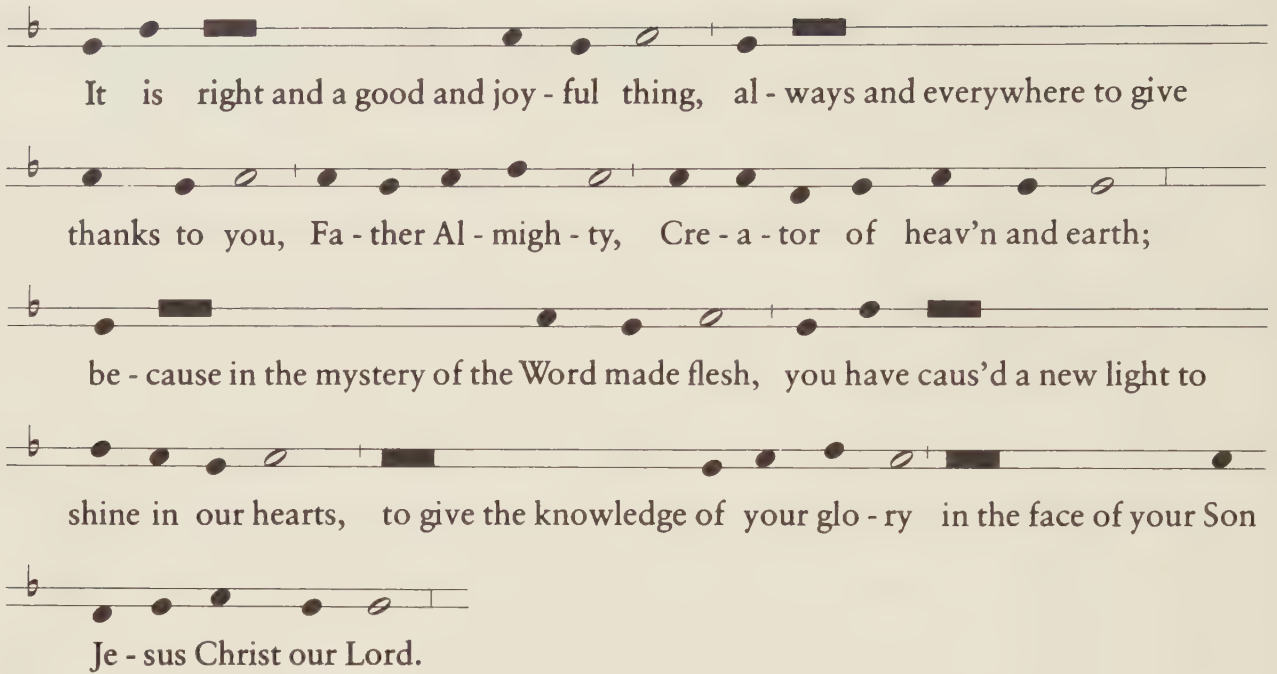


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause you gave Jesus Christ your only Son to be born for us; who by the
mighty power of the Ho - ly Spi - rit, was made perfect Man of the flesh of the
Vir - gin Ma - ry his mo - ther; so that we might be deliver'd from the bon - dage
of sin, and re - ceive pow'r to be - come your chil - dren.



There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

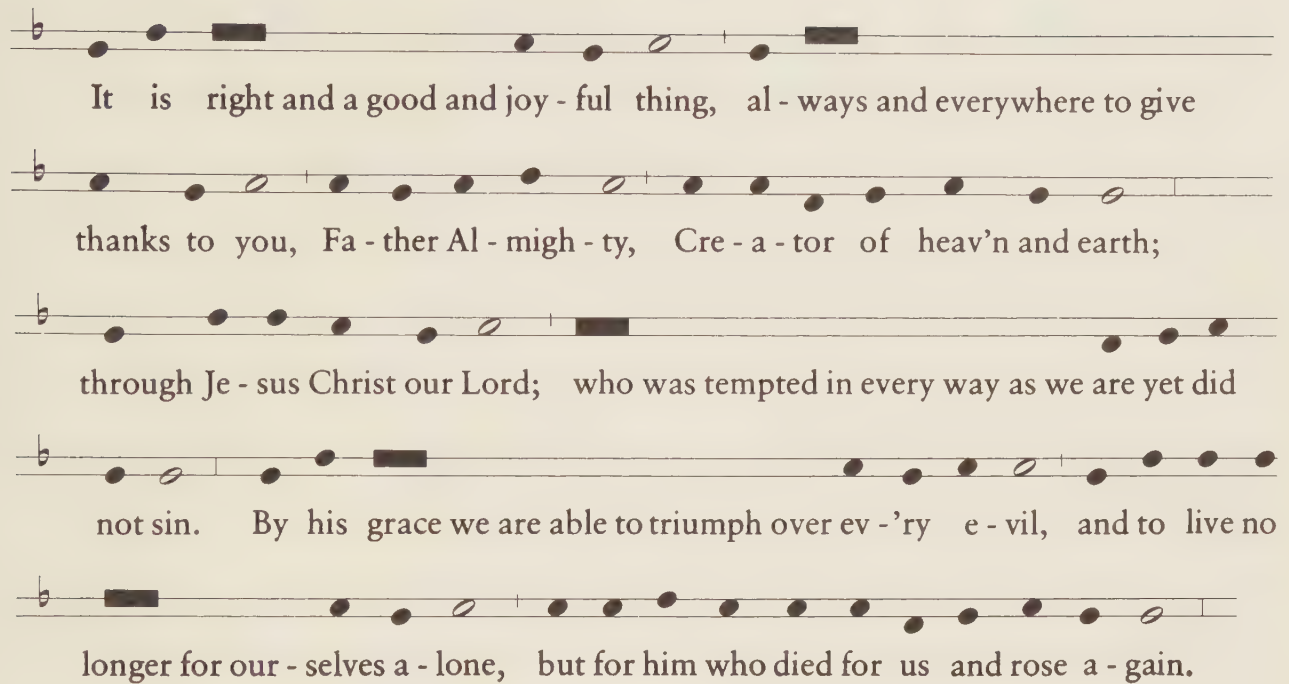
Epiphany



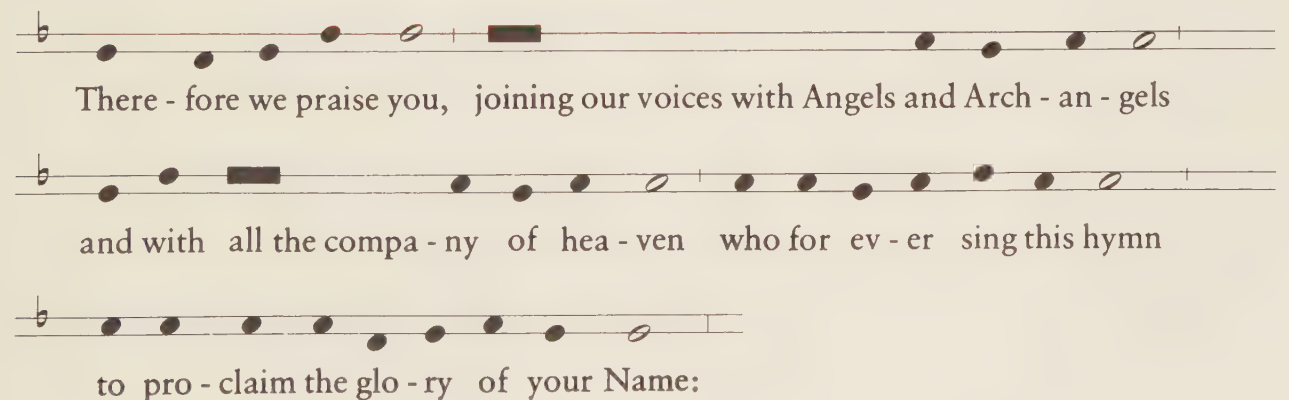
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause in the mystery of the Word made flesh, you have caus'd a new light to
shine in our hearts, to give the knowledge of your glo - ry in the face of your Son
Je - sus Christ our Lord.

The musical notation consists of five staves. Each staff begins with a treble clef and a flat key signature (B-flat). The notes are simple, with some rests represented by black bars. The lyrics are aligned with the notes below each staff.

Lent (1)



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
through Je - sus Christ our Lord; who was tempted in every way as we are yet did
not sin. By his grace we are able to triumph over ev - 'ry e - vil, and to live no
longer for our - selves a - lone, but for him who died for us and rose a - gain.

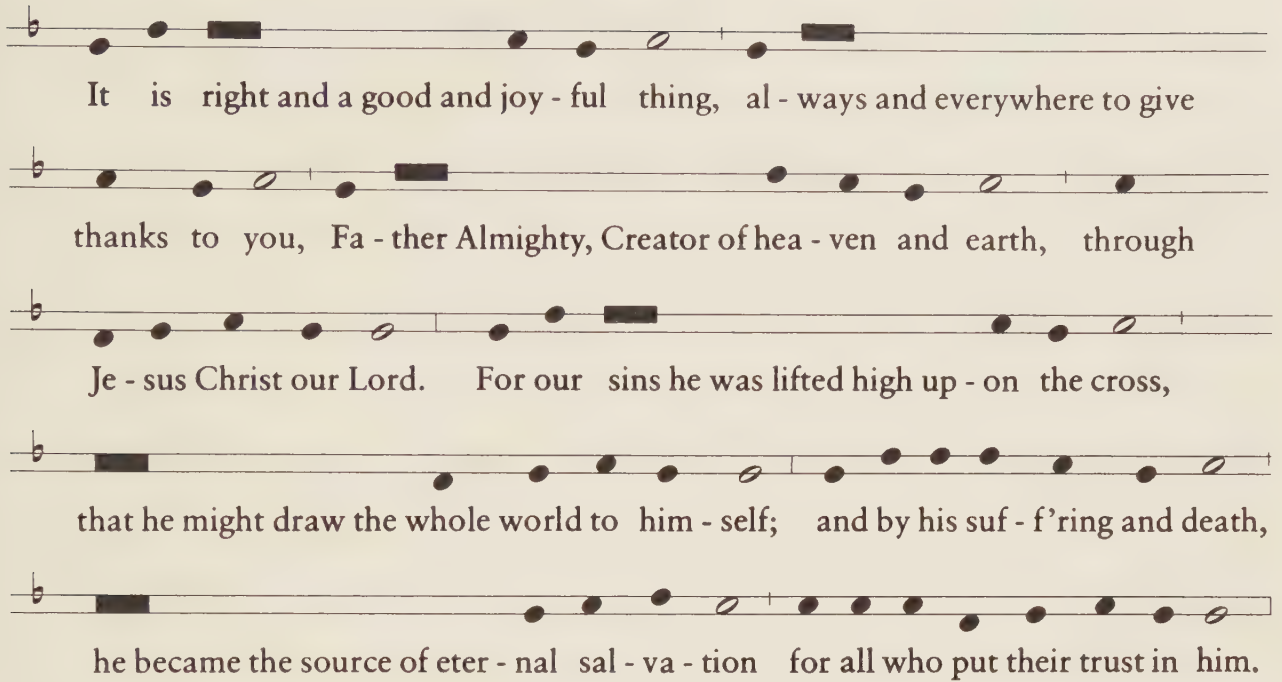


There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

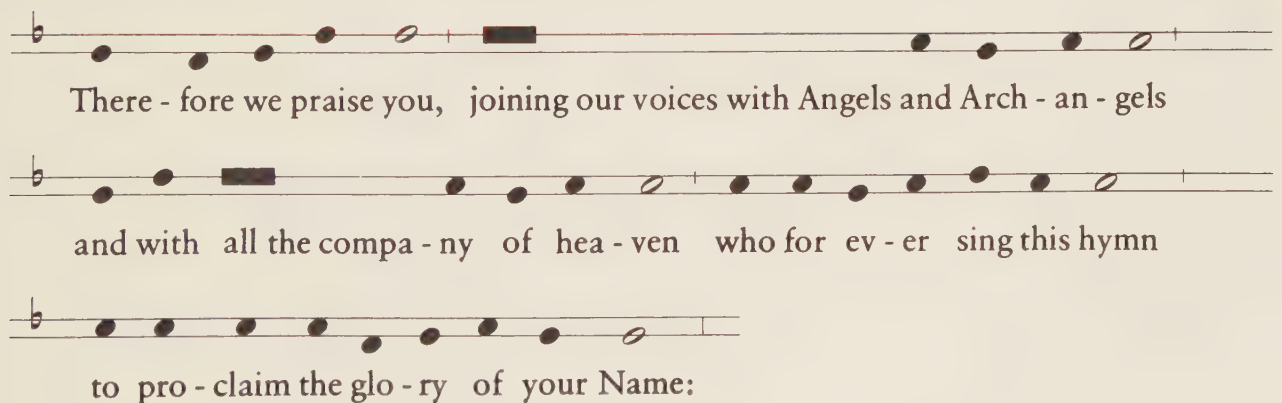
Lent (2)

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth.
You bid your faithful people cleanse their hearts, and prepare with joy for the
Pas - chal feast; that fervent in prayer and in works of mer - cy, and re - new'd
by your Word and Sac - ra - ments, they may come to the full - ness of grace
which you have prepar'd for those who love you.

Holy Week



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
Je - sus Christ our Lord. For our sins he was lifted high up - on the cross,
that he might draw the whole world to him - self; and by his suf - f'ring and death,
he became the source of eter - nal sal - va - tion for all who put their trust in him.

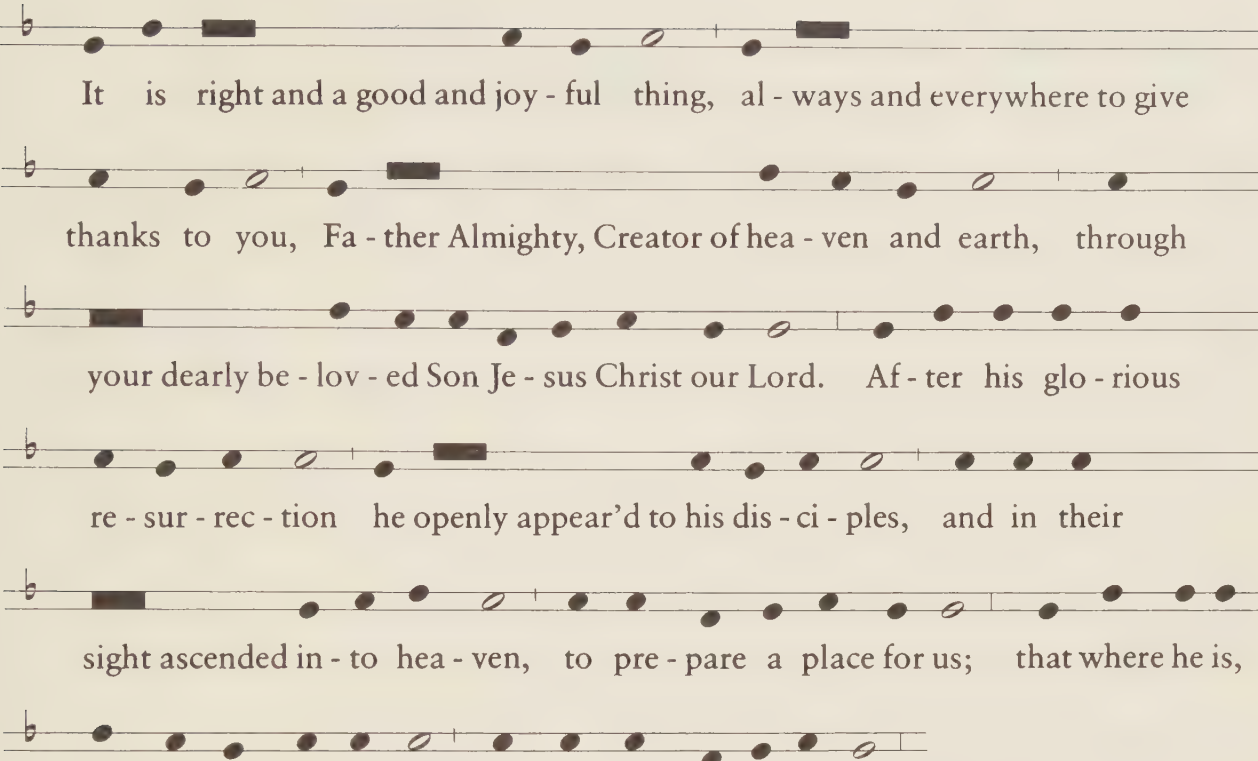


There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

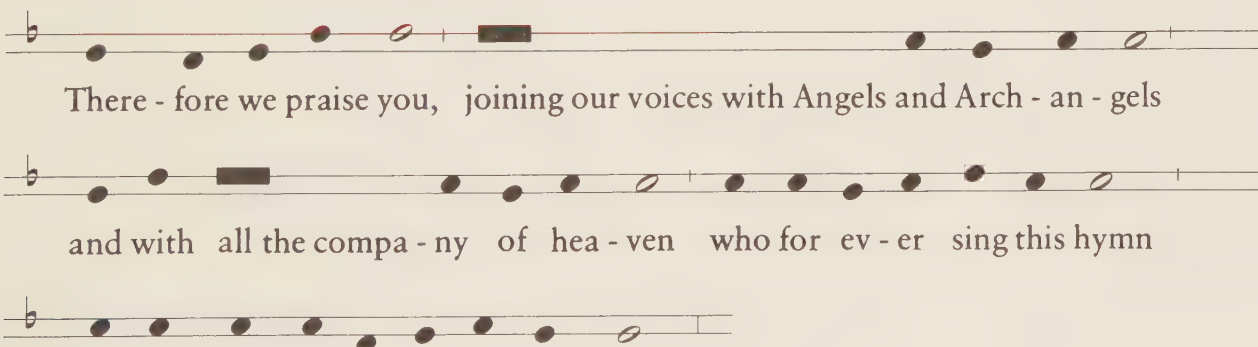
Easter

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
but chief - ly are we bound to praise you for the glo - rious re - sur - rec - tion of
your Son Je - sus Christ our Lord; for he is the true Paschal Lamb, who was sacri -
fic'd for us, and has taken away the sin of the world. By his death he has
de - stroy'd death, and by his ris - ing to life a - gain he has won for us
ev - er - last - ing life.

Ascension



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
your dearly be - lov - ed Son Je - sus Christ our Lord. Af - ter his glo - rious
re - sur - rec - tion he openly appear'd to his dis - ci - ples, and in their
sight ascended in - to hea - ven, to pre - pare a place for us; that where he is,
there we might al - so be, and reign with him in glo - ry.



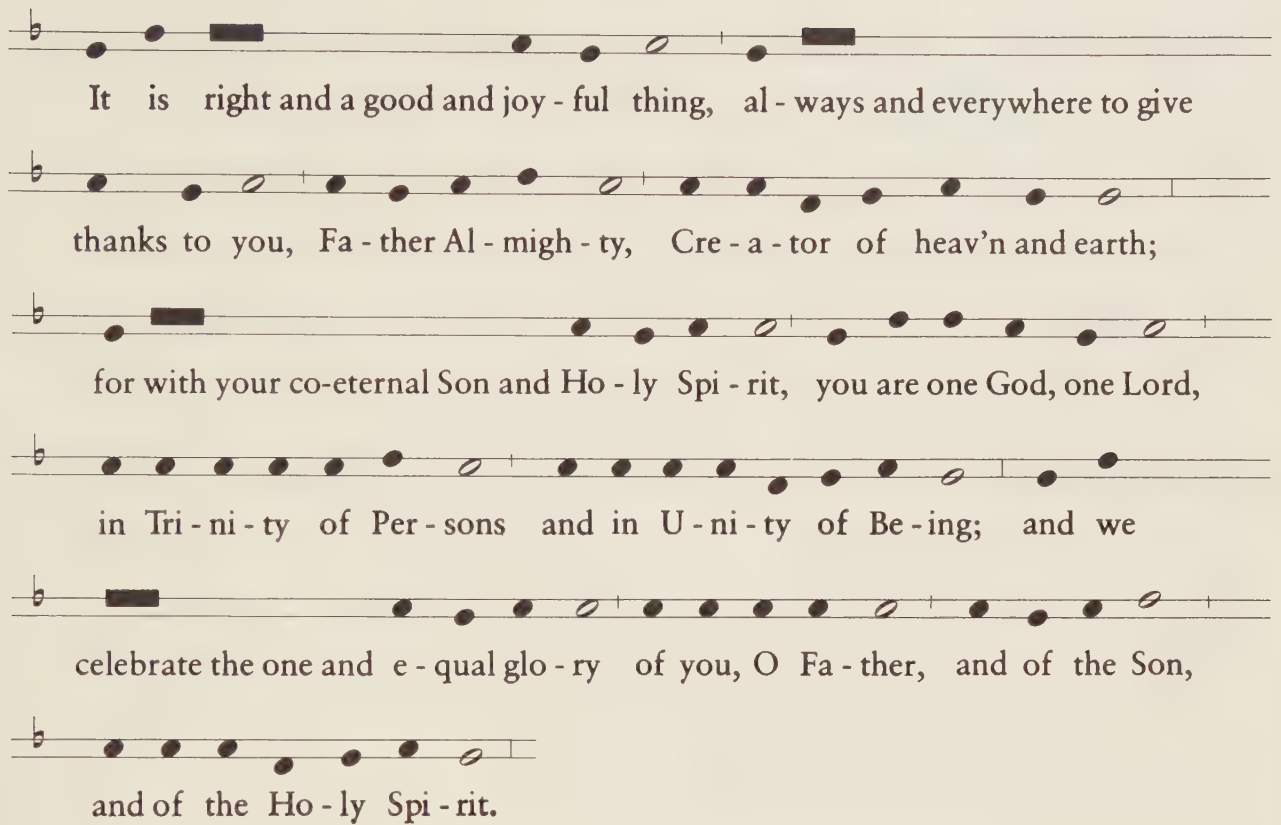
There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

Pentecost

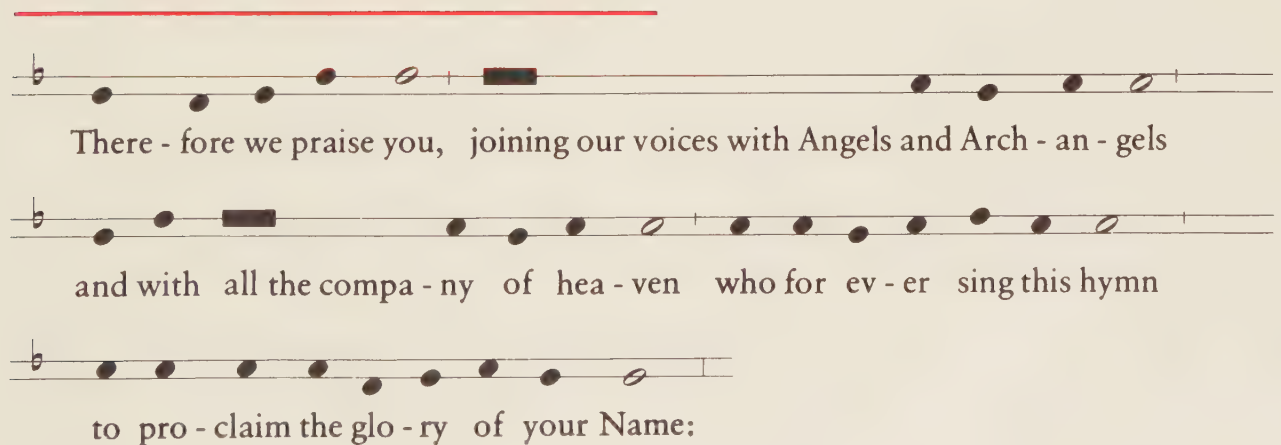
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
Je - sus Christ our Lord. In ful - fill - ment of his true pro - mise, the Ho - ly
Spirit came down [on this day] from heaven, light - ing up - on the dis - ci - ples,
to teach them and to lead them in - to all truth; u - niting peoples of many tongues
in the confession of one faith, and giving to your Church the power to serve you
as a roy - al priest - hood, and to preach the Gos - pel to all na - tions.

The Preface for Weekdays after Pentecost is on page 274.

Trinity Sunday



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
for with your co-eternal Son and Ho - ly Spi - rit, you are one God, one Lord,
in Tri - ni - ty of Per - sons and in U - ni - ty of Be - ing; and we
celebrate the one and e - qual glo - ry of you, O Fa - ther, and of the Son,
and of the Ho - ly Spi - rit.



There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

All Saints

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
for in the multitude of your saints you have surrounded us with a great cloud of
wit - ness - es, that we might re - joice in their fel - low - ship, and run with en -
dur - ance the race that is set be - fore us; and to - gether with them receive the
crown of glo - ry that nev - er fades a - way.

A Saint (1)

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, for
the wonderful grace and vir - tue de - clar'd in all your saints, who have been the
chosen vessels of your grace, and the lights of the world in their ge - ne - ra - tions.

There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

A Saint (2)

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause in the obedience of your saints you have given us an ex - am - ple of
right - eous - ness, and in their e - ter - nal joy a glo - rious pledge of the hope
of our call - ing.

