

CELEBRATING EUCHARIST

A guide and Supplement to the Eucharist in
A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa

Bosco Peters

Lifespring Resources for Ministry
DEFT

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Foreword

It has been said that liturgy, music and the words we use in worship shape us, or influence us more than sermons. If this is true then liturgical activity calls from us great care, great preparation and great sensitivity. The context, the people, and the shape of the liturgy require great prayer, thought and spiritual discernment.

"Celebrating Eucharist" provides a careful, thoughtful, and well researched resource for those who know the need for indepth preparation when shaping a Eucharist. Distilled in this resource is the experience and wisdom of many centuries of liturgical thinkers, as well as a very aware appreciation of the contemporary scene. There is probably nowhere else where this combination of insights is available, particularly as they apply to the Anglican Eucharist in Aotearoa New Zealand.

Bosco is a liturgical scholar, and a parish priest. This is an important synthesis of heritage and practice. I know those who read these papers will be informed, stimulated and challenged. Readers will bring their own experience and interpretation of the tradition to what Bosco shares. Out of that engagement I know there will be new enrichment and creativity in the celebration of the Eucharist.

+ David

Bishop of Waikato

Preface

The Eucharist lies at the heart of the church. Over a period of twenty-five years a lot of energy was expended in producing the eucharistic texts in *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*. Alongside this textual revision there has been, and for an even longer period, renewal of the way we celebrate the Eucharist. Such renewal needs to be built on a particular community's style but relate to wider understandings and clear theology. This book is one attempt to help this ongoing process.

This book has evolved over a number of years. Four years ago I was invited to produce monthly "Worship Notes" for the clergy of the Christchurch Diocese. These included suggestions and rationales for services as well as supplementary material I had been collecting and producing. There was a lot of demand to collect the Notes together in a more permanent form. There were also helpful suggestions and critiques and after much revision the present book was produced. It is offered to complement the perceptions of worshippers and worship leaders in their understanding and celebration of the Eucharist.

This book is based on contemporary scholarship. I am indebted to the authors of many books. A list of the books I found most helpful is included at the back of this book. I acknowledge with thankfulness that some supplementary material in this book took as a starting point *The Book of Common Prayer* and *The Book of Occasional Services* of the Episcopal Church U.S.A. If anything has been reproduced from any other sources without acknowledgment this will be remedied in future printings.

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In general, however, supplementary material has been designed to be used without the need for the congregation to have full texts, and responses are usually the well known ones from the Prayer Book.

Numerous people and worshipping communities have contributed in a variety of ways to the production of this book. I would particularly like to thank Bishop David Moxon and the Reverend Peter Williams for their advice and encouragement, Mrs. Caroline Hawkins for her line drawings, Miss Nadine Walker for her help with word processing, and the Reverend Paul Dyer for producing discussion questions for each chapter and for seeing the

manuscript through to publication.

Above all I thank Helen, my spouse, for her enthusiastic support, and Catherine and Jonathan for being tolerant when this book has taken up family time. It is to them that I dedicate it.

May this book be another step in the renewal of worship.

Bosco Peters

Maundy Thursday, 1995

A book such as this draws a wide range of responses from those who lead and shape liturgy. Leading liturgy can be a very personal activity in which a lot of personal belief and effort is invested. This means the material contained in this book works within a tension. The tension is to clearly present points of view with the risk of challenging deeply held belief and practices on the one hand, and on the other hand to try and encompass a wide range of view points with the risk that the book becomes bland. It was decided to encourage the author to take the former position. The hope is that as readers relate to the understandings presented here, participate in liturgy and reflect on it, the practice of liturgical leadership will be enhanced for all. The questions at the end of each chapter are offered as one way into this dialogue.

Paul Dyer

Director of DEFT

Introduction

We are in a period of reformation, a reformation which is touching all areas of our church life and not least our worship. There have been several movements of renewal which have affected worship: renewal in our understanding of the various gifts that all of us have been given by the Spirit through our baptism; renewal in the place of children within worship; a deepening understanding of language, of culture, of gender; a renewal in the use of scripture; and a renewal of the centrality of the Eucharist.

Many Anglicans remember a church where the Eucharist was not at the hub of its worship life. The highlighting and binding of the eucharistic rites at the centre of *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa* well expresses the revolution which has placed the Eucharist at the heart of Anglican worship today.

Many Anglicans remember a church where the vicar was *the* minister. It was as if the laity helped the priest only because the priest did not have time to do everything. In services, the priest was the soloist, the congregation was

the audience. Now, returning to the insight of the early church, all the baptised are seen to have a ministry. Clergy are called "to equip God's people for their work of ministry," they are empowered "to enable the whole mission of the Church" (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, page 890). The metaphor is turning around. The laity are not there to help the priest. The priest is there to help the laity. The faith community is seen to be an orchestra, with each playing a particular instrument. The priest functions as the conductor. The "player-coach" is how some now express priesthood.

This guide is written in the hope that it will nurture the renewal of our worship, particularly our eucharistic worship. Where page references are given, unless otherwise indicated, they are from *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*.

This book is written out of a western, pakeha perspective. It is for tikanga pakeha. If Maori is little used here, that is not to suggest that Maori and other languages need not be used, nor that cultural practices from other tikanga should not be incorporated. Quite the opposite! Each community, each service, is a challenge to be inclusive, and to acknowledge that we live in Aotearoa - New Zealand today rather than, say, England last century. It does not seem appropriate, however, for a pakeha to provide suggestions how tikanga Maori might worship.

A New Zealand Prayer Book has several forms of the Eucharist. Each, however, follows an identical structure. Where suggestions are given here for one Eucharistic Liturgy, they can usually be adapted to another. It is worth being familiar with *A Form for Ordering the Eucharist* (pages 511-514). This clearly lays out the structure which the other forms also follow, and authorises some of the suggestions in this book which are alternative to resources already provided in the Prayer Book.

Uniformity in eucharistic practice has long been absent from New Zealand. The days of legalistic, prayer-book fundamentalism have gone. The spirit underlying *A New Zealand Prayer Book* is quite different in the ways it acknowledges local resourcefulness. In this *A Form for Ordering the Eucharist* provides a window into the future. "Worship is a skill to be learned and a creative art to practise" (page xv). Unfortunately, one does not have to look far to find examples of worship leaders creating or adapting services in

ways which are unhelpful for good worship. Protesting that a service is "illegal" may not promote improvement. Services carefully following the pages of *A New Zealand Prayer Book* can also be dull and uninspiring. Hence, this book will try not to follow a legalistic approach. It is no longer enough to argue for a good idea by saying, "this is what the Prayer Book sets down." What is important is understanding the rationale behind the revisions. This approach will not only help people to use given services more successfully, but will encourage more appropriate creativity and adaptation.

