

Subdeacon instructions are included in the Verger manual located in a binder on the reference shelf on the left as you enter the Priest's Sacristy. Please take the time to read over the service bulletin and focus on several points before the service begins. These elements are similar to the Verger's duties prior to the service

1. Make sure you have a pen and at least 1 sticky note with you in your binder. Both are available in the office. This is for the Celebrant and you – he may need to jot something down – you may need to as well.
2. Read the words of the Hymns – if the name of Jesus is included you will need to bow there. Not when walking. Solemn bow at the waist at the end of the Psalm when seated. (only if they say Glory to the Father and to the Son and to the Holy Spirit)
3. You will not need to point after Communion but maintain your place beside the Celebrant.
4. The Subdeacons are listed on our Verger calendar but not in the bulletin or on the lay assignments list opposite the vesting room – they are listed on the clergy schedule to the right of the lay assignments.

Colors and actions:

Jesus = Bow

+ = cross yourself

= extended bow

% = Sanctus bells

The Holy Eucharist

Rite One 323 BCP

The Word of God

A hymn, psalm, or anthem may be sung. Subdeacon read the text of the entrance hymn for the word **Jesus**; include the bow while singing at the Altar. SD keep a pen and 1 sticky note in your binder – you may be asked for one by the Celebrant.

A hymn, psalm, or anthem may be sung.

Entrance from the side door by the Sacristy.

Thurifer - special services

Verger/Acolyte/Crucifer [3 in 1]

Subdeacon – holding Deacon's binder and their own

Deacon – Gospel elevated

Celebrant

Celebrant, Subdeacon, & Deacon reverence the Altar – Celebrant moves through to the Altar, bows and kisses the Altar

Subdeacon on the left, Deacon on the right in front of their kneelers
– viewed from the Font

The people standing, the Celebrant may say

Blessed be God: Father, Son, and Holy Spirit. People And blessed be his kingdom, now and for ever. Amen.

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

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

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgiveth all our sins.
People His mercy endureth for ever.

The Celebrant says

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

Then the Ten Commandments (page 317) may be said, or the following

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

Here is sung or said

Lord, have mercy upon us.

Kyrie eleison. Christ, have mercy upon us. or Christe eleison.

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.

Subdeacon leads the Celebrant and Deacon to their seats - all sit in unison with the Celebrant.

The lay reader comes forward to read during the collect

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.

The Gospel

Then, all standing,

The Deacon retrieves the Gospel book from the Altar and proceeds to the Celebrant and receives the Blessing of the Gospel reading.

Looking from the Font the procession is:

Verger/Acolyte = Crucifer

Subdeacon = book holder

Deacon = elevated Gospel

Subdeacon and Deacon bow they all turn and head into the Nave.

the Deacon or a Priest reads the Gospel,

The procession stops at the 1st Apostle window and the Crucifer and Subdeacon turn and face the Altar. The Deacon hands the book over and the reading begins.

At the announcement of the Gospel –

*We make a little cross on our forehead, lips, and heart, because these outward gestures made with our bodies are pointing to an inward prayer that is happening in our hearts. We are asking God to pierce and sanctify these with His truth.

*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 crucifer returns the cross, the Subdeacon bows and sits, the Deacon returns the Gospel book to the NW corner of the Altar and sits.

The Sermon

During the Gospel procession - The Celebrant goes between the Deacon and the Altar as the procession heads into the Nave unless it is an Assistant Homilist and they went behind the Pulpit during the entrance procession. If the Deacon is the Homilist they go to the Pulpit after returning the Book of the Gospels to the Altar. **If the Homilist bids "in the name of ..."** it is appropriate cross yourself.

The Deacon, Subdeacon and Celebrant move immediately to the front of the Altar following the Sermon.

On Sundays and other Major Feasts there follows, all standing

Subdeacon, Celebrant and Deacon
Return to the front of the Altar

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, **Jesus** Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he **came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.** For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. **We look for the resurrection of the dead, and the life of the world to come.** Amen.

or this

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord **Jesus** Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; **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 383.

The Deacon or other person appointed says

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

Celebrant kneels at Altar

Subdeacon and Deacon on kneelers.

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

The lay reader comes forward

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 – **those listed President etc**], 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]

Hospitalizations and Hospice, all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Hospitalizations and Hospice.

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 – insert names from the bulletin]

, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [insert Saint names for special occasions 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 406.

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 316

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling. or this Let us humbly confess our sins unto Almighty God. Silence may be kept.