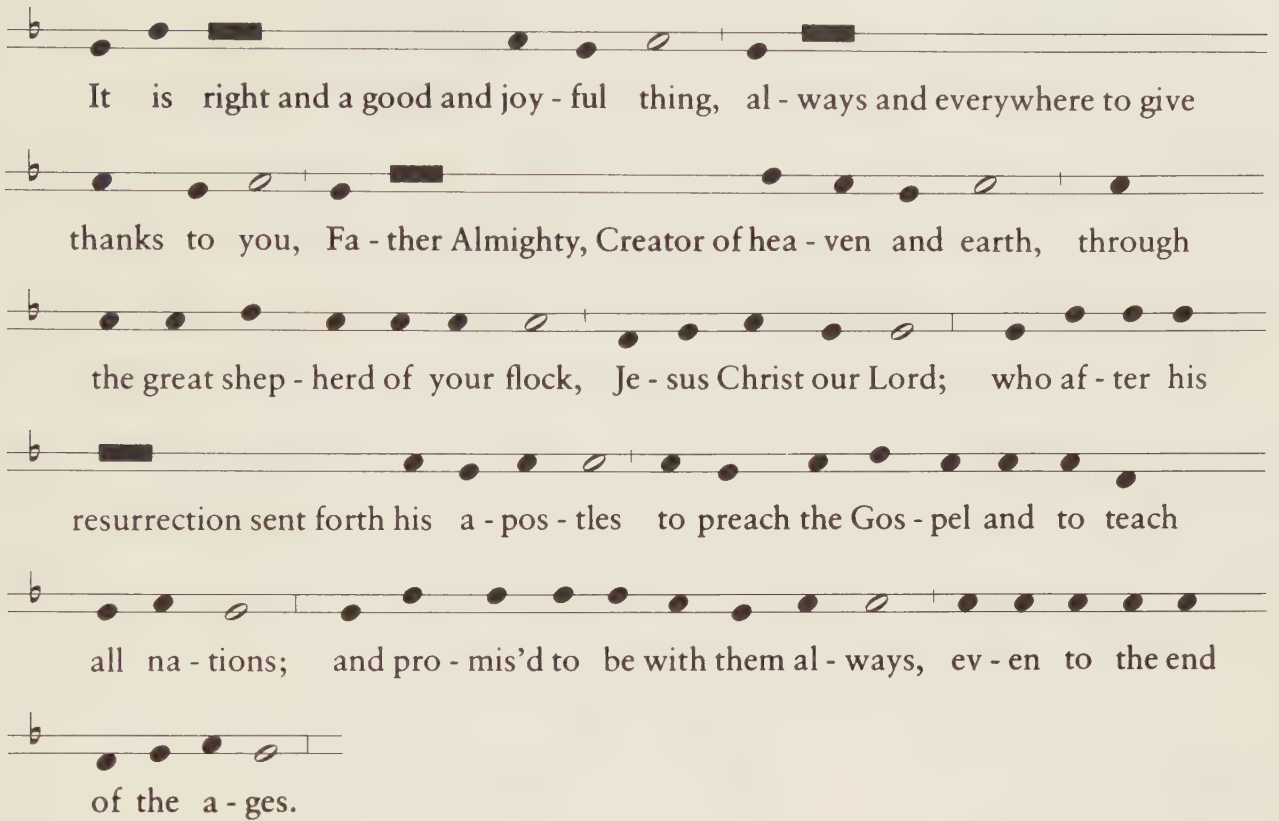
The musical notation consists of five staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some rests indicated by black bars. The lyrics are aligned with the notes.

A Saint (3)

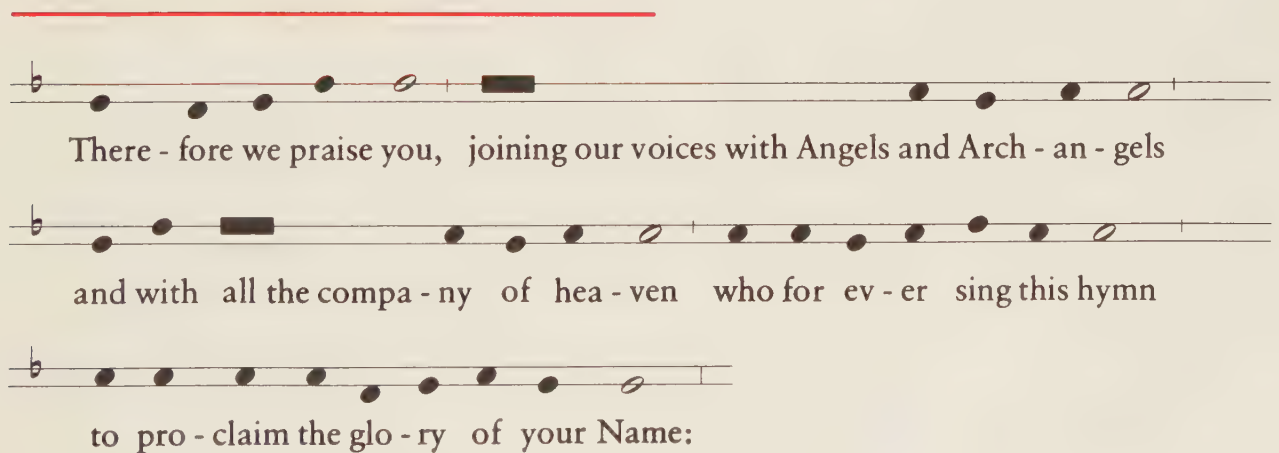
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, be - cause you
are great - ly glo - ri - fied in the as - sem - bly of your saints. All your
creatures praise you, and your faithful ser - vants bless you, confessing before the
ru - lers of this world the great Name of your on - ly Son.

The musical notation consists of five staves. Each staff begins with a treble clef and a key signature of one flat (B-flat). The notes are simple, with some rests indicated by black bars. The lyrics are aligned with the notes.

Apostles and Ordinations



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
the great shep - herd of your flock, Je - sus Christ our Lord; who af - ter his
resurrection sent forth his a - pos - tles to preach the Gos - pel and to teach
all na - tions; and pro - mis'd to be with them al - ways, ev - en to the end
of the a - ges.



There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

Dedication of a Church

It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
Je - sus Christ our great High Priest, in whom we are built up as living stones of a
ho - ly tem - ple, that we might of - fer be - fore you a sac - ri - fice of praise
and pray'r which is holy and pleas - ing in your sight.

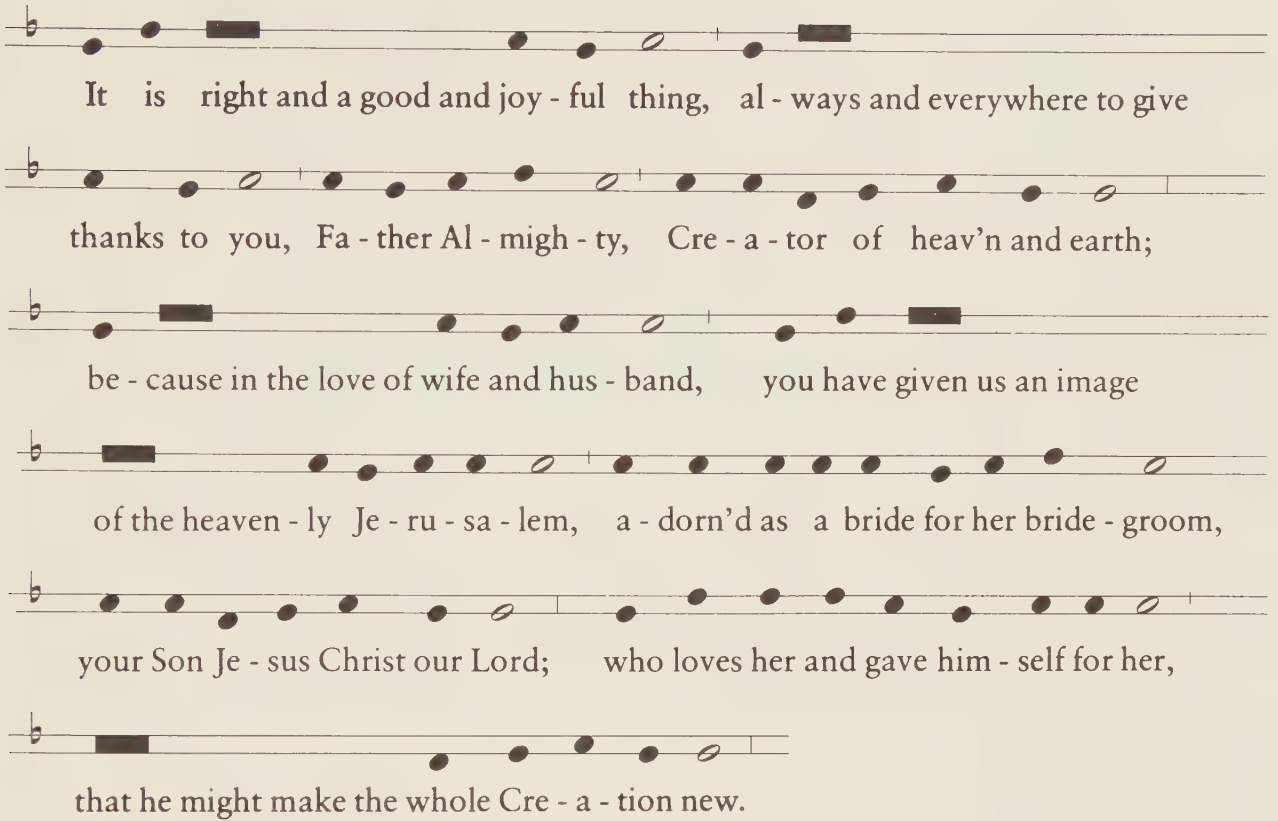
The musical notation consists of five staves. Each staff begins with a flat symbol (b) on the first line. The notes are simple, with some rests indicated by black bars. The lyrics are aligned with the notes.

Baptism

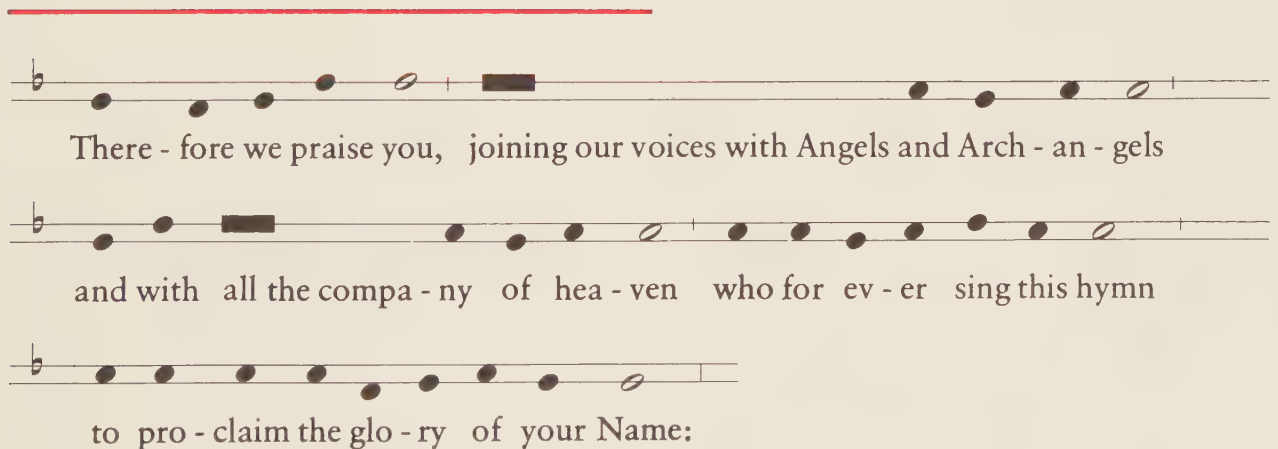
It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause in Jesus Christ our Lord you have receiv'd us as your sons and daugh -
ters, made us ci - ti - zens of your king - dom, and giv - en us the Ho - ly Spi - rit
to guide us in - to all truth.

The musical notation consists of five staves. Each staff begins with a flat symbol (b) on the first line. The notes are simple, with some rests indicated by black bars. The lyrics are aligned with the notes.

Marriage

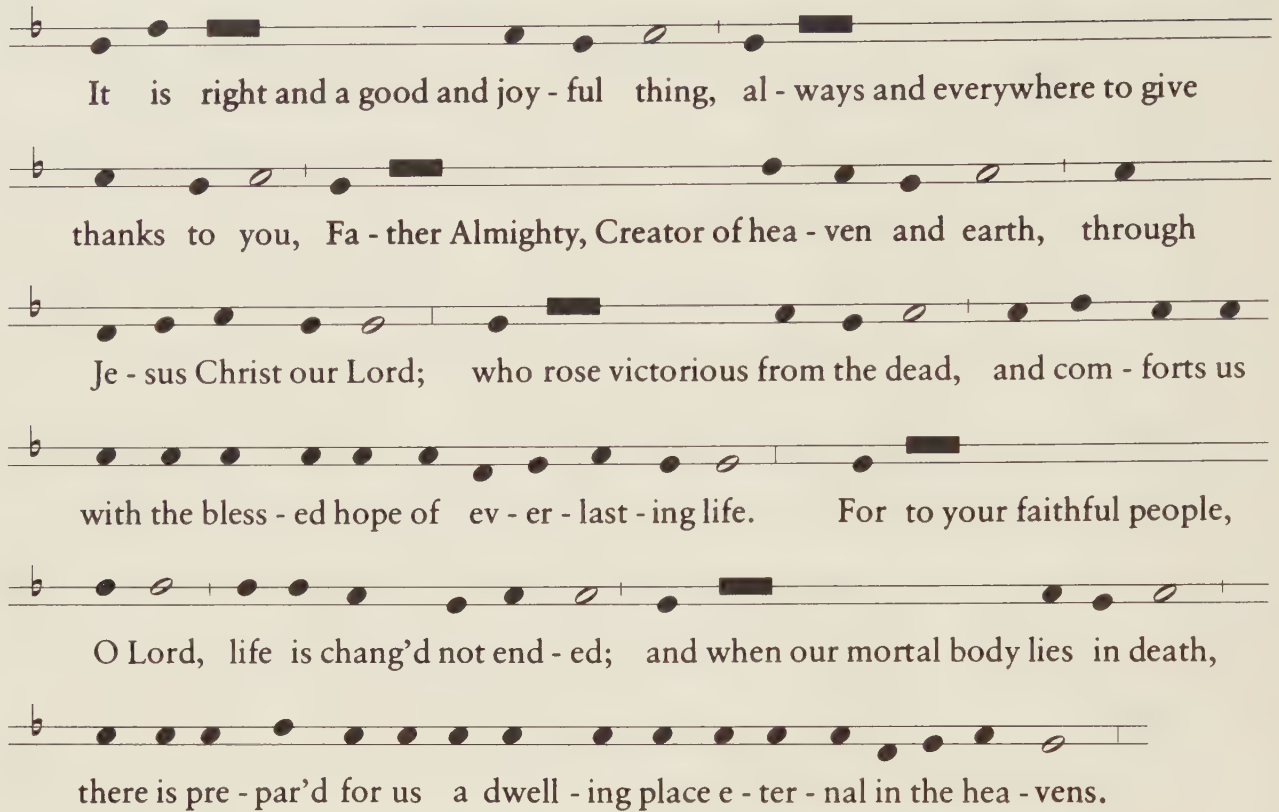


It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Al - migh - ty, Cre - a - tor of heav'n and earth;
be - cause in the love of wife and hus - band, you have given us an image
of the heaven - ly Je - ru - sa - lem, a - dorn'd as a bride for her bride - groom,
your Son Je - sus Christ our Lord; who loves her and gave him - self for her,
that he might make the whole Cre - a - tion new.

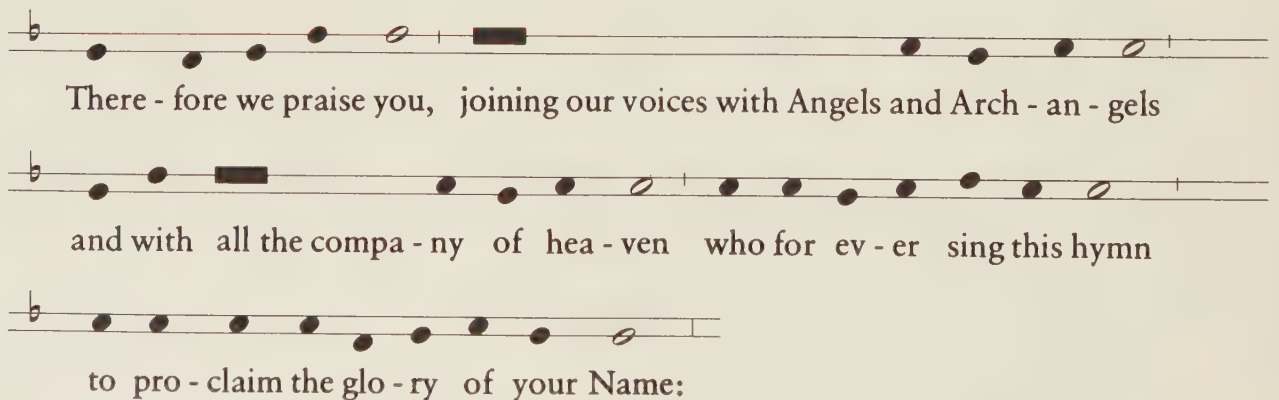


There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

Commemoration of the Dead



It is right and a good and joy - ful thing, al - ways and everywhere to give
thanks to you, Fa - ther Almighty, Creator of hea - ven and earth, through
Je - sus Christ our Lord; who rose victorious from the dead, and com - forts us
with the bless - ed hope of ev - er - last - ing life. For to your faithful people,
O Lord, life is chang'd not end - ed; and when our mortal body lies in death,
there is pre - par'd for us a dwell - ing place e - ter - nal in the hea - vens.



There - fore we praise you, joining our voices with Angels and Arch - an - gels
and with all the compa - ny of hea - ven who for ev - er sing this hymn
to pro - claim the glo - ry of your Name:

Prayers of the People

The Prayers of the People

[383]

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 when appropriate)

Any of the forms which follow may be used.

Adaptations or insertions suitable to the occasion may be made.

Any of the forms may be conformed to the language of the Rite being used.

A bar in the margin indicates petitions which may be omitted.

The Celebrant may introduce the Prayers with a sentence of invitation related to the occasion, or the season, or the Proper of the Day.

Form I

Deacon or other leader

With all our heart and with all our mind, let us pray to the Lord, saying, “Lord, have mercy.”

For the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.
Lord, have mercy.

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

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

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For those who travel on land, on water, or in the air [or through outer space], let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For _____, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

Defend us, deliver us, and in thy compassion protect us, O Lord, by thy grace.

Lord, have mercy.

In the communion of [_____ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

Silence

The Celebrant adds a concluding Collect.

Form II

[385]

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for our Bishop(s) _____; for this gathering; and for all ministers and people.
Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations;
and for the well-being of all people.
Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the
oppressed, and those in prison.
Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper
knowledge of him.
Pray that they may find and be found by him.

Silence

I ask your prayers for the departed [especially _____].
Pray for those who have died.

Silence

**Members of the congregation may ask the prayers or the thanksgivings of
those present**

I ask your prayers for _____.

I ask your thanksgiving for _____.

Silence

Praise God for those in every generation in whom Christ has been
honored [especially _____ whom we remember today].
Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant adds a concluding Collect.

Form III

[387]

The Leader and People pray responsively

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and
humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
*That they may be faithful ministers of your Word and
Sacraments.*

We pray for all who govern and hold authority in the nations
of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or
trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

[388] Form IV

Deacon or other leader

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy
Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy
Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy
Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

Lord, in your mercy
Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
Hear our prayer.

The Celebrant adds a concluding Collect.

Form V

[389]

Deacon or other leader

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

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Here and after every petition the People respond

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

For *N.* our Presiding Bishop, for *N.* (*N.*) our own Bishop(s), for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord.

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

For those in positions of public trust [especially _____], that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord.

For all who live and work in this community [especially _____], we pray to you, O Lord.

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

For this *congregation* [for those who are present, and for those who are absent], that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

For our enemies and those who wish us harm; and for all whom we have injured or offended, we pray to you, O Lord.

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord.

For _____, we pray to you, O Lord.

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Rejoicing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and] all the saints, let us commend ourselves, and one another, and all our life to Christ our God.
To you, O Lord our God.

Silence

The Celebrant adds a concluding Collect, or the following Doxology

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. *Amen.*

[392] Form VI

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For [N. our Presiding Bishop, and N. (N.) our Bishop(s); and for] all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;
Who put their trust in you.

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

Silence may be kept.

Leader and People

Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.

The Celebrant concludes with an absolution or a suitable Collect.

[394] The Collect at the Prayers

For the concluding Collect, the Celebrant selects

- (a) a Collect appropriate to the season or occasion being celebrated;
- (b) a Collect expressive of some special need in the life of the local congregation;
- (c) a Collect for the mission of the Church;
- (d) a general Collect such as the following:

1

Lord, hear the prayers of *thy* people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of *thy* Name; through Jesus Christ our Lord. *Amen.*

2

Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. *Amen.*

3

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. *Amen.*

4

Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those

good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. *Amen.*

5

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

6

Lord Jesus Christ, you said to your apostles, “Peace I give to you; my own peace I leave with you:” Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. *Amen.*

7

Hasten, O Father, the coming of *thy* kingdom; and grant that we *thy* servants, who now live by faith, may with joy behold *thy* Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. *Amen.*

8

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. *Amen.*

Proper Liturgies for Special Days

[264] Ash Wednesday

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

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

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Joel 2:1-2, 12-17, **or** Isaiah 58:1-12

Psalm 103, **or** 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.

The following Psalm is then sung or said

[266] Psalm 51 *Miserere mei, Deus*

- 1 Have mercy on me, O God, according to your
loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Litany of Penitence

[267]

The Celebrant and People together, all kneeling

Most holy and merciful Father:
We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.

The Celebrant continues

We have not loved you with our whole heart, and mind, and
strength. We have not loved our neighbors as ourselves. We
have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved
your Holy Spirit.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

A deacon or lay reader leading the service remains kneeling and substitutes the prayer for forgiveness appointed at Morning Prayer.

The Peace is then exchanged.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

The Litany of Penitence may be used at other times, and may be preceded by an appropriate invitation and a penitential psalm.

When Communion follows, the service continues with the Offertory.

Preface of Lent

[270] The Sunday of the Passion:
Palm Sunday

The Liturgy of the Palms

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

The following or some other suitable anthem is sung or said, the people standing

Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest.

The preceding anthem may be sung in full to a suitable setting, by the congregation or by the choir, or as a versicle and response as follows:



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



Peace in heaven and glory in the high - est.

(The prayer which follows may be monotoned or sung to Collect Tone I.)

Celebrant Let us pray.

[270]

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

Here a Deacon or other person appointed reads one of the following

Year A

✠ The Holy Gospel of our Lord Jesus Christ
according to Matthew. [21:1-11]
Glory to you, Lord Christ.

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, ‘The Lord has need of them,’ and he will send them immediately.” This took place to fulfill what was spoken by the prophet, saying,

“Tell the daughter of Zion,
Behold, your king is coming to you,
humble, and mounted on an ass,
and on a colt, the foal of an ass.”

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread

them on the road. And the crowds that went before him and that followed him shouted, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And when he entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds said, “This is the prophet Jesus from Nazareth of Galilee.”

The Gospel of the Lord.
Praise to you, Lord Christ.

Year B

✝ The Holy Gospel of our Lord Jesus Christ
according to Mark. [II:1-IIA]
Glory to you, Lord Christ.

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, “Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’ ” And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, “What are you doing, untying the colt?” And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!” And he entered Jerusalem, and went into the temple.

The Gospel of the Lord.
Praise to you, Lord Christ.

Year C

✠ The Holy Gospel of our Lord Jesus Christ
according to Luke. [19:29-40]
Glory to you, Lord Christ.

When Jesus drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

The Gospel of the Lord.
Praise to you, Lord Christ.

[271] Blessing over the Branches

The Celebrant then says the following blessing

The Lord be with you.

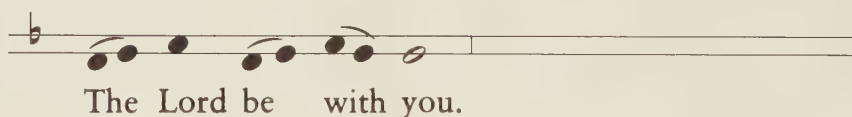
People And also with you.

Celebrant Let us give thanks to the Lord our God.

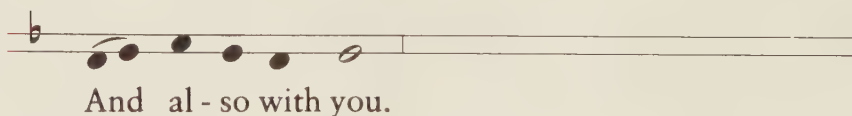
People It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

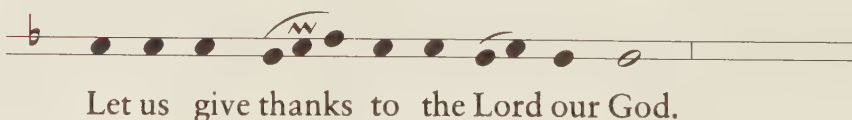
Celebrant



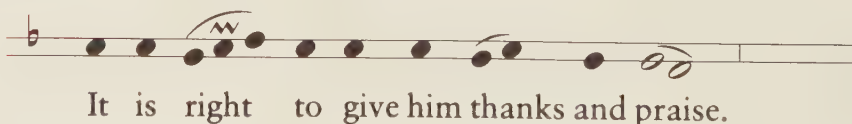
People



Celebrant



People



It is right to praise you, Al - migh - ty God, for the acts of love by which you
 have re - deem'd us through your Son Je - sus Christ our Lord. On this day
 he enter'd the holy city of Jerusa - lem in tri - umph, and was proclaimed as
 King of kings by those who spread their gar - ments and bran - ches of palm
 a - long his way. Let these bran - ches be for us signs of his vic - to - ry,
 and grant that we who bear them in his name may ever hail him as our King,
 and follow him in the way that leads to e - ter - nal life; who lives and reigns
 in glo - ry with you and the Ho - ly Spi - rit, now and for ev - er.