CHAPTER 1

Liturgy

"Do this to remember me"

Liturgy is action. Jesus said "Do this to remember me," not "read pages 456 to 473 to remember me"! The word "liturgy" means "work," "work of the people." And it is work *of* the people, not *for* the people (which is the distinction between liturgy and magic). Liturgy is something we do *together* (the Greek "Do" in "Do this to remember me," is plural).

We have inherited a tendency to think of worship as primarily the words, and much of our energy in liturgical revision has focused on getting the words right. Words are powerful, and using them carefully is important, but the Anglican tradition has always seen there is more to worship than words. Processions, vesture, banners, music and singing, bread and wine, architecture, colour, flowers, incense, candles, and gestures, are but some of the elements of Anglican worship.

The non-verbal has, in the past, usually been thought of as enhancing and interpreting the words. This approach is being turned upside down. Actions and symbols are returning to their central position in worship. Actions, gestures, signs, and symbols, do not interpret the words. It is the words which interpret the actions. Liturgy is action.

Furthermore, ornaments and gestures, which were once appropriate when the priest had his back to the congregation or which were required by *The Book of Common Prayer* often need to be re-examined. The bread, for example, is not broken during the account of the last supper. (Cranmer had the breaking of the bread, where all Christian history had had it, after the prayer of consecration. It was moved in 1662 after the discontinuity of the Commonwealth).

Services in *The Book of Common Prayer* have often been likened to "meals on wheels." They were centrally prepared, and then warmed

and dished up locally. One began at the beginning of the service, reading most of it until one reached the end of it. Services in *A New Zealand Prayer Book* are more like "frozen peas," or maybe a basket of groceries and a recipe book. A core of essential material is provided with some further resources, other content is added locally. Many will be surprised that the obligatory material from any of the eucharistic liturgies (pages 404-510) takes only about six minutes to recite. Most of the rest of the service is locally chosen. The quality of the meal is now much more dependent on the local "cook"!

An example at this point illustrates what happens when the old approach is used in leading a service from *A New Zealand Prayer Book*.

The priest comes in at the back of the church (call it St. Agatha). He welcomes the congregation, states that it is the Third Sunday in Advent, and gives the theme, he then announces the hymn and processes to the front. After the hymn he says "Our service today begins on page 404. I greet you formally in the words of the liturgy, Grace and peace to you from God ..." He uses all three greetings on page 404 (looking at the book rather than the congregation, and the people also respond looking at the book, rather than at him). He reads the Sentence of the Day. "The Collect for Purity," he announces, and all say it together, followed by "Glory to God in the highest" which is said. "Please kneel" is followed by the Summary of the Law, the Kyries (again said), all the material on pages 407 and 408, the Sentence is repeated. Then "The Collects for the Third Sunday in Advent," is announced, followed by the three collects from pages 552-553. They are read as given on those pages (without the endings provided on page 549) and after each collect, the priest says "Amen" after which some of the congregation say "Amen." "Please be seated" concludes the Gathering of the Community.

Contrast this with the same Sunday in St. Bruno. Since the beginning of Advent, parishioners have been encouraged to have simple household devotions around an Advent wreath. These devotions begin with one person saying "Grace and peace to you from God" to which the rest present respond, "God fill you with truth and joy." This response is

now well known.

The Eucharist at St. Bruno's begins when the presiding priest stands, faces the congregation and opens wide her arms and says, "In the name of Christ, we welcome you this Sunday in Advent. Grace and peace to you from God." After the people respond, three children come up from the congregation and each lights a candle on the large Advent wreath while all sing "O come, O come, Emmanuel" which has been chosen as the theme song for this Advent.

The congregation kneels and the priest says "God has promised forgiveness ..." (page 407). There is a significant silence. Many know the confession by heart. Some glance at the page number on the hymn-board or on the pew sheet. A visitor is helped by his neighbour to find the place in the Prayer Book. After the Absolution the priest says, "Let us pray in silence that we may be ready to witness to justice as John the Baptist was." After the silence, the priest prays the Collect, "God for whom we wait ..." (page 552). Week by week, she ends the Collect with words which conclude "... now and for ever" and the people join together with the "Amen." There is only ever one collect, so they know to sit for the readings after this.

There are several things that can be learnt by comparing these two imaginary situations. Worship leaders need to understand the structure of the service. The Eucharist is not a collection of unrelated verbal components. The parts of the liturgy are all inter-connected and the presider needs to convey this flow to the assembly. Familiarity with the liturgical structure helps prevent presiders from creating dams which stop the flow of the service.

When a community is comfortable with the structure, and sees the "slots" into which an assortment of elements can be inserted, they will worship with confidence even when the elements are varied. Familiarity with the services in *A New Zealand Prayer Book* involves worship leaders noting where the word "may" occurs. In our examples, page 405 to half way down page 407 is a collection of optional resources. It can all be omitted, or a choice can be made appropriate for the occasion,

liturgical season, musical resources, and so on. Initial fears by many that optional material would seldom be omitted have, unfortunately, often proved correct.

As well as noting where the word "may" appears, there are also the instructions to say "the following or other appropriate words" or "these or similar words." In comparison to services from *The Book of Common Prayer*, it will take more time to prepare for services using *A New Zealand Prayer Book*. With the latter one needs to begin from the structure and the actions. This skeleton structure is then "clothed" with suitable material from *A New Zealand Prayer Book*, and with hymns, prayers, readings, introductions, and so on.

Every day a feast is no feast

At St. Bruno they decided when they use "Glory to God in the highest" (being a hymn) they would always sing it. Following tradition, they never use it in Advent or Lent. They sing it at Christmas time, during the Easter season, and on some festivals. During Lent the Kyries are sung. At other times a hymn or Song of Praise (pages 35-103) is sung.

Different services, in this way, have different atmospheres. Lent feels different to Easter and so on. "If every day is celebrated the same, how will a day feel special?" asks the vicar. "At home we have wine with our meal on special days, and bring out the best china. On some other days we just eat around the kitchen table. Here we have processions for the great feasts, with banners and dance. At other times we keep the service austere, and this gives a good contrast."

At St. Bruno, for Eucharists without singing, one of the Additional Songs of Praise (pages 96-103), or Great and Wonderful (page 35), or You are Worthy (page 46), or one of the other Songs of Praise (pages 35-95) is often prayed together in the "slot" after the greeting. All remain standing for this.

Hiding behind liturgy

More can be learnt from the two services described above. Worship leaders may rightly fear merely "putting on a show." The priest at St. Agatha may feel liturgy is keeping the rules and reading the recipe. But liturgy is action. As with good drama there is "choreography" and a "script."

Care needs to be taken not to make a sharp division between "formal" and "informal" as if the material in *A New Zealand Prayer Book* is less "real" than words which are impromptu or written oneself. The impression can be given that the Prayer Book words are a barrier to communication. It can feel as if the presider peeps over or around a wall of these words and gestures at the congregation. Hence, whenever they are speaking to the congregation, ministers need to keep eye contact with the people. It is very counter-symbolic if the presider is looking at the book while saying, "The Lord be with you"! At St. Bruno the greetings are real greetings, the prayers real prayers.