Minister and People

Almighty God, Father of our Lord **Jesus** Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord **Jesus** Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through **Jesus** Christ our Lord. Amen.

or this

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

The Bishop when present, or the Priest, stands and says Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through **Jesus** Christ our Lord. Amen.

A Minister may then say one or more of the following sentences, first saying Hear the Word of God to all who truly turn to him. Come unto me, all ye that travail and are heavy laden, and I will refresh you.

Matthew 11:28 God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

John 3:16 This is a true saying, and worthy of all men to be received, that Christ **Jesus** came into the world to save sinners.

1 Timothy 1:15 If any man sin, we have an Advocate with the Father, **Jesus** Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world.

1 John 2:1-2

The Peace
All stand.

The Celebrant: The peace of the Lord be always with you.

People And with thy spirit.

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

Announcements

The Deacon sets the Altar

The Subdeacon moves the service book from the table opposite the Tabernacle after the Deacon begins setting the Altar -> standing at the NE corner of the Altar facing the lay seating. Hand the book to the Deacon when they turn for it and return to your seat.

During the setting of the table. The Verger/Acolyte serves the Deacon first with the wooden Ciborium and large Paten. Bowing to each other when completed. Then the wine and water cruets are transferred – first the wine – the Acolyte then offers the raised water to the Celebrant to be blessed – then takes the wine back from the Deacon and gives the water Cruet. They bow after the exchange is completed and the Acolyte returns to the Credence table to retrieve the Ablution elements and awaits the Celebrant to be ready.

The Offertory

The Subdeacon, the Celebrant and the Deacon go behind the Altar. The Celebrant touches, moves and elevates the vessels.

The Verger/Acolyte retrieves the receiving plate and gets the offering from the Ushers and places it on the Altar receiving and blessing it.

The Celebrant is Abluted by the Verger/Acolyte

The Holy Communion

Pointing: Subdeacon should not move the pages or the ribbons but simply point with the index finger of the left hand keeping that hand in the shape of a fist – right hand is placed over the heart . The Celebrant directs you where to point by touching the page at the beginning of the passage.

When pointing on the left page use your right hand to elevate the bottom of that side of the book about 1 inch to make reading easier for the Celebrant.

The Subdeacon is always either pointing, holding their hands in a prayerful posture, bowing, crossing themselves or placing a clenched fist over the heart at the word unworthy. Do not drop your hands to your side or place them on the Altar.

The Celebrant may begin the Offertory with one of the sentences on pages 343-344, or with some other sentence of Scripture. During the Offertory, a hymn, psalm, or anthem may be sung.

Verger/Acolyte takes the receiving basin to the split in the altar rail. Receives the alms from the ushers – takes it to the Altar raising it up for the Celebrant to bless the alms then places it on the Altar the count is usually on the top of the offering.

Sanctus bells are an indication of something sacred taking place at the Altar and alerts the congregation to the event.

The Great Thanksgiving

An alternative form will be found on page 340. Eucharistic Prayer I

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

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Lift up your hearts.

People We lift them up unto the Lord.

Celebrant: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

Then, facing the Holy Table, the

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

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

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

Sanctus bells 3x
Extended **Bowing** [Ring Ring Ring]

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

Here may be added **Blessed is he that cometh in the name of the Lord. Hosanna in the highest.**

The people kneel or stand.

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**. [Ring]

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.”

Sanctus bells 3x
Bowing Ring
Crossing Ring
Bowing. Ring

Cross yourself at every elevation.

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.**”

Sanctus bells 3x
Bowing Ring
Crossing Ring
Bowing. Ring

Cross yourself at every elevation.

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 [Ring] Almighty, world without end. AMEN.

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

People and Celebrant:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Then may be sung or said

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

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season. The following or some other suitable anthem may be sung or said here

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

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

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

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

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

Facing the people, the Celebrant may say the following Invitation The Gifts of God for the People of **God [Ring]**. 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 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.

The Verger moves the alms from the Altar and places them on the table opposite the Tabernacle. Returns to the Altar and is ready to fill chalices if necessary. When the administration is complete the Acolyte/Crucifer clears the Altar vessels to the Sacristy and retrieves the cross. The Subdeacon clears the remainder and puts things on the Credence table.

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

After Communion, the Celebrant says:

Let us pray.

The People may join in saying this prayer

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

The Bishop when present, or the Priest, gives the blessing The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son **Jesus** Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen. or this The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. Amen. The Deacon, or the Celebrant, may dismiss the people with these words Let us go forth in the name of Christ. People Thanks be to God. or the following

Deacon: Go in peace to love and serve the Lord.
People: Thanks be to God.

or this

Deacon: Let us go forth into the world, rejoicing in the power of the Spirit.
People: Thanks be to God.

or this

Deacon: Let us bless the Lord. People: Thanks be to God.