A - men.

The following or some other suitable anthem may then be sung or [271]
 said

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

The preceding anthem may be sung in full to a suitable setting, by the congregation or by the choir, or as a versicle and response as follows:



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



Ho - san - na in the high - est.

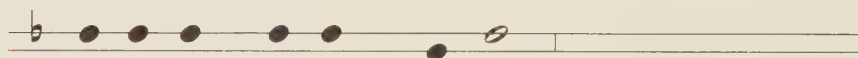
[271] The Procession

Deacon Let us go forth in peace.

People In the name of Christ. Amen.



Deacon Let us go forth in peace.



People *In the name of Christ. A - men.*

During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn “All glory, laud, and honor” and Psalm 118:19-29.

Antiphon

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

The italicized portion of the preceding Antiphon may be repeated after each verse of the Psalm.

Psalm 118:19-29

[762]

- 19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.
- 20 “This is the gate of the LORD; *
he who is righteous may enter.”
- 21 I will give thanks to you, for you answered me *
and have become my salvation.
- 22 The same stone which the builders rejected *
has become the chief cornerstone.
- 23 This is the LORD’s doing, *
and it is marvelous in our eyes.
- 24 On this day the LORD has acted; *
we will rejoice and be glad in it.
- 25 Hosannah, LORD, hosannah! *
LORD, send us now success.
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the LORD.
- 27 God is the LORD; he has shined upon us; *
form a procession with branches up to the horns of the altar.

28 “You are my God, and I will thank you; *
you are my God, and I will exalt you.”

29 Give thanks to the LORD, for he is good; *
his mercy endures for ever.

[272] *At a suitable place, the procession may halt while the following or some other appropriate Collect is said. (This Collect may be monotoned, or sung to either of the Collect Tones.)*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

In the absence of a bishop or priest, the preceding service may be led by a deacon or lay reader.

At services on this day other than the principal celebration, suitable portions of the preceding may be used.

At the Eucharist

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day.

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Isaiah 45:21-25, **or** Isaiah 52:13—53:12

Psalm 22:1-21, **or** 22:1-11

Epistle Philippians 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to _____.

The customary responses before and after the Gospel are omitted.

Year A Matthew 26:36—27:54 (55-56) **or** 27:1-54 (55-56)

Year B Mark 14:32—15:39(40-47) **or** 15:1-39 (40-47)

Year C Luke 22:39—23:49(50-56) **or** 23:1-49(50-56)

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33) all stand.

When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this service.

Preface of Holy Week

[274] Maundy Thursday

The Eucharist begins in the usual manner, using the following Collect, Psalm, and Lessons

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Exodus 12:1-14a

Psalm 78:14-20, 23-25

Epistle I Corinthians 11:23-26(27-32)

Gospel John 13:1-15, **or** Luke 22:14-30

When observed, the ceremony of the washing of feet appropriately follows the Gospel and homily.

During the ceremony, the following or other suitable anthems may be sung or said

Anthem 1

[274]

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

Anthem 2

[275]

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment: Love one another as I have loved you.

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Anthem 3

By this shall the world know that you are my disciples: That you have love for one another.

The service continues with the Prayers of the People.

Where it is desired to administer Holy Communion from the reserved Sacrament on Good Friday, the Sacrament for that purpose is consecrated at this service.

Preface of Holy Week

Good Friday

The Liturgy of the Word

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.
People For ever and ever. Amen.

The preceding acclamation may be monotoned, or sung as follows:



Bless - ed be our God.



For ev - er and ev - er. A - men.

(The Collect may be monotoned or sung to Collect Tone I.)

Celebrant Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Isaiah 52:13—53:12, **or** Genesis 22:1-18,
or Wisdom 2:1, 12-24

Psalm 22:1-11(12-21), **or** 40:1-14, **or** 69:1-23

Epistle Hebrews 10:1-25

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 18:1—19:37 **or** 19:1-37

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

[277] The Solemn Collects

(For music, see page 332.)

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented petitions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant. The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

[278] Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For N., our Bishop, and all the people of this diocese

For all Christians in this community

For those about to be baptized (particularly _____)

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For N., the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger
That God in his mercy will comfort and relieve them, and
grant them the knowledge of his love, and stir up in us the
will and patience to minister to their needs.

Silence

Gracious God, the comfort of all who sorrow, the strength of
all who suffer: Let the cry of those in misery and need come
to you, that they may find your mercy present with them in all
their afflictions; and give us, we pray, the strength to serve
them for the sake of him who suffered for us, your Son Jesus
Christ our Lord. *Amen.*

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and
persecutors of his disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to
faith and obedience.

Silence

Merciful God, Creator of all the peoples of the earth and
lover of souls: Have compassion on all who do not know you

as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. *Amen.*

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer on page 344.

(Alternatively, the service may continue as described on page 338.)

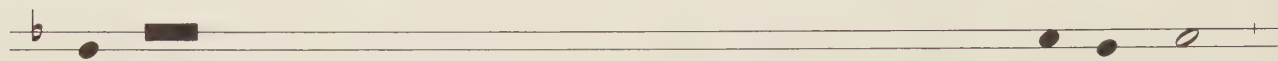
[277] The biddings are sung as printed. The Collects are monotoned or sung to Collect Tone I as notated.



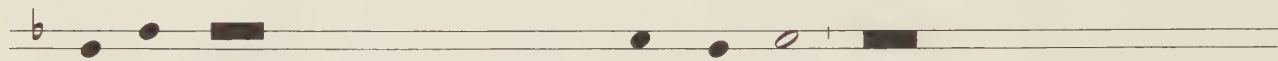
Dear Peo - ple of God: Our heavenly Father sent his Son into the world,



not to con - demn the world, but that the world through him might be sav'd;



that all who believe in him might be deliver'd from the power of sin and death,



and be - come heirs with him of ever - last - ing life. We pray therefore for



peo - ple ev - 'ry - where ac - cord - ing to their needs.



Let us pray for the holy Catholic Church of Christ through - out the world;



For its unity in wit - ness and ser - vice; For all bishops and other ministers



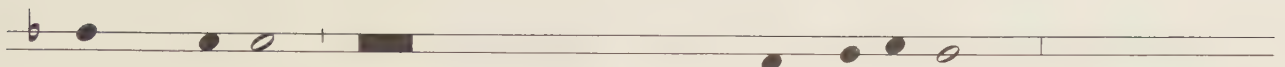
and the people whom they serve; For N., our Bishop, and all the people of this



di - o - cese; For all Chris - tians in this com - mu - ni - ty; For those a - bout



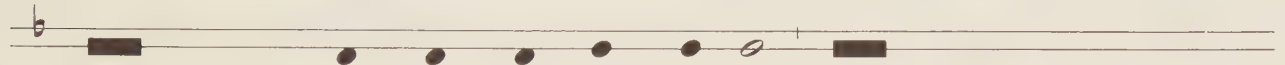
to be bap - tized (particularly _____); That God will confirm his



Church in faith, increase it in love and pre - serve it in peace. * **Silence**



Almighty and everlasting God, by whose Spirit the whole body of your



faithful people is gov - ern'd and sanc - ti - fied: Receive our supplications and



prayers which we offer before you for all members of your ho - ly Church,



that in their vocation and ministry they may truly and de - vout - ly serve you;



through our Lord and Savior Je - sus Christ. *A - men.*

* **Here, and at the conclusion of each bidding, the Deacon may direct the congregation to kneel, singing**



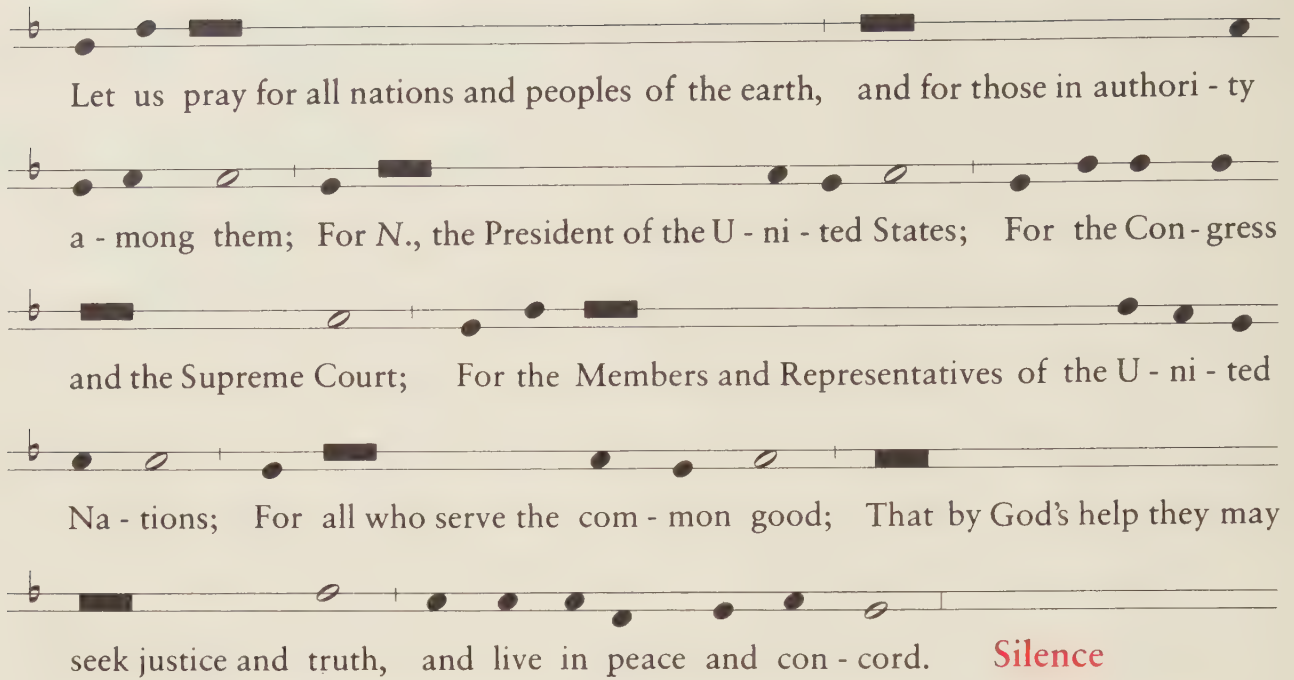
Let us kneel in si - lent prayer.

All, including the Celebrant, kneel. At the conclusion of the silence, the Deacon chants

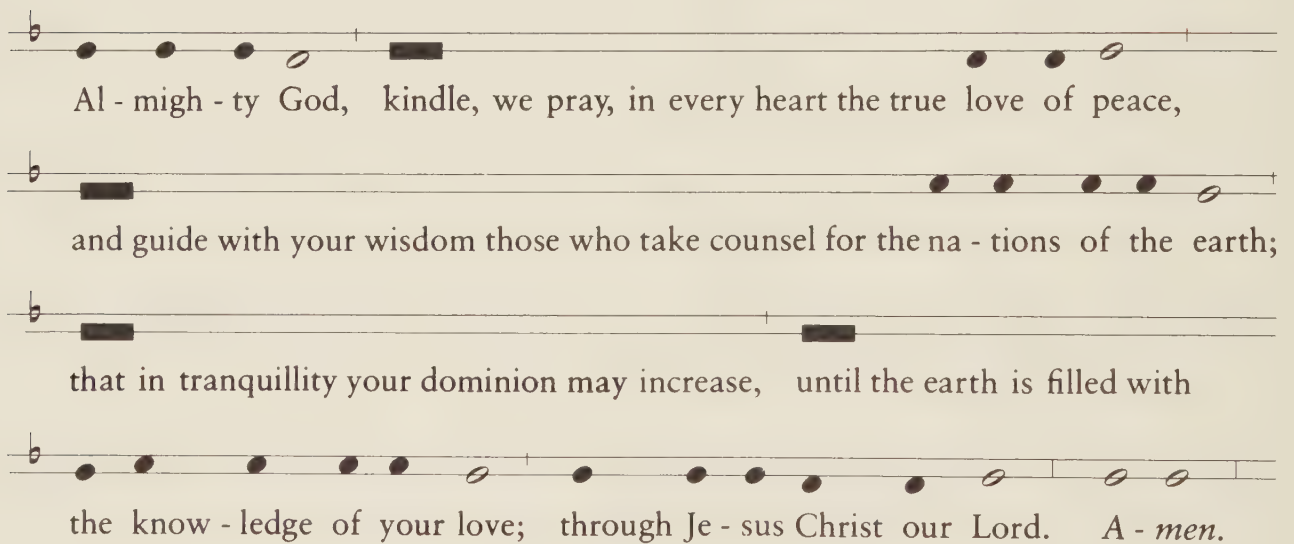


A - rise.

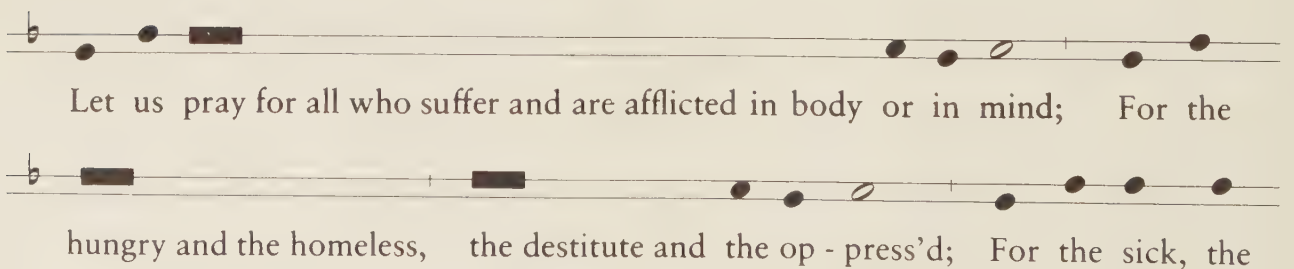
All stand, and the Celebrant sings the Collect.



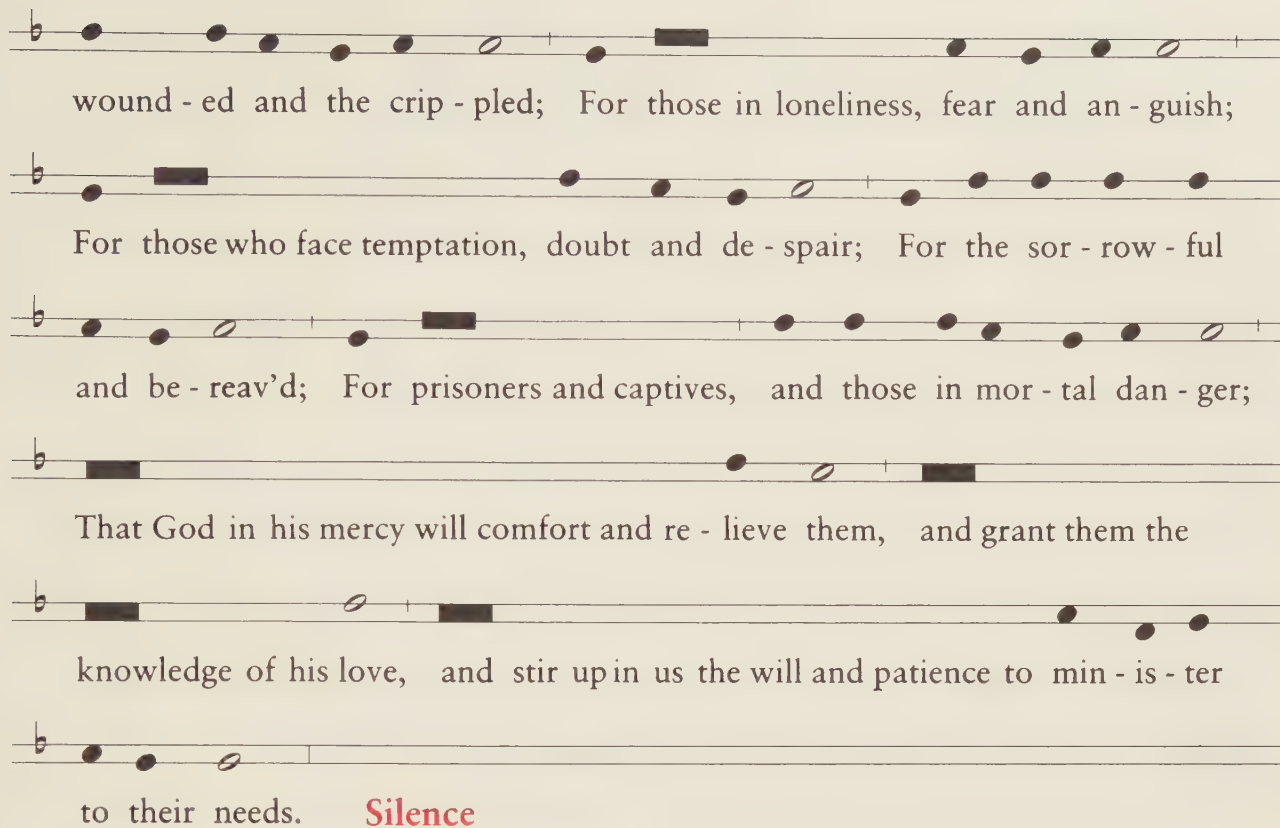
Let us pray for all nations and peoples of the earth, and for those in authori - ty
a - mong them; For N., the President of the U - ni - ted States; For the Con - gress
and the Supreme Court; For the Members and Representatives of the U - ni - ted
Na - tions; For all who serve the com - mon good; That by God's help they may
seek justice and truth, and live in peace and con - cord. **Silence**



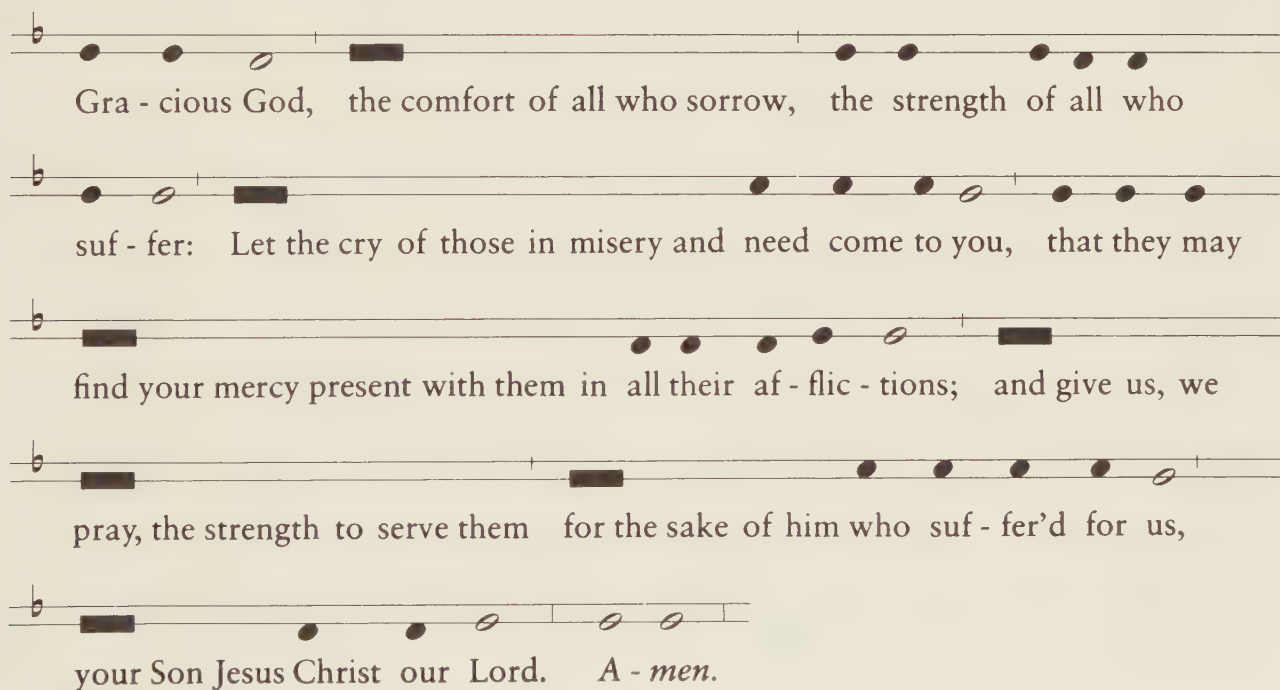
Al - migh - ty God, kindle, we pray, in every heart the true love of peace,
and guide with your wisdom those who take counsel for the na - tions of the earth;
that in tranquillity your dominion may increase, until the earth is filled with
the know - ledge of your love; through Je - sus Christ our Lord. *A - men.*



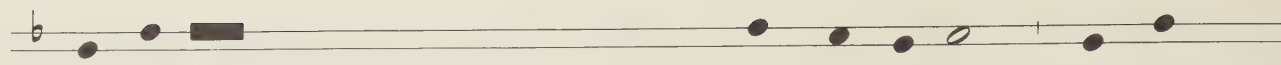
Let us pray for all who suffer and are afflicted in body or in mind; For the
hungry and the homeless, the destitute and the op - press'd; For the sick, the



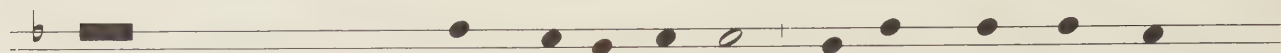
wound - ed and the crip - pled; For those in loneliness, fear and an - guish;
For those who face temptation, doubt and de - spair; For the sor - row - ful
and be - reav'd; For prisoners and captives, and those in mor - tal dan - ger;
That God in his mercy will comfort and re - lieve them, and grant them the
knowledge of his love, and stir up in us the will and patience to min - is - ter
to their needs. **Silence**



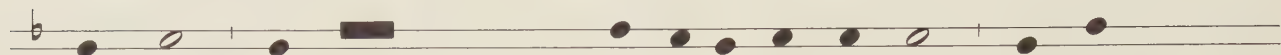
Gra - cious God, the comfort of all who sorrow, the strength of all who
suf - fer: Let the cry of those in misery and need come to you, that they may
find your mercy present with them in all their af - flic - tions; and give us, we
pray, the strength to serve them for the sake of him who suf - fer'd for us,
your Son Jesus Christ our Lord. *A - men.*



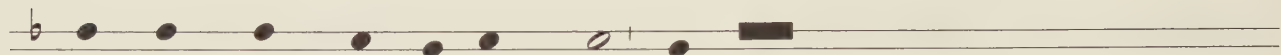
Let us pray for all who have not received the Gos - pel of Christ; For those



who have never heard the word of sal - va - tion; For those who have lost



their faith; For those hardened by sin or in - dif - fer - ence; For the



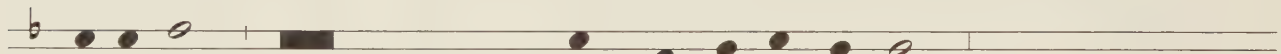
con - temp - tuous and the scorn - ful; For those who are enemies of the cross



of Christ and persecutors of his dis - ci - ples; For those who in the name



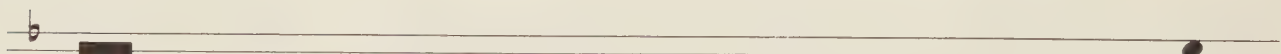
of Christ have perse - cu - ted o - thers; That God will open their hearts



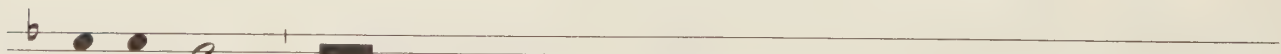
to the truth, and lead them to faith and o - be - di - ence. **Silence**



Mer - ci - ful God, Creator of all the peoples of the earth and lov - er of souls:



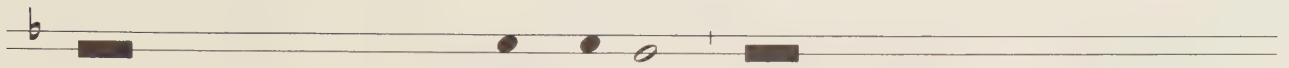
Have compassion on all who do not know you as you are revealed in your Son



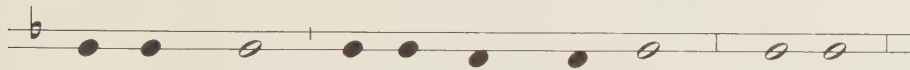
Je - sus Christ; let your Gospel be preached with grace and power to those



who have not heard it; turn the hearts of those who resist it; and bring home



to your fold those who have gone a - stray; that there may be one flock under



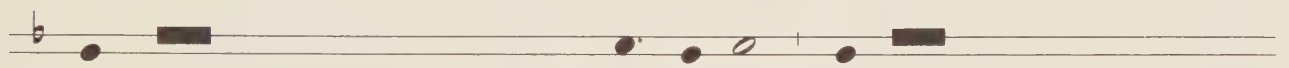
one shep - herd, Je - sus Christ our Lord. A - men.