Visitors

There are tensions in every worship service between a celebration which reflects the "otherness" of the faith and one which highlights an "incarnational" approach. The former will use gestures, responses, and signs familiar to and understood by the regular worshipper but often lost on a visitor. The latter will minimise any differences to secular society and provide constant guidance by page numbers and running commentary in the hope of making visitors feel welcome.

A clutter of esoteric signs, symbols, and distracting, idiosyncratic gestures will generally discourage rather than enhance good worship. The Christian community, however, is like a family. Like every family we have customs and traditions. A guest who eats at a family meal will feel welcomed and yet also be aware that this family has often met before, and enjoys meeting and eating together. Some things the family does will take time to understand. Some of the customs will take time to

learn. Similarly, members of the Christian community make visitors feel welcome, and can assist them finding their place in the Prayer Book. Page numbers, like hymn numbers, may need to be announced (though both can be put up on boards, and on pew sheets). A feeling of belonging is unlikely to develop if each week announcements are made as if this is the first time we have met together. We should welcome visitors; but it is a sad community in which we are all constantly made to feel like visitors!

Liturgy as play

As a community risks putting the books down and responding from memory, there will be mistakes. People will respond at the "wrong" time, and with the "wrong" response. Here the drama metaphor has to stop. We are not putting on a perfect production. We are gathering to meet with one another and with God. Liturgy is also the children of God "playing." There will rightly be laughter and humour (my favourite response to "The Lord be with you" has been "What page are we on?") And there will be "mistakes." Liturgy ought to mirror life. No, even more strongly, liturgy ought to mould life. As children we play at what may one day become a reality.

Silence

Worship is not just words and actions and symbols, it is also silence. In silence we call to mind our sins. Silence may precede the Collect and follow each reading. A time of silent reflection appropriately follows the Sermon. Periods of silence may be kept in the Prayers of the People. The holy table may be prepared in silence, or silence may precede or follow the Great Thanksgiving. The bread is broken in silence. After communion there may be silence. Communities may need to be taught to use silence, and silences may have to be introduced gradually, and lengthened week by week. A worship leader unaccustomed to silence

may need to time the silences as at first they will appear much longer than they actually are.

Themes

The Eucharist is a thanksgiving for creation and redemption. That is the primary theme and anything "more" is icing on the cake. Human celebrations are normally of events rather than abstract concepts. Similarly, the scriptures tell the story of a God who acts (action again) and through our remembering and thanksgiving we are renewed to act in response. A theme may be one attempt to summarise briefly a message in the readings within the context of this present gathering. Preoccupation with finding a theme for each service, however, may limit the impact of a service. Community worship is like a lake upon which liturgy can cast a number of stones, each sending out its pattern of ripples. One person (a new Christian) may connect with the opening hymn, another (a person who has worshipped since her youth) with the Collect, another (just unemployed) with the first reading, another (coming to church for the first time since her husband died) with the Psalm, and so on.

Often the feast or liturgical season provides "theme" enough. Advent prepares for Christ's coming. Christmas celebrates Christ's birth. Like a particular type of restaurant (Mexican, Chinese, Indian,...), such a "theme" provides the mood in which the meal is enjoyed rather than a straight-jacket for the service.

Some Questions

In this chapter the author lays down some key points of view that will shape the rest of the book. As you identify these it would be helpful to clarify your own position in relation to each and your reason for that point of view. As you proceed through the book it will be helpful to notice where you find these fundamental points of view underlying the

material.

The metaphors of "meals on wheels" and "a basket of groceries and a recipe book" are used by the author to illustrate change in the approach of A New Zealand Prayer Book, do these metaphors describe your experience and are there others that occur to you?

What are your responses to reading the description of St Bruno and St Agatha? Are there alternative pictures that you can imagine as helpful in comparing different styles of worship? Are there insights that come from the comparisons?

*In the section **Visitors** the author presents a clear point of view about announcing of page numbers and attitude to visitors. What is your response to these views? Do your views differ, if so, why?*

CHAPTER 2

Leading Worship

Presiding

Presiding is an art. The presider's relationship with God, with the other ministers, and with the community are crucial. In tone of voice, posture, gesture, and vesture the presider can enhance the atmosphere of worship. An occasional video recording can help presiders see themselves as others do. Even tape-recordings or a mirror helps, as can a sensitive friend or spouse.

The art of presiding has changed considerably. It requires an intimate knowledge of the liturgy. The presider coordinates the ministries of ushers, those leading music, reading the scriptures, leading the Prayers of the People, serving, preparing the holy table, bringing forward the bread, wine, and offerings, and assisting with administering communion. Some of these tasks were formerly assigned to the presider. They are now rightly shared with others, and it is important that the presider does not repossess them. Presiders also need to take care not to usurp the people's part (including the Amens).

On the other hand communities may need to reflect on their understanding of presiding if the presider is only there to say the Absolution, and Great Thanksgiving (and a blessing), while another (or others) is the real focus of leadership in the service. This can give an impression of magic associated with priesthood rather than the sharing of ministry that such a community actually seeks.

"For the community to celebrate as a unity there needs to be a person who focuses and coordinates the community's action" (page 515). This is the role of the presider: focusing and coordinating. In order to help this sense of focus, there are certain elements which the presider will not usually delegate. These are that the presider greets the people, declares the Absolution, says the Collect of the Day, ordinarily preaches the Sermon, may say the sentence introducing the Prayers of the People ("Let us pray for ... goodness" page 411), and may say a

collect to conclude these Prayers, introduces the Peace, proclaims the Great Thanksgiving, breaks the bread, says the Invitation to communion, is one of the people who administers the Sacrament, leads the Prayer After Communion, and gives a blessing if there is to be one. In the absence of a deacon the presider could maintain this focus by saying the bidding to confession, and the Dismissal. Some tasks normally part of presiding (such as preaching) may be delegated to another.

The bishop at a Eucharist

"Bishops are ... to preside over [the Church's] worshipping life" (page 913). Modern Anglican eucharistic rites in their rubrics or notes agree that it is the bishop's prerogative to preside at the Eucharist. The priest presides in the absence of the bishop. The bishop is responsible for the liturgical formation of clergy and laity in the diocese. The bishop's presiding, then, is to be a model, encouraging the active participation of the people.

The deacon at a Eucharist

A pattern of leadership within the Eucharist which complements that of the presider is provided by the roles traditionally assigned to the deacon. These roles include introducing the confession, proclaiming the Gospel and sometimes preaching, providing leadership for the Prayers of the People, inviting the congregation to exchange the Peace, preparing the holy table and setting the bread and wine upon it, assisting at the elevation at the end of the Great Thanksgiving, helping distribute the bread and wine, and dismissing the congregation.