From the Easter Vigil through the Day of Pentecost “Alleluia, alleluia” may be added to any of the dismissals. The People respond Thanks be to God. Alleluia, alleluia.

The exit procession

Crucifer goes to split in altar rail

The Deacon, Celebrant and Subdeacon face the Altar and reference. The Crucifer heads for the side exit by the altar guild Sacristy along with the Subdeacon and Deacon. The Celebrant exits to the Font.

Alternative Form of the Great Thanksgiving

Thanksgiving Eucharistic Prayer II

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

Celebrant: The Lord be with you. People: And with thy spirit.

Celebrant: Lift up your hearts. People: We lift them up unto the Lord.

Celebrant: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed. Therefore with Angels and Archangels,

and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Celebrant and People

Sanctus bells 3x

Extended **Bowing** [Ring Ring Ring]

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Here may be added Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The people kneel or stand.

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."

Cross yourself at every elevation.

Sanctus bells 3x

Bowing Ring

Crossing Ring

Bowing. Ring

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."

Cross yourself at every elevation.

Sanctus bells 3x

Bowing Ring

Crossing Ring

Bowing. Ring

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** **[Ring]** Almighty, world without end. AMEN.

And now, as our Savior Christ hath taught us, we are bold to say, Continue with the Lord's Prayer, page 336.

Subdeacon instructions are included in the Verger manual located in a binder on the reference shelf on the left as you enter the Priest's Sacristy. Please take the time to read over the service bulletin and focus on several points before the service begins. These elements are similar to the Verger's duties prior to the service

1. Make sure you know whether the Celebrant will chant or say the service. Pointing is different
2. Make sure you have a pen and at least 1 sticky note with you in your binder. Both are available in the office. This is for the Celebrant and you – he may need to jot something down – you may need to as well.
3. Read the words of the Hymns – if the name of Jesus is included you will need to bow there. Not when walking. Solemn bow at the waist at the end of the Psalm when seated. Next to the
4. The services can vary drastically both seasonally and at the discretion of the Celebrant; make sure you are on the same page with him/her.
5. The Subdeacons are listed on our Verger calendar but not in the bulletin or on the lay assignments list opposite the vesting room – they are listed on the clergy schedule to the right of the lay assignments.

Colors and actions:

Jesus = Bow

+ = cross yourself

= extended bow

% = Sanctus bells

The Holy Eucharist

Rite Two 355 BCP

The Word of God

A hymn, psalm, or anthem may be sung. Subdeacon read the text of the entrance hymn for the word **Jesus**; include the bow while singing at the Altar. SD **keep a pen and 1 sticky note in your binder – you may be asked for one by the Celebrant.**

Entrance from the rear of the church by the Font.

Thurifer - special services

Verger

[head chorister] – Crucifer w/torches

Choir

2nd Cross w/torches

Lay Readers/Chalice Bearers

Asst [Homilist] if present

Subdeacon – holding Deacon's binder and their own

Celebrant if Bishop is present

Deacon – Gospel elevated

Celebrant if Bishop is not present

Verger goes to front of Pulpit facing N

Assistant/Homilist goes to the seat behind the Pulpit if present.

Verger goes to their seat after the Subdeacon and Clergy Bow

The Subdeacon enters Sanctuary first, followed by the Deacon who places the Gospel Book on the NW corner of the Altar turns and takes their binder from the Subdeacon and walks between the Altar and the Celebrant – to their kneeler.

Subdeacon on the left, Deacon on the right in front of their kneelers
– viewed from the Font

Celebrant, Subdeacon, & Deacon reverence the Altar

The Celebrant moves through to the Altar, places the binder on the bookstand, bows and kisses the Altar.

The choir continues to the end of the processional hymn.

Read the bulletin – there are a myriad of options for the start of this service – some seasonal, some the Celebrant's choice

The people standing, the Celebrant turns to the congregation saying or singing:

Celebrant: **Alleluia**, Christ is risen

People: The Lord is risen indeed. Alleluia

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.

Celebrant faces the Altar

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, to you 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.

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.
Christ, have mercy. Or Christe eleison.
Lord, have mercy. Or 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.
The reader comes forward to be behind the Lectern by the end of the collect.

People Amen.

Subdeacon leads the Celebrant and Deacon to their seats - all sit in unison with the Celebrant.

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.

It is customary for the choir to sing the Psalm at 10am.