Let us commit ourselves to our God, and pray for the grace of a ho - ly life,



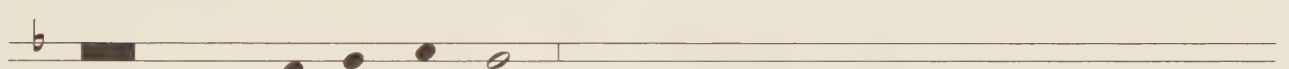
that with all who have departed this world and have died in the peace of Christ,



and those whose faith is known to God a - lone, we may be accounted worthy



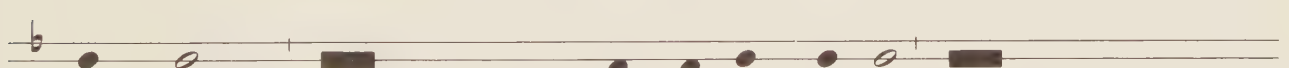
to enter into the fullness of the joy of our Lord, and receive the crown of life



in the day of re - sur - rec - tion. **Silence**



O God of unchangeable power and eternal light: Look favorably on your



whole Church, that wonderful and sac - red mys - te - ry; by the effectual



working of your providence, carry out in tranquillity the plan of sal - va - tion;

let the whole world see and know that things which were cast down are
 being rais'd up, and things which had grown old are be - ing made new,
 and that all things are being brought to their perfection by him through whom
 all things were made, your Son Jesus Christ our Lord; who lives and reigns
 with you, in the unity of the Ho - ly Spi - rit, one God, for ev - er and ev - er.
 A - men.

The service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer on page 344.

[281] If desired, a wooden cross may now be brought into the church and placed in the sight of the people.

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

Anthem 1

[281]

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

*We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

[281]

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

Anthem 3

[282]

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

[282] The hymn “Sing, my tongue, the glorious battle,” or some other hymn extolling the glory of the cross, is then sung.

The service may be concluded here with the Lord’s Prayer and the final prayer on page 344.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

In places where Holy Communion is to be administered from the reserved Sacrament, the following order is observed

A Confession of Sin
The Lord’s Prayer
The Communion

The Deacon reverently places the consecrated Sacrament on the Altar.

A Confession of Sin follows.

[330] Confession of Sin: Rite One

The Deacon or Celebrant says

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.

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.*

[360] Confession of Sin: Rite Two

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 Celebrant, standing at the Altar, sings or says

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

As our Savior Christ
has taught us,
we now pray,

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.

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.

The Sacrament is then administered with the customary words.

[282] Final Prayer

The service concludes with the following prayer. No blessing or dismissal is added.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

The preceding prayer may be monotoned or chanted to **Tone I** as follows:

Lord Je - sus Christ, Son of the living God, we pray you to set your passion,
cross, and death between your judgment and our souls, now and in the hour
of our death. Give mercy and grace to the liv - ing; par - don and rest
to the dead; to your holy Church peace and con - cord; and to us sinners
everlasting life and glo - ry; for with the Father and the Holy Spirit you live
and reign, one God, now and for ev - er. *A - men.*

Holy Saturday

[283]

There is no celebration of the Eucharist on this day.

When there is a Liturgy of the Word, the Celebrant begins with the Collect of the Day

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Job 14:1-14

Psalm 130, **or** 31:1-5

Epistle 1 Peter 4:1-8

Gospel Matthew 27:57-66, **or** John 19:38-42

After the Gospel (and homily), in place of the Prayers of the People, the Anthem “In the midst of life” (pew edition page 484 or 492) is sung or said.

The service then concludes with the Lord’s Prayer and the Grace.

Concerning the Vigil

The Great Vigil, when observed, is the first service of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning.

The service normally consists of four parts:

1. The Service of Light.
2. The Service of Lessons.
3. Christian Initiation, or the Renewal of Baptismal Vows.
4. The Holy Eucharist with the administration of Easter Communion.

It is customary for all the ordained ministers present, together with lay readers, singers, and other persons, to take active parts in the service.

The bishop, when present, is the chief celebrant, presides at Baptism and administers Confirmation, and normally preaches the sermon.

The priests who are present share among them the reading of the Collects which follow each Lesson, and assist at Baptism and the Eucharist. In the absence of a bishop, a priest presides at the service.

It is the prerogative of a deacon to carry the Paschal Candle to its place, and to chant the Exsultet. Deacons likewise assist at Baptism and the Eucharist according to their order.

Lay persons read the Lessons and the Epistle, and assist in other ways. A lay person may be assigned to chant the Exsultet. It is desirable that each Lesson be read by a different reader.

In the absence of a bishop or priest, a deacon or lay reader may lead the first two parts of the service, the Renewal of Baptismal Vows, and the Ministry of the Word of the Vigil Eucharist, concluding with the Prayers of the People, the Lord's Prayer, and the Dismissal.

A deacon may also, when the services of a priest cannot be obtained, and with the authorization of the bishop, officiate at public Baptism; and may administer Easter Communion from the Sacrament previously consecrated.

When the Vigil is not celebrated, the Service of Light may take place at a convenient time before the Liturgy on Easter Day.

The Great Vigil of Easter

[285]

The Lighting of the Paschal Candle

In the darkness, fire is kindled; after which the Celebrant may address the people in these or similar words

Dear friends in Christ: On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The Celebrant may say the following prayer

Let us pray.

O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Lord. *Amen.*

[285] The Paschal Candle is then lighted from the newly kindled fire, and the Deacon (the Celebrant if there is no deacon) bearing the Candle, leads the procession to the chancel, pausing three times and singing or saying

The light of Christ.
People Thanks be to God.

At the first pause



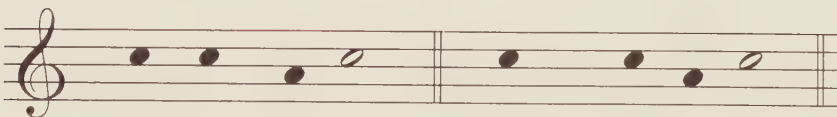
The light of Christ. *Thanks be to God.*

At the second pause



The light of Christ. *Thanks be to God.*

At the third pause



The light of Christ. *Thanks be to God.*

If candles have been distributed to members of the congregation, they are lighted from the Paschal Candle at this time. Other candles and lamps in the church, except for those at the Altar, may also be lighted.

The Paschal Candle is placed in its stand.

Then the Deacon, or other person appointed, standing near the Candle, sings or says the Exsultet, as follows (the indicated sections may be omitted)

Rejoice now, heavenly hosts and choirs of angels, [286]
and let your trumpets shout Salvation
for the victory of our mighty King.

Rejoice and sing now, all the round earth,
bright with a glorious splendor,
for darkness has been vanquished by our eternal King.

Rejoice and be glad now, Mother Church,
and let your holy courts, in radiant light,
resound with the praises of your people.

All you who stand near this marvelous and holy flame,
pray with me to God the Almighty
for the grace to sing the worthy praise of this great light;
through Jesus Christ his Son our Lord,
who lives and reigns with him,
in the unity of the Holy Spirit,
one God, for ever and ever. *Amen.*

The Lord be with you.

Answer And also with you.

Deacon Let us give thanks to the Lord our God.

Answer It is right to give him thanks and praise.

Deacon

It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.

This is the night, when you brought our fathers, the children of Israel, out of bondage in Egypt, and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave.

How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and man is reconciled to God.

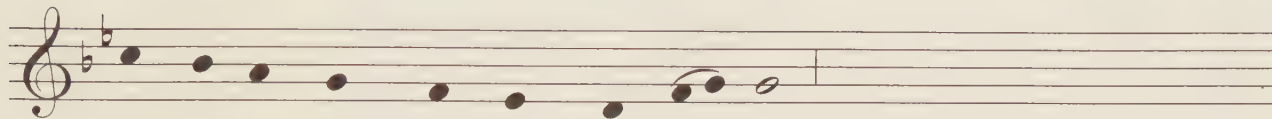
Holy Father, accept our evening sacrifice, the offering of this candle in your honor. May it shine continually to drive away all darkness. May Christ, the Morning Star who knows no setting, find it ever burning—he who gives his light to all creation, and who lives and reigns for ever and ever. *Amen.*

The Exsultet is sung at a pitch convenient for the singer.

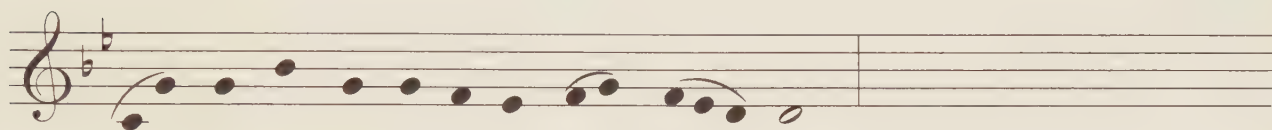
[286]



Re - joice now, heav'n - ly hosts and choirs of an - gels,



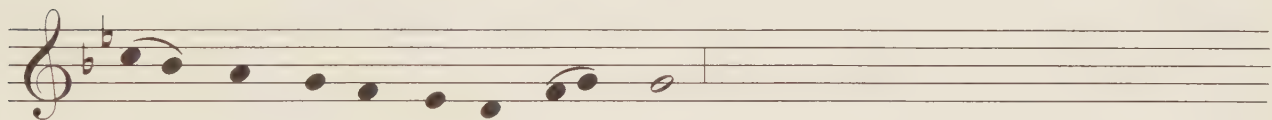
and let your trum - pets shout Sal - va - tion



for the vic - to - ry of our migh - ty King.



Re - joice and sing now, all the round earth,



bright with a glo - ri - ous splen - dor,



for dark - ness has been van - quish'd by our e - ter - nal King.



Re - joice and be glad now, Mo - ther Church,



and let your ho - ly courts in ra - diant light



re - sound with the prais - es of your peo - ple.



[All you who stand near this mar - ve - lous and ho - ly flame,



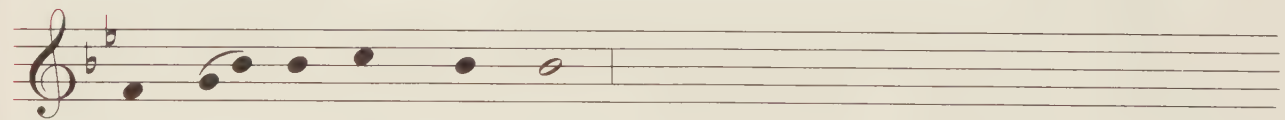
pray with me to God the Al - migh - ty



for the grace to sing the wor - thy praise of this great light;



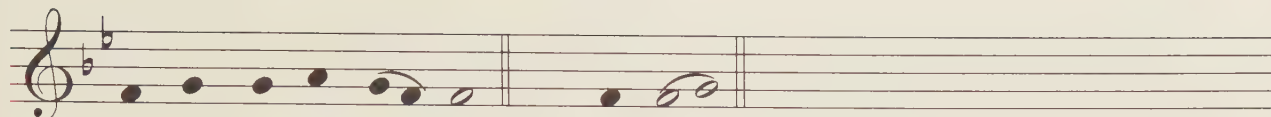
through Je - sus Christ his Son our Lord,



who lives and reigns with him,



in the u - ni - ty of the Ho - ly Spi - rit, one God,



for ev - er and ev- er. A - men.]

Deacon



The Lord be with you.

People



And al - so with you.

Deacon

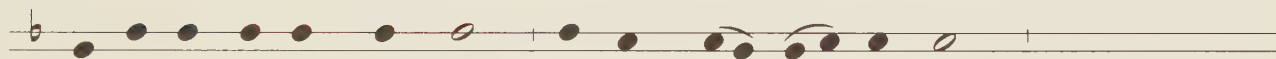


Let us give thanks to the Lord our God.

People



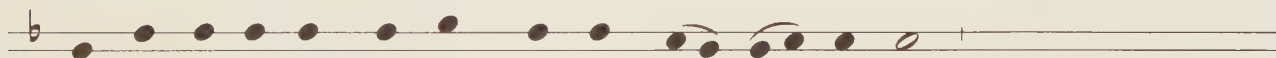
It is right to give him thanks and praise.



It is tru - ly right and good, al - ways and ev - 'ry - where,



with our whole heart and mind and voice to praise you,



the in - vi - si - ble, al - migh - ty and e - ter - nal God,



and your on - ly - be - got - ten Son Je - sus Christ our Lord;

for he is the true Pas - chal Lamb, who at the feast of the Pass - o - ver
paid for us the debt of A - dam's sin,
and by his blood de - liv - er'd your faith - ful peo - ple.
This is the night, when you brought our fa - thers,
the chil - dren of Is - ra - el, out of bon - dage in E - gypt,
and led them through the Red Sea on dry land.
This is the night, when all who be - lieve in Christ
are de - liv - er'd from the gloom of sin,
and are re - stor'd to grace and ho - li - ness of life.
This is the night,
when Christ broke the bonds of death and hell,
and rose vic - to - rious from the grave.

How won - der - ful and be - yond our know - ing, O God, is your
mer - cy and lov - ing - kind - ness to us, that to re - deem a slave,
you gave a Son. How ho - ly is this night, when wick - ed -
ness is put to flight, and sin is wash'd a - way. It re - stores in -
no - cence to the fall - en, and joy to those who mourn. It casts out
pride and ha - tred, and brings peace and con - cord. How bless - ed
is this night, when earth and hea - ven are joined and man
is re - con - cil'd to God.

Ho - ly Fa - ther, ac - cept our ev - 'ning sac - ri - fice,
the of - fer - ing of this can - dle in your ho - nor.
May it shine con - tin - ual - ly to drive a - way all dark - ness.

May Christ, the Morn - ing Star who knows no set - ting,
 find it ev - er burn - ing —
 he who gives his light to all cre - a - tion,
 and who lives and reigns for ev - er and ev - er. A - men.

It is customary that the Paschal Candle burn at all services from Easter Day through the Day of Pentecost.

[288] The Liturgy of the Word

The Celebrant may introduce the Scripture readings in these or similar words

Let us hear the record of God's saving deeds in history, how he saved his people in ages past; and let us pray that our God will bring each of us to the fullness of redemption.

At least two of the following Lessons are read, of which one is always the Lesson from Exodus. After each Lesson, the Psalm or Canticle listed, or some other suitable psalm, canticle, or hymn may be sung. A period of silence may be kept; and the Collect provided, or some other suitable Collect, may be said. (The Collects may be monotoned, or sung to either of the Collect Tones.)

The story of Creation

Genesis 1:1—2:2

Psalm 33:1-11, **or** Psalm 36:5-10

Let us pray. **(Silence)**

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ our Lord. *Amen.*

The Flood

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13

Psalm 46

Let us pray. **(Silence)**

Almighty God, you have placed in the skies the sign of your covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to you our sacrifice of thanksgiving; through Jesus Christ our Lord. *Amen.*

Abraham's sacrifice of Isaac

Genesis 22:1-18

Psalm 33:12-22, **or** Psalm 16

Let us pray. **(Silence)**

God and Father of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to our father Abraham; through Jesus Christ our Lord. *Amen.*

Israel's deliverance at the Red Sea

Exodus 14:10—15:1

Canticle 8, *The Song of Moses*

Let us pray. **(Silence)**

O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Lord. *Amen.*

God's Presence in a renewed Israel

Isaiah 4:2-6

Psalm 122

Let us pray. **(Silence)**

O God, you led your ancient people by a pillar of cloud by day and a pillar of fire by night: Grant that we, who serve you now on earth, may come to the joy of that heavenly Jerusalem,

where all tears are wiped away and where your saints for ever sing your praise; through Jesus Christ our Lord. *Amen.*

Salvation offered freely to all

Isaiah 55:1-11

Canticle 9, *The First Song of Isaiah*, **or** Psalm 42:1-7

Let us pray. **(Silence)**

O God, you have created all things by the power of your Word, and you renew the earth by your Spirit: Give now the water of life to those who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through Jesus Christ our Lord. *Amen.*

A new heart and a new spirit

Ezekiel 36:24-28

Psalm 42:1-7, **or** Canticle 9, *The First Song of Isaiah*

Let us pray. **(Silence)**

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who are reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord. *Amen.*

The valley of dry bones

Ezekiel 37:1-14

Psalm 30, **or** Psalm 143

Let us pray. (Silence)

Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. *Amen.*

The gathering of God's people

Zephaniah 3:12-20

Psalm 98, **or** Psalm 126

Let us pray. (Silence)

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord. *Amen.*

A homily may be preached after any of the preceding Readings.

Holy Baptism (beginning with the Presentation of the Candidates, page 301 of the pew edition, and concluding with the reception of the newly baptized) may be administered here or after the Gospel. Confirmation may also be administered.

At Holy Baptism

The following parts of the Baptismal rite may be sung.

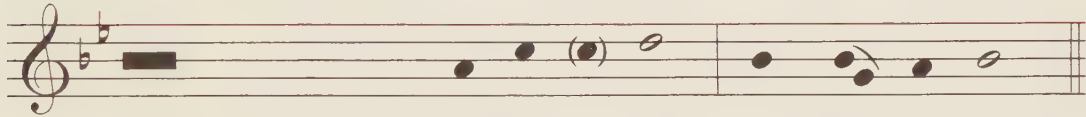
(When Holy Baptism is administered at other times than the Easter Vigil, the rite begins with the Opening Acclamation and Versicles. Musical settings for these are provided on pages 372-373.)

Prayers for the Candidates

[305]

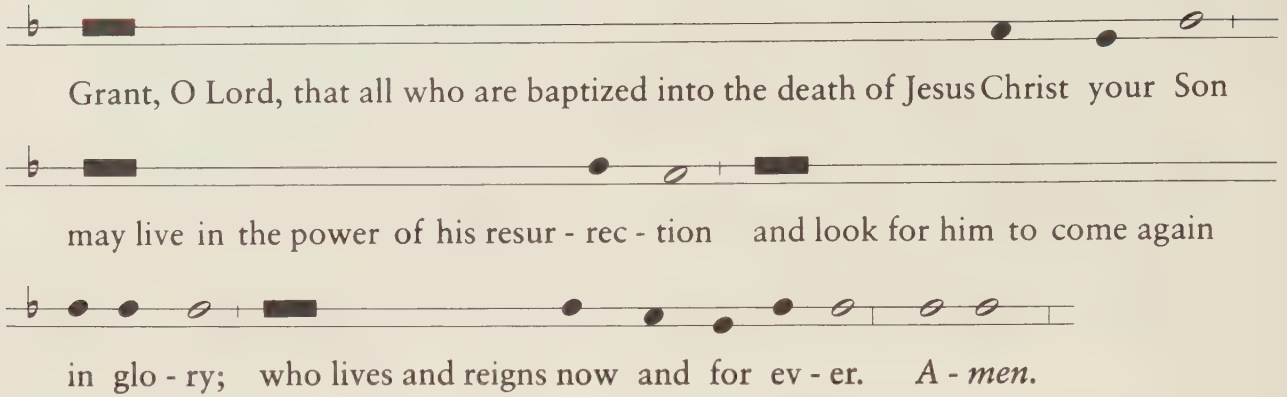
Let us now pray for *these persons* who *are* to receive the Sacrament of new birth [and for those (this person) who *have* renewed *their* commitment to Christ.]

A Person appointed leads the following petitions (which may be sung on the way to the font).



Deliver <i>them</i> , O Lord, from the way of sín and death.	<i>Lord, hear our prayer.</i>
Open <i>their hearts</i> to your gráce and truth.	<i>Lord, hear our prayer.</i>
Fill <i>them</i> with your holy and life-giv - ing Spí - rit.	<i>Lord, hear our prayer.</i>
Keep <i>them</i> in the faith and communion of your hó - ly Church.	<i>Lord, hear our prayer.</i>
Teach <i>them</i> to love others in the power of the Spí - rit.	<i>Lord, hear our prayer.</i>
Send <i>them</i> into the world in wit - ness tó your love.	<i>Lord, hear our prayer.</i>
Bring <i>them</i> to the fullness of your peace and gló - ry.	<i>Lord, hear our prayer.</i>

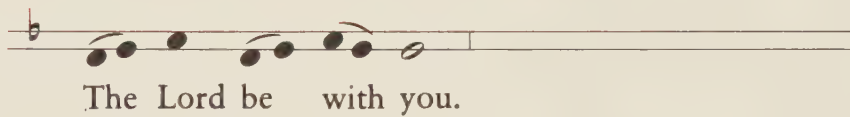
Celebrant



Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son
may live in the power of his resur - rec - tion and look for him to come again
in glo - ry; who lives and reigns now and for ev - er. *A - men.*

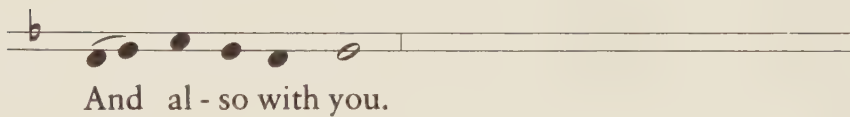
Thanksgiving over the Water

The Celebrant blesses the water, first saying



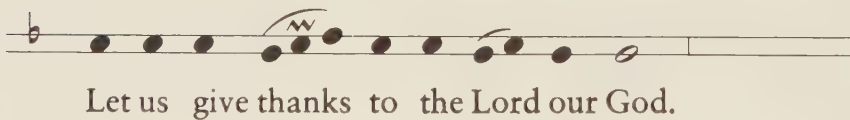
The Lord be with you.

People



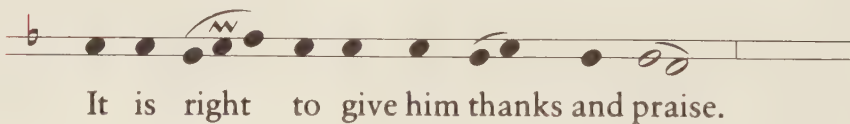
And al - so with you.

Celebrant

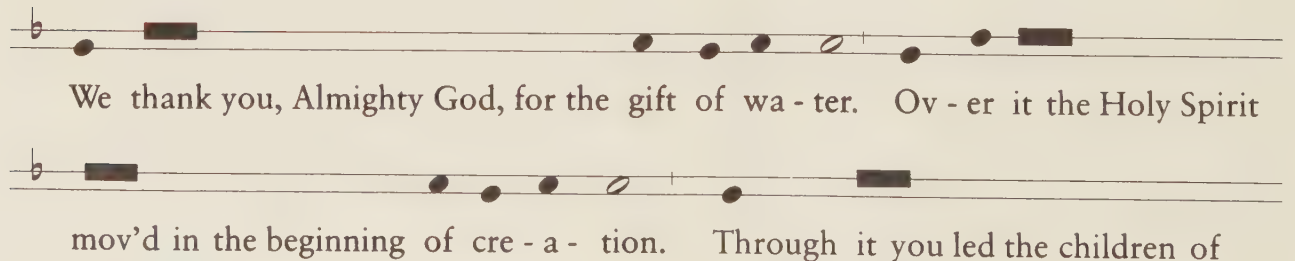


Let us give thanks to the Lord our God.

People



It is right to give him thanks and praise.



We thank you, Almighty God, for the gift of wa - ter. Ov - er it the Holy Spirit
mov'd in the beginning of cre - a - tion. Through it you led the children of

Israel out of their bon - dage in E - gypt in - to the land of pro - mise.

In it your Son Jesus receiv'd the Bap - tism of John and was anointed by the

Holy Spirit as the Mes - si - ah, the Christ, to lead us, through his death

and re - sur - rec - tion, from the bon - dage of sin in - to ev - er - last - ing life.

We thank you, Fa - ther, for the wa - ter of Bap - tism. In it we are buried

with Christ in his death. By it we share in his re - sur - rec - tion.

Through it we are reborn by the Ho - ly Spi - rit. There - fore in joyful

obedience to your Son, we bring into his fellowship those who come

to him in faith, baptizing them in the Name of the Father, and of the Son,

and of the Ho - ly Spi - rit.

At the following words, the Celebrant touches the water

* Now sanctify this wa - ter, we pray you, by the power of your Ho - ly Spi - rit, *

that those who here are cleansed from sin and born a - gain may continue for

ev - er in the ris - en life of Je - sus Christ our Sa - vior.

To him, to you, and to the Ho - ly Spi - rit, be all hon - or and glo - ry,

now and for ev - er. A - men.