This book is advocating that many of these tasks be done by lay people. In a community in which there is a deacon, this deacon should not take back all these ministries from the laity but s/he can appropriately be seen as the leader of these diaconal tasks. Deacons can, for example, train and roster people in leading the Prayers of the People, and lead the Prayers themselves on occasion. This leadership of these ministries can be expressed in the service by the deacon

sitting (and standing) immediately to the right of the presider. If there are concelebrating presbyters (priests), they should not usurp the deacon's place. It is preferable to conceive of concelebrating presbyters as being more a part of the assembly rather than giving the impression that they are presiding as a committee.

With the growing renewal and restoration of the diaconate, it is worth reflecting on the integrity of that order. Priests damage this integrity when they dress as deacons rather than as presbyters in the liturgy.

Some Questions

There are some clear views presented here about the changing nature of presiding and the role of the ordained in worship leadership. In what ways are these the same as yours and in what ways different? How important are the differences? Can you identify a list of five points where you would strongly differ as well as five where you would strongly agree with material here and can you think through the arguments for these points of view as if you were talking with the author?

CHAPTER 3

Ceremonial Action

Posture

Humans are not pure spirits. Nor are we disembodied minds. Our worship of God involves our whole selves including our bodies. Many Anglicans clap during certain songs, and at other times raise their hands in the biblical posture of prayer. Liturgical dance is becoming more common. There is a growing insight into the interrelationship between body, mind, and spirit. Standing embodies the risen life that we, the baptised, share with Christ. At the council of Nicaea (325 AD) astonishment was expressed that some were kneeling on Sundays, and during the fifty days of the Easter season. It was then ruled that prayers be made to God standing. This practice continued until the middle ages.

Kneeling on Sundays became common only when priests were seen to be doing something *for* the passive congregation. With the renewed insight that all, clergy and lay, celebrate the Eucharist together, it seems more appropriate if all have the same posture as the presider. As a community discusses such changes there needs to be an acceptance of diversity as some, for example, may find long periods of standing difficult.

Although *A New Zealand Prayer Book* occasionally provides suggestions for appropriate posture (page 517) "it is left open to each congregation to decide whether to sit, stand or kneel at the various parts of the service" (page xv). Kneeling stresses the individual and penitential. A community may decide to kneel for the confession only in the season of Lent. If a confession is used during the fifty days of Easter, standing may be more appropriate. At other times, standing together stresses the communal "*we have sinned*" (page 407), "*we have failed to support one another and to be what we claim to be*" (page 479).

In a simple celebration of the Eucharist which moves directly from the greeting to the confession, it may also flow better for all to remain standing

throughout greeting, confession, and collect.

"Let us pray" is not an invitation to kneel. To change posture for the Collect of the Day seems unnecessary.

No posture is suggested for the Prayers of the People. Anglicans have usually knelt, but standing is an alternative practice which may again highlight that we intercede together as the baptised, exercising a priestly role with and through the risen Christ's perpetual intercession. When the presider stands to break the silence after the Sermon this can be a natural signal for the leader of the Prayers to move to the designated place for leading them, and for the community to stand to pray.

Anglicans, used to standing to sing, may wish to experiment with being seated during the Preparation of the Gifts. A hymn or anthem may be sung while seated. The presider is also seated while the deacon or (in the absence of a deacon) others can prepare the holy table. When the table has been prepared all stand.

"The Great Thanksgiving is a unity" (page 517). Changing posture within it destroys this unity. Announcements within the prayer to effect a change of posture such as "please kneel" or worse "let us pray" (as if we have not been praying) conflict with the prayer's unity. After the Invitation to communion, people can wait to join the communion procession by being seated.

The silence after communion may be broken by the presider standing to say "Let us (stand to) pray." All may then stand for the Prayer After Communion (e.g. pages 525-545, or pages 428-429, 472-473, 490), a hymn, and the Dismissal of the Community.

Gesture

If someone describes a certain baptism as "water torture," it is not difficult to imagine the ritual: "I baptise you in the name of the Father (drip), and of the Son (drip), and of the Holy Spirit (drip)." Such a ceremonial hardly conjures up images of washing, drowning or waters of rebirth, just as many fonts cannot

bear the weight of imaging a bath, tomb, and womb.

Gesture, like posture, recognises that we have bodies. We are not disembodied spirits who communicate by telepathy, we use our bodies to communicate. Signs, symbols, and gestures are as essential to communication as words. In the past passive congregations, heads buried in hands or books, may not have noticed if a priest, standing with his back to the congregation, held his hands behind his back during the Lord's Prayer. However personally devout a presider may be, such a gesture in today's liturgy will reduce the worshipful atmosphere for many.

Whatever our practice, it is not possible to "do nothing" in terms of actions. Holding a book, holding hands together, or by one's side, are actions. Just as studies of early Christian prayer texts have lain at the heart of modern textual revision, so the scholarly study of early ceremonial has rediscovered ritual of noble simplicity which is both functional and expressive. This is not an argument for a new *via-media* between those who "do nothing" and those who follow a ritual of great complexity. This is an invitation to think again about the visual component of worship. In this the KISS principle (*Keep It Simple Service-leader*) is helpful.

Gestures can be confusing. Dom Gregory Dix's grandmother attended the Tridentine mass once and was convinced the priest released a crab onto the altar. His gestures, she thought, were to prevent the crab from crawling into view! If actions are not self-explanatory, it is worth reflecting on their value. Do they need to be abandoned or does their rationale need to be included in education programmes?

Getting the words right is only a part of the renewal of worship. Having a new Prayer Book does not excuse us from paying attention to actions. In fact a new Prayer Book may damage good liturgy if, through unfamiliarity, people are glued to the book. "Grace and peace to you from God" is a strange statement to address to a book! Liturgy flows best when presider and people learn by heart greetings they address to one another. Hence, it is the leader's responsibility to use ones that have simple and consistent responses.

In *A New Zealand Prayer Book*, gestures are usually not indicated and there is freedom to choose gestures appropriate to the community, architecture

and size of the building, size of the congregation, and relative importance of the celebration (whether, for example, it is a festival or weekday, Lent or Easter). Care needs to be taken that ceremony does not highlight the secondary at the expense of the basic structure of the Eucharist (e.g. does the ceremonious putting out of the candles give the impression that it is more important than the Dismissal of the Community?) Ceremony ought to help to make the text intelligible rather than being imposed upon it from a way of celebrating, say, the Roman rite or *The Book of Common Prayer*.

Ceremonial gestures, like all ceremony, can be divided into four categories: practical, interpretive, signficatory, and allegorical.