An Epistle may be included – the Reader comes forward during the last lines of the Psalm.

Sequence Hymn – The Gospel

The Deacon retrieves the Gospel Book from the Altar and proceeds to face the Celebrant as the Gospel party enters through the rear door. The Gospel book and Deacon are blessed.

The Crucifer, torchbearers, and book holder enter the Sanctuary and proceed to the front of the Altar.

The Crucifer flanked by the torchbearers stand in the split in the altar rail facing the Altar. The book holder is in front of them closer to the Altar. The Deacon joins the group in front of the book holder and holder and Deacon reverence the Altar. They turn and proceed into the Nave. The torchbearers hold back at the split in the altar rail and flank the Deacon who is holding the Gospel book elevated. The Crucifer stops at the first Apostle's window and the Crucifer and book holder turn around to face the Altar. The torchbearers face each other with the Deacon in between.

At the announcement of the Gospel –

*We make a little cross on our forehead, lips, and heart, because these outward gestures made with our bodies are pointing to an inward prayer that is happening in our hearts. We are asking God to pierce and sanctify these with His truth.

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

After the Gospel,
Reader The Gospel of the Lord. People Praise to you, Lord Christ.

The Deacon and bookholder move aside the Crucifer heads for the Altar. The bookholder is next – the torchbearers move with the Deacon until the Crucifer hits the split in the altar rail and then move forward to the Crucifer who is waiting at the split in the altar rail. Acolytes return their items to the vesting room.

The Sermon

The Celebrant goes between the Deacon and the Altar as the Gospel procession heads into the Nave unless an Assistant is doing the Homily and they are already behind the Pulpit. If the Deacon is the Homilist they go to the Pulpit after returning the Gospel Book to the Altar. **If the Homilist bids “in the name of ...” it is appropriate cross yourself.**

On Sundays and other Major Feasts there follows, all standing

Subdeacon, Celebrant and Deacon
Return to the front of the Altar

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 lay reader comes forward during the end of the Nicene Creed

The Prayers of the People

The Deacon or other person appointed may or may omit the following according to the prayers offered.

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

Celebrant kneels at Altar
Subdeacon and Deacon on kneelers.

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

Prayer is offered with intercession for **Fill in the following in the correct place [especially – those listed President etc], Hospitalizations and Hospice. [especially – insert names from the bulletin]**

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 (including any additions given by Celebrant)

See the forms beginning on page 383. If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted. One of the sentences from the Penitential Order on page 351 may be said.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor. All kneel.

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.**

Announcements

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. Christ, have mercy upon us. or Christe eleison.

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

Subdeacon leads – Celebrant – Deacon - all sit in unison following the Celebrant.

The lay reader comes forward

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.

The Gospel

Then, all standing,

The Deacon retrieves the Gospel book from the Altar and proceeds to the Celebrant and receives the Blessing of the Gospel reading.

From the Font the procession is:

Verger/Acolyte = Crucifer

Subdeacon = book holder

Deacon = elevated Gospel

the Deacon or a Priest reads the Gospel,

The procession stops at the 1st Apostle window and the Crucifer and Subdeacon turn and face the Altar. The Deacon hands the book over and the reading begins.

At the announcement of the Gospel –

*We make a little cross on our forehead, lips, and heart, because these outward gestures made with our bodies are pointing to an inward prayer that is happening in our hearts. We are asking God to pierce and sanctify these with His truth.

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

The Homilist goes between the Deacon and the Altar as the procession heads into the Nave unless it is an Assistant and they went behind the Pulpit during the entrance procession. If the Deacon is the Homilist they go to the Pulpit after returning the Book of the Gospels to the Altar. **If** the Homilist bids “in the name of ...” it is appropriate cross yourself.

During the homily an Usher delivers the count via the courtyard to the Acolytes using the door by the priest’s Sacristy.

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, **Jesus** Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: **by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.** For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. **We look for the resurrection of the dead, and the life of the world to come.** Amen.

or this

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord **Jesus** Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; **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 383.

The lay reader comes forward

The Deacon or other person appointed says

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

Celebrant kneels at Altar

Subdeacon and Deacon on kneelers.

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

Confession of Sin

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 sentences from the Penitential Order on page 351 may be said

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.
Silence may be kept.

Minister and People

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

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

The Peace. 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 Verger and Crucifer go to the Font via the courtyard to set up the Offertory procession.

Deacon and Subdeacon return to their seats.

Announcements

The Celebrant returns to their seat.

The Deacon sets the Altar

The Verger goes to the Font via the courtyard to setup the Oblation procession.