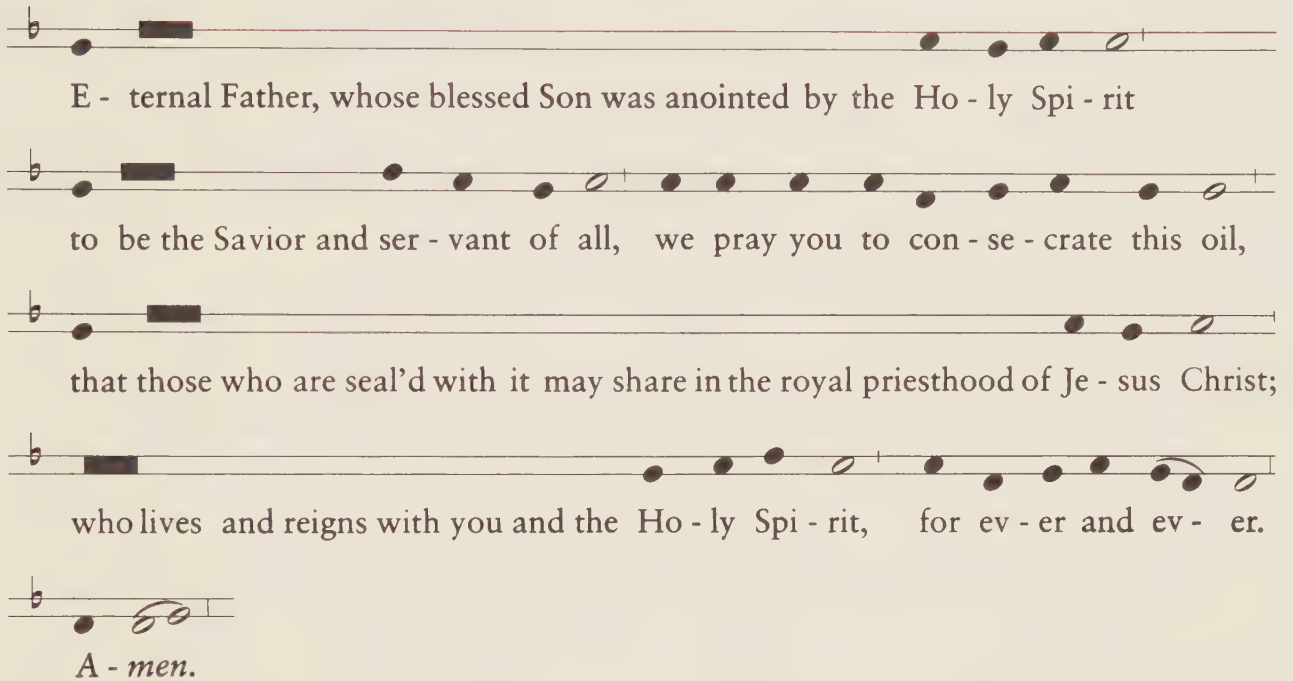
* Where it is desired to follow the custom of touching the water by dipping the Paschal Candle into the font, it is done in the following manner. The Celebrant takes the Candle, lowers the base of it into the water, and sings on a comfortably low pitch to the melody given above,

Now sanctify this water, we pray you,
by the power of your Holy Spirit,

then raises the Candle out of the water, lowers it again, and sings the same words on a higher pitch; then raises the Candle, lowers it a third time and sings the same words on a still higher pitch. The Celebrant then continues the prayer to the end, after which the Candle is removed from the font.

Consecration of the Chrism

The Bishop may then consecrate oil of Chrism, placing a hand on the vessel of oil, and saying



E - ternal Father, whose blessed Son was anointed by the Ho - ly Spi - rit
to be the Savior and ser - vant of all, we pray you to con - se - crate this oil,
that those who are seal'd with it may share in the royal priesthood of Je - sus Christ;
who lives and reigns with you and the Ho - ly Spi - rit, for ev - er and ev - er.
A - men.

The Baptism

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

(A candle, lighted from the Paschal Candle, may be given to each of the newly baptized or to a Godparent.)

(The procession may return to the front of the church in silence or during the singing of a Psalm.)

The service of Holy Baptism continues on page 308 of the pew edition.

[292] In the absence of candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows, either here or after the Gospel.

The Celebrant may first address the people in these or similar words, all standing

Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, now that our Lenten observance is ended, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

[292] The Renewal of Baptismal Vows

Celebrant Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People I do.

Celebrant Do you believe in God the Father?

People I believe in God, the Father almighty, creator of heaven and earth.

Celebrant Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

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

Celebrant Will you continue in the apostles' teaching and
fellowship, in the breaking of bread, and in the
prayers?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever
you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good
News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving
your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people,
and respect the dignity of every human being?

People I will, with God's help.

The Celebrant concludes the Renewal of Vows as follows

May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord. *Amen.*

[294] At the Eucharist

The candles at the Altar may now be lighted from the Paschal Candle.

One of the following Canticles is then sung. Immediately before the Canticle the Celebrant may say to the people

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

The Canticles

Gloria in excelsis
Te Deum laudamus
Pascha nostrum

The Celebrant then says

The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says one of the following Collects

Almighty God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

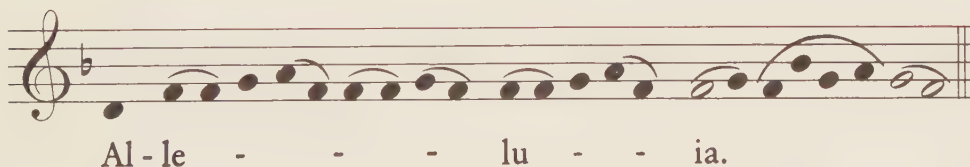
or this

O God, who made this most holy night to shine with the glory of the Lord's resurrection: Stir up in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Epistle Romans 6:3-11

“Alleluia” may be sung and repeated.

The following Alleluia melody is traditionally sung three times by the Celebrant or by a Cantor, at successively higher pitches, the Congregation repeating it each time.



Psalm 114, or some other suitable psalm or a hymn may be sung.

Gospel Matthew 28:1-10

If a sermon or homily was not preached earlier, it follows here.

The Nicene Creed is not used at this service.

Holy Baptism, Confirmation, or the Renewal of Baptismal Vows may take place here.

The celebration continues with the Prayers of the People.

Preface of Easter

(Easter Dismissal)

Musical Appendix

Opening Acclamation

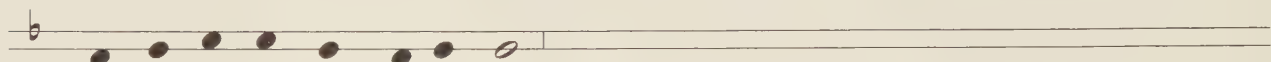


Bless - ed be God: Fa - ther, Son, and Ho - ly Spi - rit.

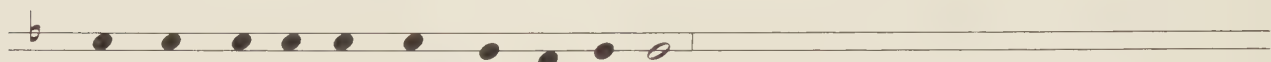


And bless - ed be his king - dom, now and for ev - er. A - men.

Opening Acclamation in Easter Season

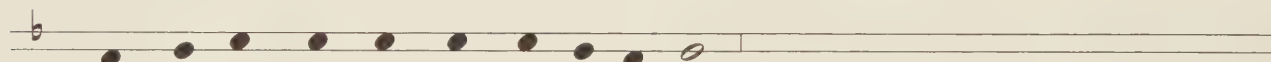


Al - le - lu - ia. Christ is ris - en.



The Lord is ris'n in - deed. Al - le - lu - ia.

Opening Acclamation in Lent (Rite One)

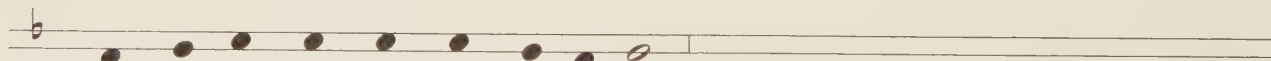


Bless the Lord who for - giv - eth all our sins.



His mer - cy en - dur - eth for ev - er.

Opening Acclamation in Lent (Rite Two)



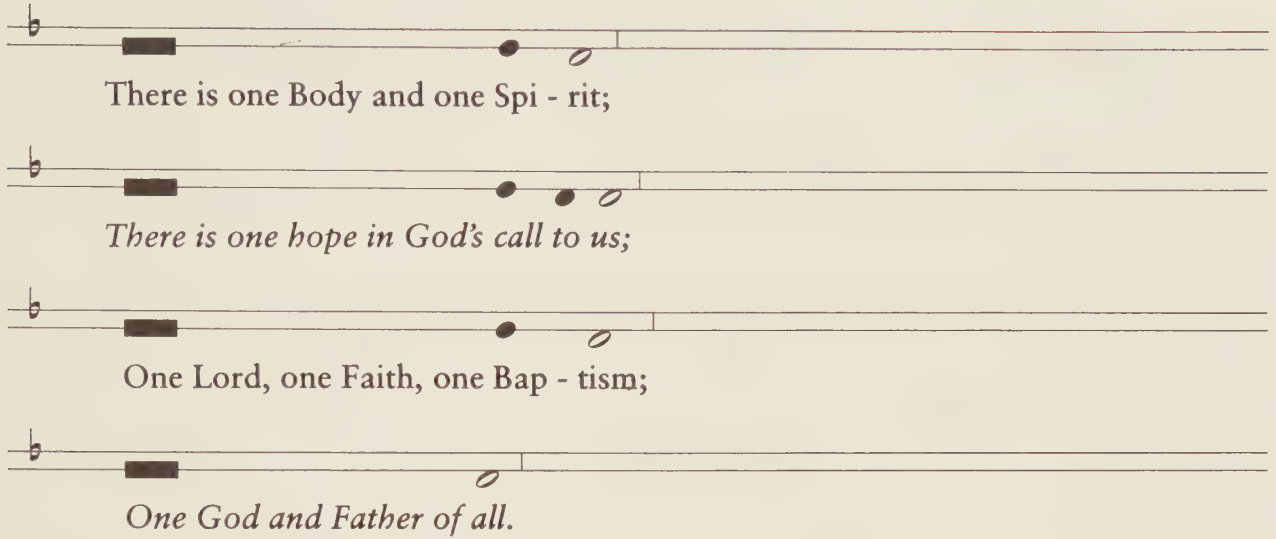
Bless the Lord who for - gives all our sins.



His mer - cy en - dures for ev - er.

The Collect for Purity, when used, may be monotoned or sung to Collect Tone I.

Versicles at Baptism and Confirmation



The image shows four musical staves, each with a treble clef and a flat key signature (B-flat). Each staff begins with a black rectangular box representing a rest. The notes are as follows:

- Staff 1: A whole note on G4, followed by a half note on A4, and a half note on B4.
- Staff 2: A whole note on G4, followed by a half note on A4, and a half note on B4.
- Staff 3: A whole note on G4, followed by a half note on A4, and a half note on B4.
- Staff 4: A whole note on G4, followed by a half note on A4, and a half note on B4.

There is one Body and one Spi - rit;

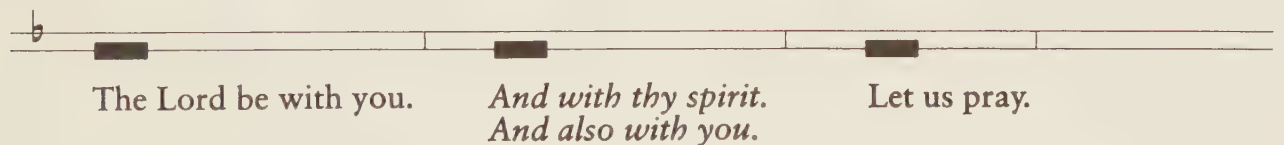
There is one hope in God's call to us;

One Lord, one Faith, one Bap - tism;

One God and Father of all.

For other music at Holy Baptism, after the Salutation and Collect, see page 361.

Salutation (with Collect Tone I)

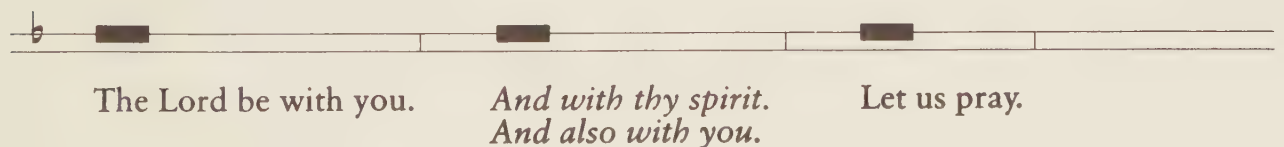


The image shows a musical staff with a treble clef and a flat key signature (B-flat). It is divided into three measures by vertical bar lines. Each measure begins with a black rectangular box representing a rest. The notes are as follows:

- Measure 1: A whole note on G4.
- Measure 2: A whole note on A4.
- Measure 3: A whole note on B4.

The Lord be with you. *And with thy spirit. And also with you.* Let us pray.

Salutation (with Collect Tone II)

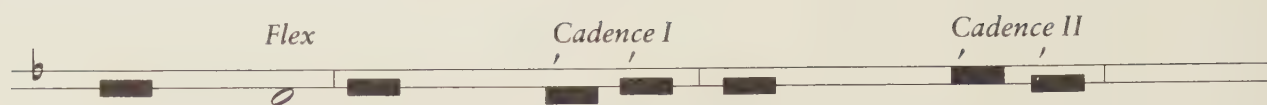


The image shows a musical staff with a treble clef and a flat key signature (B-flat). It is divided into three measures by vertical bar lines. Each measure begins with a black rectangular box representing a rest. The notes are as follows:

- Measure 1: A whole note on G4.
- Measure 2: A whole note on A4.
- Measure 3: A whole note on B4.

The Lord be with you. *And with thy spirit. And also with you.* Let us pray.

Collect Tone I



The flex is used at the end of the opening phrase, if it is long enough; otherwise it is omitted. Cadence I and cadence II are used at the ends of significant phrases within the prayer. One or both of the cadences is repeated when the length of the prayer permits. In both cadences, the movement from one pitch to another takes place on a heavily accented syllable.

In the full form of the conclusion, the order is as follows: flex (on the phrase "through Jesus Christ our Lord"), cadence II, cadence I.

Collects which have a short ending are concluded with cadence I.

Collect of 2 Epiphany: Tone I

Al - migh - ty God, whose Son our Savior Jesus Christ is the light of the world:

Grant that thy people, illumined by thy Word and Sac - ra - ments,

may shine with the ra - diance of Christ's glo - ry,

that he may be known, worshiped, and obeyed to the ends of the earth;

through the same Jesus Christ our Lord,

who with thee and the Holy Spirit liv - eth and reign - eth,

one God, now and for ev - er. A - men.

Collect at The Prayers 2: Tone I

Hea - ven - ly Fa - ther, you have promised to hear what we ask in the Name of
 your Son: Accept and fulfill our pe - ti - tions, we pray, not as we ask in
 our ignorance, nor as we de - serve in our sin - ful - ness, but as you know
 and love us in your Son Jesus Christ our Lord. A - men.

Collect Tone II

The metrum is used at the end of the first convenient stopping place within the prayer, and the flex at the next such point. If the length of the prayer permits, the metrum may be sung twice before the flex. The remainder of the body of the prayer is sung to the concluding note.

In the full form of the conclusion, the order is as follows: flex (on the phrase “through Jesus Christ our Lord”), metrum, and conclusion.

Collects which have a short ending are concluded with the metrum.

For an illustration of this tone see page 376.

Collect Tone II



For the use of this tone see page 375.

Collect of the Easter Vigil: Tone II



O God, who made this most holy night to shine with the glory of the Lord's re -



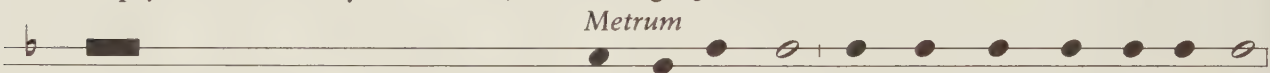
sur - rec - tion: Stir up in your Church that Spirit of adoption which is given to



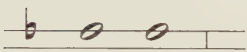
us in Bap - tism, that we, being renewed both in body and mind, may wor -



ship you in sincerity and truth; through Jesus Christ our Lord, who lives and



reigns with you, in the unity of the Ho - ly Spi - rit, one God, now and for ev - er.



A - men.

Collect at The Prayers 1: Tone II



Lord, hear the prayers of thy peo - ple; and what we have asked faithfully, grant



that we may obtain ef - fec - tual - ly, to the glory of thy Name; through Je - sus



Christ our Lord. A - men.

Lessons Before the Gospel

When these Lessons are sung, they may be monotoned, or sung to the following tone. The conclusion "The Word of the Lord" and its response are monotoned.

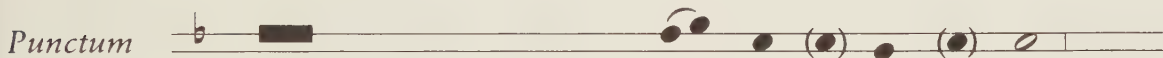
The flex is used at all periods, and at other major punctuation points when the sense allows. The punctum is used only at the end of the reading.



Or else the Lessons may be sung to the following tone:



A Reading (Lesson) from the Letter of Paul to Ti - tus.
the Book of Josh - u - a.
the Book of the Pro - phet I - sai - ah.
the Letter of Paul to the Phi - lip - pi - ans.

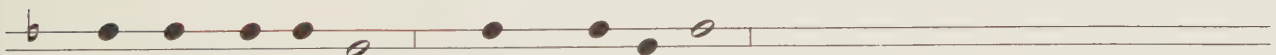


The metrum is used at the end of the first major clause within each sentence. In a very long sentence the metrum may be repeated. In a short sentence, the metrum is omitted.

The punctum is used at the conclusion of each sentence. It may also be used at a colon or semi-colon in a compound sentence in which the metrum has already been used.

Questions and the conclusion are sung as in Gospel Tone I on pages 378-379.

After the Lesson



The Word of the Lord. Thanks be to God.

Gospel Tone I



The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to Mat - thew.
 Mark.
 Luke.
 John.

Rite I

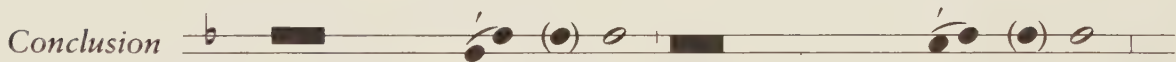
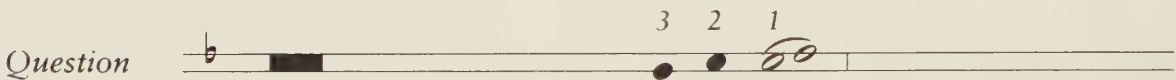
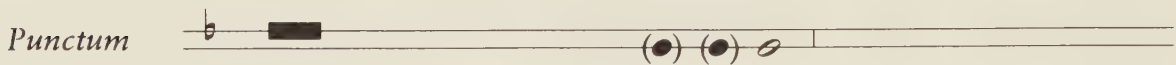
Rite II



Glo - ry be to thee, O Lord.



Glo - ry to you, Lord Christ.



The metrum is used at the end of the first major clause within each sentence. In a very long sentence the metrum may be repeated. In a short sentence, the metrum is omitted.

The punctum is used at the conclusion of each sentence. It may also be used at a colon or semi-colon in a compound sentence in which the metrum has already been used.

Questions are sung a semi-tone lower, concluding with an invariable formula set to the last three syllables. In very long questions the descent of a semi-tone is not made until the last section of the question. Questions of less than four syllables begin on the numbered note corresponding to the number of syllables.

The conclusion is treated rather freely, in accordance with the sense and accentual pattern of the words.

After the Gospel



The Gos - pel of the Lord.

Rite I



Praise be to thee, O Christ.

Rite II



Praise to you, Lord Christ.

Gospel of 4 Easter, Year C



The Holy Gospel of our Lord Je - sus Christ ac - cord - ing to John.



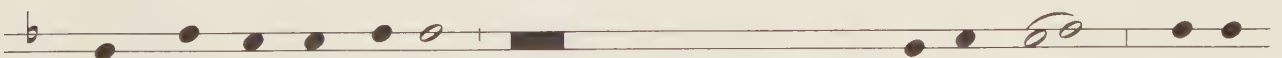
Glo - ry to you, Lord Christ.



It was the feast of the Dedic - a - tion at Je - ru - sa - lem; it was winter, and Jesus



was walking in the temple, in the portico of So - lo - mon. So the Jews gathered



round him and said to him, "How long will you keep us in sus - pense? If you

are the Christ, tell us plain - ly.” Jesus answered them, “I told you, and you do not be - lieve. The works that I do in my Father’s name, they bear wit - ness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they fol - low me; and I give them eternal life, and they shall nev - er per - ish, and no one shall snatch them out of my hand. My Father, who has given them to me, is great - er than all, and no one is able to snatch them out of the Fa - ther’s hand. I and the Fa - ther are one.”

The Gos - pel of the Lord.

Praise to you, Lord Christ.

Gospel Tone II

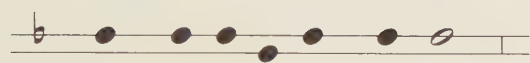


The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mat - thew.



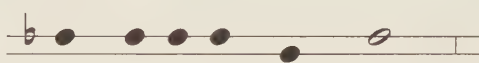
The Holy Gospel of our Lord Jesus Christ ac - cord - ing to Mark.
Luke.
John.

Rite I

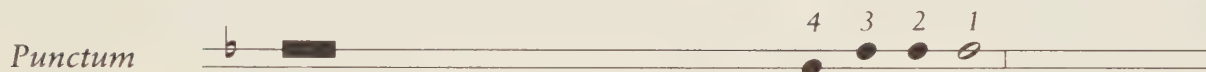


Glo - ry be to thee, O Lord.

Rite II



Glo - ry to you, Lord Christ.



This tone, of late 16th century origin, has no metrum, but only a punctum, in which the voice is dropped a minor third on the fourth syllable from the end of each sentence.

Questions are sung as in Gospel Tone I.

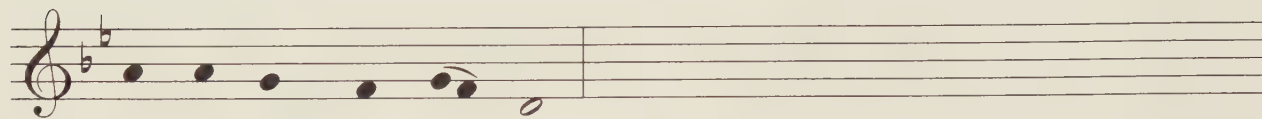
The three-note group in the conclusion is sung to the next to the last accented syllable in the final sentence.

The phrase "The Gospel of the Lord" after the Gospel, and its response, are sung as at Gospel Tone I.

Prayers of the People, Form I: Tone A



With all our heart and with all our mind, let us pray to the Lord,

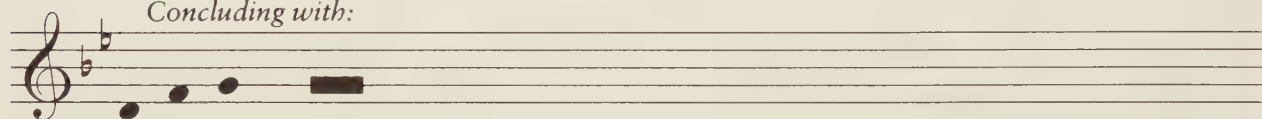


say - ing, "Lord, have mer - cy."

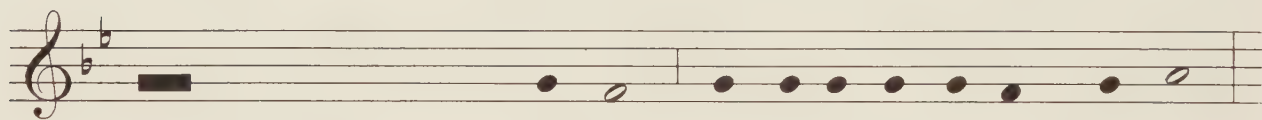


For, let us pray to the Lord. *Lord, have mer - cy.*

Concluding with:



In the com - munion of [_____] and of all the] saints, let us com -



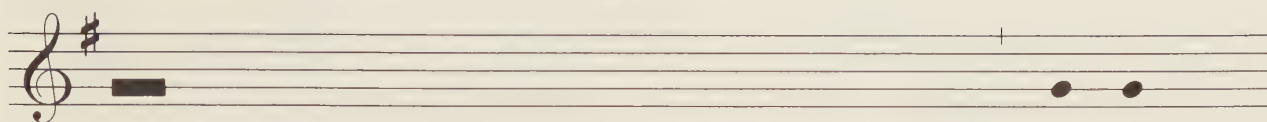
mend ourselves, and one a - no - ther, and all our life, to Christ our God.



*To thee, O Lord our God.
you,*

The concluding Collect may be monotoned, or sung to Collect Tone I.

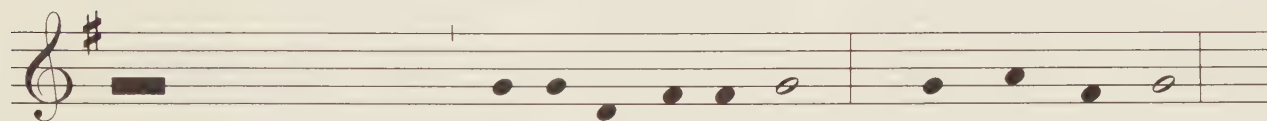
Prayers of the People, Form I: Tone B



With all our heart and with all our mind, let us pray to the Lord, say - ing,



“Lord, have mer - cy.”