Practical actions are functional. They are required for the smooth running of the service. We stand, for example, for the Peace. Interpretive actions are those which bring out the meaning of the text. For example, the presider may raise the hands at "Lift up your hearts." The presider's hands are open wide in welcome at the greeting which establishes a relationship between presider and community. The presider can appropriately trace a sign of the cross over the people in the Absolution at the word "cross" on page 408. Many in the community will cross themselves at this point as well. Presiders need to take time to decide whether using a sign of the cross at this point in the other Eucharistic Liturgies (when the cross is not mentioned) would be suitable or not.

Signficatory actions relate directly to the service. Like signs generally, however, (and road signs make a good example) they may require some explanation. They may have a teaching element, such as wearing red for a martyr's feast. Or they may express an attitude. Some bow in prayer before the holy table before proclaiming the Gospel (if there is a deacon reading, this may be replaced by the presider blessing the deacon.) At the announcement of the Gospel some in the community make the sign of the cross on forehead, lips, and breast in openness to the Gospel in mind, heart and voice. In some communities the reader kisses the Gospel book after concluding "This is the Gospel of Christ." The presider may kiss the holy table at first arriving there and on finally leaving it. This expresses that Gospel book and holy table are signs of Christ's presence in the community.

Allegorical actions are those which have no relationship to the text or

service, but are imposed upon it (e.g. thirty-three signs of the cross over the eucharistic elements). Practical, interpretive, and signficatory actions, suitably explained in a community's education, can be meaningful. Allegorical actions are highly questionable and are being removed from liturgy in most denominations even where they were previously prescribed.

Some gestures may not be appropriate with *A New Zealand Prayer Book*. Likewise, some actions which may have been suitable in the past may no longer have a rationale within our revised liturgies. This is an invitation to give some thought to whether to continue them. Such actions may include signing oneself with the cross at points that do not relate to the text or rite (e.g. in the "Glory to God in the highest," the Creed, and "Blessed is he ..."), breaking the bread during the account of the last supper, elevating the bread and cup after the "words of institution," using multiple signs of the cross during the Great Thanksgiving, making the sign of the cross with the bread before placing it in the communicant's hands, and breaking the bread in the communicant's hands.

Some Questions

Which of the suggestions in this chapter do you consider would enhance the worship in your community?

Which do you find less helpful and why?

Can you think of other suggestions appropriate for your context?

Can you design a process for your community for implementing change?

CHAPTER 4

The Worship Environment

As a community renews its understanding of baptism, of all having a ministry because of their baptism, and of the Eucharist as the community meal of all the baptised (including infants and children), then such a community usually finds that it needs to reorder the liturgical space which it has inherited.

Baptism is now normally celebrated at appropriate feasts when the regular community meets for worship. This means the font needs to be in a position where it is visible to the whole community. It needs to be large enough to bear the image of being the place in which we die and from which we are born again. As people enter to celebrate the Eucharist its visibility can remind them of their own baptism. In some communities water is constantly in the font so that some can touch the water, or cross themselves with it as a reminder of their baptism.

The centrality of the Eucharist as the regular meal which nourishes the whole community of faith has affected the style and location of the holy table. From 1952 priests in New Zealand once more began to face the congregation across the holy table. The holy table is the altar where we offer our sacrifice of praise and thanksgiving and the table around which we gather for the community meal. In the past in New Zealand parish churches the image of altar has often dominated that of table. There is a growing move to redress this imbalance.

In some church buildings, moving the altar forward some meters from the wall has been the initial step of reordering. There is a growing realisation, however, that, in most worship spaces, this is only a beginning. The altar's dimensions can often give the effect of having moved the sideboard out from the wall and using it as the dinner table. Furthermore, facing the congregation requires a lower altar than previously.

A modern altar is small, closer to square shaped, a shape which suggests the possibility of standing around it. Ideally before the beginning of the Eucharist it has nothing on it. Even candles (and flowers) can be placed near it rather than on it. At the Gathering of the Community, the Gospel book, if used, could be the

only object on the altar (this book need not be returned there after the Gospel is read). After the Preparation of the Gifts ideally one cup and one loaf (cf 1 Corinthians 10:16-17) are all that is visible on the altar. The texts of *A New Zealand Prayer Book* constantly speak only of "one bread" (page 425) and "the cup" (see pages 469, 471, 472, 489). A flagon on the altar can hold any further wine to be consecrated. Further chalices, and baskets for distributing the broken bread can be brought up at the Invitation. An altar copy of *A New Zealand Prayer Book* can lie flat on the table, or a card with the Great Thanksgiving may be all that is needed. Preparing the holy table after the Peace could involve spreading the white cloth or lighting the candles near it.

A small credence table to one side may hold the communion vessels until needed. The burse and veil are no longer necessary. A pall is only of use if there is a danger of flies after the cup has been filled with wine.

The font and altar form liturgical foci. Another liturgical focus is the lectern. Some communities may decide to follow the principle that most of the time all the Scripture readings are read at the lectern and nothing else is done there. This can give the Word a prominence and priority architecturally. Candles and flowers can be placed by the lectern. As one would not clutter the altar, or use it to hold a portable font, or collection of books of prayers, so a lectern might be treated with similar reverence.

The fourth liturgical focus is the presider's chair. It can often give the appearance of a throne, or, particularly if it is behind the altar, of the presider being like a judge, separated by the barrier of the altar from the rest of the community. It is better if the altar can be in the middle, with the presider's chair and lectern forming a balance on either side. Or the chair might be in the middle, with the altar and lectern to either side. The deacon could be seated beside the presider.

Presiders may preside at the chair for the Ministry of Word and Prayer. Some are returning to the original practice of preaching while seated in the chair. An alternative practice would be to give the Sermon while standing by the chair. The presider could appropriately move to the table for the Great Thanksgiving after the gifts have been prepared by others. After communion, the presider can suitably return to the chair and sit as the whole community shares a moment of

silent prayer. The presider then concludes the Eucharist by standing and praying a Prayer After Communion, and dismissing the community, all from the place of the chair. A small lectern which does not compete in prominence with the lectern (from which the Scriptures are read) may be placed near the presider's chair. Alternatively, someone can bring out a Prayer Book and hold it for the variable prayers. In both alternatives it is important that the presider's hands are free from the book for the gestures of greeting or prayer.

Most worship environments are rectangular, and many churches still have pews. Some of these buildings may work better if the orientation is turned through 90 degrees. The altar, lectern, and presider's chair are then placed in the centre of a "side" wall, with the community around them. An alternative option is to have those in the assembly face each other across the central aisle (in the way of Cathedral choirs). The lectern then could be at one end of the building and the altar at the other. Another possibility is to have the seating around the lectern, with a large open space around the altar. All move to the altar area during or after the Peace, and stand around the altar for the Great Thanksgiving and to receive communion. In some churches where the furniture is movable the space is altered to reflect the particular occasion. For example, such a building can have a different church arrangement in Lent from that of the Easter Season.