While the Deacon is arranging the stack, the Chalice etc the Subdeacon moves the service book from the table opposite the Tabernacle after the Deacon begins setting the Altar -> standing at the NE corner of the Altar facing the lay seating in view of the Deacon. The Subdeacon hands the book to the Deacon when they turn for it and returns to their seat.

During the setting of the table. The Acolyte serves the Deacon first with the wooden Ciborium and large Paten. Bowing to each other when completed. Then the wine and water cruets are transferred – first the wine – the Acolyte then offers the raised water to the Celebrant to be blessed – then takes the wine back from the Deacon and gives the water Cruet. They bow after the exchange is completed and the Acolyte returns to the Credence table to retrieve the Ablution elements and awaits the Celebrant to be ready.

The Offertory Anthem

The Subdeacon, the Celebrant and the Deacon go behind the Altar. The Celebrant touches, moves and elevates the vessels.

The Verger starts the Offertory procession at the first note of the Hymn then returns via the courtyard to their seat.

Two Acolytes come forward to the split in the altar rail and await the elements. After the exchange they are placed on the Altar and an Acolyte retrieves the Ablution elements.

The Celebrant is Abluted by an Acolyte and they return the items to the Credence table.

The Holy Communion

The count is relayed by an Usher via the courtyard to an Acolyte inside the side door by the Priest's Sacristy

Pointing: Subdeacon should not move the pages or the ribbons but simply point with the index finger of the left hand keeping that hand in the shape of a fist – right hand is placed over the heart . The Celebrant directs you where to point by touching the page at the beginning of the passage. [The Mass is typically chanted at the 10am but may be said] be sure you know which it is before the service begins. When pointing on the left page use your right hand to elevate the bottom of that side of the book about 1 inch to make the reading more visible to the Celebrant.

The Subdeacon is always either pointing with their right palm over their heart on the right hand pages and lifting the bottom of the book about an inch on the left hand pages, holding their hands in a prayerful posture, bowing, crossing themselves or placing a clenched fist over the heart at the word unworthy. Do not drop your hands to your side or place them on the Altar.

The Great Thanksgiving

Prayer B will be found on page 367 and following. Eucharistic Prayer A

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

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

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

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

Then, facing the Holy Table, the Celebrant proceeds

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

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

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

Celebrant and People

Sanctus bells 3x
Extended **Bowing** [Ring Ring Ring]

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 kneel or stand.

[Ring]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**. **[Ring]**

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.”

Sanctus bells 3x

Bowing Ring

Crossing Ring

Bowing. Ring

Cross yourself at every elevation.

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.”

Sanctus bells 3x

Bowing Ring

Crossing Ring

Bowing. Ring

Cross yourself at every elevation.

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**, **[Ring]** now and for ever. AMEN.

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

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.

This may be sung or said

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

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

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

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the **People of God** **[Ring]**.

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

The Verger remains behind the Altar to facilitate the refilling of Chalices and to move the Alms & Basket to their respective places across from the Tabernacle.

After Communion, the Subdeacon, Deacon and Celebrant return behind the Altar. The Celebrant is Abluted by an Acolyte and the service continues.

**Celebrant Let us pray.
Celebrant and People -**

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

or the following

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

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.

The exit procession is the reverse of the entrance procession. Subdeacon carries the Deacon’s binder. At the Font and the conclusion the Subdeacon takes the binder of the Celebrant and their Chasuble.

Alternative Forms of the Great Thanksgiving

Eucharistic Prayer 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.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Sanctus bells 3x

Bowing Ring

Crossing Ring

Bowing. Ring

Cross yourself at every elevation.

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 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 in remembrance of me.**"

Sanctus bells 3x

Bowing	Ring
Crossing	Ring
Bowing.	Ring

Cross yourself at every elevation.

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 in remembrance of me.**"

Sanctus bells 3x

Bowing	Ring
Crossing	Ring
Bowing.	Ring

Cross yourself at every elevation.

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**, [**Ring**] now and for ever. AMEN.

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

Continue with the Lord's Prayer on page 364.

At Baptism

At the service of Baptism – The Associate will carry the Paschal Candle to the rear of the church followed by the **Subdeacon**. At the Font the Associate will pass the candle to the Subdeacon who holds it until the blessing of the water where the Subdeacon passes it to the Celebrant and takes it back after it has been dipped in the Font. Just prior to the procession to the Sanctuary the candle is once again given to the Associate. The Subdeacon will hold the Celebrants book during the Baptism because the Associate will be passing the oil of Chrism etc.