For, let us pray to the Lord. *Lord, have mer - cy.*

Concluding with:



In the communion of [_____ and of all the] saints, let us commend



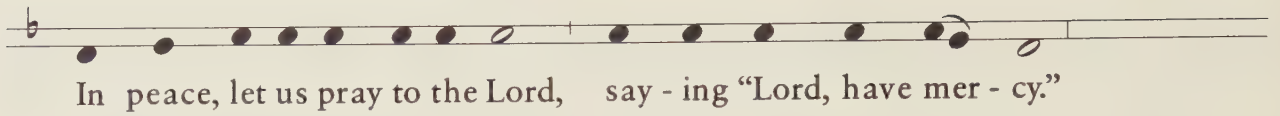
ourselves, and one a - no - ther, and all our life, to Christ our God.



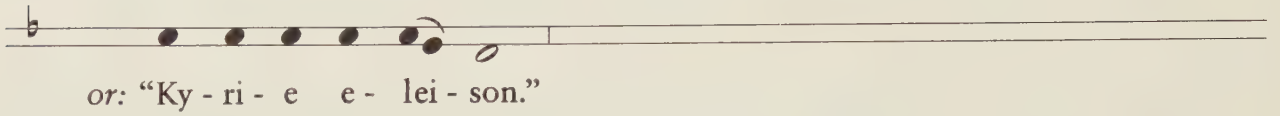
To *thee*, O Lord our God.
you,

The concluding Collect may be monotoned, or sung to Collect Tone II.

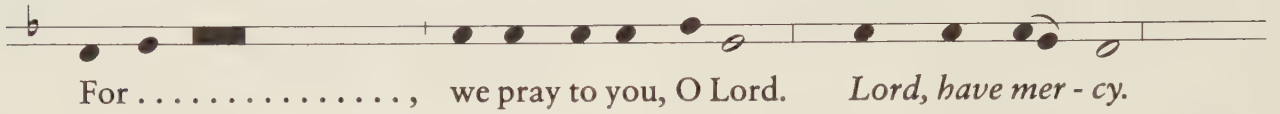
Prayers of the People, Form V: Tone A



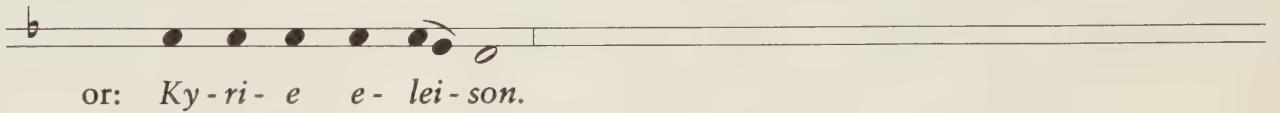
In peace, let us pray to the Lord, say - ing "Lord, have mer - cy."



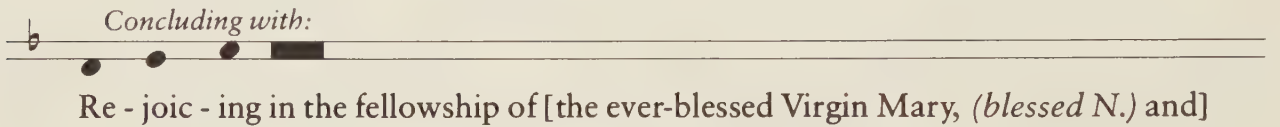
or: "Ky - ri - e e - lei - son."



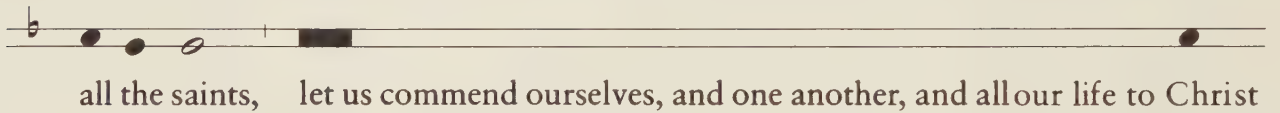
For, we pray to you, O Lord. *Lord, have mer - cy.*



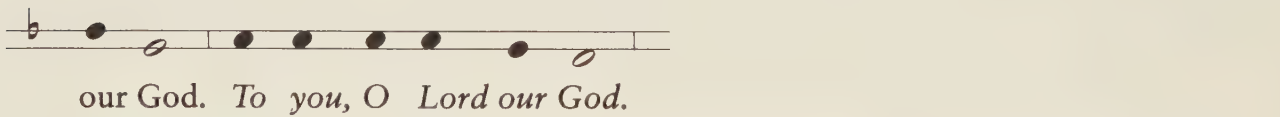
or: *Ky - ri - e e - lei - son.*



Concluding with:
Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and]



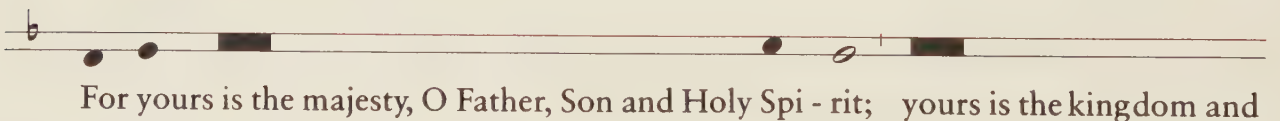
all the saints, let us commend ourselves, and one another, and all our life to Christ



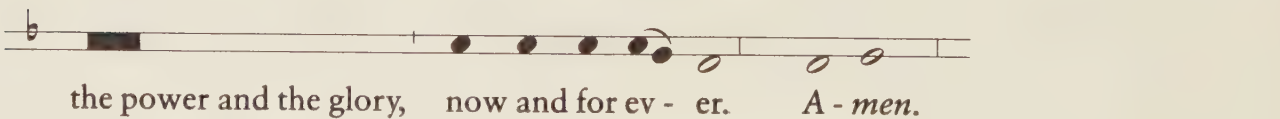
our God. *To you, O Lord our God.*

The concluding Collect may be monotoned, or sung to Collect Tone I.

The Doxology is sung as follows:



For yours is the majesty, O Father, Son and Holy Spi - rit; yours is the kingdom and



the power and the glory, now and for ev - er. *A - men.*

Prayers of the People, Form V: Tone B



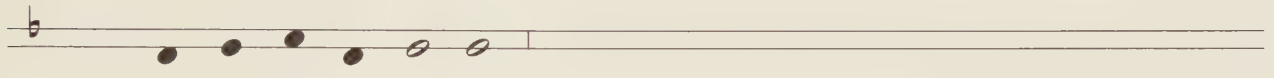
In peace, let us pray to the Lord, say - ing, "Lord, have mer - cy."



or: "Ky - ri - e e - lei - son."



For, we pray to you, O Lord. *Lord, have mer - cy.*



or: *Ky - ri - e e - lei - son.*

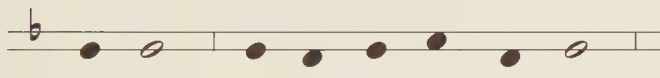
Concluding with:



Re - joic - ing in the fellowship of [the ever-blessed Virgin Mary, (*blessed N.*) and] all



the saints, let us commend ourselves, and one another, and all our life to Christ



our God. *To you, O Lord our God.*

The concluding Collect may be sung to either of the Collect Tones.

The Doxology is sung as follows:



For yours is the majesty, O Father, Son and Holy Spi - rit; yours is the king -



dom and the power and the glo - ry, now and for ev - er. *A - men.*

The Peace (Rite One)



The peace of the Lord be al - ways with you.



And with thy spi - rit.

The Peace (Rite Two)



The peace of the Lord be al - ways with you.



And al - so with you.

Christ our Passover

This Anthem may be sung in full by all, or by the choir, or as a versicle and response as follows:

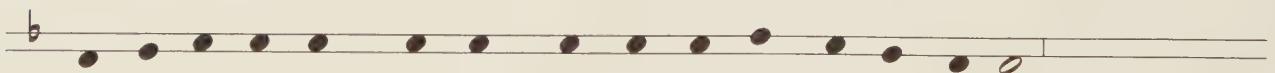


Christ our Pass - ov - er is sac - ri - fic'd for us;



There - fore let us keep the feast.

Christ our Passover with Alleluias



Al - le - lu - ia. Christ our Pass - ov - er is sac - ri - fic'd for us;



There - fore let us keep the feast. Al - le - lu - ia.

Invitation to Communion: Tone I

When the shorter form of the Invitation is used, it may be sung to one of these tones.

The Gifts of God for the Peo - ple of God.

Invitation to Communion: Tone II

The Gifts of God for the Peo - ple of God.

Tone for Blessings

Metrum Metrum

Punctum

A - men.

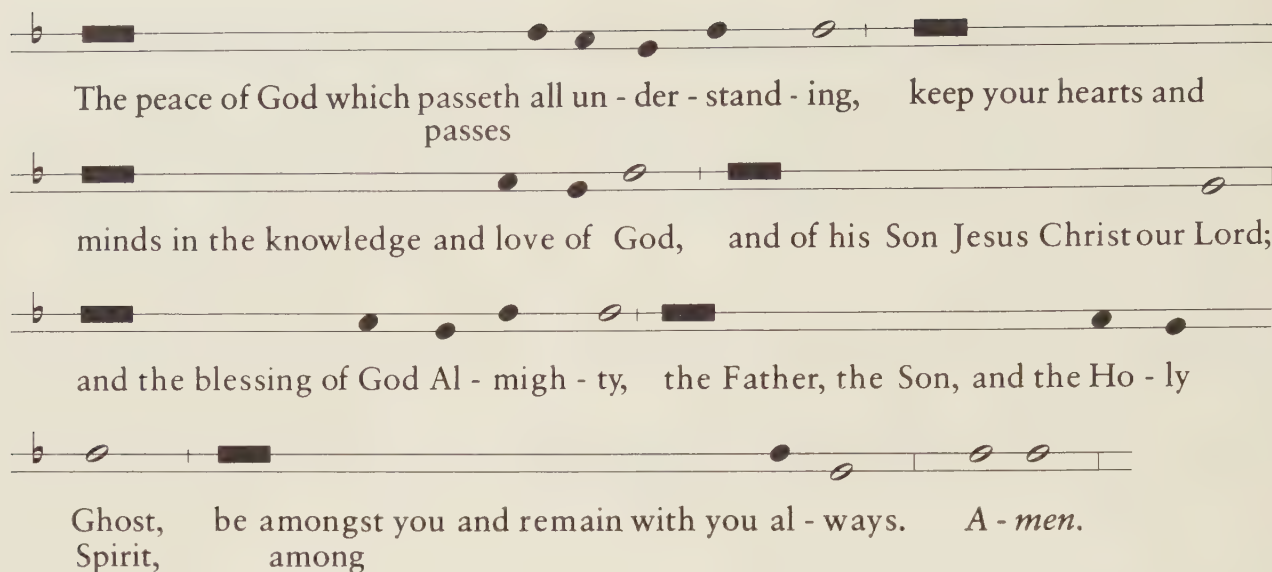
In short blessings, the repetition of the metrum is omitted. In longer blessings, the entire formula may be repeated.

Blessing: Shorter Form

The bless - ing of God Al - migh - ty, the Father, the Son, and the Ho - ly Spi - rit,

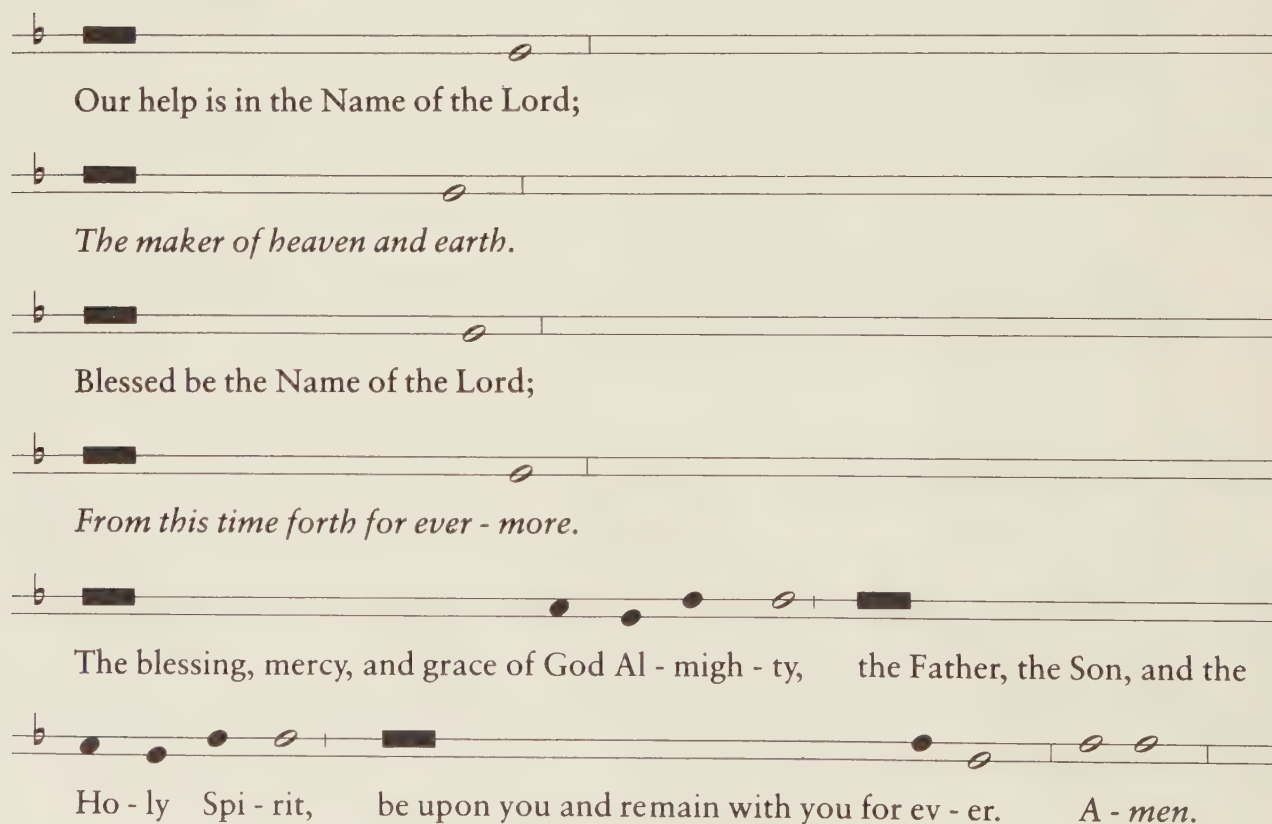
be upon you and remain with you for ev - er. A - men.

Blessing: Longer Form



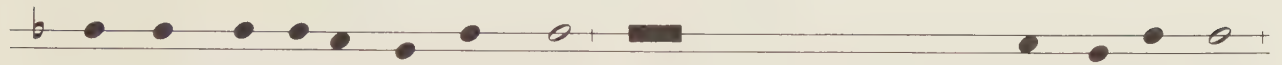
The peace of God which passeth all un - der - stand - ing, keep your hearts and
passes
minds in the knowledge and love of God, and of his Son Jesus Christ our Lord;
and the blessing of God Al - migh - ty, the Father, the Son, and the Ho - ly
Ghost, be amongst you and remain with you al - ways. A - men.
Spirit, among

The Pontifical Blessing




Our help is in the Name of the Lord;
The maker of heaven and earth.
Blessed be the Name of the Lord;
From this time forth for ever - more.
The blessing, mercy, and grace of God Al - migh - ty, the Father, the Son, and the
Ho - ly Spi - rit, be upon you and remain with you for ev - er. A - men.

Blessing at the Ordination of a Priest




The bless - ing of God Al - migh - ty, the Father, the Son, and the Ho - ly Spi - rit,

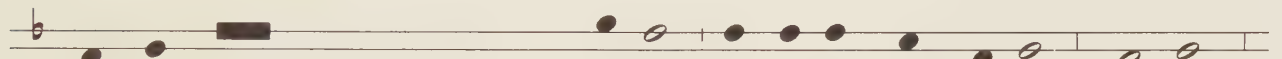


be among you and remain with you al - ways. *A - men.*


The Aaronic Blessing: Tone I



The Lord bless you and keep you. *A - men.*




The Lord make his face to shine up - on you and be gra - cious to you. *A - men.*




The Lord lift up his countenance up - on you and give you peace. *A - men.*


The Aaronic Blessing: Tone II



The Lord bless you and keep you. *A - men.*



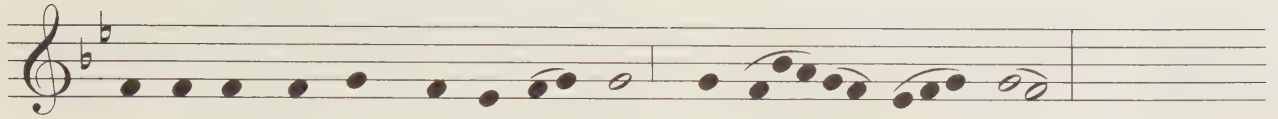
The Lord make his face to shine upon you and be gra - cious to you. *A - men.*



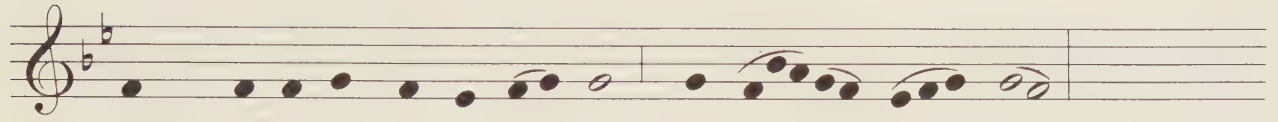
The Lord lift up his countenance upon you and give you peace. *A - men.*

Dismissals

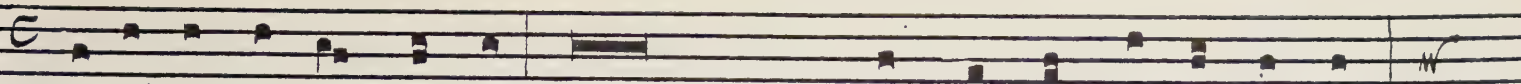





4. Let us bless the Lord, al - le - lu - ia, al - le - lu - ia.



Thanks be to God, al - le - lu - ia, al - le - lu - ia.



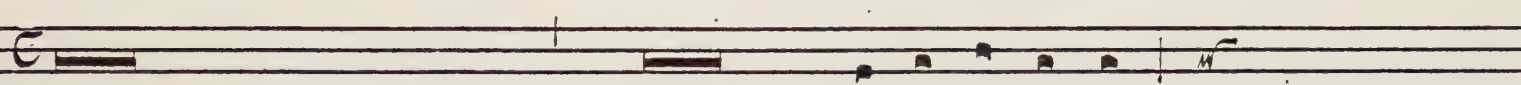
Holy and gracious Father: In your infinite love you made us for yourself;



and, when we had fallen into sin and become subject to evil and death,



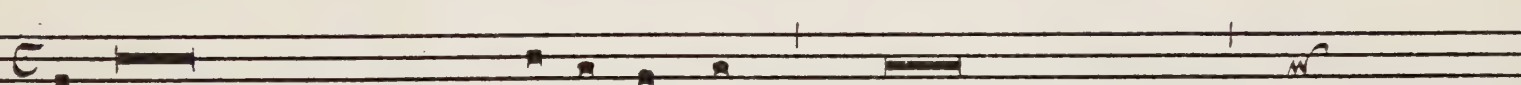
you, in your mercy, sent Jesus Christ, your only and eternal Son,



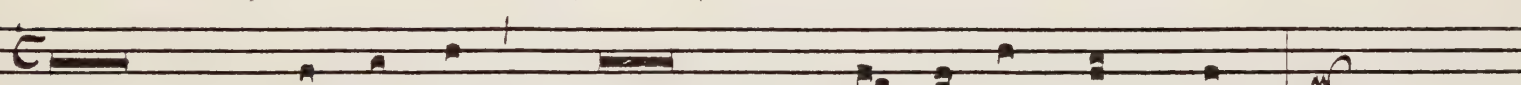
to share our human nature, to live and die as one of us,



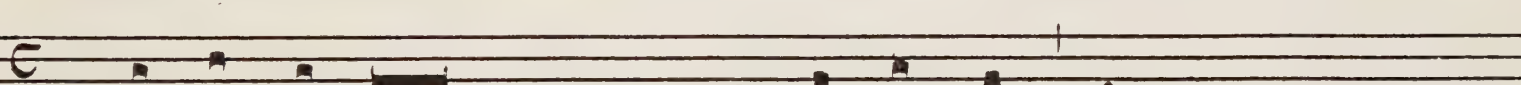
to reconcile us to you, the God and Father of all.



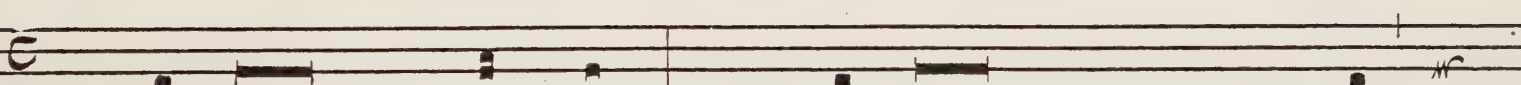
He stretched out his arms upon the cross, and offered himself,




in obedience to your will, a perfect sacrifice for the whole world.




On the night he was handed over to suffering and death,



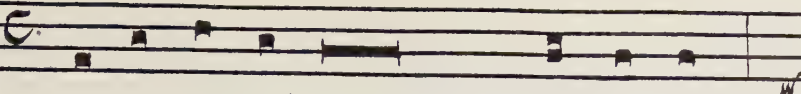
our Lord Jesus Christ took bread; and when he had given thanks to you,




he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body,



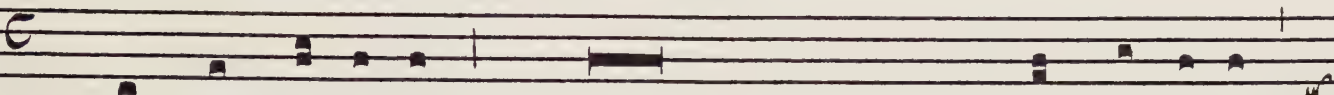
which is given for you. Do this for the remembrance of me."



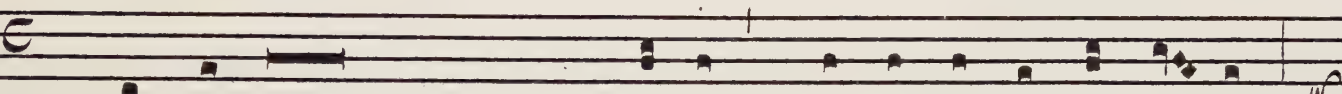
After supper he took the cup of wine;



and when he had given thanks, he gave it to them, and said,



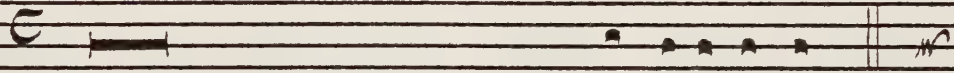
“Drink this, all of you: This is my Blood of the new Covenant,



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



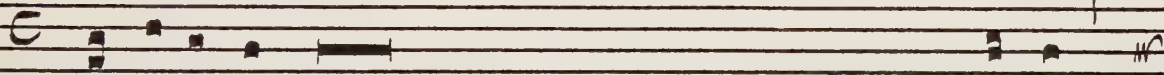
Whenever you drink it, do this for the remembrance of me.”




[DEACON:] Therefore we proclaim the mystery of faith:



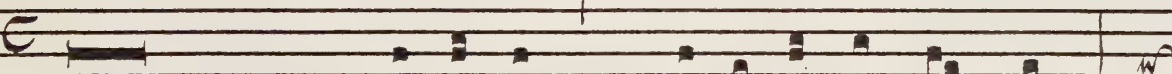
[ALL:] Christ has died. Christ is risen. Christ will come again.



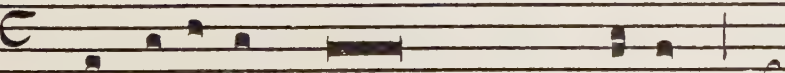
[CEL:] We celebrate the memorial of our redemption, O Father,



in this sacrifice of praise and thanksgiving. Recalling his death,



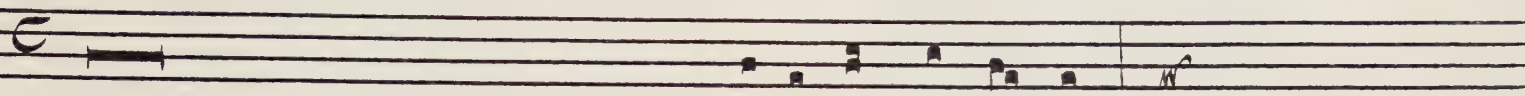
resurrection, and ascension, we offer you these gifts.