Great care needs to be taken in reordering liturgical space. There needs to be a feeling of openness and welcome. There may need to be a place for a music group or choir. The space will be used for a variety of services usually including weddings and funerals. Some features are no longer essential. Altar rails, for example, were originally placed there to protect the altar. People might now stand around the altar to receive communion.

The worship environment is not just defined by the furniture. Banners, candles, colourful coverings of the holy table, flowers, a cross, slides, and so on, can all contribute to the overall experience. The use of incense also is no longer promoting a certain "churchmanship" or theology of the Eucharist. When asked "what is incense for?" the best answer is "for the nose!" It can add a festal element to a particular occasion and need not necessarily be used only in a thurible. It may be burnt in a receptacle at the holy table or lectern.

There is usually a strong emotional attachment by some to the existing

liturgical arrangement. This is healthy and shows the power of liturgy, particularly as we celebrate together rites of passage such as the funeral of a loved one. In discussions about changing the worship space, such feelings need to be owned and valued. Many may find that changes highlight the fact that renewal of worship is not merely about modernising the texts, it is about a revolution and renewal of our whole communally shared spirituality.

Vesture

Vesture conveys messages about ministry, about presiding, and about beauty, art and hence creation. All our ministry has its source in our baptism and an alb or cassock is by no means the preserve of the ordained. If, however, a community requires laity to be vested in special liturgical vesture in order to exercise ministry as laity this may send confused theological messages. Such a community may wish to reflect whether it would be more helpful to have laity who read, lead the Prayers of the People, or administer the Sacrament, do so dressed in ordinary clothing. Those who prepare the holy table (servers) could similarly come up from the congregation, complete their task and return to their place.

Such decisions again need to take account of the community, architecture and size of the building, size of the congregation, and relative importance of the celebration. Some buildings invite processions or several people robed, others do not. Liturgy done dramatically need not become divided between "cast" and "audience." For some the non-verbal *is* the essential. Someone joked about the illiterate young man whose task appeared to be little more than hold a candle at the Eucharist as he tried to "lip-synch" the hymns and prayers. "That is not the lad holding the candle," retorted the Vicar, "that is the candle holding the lad."

The presider's vestments can be simple yet beautiful. Stole and chasuble (like the alb) are conservative garments ordinarily worn at the time of Christ (and still worn in many parts of the world). They are not symbolic (efforts to give them symbolic value are "allegorical"). Wearing them can no longer be construed as promoting a certain "churchmanship" or theology of the Eucharist. They are more akin to a uniform. As such they are undergoing modification. The manipule

is seldom seen now, many are no longer wearing the girdle, and the stole is now often worn over the chasuble.

The colours of the vestments are an example of signs which require some education to appreciate. Any symbols on vestments need to be simple, visible from a distance, and easily understood. (Do many worshippers know what IHS stands for, or XP?) Large vestments which may be required for a spacious worshiping environment, may be completely out of place in a small chapel, home group, or house communion.

Some Questions

The author states "there is usually a strong emotional attachment by some to the existing liturgical arrangement".

Have you experience of this?

Does your present environment encourage a sense of community worship in the different services held there?

Are there any new ideas in this chapter which could be effective in your context?

Do you have any other ideas to add?

CHAPTER 5

Preparation

The Eucharist is a celebration of the whole community. Hence, representatives of the whole community appropriately plan and evaluate its liturgical life. Such a worship committee can include regulars from the various service times, representatives from servers, choir, music group, ushers, and also the vestry (so that the committee can report to that body). It can spend some time on studying liturgical principles before beginning to plan the community's worship.

The worship committee can discuss the worship environment, worship times, baptism preparation, how best to celebrate the liturgical year in this particular context, and so on. As well as this, different planning groups can organise a service week by week. Only those who are part of the particular service (always including the presider) would be members of its planning group.

Planning groups create liturgy out of the interchange between two agendas: the liturgical material (liturgical season, feast, appointed readings etc.) and the present experience of the community (local, world events etc.). A community may find a particular Eucharistic Liturgy appropriate to a particular liturgical season. Some communities will use one Liturgy more regularly so that its responses are memorised or because it fits with a musical setting this community normally uses. Other decisions will not have to be made week by week as it is disconcerting to congregations if there are too many surprises and there is never a familiarity built up, and a sense of "common prayer." Education and study of liturgy is an essential component to all this preparation.

A pew leaflet can give all the information needed for a service including page numbers from *A New Zealand Prayer Book* and hymn and song numbers. In a brief moment before the service, any new songs can be learnt, or changes made to the regular structure can be announced.

Preparation also involves regular training and rehearsal of servers, readers, leaders of prayers, musicians, and those who administer communion. The presider will be well prepared. Regulars may prepare at home, maybe reading

the scriptures and praying either alone or with others. Someone may be baking the bread that will be used.

Before the service, all the books for the service need to be in place with the variant material marked, particularly for the presider. Vessels and linen are placed on the credence table. The bread and the pitcher or carafe of wine is on the gifts table which may be in a central aisle or near the entrance. Contributions of food for those in need may be placed beside it. Some communities may choose to place the collection plate here too, with people making their offering as they enter.

All who have a leadership role gather well before the celebration so that final preparation can be completed.

A check list

Each community may produce its own check list for planning. Such a list could include questions such as the following:

- * On this occasion, do any changes need to be made to the liturgical space (colour, banners, seating)?
- * What will there be while the congregation assembles (taped music, silence, performed music, choruses)?
- * Is there a rehearsal time beforehand? Who will lead it?
- * When will the notices be given (before the service, before the Sermon, before the Peace, before the Dismissal, at the end of the service)?
- * How will the ministers and choir enter? An entrance procession is relatively recent in Christian history. If it is used can the greeting be said before this formal entrance and the procession enter during the singing of "Glory to God in the highest" (or Kyries, or other hymn, with the Collect for Purity omitted)?

* Can the Gathering of the Community be varied to set the tone of the service (quiet and penitential in Lent, rejoicing in the Easter season)? Can it be simplified when there is a baptism, funeral, wedding, imposition of ashes, sprinkling of the community with water (*asperges*)? Is the Daily Office an appropriate alternative Gathering?

* How will the readings be introduced? Is it helpful if several voices take different parts in a dramatic reading? Can a reading be acted out?

* Would it be appropriate to have drama, or liturgical dance, or a talk to the children, or a story, or a musical offering by choir, musicians or soloist? When?

* Is a Creed particularly appropriate for this occasion? Nearly all our eucharistic prayers repeat a lot of credal material. Does the feast suggest a renewal of baptismal vows?

* What is done with the collection during the service? Why?

* Is it more appropriate not to have a blessing on this occasion? The eucharistic action is the main source of blessing, and priestly blessings only grew when more and more people at the service did not receive communion. Will blessings be reserved for certain liturgical seasons and feasts?