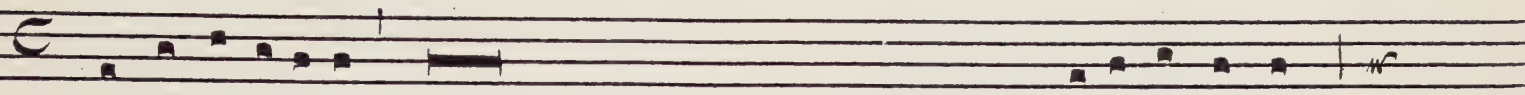
Sanctify them by your Holy Spirit



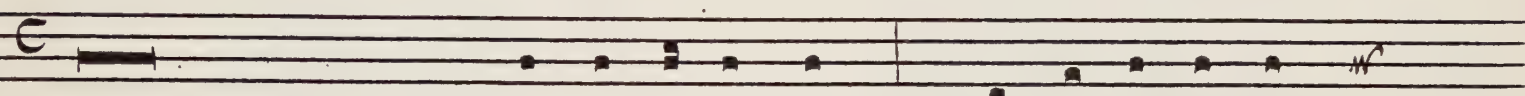
to be for your people the Body and Blood of your Son,



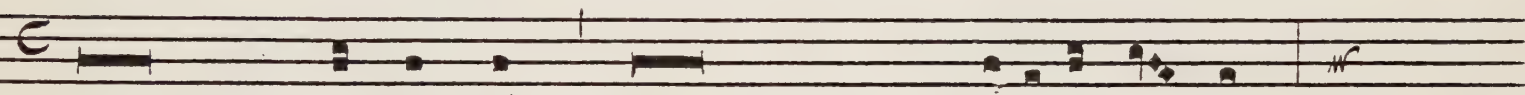
the holy food and drink of new and unending life in him.



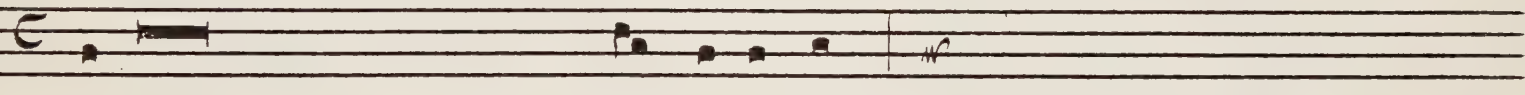
Sanctify us also that we may faithfully receive this holy Sacrament,




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.

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Resolution A-139

Whereas, The Sixty-Third General Convention has authorized, under Clause (b) of Article X. of the Constitution, the use of certain materials prepared by the Standing Liturgical Commission in partial fulfillment of the Plan for Prayer Book Revision approved by the Sixty-Second and Sixty-Third General Conventions; and

Whereas, It is desirable that the said materials continue to be given trial use, in order that further improvements may be made therein before they are presented for constitutional action by the General Convention; now, therefore, be it

Resolved, the House of _____ concurring, That this Sixty-Fourth General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for further use throughout this Church, for a period of three years, as from the First Sunday of Advent 1973, being the second day of December, 1973, as an alternative at any time or times to the corresponding services and materials of the Book of Common Prayer, the following rites and materials, prepared by the Standing Liturgical Commission and published by The Church Hymnal Corporation in *Services for Trial Use*; namely,

1. The Calendar of the Church Year;
2. The Holy Eucharist;
3. The Psalter, Part I;
4. The Daily Office;
5. The Celebration and Blessing of a Marriage;
6. Thanksgiving for the Birth of a Child;
7. A Form of Commitment to Christian Service;
8. The Ministration to the Sick and Suffering;
9. The Reconciliation of a Penitent;
10. The Anointing of the Sick;
11. The Order for Private Communions;
12. Prayers for the Dying;
13. The Burial of the Dead;
14. The Ordination of Bishops, Priests, and Deacons;
15. The Proper of the Sundays and Other Holy Days, beginning with the Proper of the Year C;

and be it further

Resolved, the House of _____ concurring, That the above-mentioned services and materials may be used either in the form authorized by the Sixty-Third General Convention and printed in *Services for Trial Use*, or with the optional changes and variations listed, under their respective headings, in the Schedule of Changes and Variations annexed to the Report of the Standing Liturgical Commission to this Sixty-Fourth General Convention; and be it further

Resolved, the House of _____

concurring, That this Sixty-Fourth General Convention, in accordance with Clause (b) of Article X. of the Constitution, authorize for further use throughout this Church, as from the First Sunday of Advent 1973, being the second day of December, 1973, that certain document entitled *Prayers, Thanksgivings and, Litanies* prepared by the Standing Liturgical Commission as *Prayer Book Studies 25* (and accompanying this Report).

ANNEX

Resolution A-139, above, requests authorization by the Sixty-Fourth General Convention, in accordance with Clause (b) of Article X. of the Constitution, for a period of three years, as from the First Sunday in Advent 1973, being the second day of December, 1973, of certain rites and materials published in *Services for Trial Use*, either in the form in which they appear in that publication, or with the optional changes and variations listed in the schedule below:

SCHEDULE OF CHANGES AND VARIATIONS IN SERVICES FOR TRIAL USE (all page references are to that publication)

The Calendar of the Church Year

January 28. Revise to read: "Thomas Aquinas, Priest and Friar, 1274"

February 13: Add a new entry: "Absalom Jones, Priest, 1818"

[The first Black priest in the Episcopal Church, ordained by Bishop William White of Pennsylvania in 1804; in charge of St. Thomas' Church in Philadelphia. His name was given in 1972 to the Absalom Jones Theological Institute, established by the Episcopal Church, in affiliation with the Inter-denominational Theological Center in Atlanta, for theological training of persons seeking Christian ministry and service.]

March 27. Add a new entry: "Charles Henry Brent, Bishop of the Philippines, and of Western New York, 1929"

[Elected first Bishop of the Philippines in 1901; leader in curbing the opium traffic in Southeast Asia; senior Chaplain of the American Expeditionary Forces in Europe, World War I; founder of the modern Ecumenical Movement, and president of the first World Conference on Faith and Order, 1927; elected Bishop of Western New York in 1918.]

April 11. Move to this date the commemoration of George Augustus Selwyn, this being the actual date of his death.

May 13. Add a new entry: "Dame Julian of Norwich, c. 1417"

[An English mystic, whose *Revelations of Divine Love*, received in 1373, remain popular and influential to our own times.]

May — Add at the end of the calendar of the month: "The First Book of Common Prayer, 1549, is appropriately observed on a weekday following the Day of Pentecost."

[This commemoration, included in *Lesser Feasts and Fasts*, recalls the first use of the Prayer Book, on Whitsunday, June 9, 1549.]

June 18. Revise to read: "Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896"

August 8. Move to this date, and revise to read: "Dominic, Priest and Friar, 1221"

August 11. Revise to read: "Clare, Abbess at Assisi, 1253"

August 13. Move to this date the commemoration of Jeremy Taylor, this being the actual date of his death. Delete the commemoration of Hippolytus.

October 16. Revise to read: "Hugh Latimer and Nicholas Ridley, Bishops, 1555, and Thomas Cranmer, Archbishop of Canterbury, 1556"

October 29. Revise to read: "James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885"

The Holy Eucharist

(i) On page 39, replace "Hear the words of our Lord Jesus Christ" by the words "Hear what our Lord Jesus Christ saith."

(ii) In the rubric before *The Gloria*, page 40, after the words "some other song of praise is sung or said" insert the following: "in addition to, or in place of, the foregoing."

(iii) In the reprinting of the service, move the rubric at the end of the Nicene Creed, on page 43, to a place immediately below the title "The Nicene Creed" on page 42.

(iv) Amend the second rubric on page 43 to read as follows: "A Confession of Sin as on pages 45-46 or on page 62, is to be said here, or at one of the other places appointed. If the Confession is omitted, a penitential petition is to be included in the Intercession."

(v) Under "The Peace" on page 47, add to the first rubric the phrase "all standing".

(vi) In "The Great Thanksgiving" on page 49, after the words ". . . he took bread; and when he had given thanks", insert the phrase "to thee".

(vii) In the prayer following "Christ our Passover . . ." on page 51, replace all that follows the words "Grant us therefore, gracious Lord", by the following: "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."

(viii) Following the Dismissals on page 53, add the rubric, "From Easter Day through the Day of Pentecost, *Alleluia, Alleluia*, may be added to any of the Dismissals and to the Response."

(ix) On page 56, insert in the words over the Bread the phrase, "to thee", after "gave thanks".

(x) After the last of the Ten Commandments, on page 58, replace the response by the following: "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee."

(xi) Immediately after the Nicene Creed, on page 69, replace the present rubric by the following, "A Confession of Sin is to be said here, or after the Intercession, or before the beginning of the Service. If the Confession is omitted, a penitential petition is to be included in the Intercession."

(xii) In the Absolution, on page 69, insert the word "our" before "Lord Jesus Christ".

(xiii) In the rubric under "The Prayers", on page 70, replace the second line by the following: "The Universal Church, its members, and its mission."

(xiv) To the first rubric under "The Peace", on page 70, add the phrase "all standing".

(xv) In "The Great Thanksgiving", immediately after the words over the Cup and before the first rubric, "Priest and People", insert the sentence, "Therefore, Father, we recall the mystery of faith."

(xvi) At the top of page 74, insert the following rubric, "The Lord's Prayer may be said in the form in which it appears in the First Service on page 50."

(xvii) In the words following "The Gifts of God for the People of God", replace the word "gives" by the word "gave", to read ". . . that Christ gave himself for you . . ."

(xviii) Following the Dismissals on page 76, add the rubric, "From Easter Day through the Day of Pentecost *Alleluia, Alleluia*, may be added to any of the Dismissals and to the Response."

(xix) After the end of "Another Form of the Great Thanksgiving", on page 78, add the following rubric, "The Eucharistic Prayer C, pages 84-87, may be used as an alternative."

(xx) In "The Order of the Celebration", at the top of page 81 under the sub-heading "exchange the peace", add the words, "here or elsewhere in the service".

(xxi) In Eucharistic Prayer B, page 83, replace the two lines, "In the same way, he took the cup . . .", by the following: "After supper, he took the cup, gave thanks, and said"

(xxii) In Eucharistic Prayer C, page 85, remove the square brackets preceding "And, therefore, we praise you . . ." and following the second "Hosanna in the highest."

(xxiii) In Eucharistic Prayer C, page 86, replace the two lines beginning, "In the same way, after supper, . . .", by the following: "After supper, he took the cup of wine, gave thanks, and said, 'Drink this all of you'."

(xxiv) In Eucharistic Prayer D, page 88, replace the two lines beginning, "In the same way, after supper . . .", by the following: "After supper, he took the cup of wine, gave thanks, and said 'Drink this, all of you'."

(xxv) In the rubric under "Forms of Intercession", page 93, replace the second line by the following: "The Universal Church, its members, and its mission."

(xxvi) Under Forms of Intercession, page

93, insert a new rubric to read, "The forms of Intercession which follow may be adapted, provided that prayer is always offered for the intentions listed."

(xxvii) In Intercession II, pages 96 and 97, change the final sentence of each bidding to read, "Pray, brothers and sisters . . .", and add a footnote as follows: "Any other suitable words may be substituted."

(xxviii) In Intercession III, on page 98 and page 100, in the last bidding, delete the phrase "in silence".

(xxix) In Intercession V, after the opening bidding, transfer the petition, "For the peace of the world . . .", page 101, to a place preceding immediately the fifth petition on page 102, "For those in positions of public trust . . ."

(xxx) In Intercession V, page 102, immediately following the petition, "For those in positions of public trust", add a new, asterisked, petition, "For all who live and work in this community, especially. . . we pray to you, O Lord."

(xxxi) In Intercession VI, pages 104 through 107, delete the word "especially" after each of the four biddings where it occurs.

(xxxii) In Intercession VII, page 110, in the petition, "We pray for all who have died", remove the square brackets, the word "especially", and the dash, so that the sentence is un-interrupted; and insert between the end of that sentence and the versicle beginning, "Lord, let your loving kindness be upon them;" the following rubric, "The people may add their own petitions."

(xxxiii) In intercession VII, page 110, immediately below the sentence, "We pray to you also for the forgiveness of our sins", insert the following rubric, "Silence may be kept."

(xxxiv) In Intercession VII, page 110, replace the last rubric with the following: "The Priest concludes with an absolution or with a suitable Collect."

(xxxv) Under "Proper Prefaces", page 121, under "All Saints", add two new Prefaces, as alternatives for certain lesser Holy Days, as follows:

A SAINT

(Contemporary wording)

For the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations:

(Traditional wording)

For the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace,

and the lights of the world in their several generations:

or this,

(Contemporary wording)

Who in the obedience of your saints have given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling:

(Traditional wording)

Who in the obedience of thy saints hast given us an example of righteousness, and in their eternal joy a glorious pledge of the hope of our calling:

(xxxvi) Under "Additional Directions and Suggestions", page 124, last paragraph, second line, add to the phrase, "on Sundays from Easter Day", the words, "and on all the days of Easter Week, and . . ."

(xxxvii) Under the sub-heading, "Concerning the Lessons", on page 125, after the third paragraph, add the following, "Or he may say, 'The Word of the Lord'; and the People respond, 'Thanks be to God.'"

(xxxviii) Under "Alternative Acclamations at the Great Thanksgiving", page 127, in alternative B, replace the second and third lines to read, ". . . we proclaim the Lord's death, until he comes in glory."

(xxxix) Under the sub-heading, "At the Breaking of the Bread", page 127, amend the first paragraph to read, "At the Breaking of the Bread, in place of, or in addition to, 'Christ our Passover', some other appropriate Psalm, Hymn, or Anthem may be used."

(xl) Under the sub-heading, "At the Ministration of the Sacrament", page 127, in numbered paragraph 2, add, "The Gifts may also be ministered with the words of administration from the Second Service, as on page 75."

(xli) In the second Invitation at the top of page 128, replace the clause, ". . . Christ gives himself for you", by the clause, ". . . Christ gave himself for you . . ."

The Celebration and Blessing of a Marriage

- i. Amend the first rubric on page 314 to read, "Then one or more of the following passages from Holy Scripture, selected in consultation with the bride and groom, is to be read."
- ii. To the Lessons on page 314 add the following:
Genesis 1: 26-28
Ruth 1: 16-18
The Song of Solomon 2: 10-13
Tobit 8: 5-8

Ministry to the Sick

After the last rubric on page 340, add the following: "Other appropriate Lessons, Psalms, Epistles, and Gospels may be used, such as the following:

<i>Psalms</i>	<i>Lessons</i>
146	Isaiah 42:1-7
27:1-8	Exodus 16:13-15
20:1-6, 9	Exodus 4:13-15
130	Isaiah 53:3-5
91	2 Kings 5:9-14
13	Job 19:21-27
121	1 Kings 17:17-24
139:1-12	Isaiah 11:1-2
<i>Epistles</i>	<i>Gospels</i>
Romans 8:31-39	John 9:1-11
1 John 5:13-15	John 6:47-51
Acts 3:1-10	Mark 1:21-28
2 Corinthians 1:3-5	Matthew 9:2-8
Colossians 1:11-20	Mark 1:29-33
Romans 8:18-23	Matthew 26:26-30, 36-39
Acts 10:36-43	Mark 5:22-24, 35-42
Acts 16:16-18	Mark 5:1-20

An Order for Communion in Special Circumstances

- i. This title should replace the one on page 351.
- ii. Immediately following the sub-heading "II" on page 355, add the rubric, "Any of the authorized eucharistic prayers may be used in place of the following."
- iii. On page 358 insert the following rubric, "The Lord's Prayer may be said in the form in which it appears on page 355."

The Order for the Burial of the Dead

1. Revise the rubric on page 365 to read, "All stand while one or more of the following Anthems is sung or said."
- ii. Revise the rubric on page 391 to read as above.
- iii. In the list of Psalms on page 374 and page 400, insert the following:
27
106: 1-5
- iv. Following the last petition of the Litany on page 380, and on page 407, delete the response and insert the following rubric, "A period of silence may be kept."
- v. Immediately after the above rubric add the following, "The Litany may be concluded with the Collect for Holy Saturday."

- i. In the Ordination of a Bishop, page 422, replace the text of the promise by the Bishop-elect, on page 422, by the following:

"In the Name of the Father, and of the Son, and of the Holy Spirit, I, *N.N.*, chosen Bishop of the Church in *N.*, solemnly declare that

I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the (Protestant) Episcopal Church (in the United States of America)."

- ii. On page 422, immediately following the above, and before the rubric, "All stand", insert a new rubric as follows: "The Bishop-elect then signs the above Declaration in the sight of all present. The witnesses add their signatures."
- iii. On page 429, in the prayer of the Presiding Bishop and other Bishops, change the phrase, "that princely Spirit", to, "your princely Spirit", and add a comma.
- iv. On page 430, replace the second rubric at the top of the page to read, "The Bible is then presented with the following words", and insert the following words: "Receive the Holy Scriptures. Feed the flock of Christ committed to your charge, guard and defend them in his truth, and be a faithful steward of his holy Word and Sacraments."
- Add a new rubric immediately following, "After this he may be given other symbols."
- v. On page 431, change the final rubric to read, "The Hymn *Te Deum laudamus* or some other song of praise is then sung."
- vi. On page 432, after the first paragraph, insert a new paragraph, "Provision is made herein for two Presenters; there may be more, with the permission of the Bishop presiding. If the Bishop-elect is elected not by a Diocese but by the House of Bishops, the opening words of the Presentation on page 422 are modified as necessary."
- vii. On page 432, at the end of the present fourth paragraph, following the words, "music may be used", add a new sentence, "These vestments, and any other symbolic articles given to the new Bishop, are not blessed at this time. If such blessing is desired, it may take place at some other convenient time, prior to this service of Ordination."
- viii. In the Ordination of a Priest, on page 436, in response to the Bishop's question, the one to be ordained Priest replies, "I am willing and ready to do so; and I solemnly declare that

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the (Protestant) Episcopal Church (in the United States of America)."

ix. On page 436, immediately after the above, and before the last rubric on the page, insert the following new rubric, "The one to be ordained then signs the above Declaration in the sight of all present."

x. On page 444, at the end of the fifth paragraph, add the following sentence: "Vestments and other symbolic articles given to the new Priest are not blessed at this time. If such blessing is desired it may take place at some other convenient time prior to this service of Ordination."

xi. In the Ordination of a Deacon, on page 448, in response to the Bishop's question, the one to be ordained Deacon replies, "I am willing and ready to do so; and I solemnly declare that

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the (Protestant) Episcopal Church (in the United States of America)."

xii. On page 449, before the first rubric, insert a new rubric, "The one to be ordained then signs the above Declaration in the sight of all present."

xiii. On page 450, under the two Epistles listed, add the following: "or Romans 15:30—16:2".

xiv. On page 455, amend the last rubric to read, "The Bishop then blesses the People, after which, all standing, the new Deacon dismisses them."

xv. On page 455, at the end, add a new rubric: "From Easter through the Day of Pentecost, the words, *Alleluia, Alleluia*, are added to the Dismissal and to the Response."

The Proper of Sundays and Other Holy Days

I. CHANGES IN TITLES

Sundays

(i) Change the title of the Sundays "in Advent" to the Sundays "of Advent"—comparable to the Sundays "of Easter" [pages 473-476].

(ii) Add to the title of the Seventh Sunday of Easter the subtitle, "The Sunday after Ascension Day" [page 540].

Major Feasts

(iii) Revise to read on August 15, "Saint Mary the Virgin, Mother of Our Lord Jesus Christ"—to conform to the entry in the Calendar [page 592].

Special Occasions

(iv) Revise to read "8. For the Departed" [page 619].

II. CHANGES IN RUBRICS

(i) *Ash Wednesday*. Immediately below the words, "Proper Preface of Lent", add the following rubric: "If desired, ashes may be imposed before, during, or after Psalm 51." [Page 498]

(ii) *Palm Sunday*. Immediately before the words, "The Collect", add a rubric: "The Minister may say the following Collect." [Page 504]

(iii) *Palm Sunday*. Add before, "Let us give thanks", etc., the Salutation:

Minister The Lord be with you.

Answer And also with you. (And with thy spirit.) [Page 504]

(iv) *Palm Sunday*. Before the words, "Proper Preface of Holy Week", add a rubric: "If desired, the congregation may be seated for the first part of the Passion. At the words, 'When they came to Golgotha . . . ' [Matthew 27:33; Mark 15:22; Luke 23:33], all stand." [Page 507]

(v) *Good Friday*. At the bottom of page 512, add a rubric: "If desired, the congregation may be seated for the first part of the Passion. At the words, 'They took Jesus . . . Golgotha' [John 19:17], all stand." [Page 512]

(vi) *Easter Eve*. Add a concluding rubric: "The preceding Proper, 'At the Eucharist', may also be used at an additional, early, Eucharist on Easter Day." [Page 526]

(vii) *The Twenty-Sixth Sunday after Pentecost*. After the title, add a rubric: "The following Proper may be used on the third Sunday before Advent." [Page 568]

(viii) *The Twenty-Seventh Sunday after Pentecost*. After the title, add a rubric: "The following Proper may be used on the second Sunday before Advent." [Page 569]

(ix) *Independence Day*. Before the Collect, add a rubric: "The Collect, Psalms, and Lessons appointed 'For the Nation', on page 630, may be used in place of the following." [Page 588]

(x) *9. Of the Reign of Christ*. Add after, "Proper Preface of Ascension", the rubric: "At the discretion of the Priest, any of the Psalms and Lessons appointed for the Last Sunday after Pentecost may be used in place of those given above." [Page 620]

(xi) *10. On the Anniversary of the Dedication of a Church*. At the bottom of the page, add a rubric: "The Litany included in the service, 'The Dedication and Consecration of a Church' (*Prayer Book Studies* 28), may be used in place of the Prayer of Intercession." [Page 621]

III. CHANGES IN THE COLLECTS

[C = Contemporary form; T = Traditional form]

- Advent I.* T. Omit "us" in line 2. [Page 473]
- Advent III.* C. Add "among us" after "come" in line 1. [Page 475]
T. Add "among us" after "come" in line 1. [Page 475]
- Christmas Day.* C. Read, line 2: "the new light of your incarnate Word". [Page 478]
(2nd proper)
T. Read, line 2: "the new light of thine incarnate Word". [Page 478]
- Christmas I.* C. Revise to read: "who in the incarnation of your eternal Word have revealed the source, etc. . . . mankind, our Savior Jesus Christ, who now lives and reigns, etc." [Page 480]
T. Revise to read: "who in the incarnation of thine eternal Word hast revealed the source, etc. . . . mankind, our Savior Jesus Christ, who now liveth and reigneth, etc." [Page 480]
- Holy Name.* T. Omit, line 4, the phrase, "even our Lord Jesus Christ," and insert in its place "and," as in C. [Page 481]
- Christmas II.* T. Omit, lines 5-6, the phrase "the same Jesus Christ our Lord", and insert in its place "and", as in C. [Page 482]
- Epiphany I.* C. Change, in line 2, "endowed" to "anointed". [Page 484]
T. Change, in lines 2-3, "didst endow", to "didst anoint". [Page 484]
T. Omit "the same thy Son Jesus Christ our Lord" as in C. [Page 484]
- Epiphany II.* C. and T. Substitute the Collect for the Fifth Sunday after the Epiphany, from page 488, and read, after "the light of the world:" as follows: "Nourish and strengthen us to serve all peoples with the immeasurable riches of Christ, that he may be known, worshiped, and obeyed to the ends of the earth", etc. [Page 485]
- Epiphany III.* C. and T. Omit the phrases, "in his service" (line 2) and "to all men" (line 3). [Page 486]
- Epiphany V.* C. Substitute the Collect for the Second Sunday after the Epiphany from page 485, and read, after "giver of all grace:" as follows: "Set us free, O God, from the bondage of our sins, and give us, we pray, the liberty of that abundant life which you have made known in your Son", etc. [Page 488]
T. Make the same substitution, but read in line 3 on page 485, "which thou hast manifested to us in thy Son", etc. [Page 488]
- Ash Wednesday.* C. Read, in line 1, "you hate nothing". [Page 493]
- Lent III.* C. Omit, in line 2, "we pray". [Page 501]
- Maundy Thursday.* T. Correct, in line 2, "didst" to "did" [Page 511]
- Good Friday.* In the bidding of the first intercession, read, in line 8: "For those about to be baptized", etc. [Page 513]
- Holy Saturday.* T. Read, in line 1, "Most gracious God, as we have been baptized into the death", etc. [Page 520]
C. and T. Revise the ending to read: "that through the grave and gate of death, we may pass with him to our joyful resurrection; for his sake, who died, and was buried, and rose again for us, your Son [T. the same thy Son] Jesus Christ our Lord." [Page 520]

- Easter Day.* C. and T. Read, in lines 4-5, "may be raised from the death of sin". [Page 527]
- Easter II.* C. Conform the text to that of the Collect, on page 531, for Thursday in Easter Week. [Page 534]
- Easter IV.* C. and T. Revise lines 2-4, and read: "Guard us, we pray, by his continual care, and daily nourish and lead us by his risen presence", etc. [Page 536]
T. Omit "the same thy Son Jesus Christ our Lord." [Page 536]
- Easter VI.* C. Read, in line 1, "you have prepared". [Page 538]
- Ascension Day.* C. Omit "through Jesus Christ our Lord", and place a comma after "dwell" in line 4. [Page 539]
- Easter VII.* C. and T. In place of "for ever and ever", conclude with "in glory everlasting". [Page 540]
- Day of Pentecost (2nd proper)* C. Insert, in line 4 the word "holy" before the word "strength". [Page 542]
- Trinity Sunday* C. Change, in line 1, "who gave", to "you have given". [Page 543]
C. Revise the ending to read as follows: ". . . steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father, who with the Son and the Holy Spirit live and reign, one God, for ever and ever." [Page 543]
T. Revise the ending to read as follows: ". . . steadfast in this faith and worship, and bring us at last to see thee in thy one and eternal glory, who with the Son and the Holy Spirit livest and reignest, one God, for ever and ever." [Page 543]
- Pentecost IV.* T. Read, in line 3, "we" for "it". [Page 546]
- Pentecost V.* C. and T. Omit, in line 3, the word "any". [Page 547]
- Pentecost VI.* C. Read, in line 1, "declared", for "made known". [Page 548]
C. and T. Read, for the petition: "Mercifully grant us such a measure of your [thy] grace, that we may obtain your [thy] promises and become partakers of your [thy] heavenly treasure." [Page 548]
- Pentecost VII.* C. Read, in line 1, "since you have taught us". [Page 549]
- Pentecost X.* C. Omit, in line 1, "we pray"; and insert in line 3 the word "also" before "may have". [Page 552]
T. Omit comma, in line 1, after "thee". [Page 552]
- Pentecost XI.* C. Read, in line 1, "since" for "as"; and in line 2, place a comma after "asking", and lower case "have." [Page 553]
C. and T. Read, in lines 4-5: "for the worthiness of your [thy] Son Jesus Christ our Lord." [Page 553]
- Pentecost XII.* C. Omit, in line 1, "O". [Page 554]
- Pentecost XV.* C. Substitute, in line 3, the word "immeasurable" for "incomparable". [Page 557]
- Penetecost XVII.* C. Omit, in line 1, "O"; and in line 2 change "since" to "as". [Page 559]
T. Read, in line 2, "for as thou dost", in place of "seeing that, as thou dost". [Page 559]
- Pentecost XX.* C. Insert, in line 3, after "that" the following: "with you as our ruler and guide". [Page 562]
- Pentecost XXI.* C. and T. Substitute, in line 3, "hold fast" for "cleave". [Page 563]
- Pentecost XXII.* C. and T. Omit, in lines 3-4, the phrase: "and show forth . . . lives". [Page 564]

- Pentecost XXV.* C. and T. Read, in lines 1-2: "who in Christ have [hast] revealed your [thy] glory among the nations:" [Page 567]
C. and T. Read, in lines 3-4: "that your [thy] Church throughout all the world may persevere," etc. [Page 567]
- Pentecost XXVI.* C. and T. Read, in line 4: "to your [thine] eternal glory; through Jesus Christ", etc. [Page 568]
- Last Sunday after Pentecost.* T. Read, in line 1: "whose will it is to restore". [Page 570]
- St. Thomas.* C. and T. Omit, in line 2, "being doubtful"; and in line 3, read, "Grant to your [thy] people". [Page 572]
- Confession of St. Peter.* C. and T. Read, in line 4, "we" for "it". [Page 576]
- Conversion of St. Paul.* C. and T. Read, in lines 4-5: "and show ourselves thankful to you [thee] by following", etc. [Page 577]
- St. Matthias.* C. and T. Read, in line 4, "fidelity" for "loyalty". [Page 579]
- St. Joseph.* C. and T. Read, in line 2, "incarnate" for "only". [Page 580]
- Annunciation.* C. Read, in line 2, "incarnation" for "birth". [Page 581]
- St. Mark.* C. and T. Substitute for the Collect the following: "Almighty God, who by the hand of your [thine] evangelist Saint Mark have [hast] instructed your [thy] Church with the good news of Jesus Christ the Son of God: We thank you [thee] for his witness, and pray that, being firmly grounded in the truth of the gospel, we may be faithful to its teaching, both in word and deed; through Jesus Christ our Lord," etc. [Page 582]
- SS. Peter and Paul.* C. and T. Read, in lines 1-2: "whose blessed apostles Peter and Paul glorified you [thee] by their martyrdom:" [Page 587]
- Transfiguration.* C. Read, in line 1, "mountain" for "mount". [Page 591]
C. and T. Omit, in line 3, the word "sublime". [Page 591]
- All Saints.* C. Read, in line 1: "by whom your elect are knit together". [Page 600]
- 1. Holy Trinity.* C. and T. Revise the ending to conform to that of the Collect for Trinity Sunday, noted above. [Page 612]
- 4. Incarnation.* C. and T. Revise to conform to the Collect of the 2nd Proper for Christmas Day, noted above. [Page 615]
- 9. Reign of Christ.* T. Read, in line 1, "whose will it is to restore". [Page 620]
- 10. Dedication.* C. and T. Read, in line 3, "worshiped in this place", for "used it". [Page 621]
- 11. Convention.* C. and T. Read, in lines 3-4: "the Bishop(s), the other Clergy, and the Laity (here) assembled". [Page 622]
- 15. Nation.* C. and T. Revise the petition to read: "Grant to the people of our country a zeal for justice, and the strength of forbearance, that we may exercise our liberty in righteousness and compassion;" etc. [Page 630]

IV. CHANGES IN THE EUCHARISTIC LECTIONARY

<i>Christmas Day.</i>	Isaiah 62:6-7, 10-12
(2nd proper)	Luke 2:15-20
<i>Christmas I</i>	Galatians 3:23-25; 4:4-7
<i>Epiphany I</i>	Psalms . . . or, 89:19-21, 24-26
<i>Ash Wednesday</i>	Joel 2:12-17
<i>Palm Sunday</i>	Psalms 118:19-20, 25-29 Isaiah 45:21-25, or, Zechariah 9:9-12
<i>Tuesday in Holy Week</i>	or, Mark 11:15-19
<i>Good Friday</i>	Psalms . . . or, 40:1-14 [BCP 1-16]
<i>Easter Eve</i>	Add [Page 524], Ezekiel 37:1-14
(Vigil)	
<i>Easter Day</i>	Psalms 118:1-6, 14-18, 21-24
<i>Ascension Day</i>	or, Mark 16:9-15, 19-20
<i>Day of Pentecost</i>	Acts 2:1-11, or, Joel 2:28-32
(1st proper)	
(2nd proper)	or, John 16:12-15
<i>St. Stephen</i>	Acts 6:8—7:2a, 51c-60
<i>St. John</i>	John 21:19b-24
<i>Holy Innocents</i>	Jeremiah 31:15-17
<i>Conversion of St. Paul</i>	Matthew 10:16-22
<i>St. Joseph</i>	Philippians 4:4-9 Luke 2:41-52
<i>Annunciation</i>	Hebrews 10:5-10
<i>SS. Philip and James</i>	John 14:6-14
<i>St. Barnabas</i>	Acts 11:19-30
<i>St. Mary Magdalene</i>	Acts 13:16a, 26-31
<i>St. Mary</i>	Isaiah 61:10-11
<i>Holy Cross</i>	John 12:31-36a
<i>St. James of Jerusalem</i>	Acts 15:12-22a
<i>Thanksgiving</i>	Deuteronomy 8:1-3, 6-10 James 1:17-18, 21-27
<i>3. Holy Angels</i>	or, 2 Kings 6:8-17
<i>5. Holy Eucharist</i>	or, 1 Corinthians 10:1-4, 16-17 or, 1 Corinthians 11:23-29 John 6:47-58
<i>6. Holy Cross</i>	Isaiah 52:13-15; 53:10-12
<i>7. Baptized Christians</i>	or, Ezekiel 36:24-28
<i>10. Dedication</i>	or, Genesis 28:10-17 1 Peter 2:1-5, 9-10
<i>11. Convention</i>	John 15:1-11
<i>16. Peace</i>	or, Colossians 3:12-15 or, Matthew 5:43-48
<i>17. Rogation III</i>	Job 38:1-11, 16-18
<i>19. Social Justice</i>	Isaiah 42:1-7
<i>21. Unity</i>	John 17:6a, 15-23

Sundays in Year A

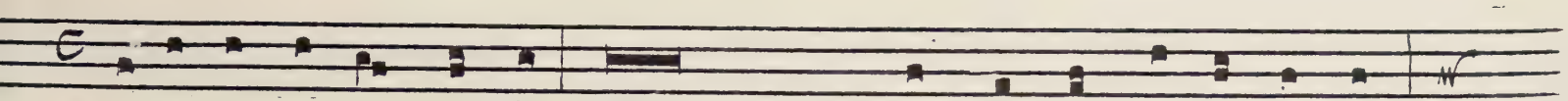
<i>Advent I</i>	Romans 13:8-14
<i>Advent IV</i>	Isaiah 7:10-14, 8:10c
<i>Epiphany IV</i>	Matthew 5:1-12
<i>Epiphany V</i>	Matthew 5:13-20
<i>Epiphany VI</i>	Matthew 5:21-24, 27-30, 33-37
<i>Epiphany VIII</i>	Isaiah 49:8-13
<i>Lent II</i>	John 4:5-14 (15-26)
<i>Lent III</i>	John 9:1-9, 13, 28-38
<i>Easter V</i>	John 14:1-14
<i>Easter VI</i>	1 Peter 3:8-18
<i>Easter VII</i>	Acts 1:6-14
<i>Pentecost III</i>	Romans 4:13-18
<i>Pentecost VII</i>	Romans 7:21—8:6
<i>Pentecost VIII</i>	Isaiah 55:10-13 Romans 8:9-17
<i>Pentecost IX</i>	Romans 8:18-25 Matthew 13:24-30, 36-43
<i>Pentecost X</i>	Romans 8:26-28, 31-34 Matthew 13:31-33, 44-49a
<i>Pentecost XI</i>	Nehemiah 9:16-20
<i>Pentecost XV</i>	Jeremiah 20:7-13 Romans 12:1-8 Matthew 16:21-27
<i>Pentecost XVI</i>	Ezekiel 33:7-11 Romans 12:9-18
<i>Pentecost XVII</i>	Ecclesiasticus 27:30—28:7 Romans 14:5-12
<i>Pentecost XIX</i>	Ezekiel 18:25-32
<i>Pentecost XX</i>	Philippians 4:4-9
<i>Pentecost XXI</i>	Isaiah 25:1-9
<i>Pentecost XXII</i>	Isaiah 45:1-6 Matthew 22:15-22
<i>Pentecost XXIII</i>	Matthew 22:34-46
<i>Pentecost XXIV</i>	Malachi 2:1, 4-10
<i>Pentecost XXV</i>	Matthew 24:1-14
<i>Pentecost XXVI</i>	1 Thessalonians 4:13-18
<i>Pentecost XXVII</i>	Proverbs 31:10-12, 20, 26-31 Matthew 25:14-15, 19-29
<i>Last Sunday after Pentecost</i>	1 Corinthians 15:20-28

Sundays in Year B

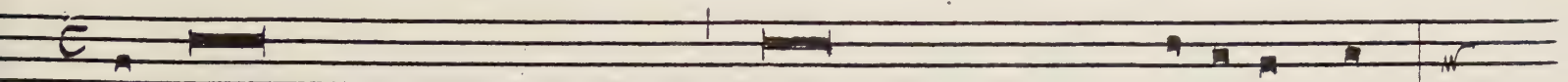
<i>Advent II</i>	Isaiah 40:1-11
<i>Advent IV</i>	2 Samuel 7:7-14a
<i>Epiphany IV</i>	Deuteronomy 18:15-18
<i>Epiphany VI</i>	1 Corinthians 9:24-27
<i>Epiphany VII</i>	Isaiah 43:15-21
<i>Lent I</i>	Romans 4:1-3, 20-25
<i>Lent II</i>	Genesis 28:10-17
<i>Lent III</i>	Exodus 3:1-8b, 9-15 Ephesians 5:1-2, 8-14
<i>Lent IV</i>	Mark 8:11-21
<i>Lent V</i>	Hebrews 5:5-10
<i>Easter II</i>	Acts 4:32-37
<i>Easter III</i>	Acts 3:12-21 1 John 1:1-2, 5a Luke 24:36b-48
<i>Easter IV</i>	Acts 4:5-12
<i>Pentecost II</i>	Omit: <i>or</i> , verses 12-15
<i>Pentecost VI</i>	Mark 5:22-24, 35b-7

<i>Pentecost VII</i>	2 Corinthians 12:2-10
<i>Pentecost IX</i>	Ephesians 2:11-22
<i>Pentecost XI</i>	Ephesians 4:17-25
<i>Pentecost XIV</i>	Ephesians 5:21-33
<i>Pentecost XV</i>	Deuteronomy 4:1-2, 6-8 James 1:17-27
<i>Pentecost XVIII</i>	James 3:16—4:3, 5-6
<i>Pentecost XIX</i>	James 4:7-17
<i>Pentecost XXII</i>	Isaiah 53:10-12
<i>Pentecost XXIII</i>	Hebrews 5:12—6:1, 9-12
<i>Pentecost XXIV</i>	Deuteronomy 6:1-7 Mark 12:28-34
<i>Pentecost XXVI</i>	Hebrews 10:11-18
<i>Pentecost XXVII</i>	Hebrews 10:31-39
<i>Last Sunday after Pentecost</i>	Revelation 1:4-8 John 18:33-37
<i>Sundays in Year C</i>	
<i>Advent IV</i>	Luke 1:39-49 (50-55)
<i>Epiphany II</i>	John 2:1-11
<i>Epiphany IV</i>	1 Corinthians 14:12b-17, 33a, 40 Luke 4:21-32
<i>Epiphany VII</i>	Genesis 45:3-8a, 15
<i>Epiphany VIII</i>	Isaiah 55:5, 10-13 1 Corinthians 15:50-58
<i>Last Sunday after Epiphany</i>	Philippians 3:7-14
<i>Lent V</i>	Philippians 2:12-16 or, Luke 20:9-19
<i>Easter II</i>	Acts 4:23-31 Revelation 1:4-10, 12-18
<i>Easter III</i>	Acts 5:27-36, 38-42
<i>Easter IV</i>	Acts 13:14b-16a, 26-33
<i>Easter VI</i>	Acts 15:1-2, 6-15a, 19, 22-29
<i>Pentecost II</i>	1 Kings 8:38-43
<i>Pentecost VIII</i>	Deuteronomy 30:9b-14
<i>Pentecost XIII</i>	Hebrews 12:1-7, 11-14
<i>Pentecost XIV</i>	Hebrews 12:18-19, 22-24, 28-29
<i>Pentecost XV</i>	Hebrews 13:1-8
<i>Pentecost XVI</i>	Philemon, verses 1-20
<i>Pentecost XVIII</i>	Luke 16:1-13
<i>Pentecost XIX</i>	Amos 6:1, 4-7
<i>Pentecost XX</i>	Habakkuk 1:1-3, 2:1-4
<i>Pentecost XXIII</i>	Ecclesiasticus 35:12-17
<i>Pentecost XXV</i>	2 Thessalonians 2:13—3:5
<i>Pentecost XXVI</i>	Malachi 3:16—4:2a
<i>Pentecost XXVII</i>	1 Peter 4:17-19, 5:6-11 Luke 17:22-33

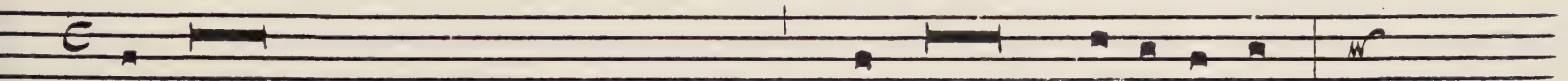
[Note: The Biblical references are according to the Revised Standard Version.]



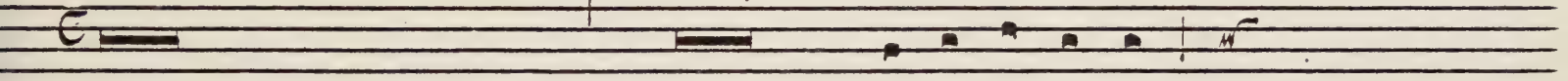
Holy and gracious Father: In your infinite love you made us for yourself;



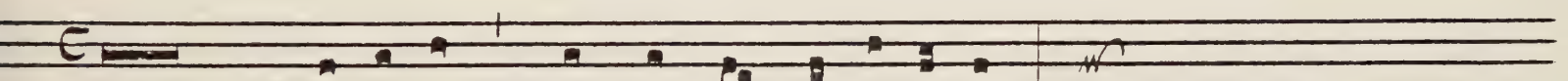
and, when we had fallen into sin and become subject to evil and death,



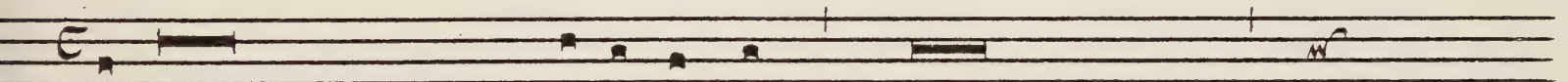
you, in your mercy, sent Jesus Christ, your only and eternal Son,



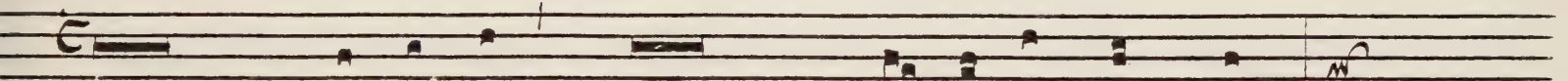
to share our human nature, to live and die as one of us,



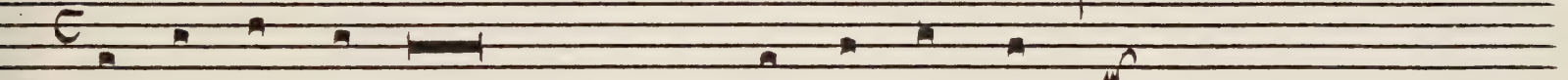
to reconcile us to you, the God and Father of all.




He stretched out his arms upon the cross, and offered himself,



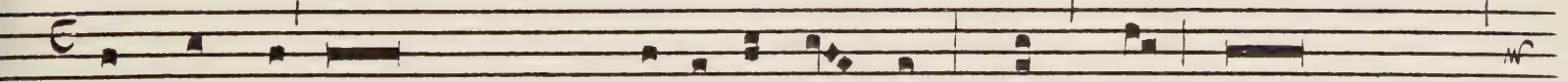
in obedience to your will, a perfect sacrifice for the whole world.



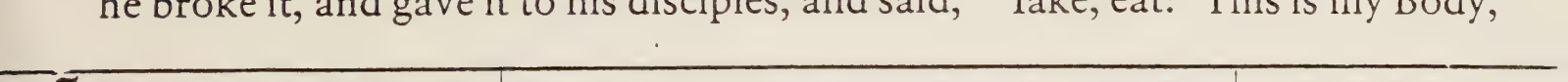
On the night he was handed over to suffering and death,




our Lord Jesus Christ took bread; and when he had given thanks to you,



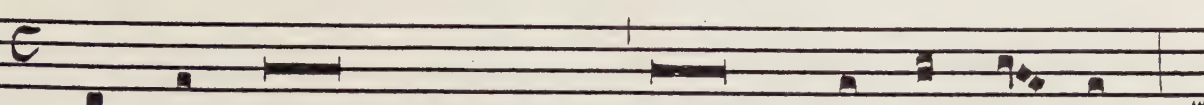
he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body,



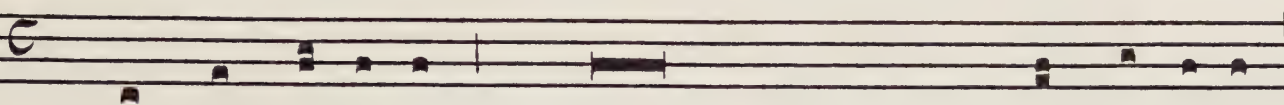
which is given for you. Do this for the remembrance of me."



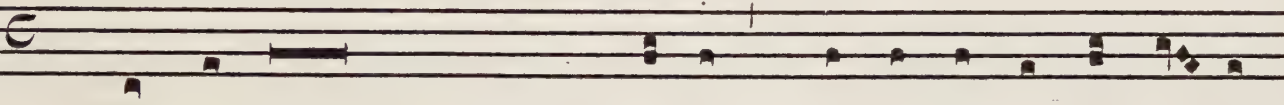
After supper he took the cup of wine;



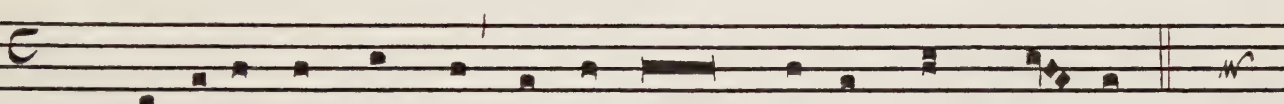
and when he had given thanks, he gave it to them, and said,



“Drink this, all of you: This is my Blood of the new Covenant,



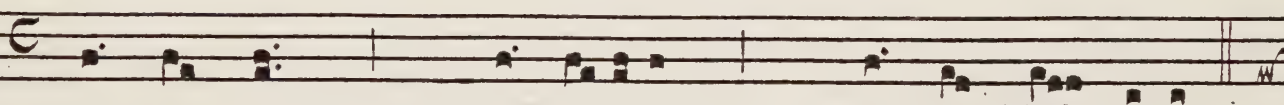
Which is shed for you and for many for the forgiveness of sins.




Whenever you drink it, do this for the remembrance of me.”



[DEACON:] Therefore we proclaim the mystery of faith:



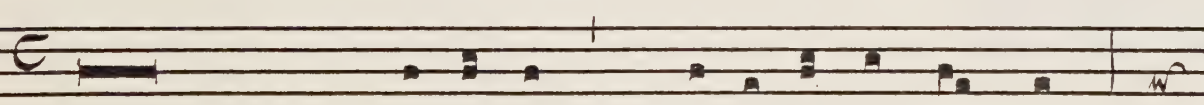
[ALL:] Christ has died. Christ is risen. Christ will come again.




[CEL:] We celebrate the memorial of our redemption, O Father,



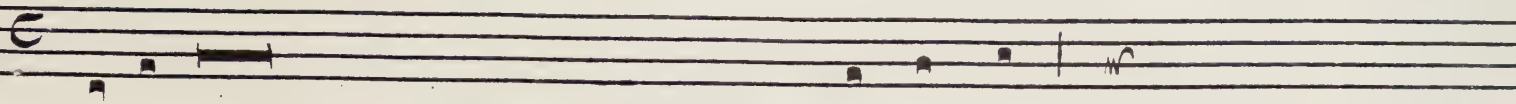
in this sacrifice of praise and thanksgiving. Recalling his death,



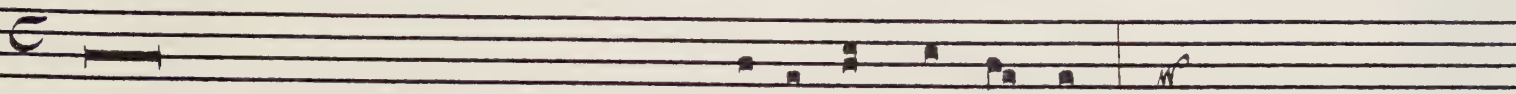
resurrection, and ascension, we offer you these gifts.



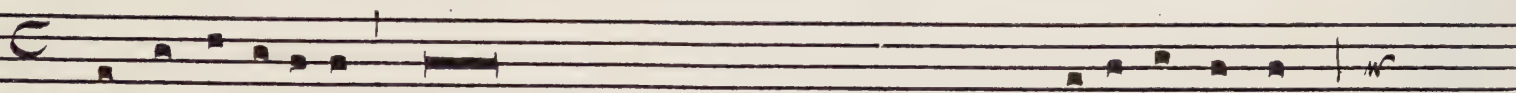
Sanctify them by your Holy Spirit



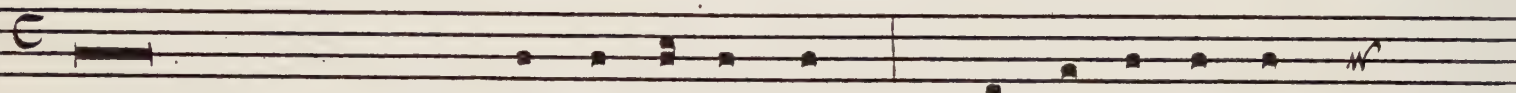
to be for your people the Body and Blood of your Son,



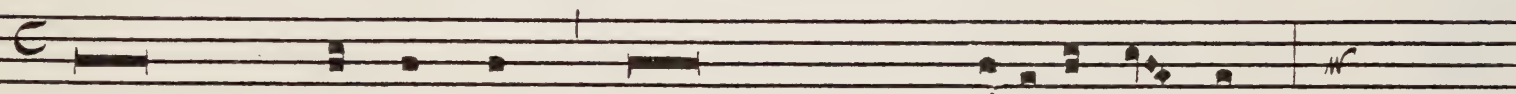
the holy food and drink of new and unending life in him.



Sanctify us also that we may faithfully receive this holy Sacrament,



and serve you in unity, constancy, and peace; and at the last day



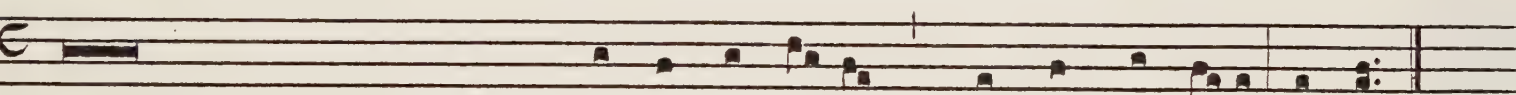
bring us with all your saints into the joy of your eternal kingdom.



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.

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