* Is the final hymn sung before the Prayer After Communion or before the Dismissal of the Community? Is the Dismissal actually the dismissal or is it followed by a "walking out" hymn? It is worth reflecting that none of the Eucharistic Liturgies provide for a hymn after the Dismissal (and that this is also the case in other revised Prayer Books).

As planning for the service progresses there will be another set of questions about the overall service to keep in mind. Such a list may include questions such as the following:

Is there a balance between word, prayer, singing, and action? Is the worship directed to God? Is there enough silence? Is there too much passivity? Is there a balance between receiving and responding? Is one posture maintained for too long? Is the structure clear? Are the hymns or songs too close together? Is there a variety of people taking part? Is the service inclusive of all present, the differently-abled, elderly, different cultures, children, single people, the bereaved, members of broken families? Is there any recognition that this service occurs in Aotearoa-New Zealand? Does the material produced locally fit in well with the inclusive language style of *A New Zealand Prayer Book*?

Some Questions

Are there circumstances within the worship community where you are involved that mean your context is radically different from the one described in the opening paragraphs?

How significant are these differences?

CHAPTER 6

The Gathering of the Community

The people and presiding priest gather in the Lord's name

The objective of the Gathering of the Community, as this title suggests, is to gather those assembled into a community. This prepares them to hear what the Spirit is saying in the Proclamation, and to celebrate the Eucharist. The Gathering in *A New Zealand Prayer Book* has a variety of components from which careful choice needs to be made for it not to feel like a "cluttered vestibule," and for it to fulfill its purpose.

The Gathering establishes the mood of the service. Through discriminating choice from the components it can enhance the sense of celebration and community (rather than introspective individualism). It is worth reflecting how hymns, announcements, the "Collect for Purity," and penitential elements, if used, can achieve this.

In the early church, the greeting established the community. By the fifth century in the West the Collect helped to collect the eucharistic community. There is a growing revival of the tradition that the Collect of the Day is the opening prayer of the Eucharist. The optional "Collect for Purity" may be used for personal preparation prior to the service. It may also suitably introduce sprinkling with water. Such sprinkling could be particularly appropriate in the Easter Season, which is recovering its association with baptism.

The greeting and Collect form the primary elements of the Gathering. Singing together can also powerfully bind people and it is worth noting where hymns or other songs are placed in our Prayer Book. The shape of the Gathering is given as: greeting, song of praise, prayer. Having variety which reflects the liturgical season or particular day assists the Gathering in fulfilling its purpose.

In the course of history devotional material increased and distorted the proportions of this "entrance rite" so that the readings were shortened as the

beginning of the service grew longer. With the *Gathering of the Community in A New Zealand Prayer Book* it is possible to restore the shape of the liturgy, and renew our sense of the community gathering to hear and respond to what the Spirit is saying to the Church.

The entrance

The entrance of the priest and any other ministers is preferably through the congregation rather than merely an entry from right or left in front of the people. It is worth reflecting how much easier it is to gather a community after having moved through it. Furthermore, the ministers, clergy and laity alike, are then seen to come from the congregation, just as those who later read, distribute communion and so on, will do. In planning the entrance, the feeling of the ministers going to a "holy" place and leaving everyone else behind needs to be avoided.

If a cross is part of the procession, the emphasis is not on the ministers being led in by the cross, rather it needs to be on the cross being brought in by the ministers. This means it needs to be placed in prominence for the celebration. If this cross disappears from view after the procession the wrong point is being made. Similarly the symbolism is devalued by having several crosses visible.

The Bible or Gospel Book may also be brought in procession. Traditionally the deacon who would read the Gospel carried it in, holding it high, and placed it on the lectern, or on the altar if it was only to be used for the Gospel reading with a Gospel procession. Such a bringing in of the scriptures parallels the bringing forward of the bread and wine at the Preparation of the Gifts.

Candles, if carried in the procession, need to be seen to honour the cross or scriptures, rather than merely enhancing the entrance of the ministers.

If incense is used during the entrance, it is carried at the front of the entrance procession. The presider may cense the holy table during the opening song of praise. As the holy table is usually censed during the Preparation of the Gifts, this initial censuring may appropriately be omitted.

The greeting

The presider opens wide the arms in welcome and greets the assembly. A single greeting is all that is required. When using *Thanksgiving of the People of God* (page 404) the presider chooses just one of the greetings. From Easter Day up to and including the Day of Pentecost the following appropriately precedes (or replaces) the greeting at every Eucharist:

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

The greeting establishes the relationship between the presider and the individuals present and hence is part of gathering these individuals into a community. Hence it is the presider who gives the greeting rather than delegating this to another. Furthermore, the greeting comes as early as possible. We do not greet someone half way through a conversation. To be greeted by "Good morning" and then have a hymn, theme, scripture verse, announcement of Prayer Book page numbers and only then to hear "Grace and peace to you from God" deprives this greeting of its purpose, and gives the impression that we are only saying this "because it is in the book."

"Grace and peace to you from God."

The Sentence of the Day

Reading the Sentence is optional. Its inclusion can all too easily increase the sense that the Gathering is cluttered and lacks shape and direction. It might normally be omitted.

If it is decided to read a sentence of scripture at the beginning of the service it should call to worship and set the mood (when there is music, this is usually done by the opening hymn). The sentences provided in *A New Zealand Prayer Book* are in several forms. Some proclaim a theme (in which case they need to be set in context by a brief introduction). Others are a brief prayer. This can become confused with the Collect (particularly if the Sentence is read in the alternative position immediately before the Collect). An alternative use for the Sentence is as part of an "Alleluia verse" immediately before the reading of the Gospel.

The Song of Praise

Each Eucharistic Liturgy provides for a hymn after the greeting and presents an option in the text ("Glory to God in the highest," page 405; the Benedicite Aotearoa, page 457; and two options, pages 477 and 478). This first hymn functions as a "gathering song" and also sets the mood for the service (rather than needing to be strictly thematic). It is appropriate that the Glory to God be used for this during the Christmas season and from Easter Day through the Day of Pentecost. It is not used during the seasons of Advent and Lent. If necessary, various metrical versions of the Glory to God are available (which can be sung to well known tunes). Furthermore, during the Easter season it may be more appropriate to sing a joyful hymn which captures resurrection delight more immediately than the Glory to God.

Penitential elements in the Gathering

The sacrament of baptism cleanses from sin and initiates a lifelong process of

repentance and forgiveness. The Eucharist is a dimension of this process, renewing the baptismal covenant, and mediating Christ's sacrifice "for the forgiveness of sins." This rich understanding of the Eucharist meant that for most of the church's history there was no verbal confession and absolution within the eucharistic liturgy. The whole eucharistic action was seen to be reconciling. Penitential practices from private medieval piety, however, were embodied into the first Anglican Prayer Book in 1549 and have shaped Anglican piety to this day.

Modern liturgical renewal is rediscovering the earlier insight that "as we take part, as we break bread and share the cup, our forgiveness is renewed and we are cleansed" (page 403). *A Form for Ordering the Eucharist* (pages 511 ff.) makes clear that verbal confession and absolution is not an essential element of the eucharistic liturgy. Anglican eucharistic revisions in the United States of America, Canada, and elsewhere, have highlighted this rediscovery by making confession and absolution optional within their revised rites.

This in no way diminishes sin, its gravity, or the necessity of repentance. What is being taken more seriously is that penitential elements may be included in the Prayers of the People, and be sincerely expressed in the Peace and the Lord's Prayer. Reconciliation is also celebrated in the breaking of the bread, receiving communion, and so on. Verbal confession and absolution is only one way in which, on particular occasions, reconciliation may be expressed.

Even where the confession as printed in the Prayer Book is used regularly, there can be a variety of approaches, and care needs to be taken that there are not awkward shifts of tone at the beginning of the Eucharist. Furthermore, pages 405-407, for example, present mostly optional penitential material from which a careful choice needs to be made for each occasion.

Although kneeling has been traditional for the confession, it may be worth experimenting with standing. The liturgical season and the position of penitential material in the service may influence the posture chosen for it. Although the Prayer Book provides suggestions, "it is left open to each congregation to decide whether to sit, stand or kneel at the various parts of the service" (page xv).

The Glory to God or another hymn may be sung after the Absolution (page 408). If there is no hymn until this point, this also will provide a different

atmosphere for the Gathering than when a service begins with a hymn. This format could be tried for Lent, for example.

As mentioned above, *A Form for Ordering the Eucharist* (pages 511-514) authorises Eucharists which do not use the confession printed in the Prayer Book, or which use it in a different position. Here, then, are some suggested alternatives.

1. The confession and absolution and its associated material could be omitted. This may require some education.

It is important not to overburden the eucharistic action with words. This becomes a greater risk when another rite is celebrated in the context of the Eucharist (e.g. a baptism, confirmation, funeral, wedding, lighting of Advent candles, Palm Sunday procession, etc.). It is especially appropriate to omit the confession when this happens. It might also be omitted in the Easter Season.

2. The model on pages 459-460 could be followed. The invocations can be addressed to each of the persons of the Trinity, or all three invocations can be addressed to Christ.

This form can easily replace the confession, for example, in *Thanksgiving of the People of God*, once the community regularly uses the following pattern for the Kyries:

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

When first introducing this form, if not printed, the leader could say, "please repeat *Lord have mercy* and *Christ have mercy* after me." Some communities

use a chant of the Kyries. In that case this format can be naturally introduced by chanting the invocations.

A theme or the readings that follow may be alluded to in the invocations. Our failings may be confessed (as in both examples on page 459) or God's goodness may be affirmed. Both elements may be included, beginning, for example, with our failure and concluding with God's grace. The two examples which follow are only given in the hope that leaders will be encouraged to prepare their own sentences. The first focuses on affirmation, the second on confession and affirmation.

a) So that through this Eucharist we may come to share in God's eternal banquet, in silence before God we confess our sins.

Silence

Jesus, you came to call us to repentance.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

You come in word and sacrament
to share your life abundant.

Christ, have mercy. (or **Christe eleison** sung)

Christ, have mercy.

You will come again in glory
to renew the whole creation.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

God the Creator brings you new life,
forgives and redeems you.
Take hold of this forgiveness
and live your life

in the Spirit of Jesus.

Amen.

b) In silence we recall God's love
and confess our failure to respond.

Silence

We have traveled to a distant country
and squandered our gifts and resources.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

We have turned our back on love
and sought our own selfish pleasures.

Christ, have mercy. (or **Christe eleison** sung)

Christ, have mercy.

But you wait
and with compassion you run to meet us
and embrace us when we turn to you.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

Patient God,
may this banquet truly be to us
the sign of your prodigal love
by which we are forgiven and restored
through Jesus Christ.

Amen.

3. The penitential material could be included in the Prayers of the People (pages

411-418). This is the pattern in *The Book of Common Prayer*, and an option in *A New Zealand Prayer Book* (page 730). It allows reflection on sinfulness to be in response to the readings, leads naturally into the Peace, and simplifies the Gathering of the Community (in which the assembly remains standing throughout).

Including penitence in the Prayers of the People necessitates coordination between the presider and the one leading the Prayers, so that the penitential material does not occur at two points.

If the Prayers of the People are in the form of a litany, an example of penitence could be, "We pray to you also for the forgiveness of our sins, and the grace of the Holy Spirit to amend our lives (...pause...) God of love **grant our prayer.**"

If biddings introduce parts of the Prayers of the People ("we pray for the church... we pray for the world..."), an example of penitence could be, "We pray for the forgiveness of our sins." This may be followed by silence and the confession (page 407, if it is known by heart), concluded by the presiding priest with an absolution or a suitable collect. Or the bidding may be followed by an appropriate prayer.

For example: God, the source of all unity,
 your risen Christ gave peace to the disciples,
 look not on our sins but on the faith of your church
 and grant us the peace and unity of your kingdom
 now and for ever.
 Amen.

Such a prayer leads naturally into the Peace.

4. A rite of sprinkling with water may be used in the Gathering of the Community. This might be especially appropriate in the Easter Season.

The font filled with water may provide the focus, or a vessel containing

water may be placed before the presider who addresses the assembly in these or similar words:

Dear friends, in baptism we have been buried
and raised to new life with Christ,
may God keep us faithful to the Spirit given to us.

Let us give thanks to God.

It is right to offer thanks and praise.

We thank you, God, for your love in all creation,
especially for your gift of water
to sustain, refresh and cleanse all life.
May this water remind us of our baptism
in which we were born anew
and made members of your forgiven people.
May Christ keep us faithful to our calling,
now and for ever.

Amen.

*(There may be a silent moment of confession.) The assembly is sprinkled.
An appropriate song may be sung. Either the Collect of the Day, a Song of
Praise, or an absolution or prayer for forgiveness follows. For example:*

Loving God,
through this Eucharist we celebrate
cleanse us of our sins
so that we may come to share your eternal banquet;
in Jesus' name we pray.

Amen.

The Collect of the Day

Along with the greeting the Collect of the Day lies at the heart of the Gathering of the Community. Originally the readings at the Eucharist were preceded by nothing more than a greeting. In various traditions at different times there have been forms of "variable prayers" at this point. It appears that during the fifth century an evolution occurred in the West which resulted in the collect as we now have it. It was used to gather (or "collect") the various members in preparation for corporate worship, and it did this by "collecting" the silent prayers of the community. With the renewal of the corporate understanding of Christian worship, particularly in the Eucharist, the Collect may yield surprising fruit.

The presider invites everyone to pray. All then pray in silence. When they have prayed sufficiently the presider draws the praying together in the Collect. This concludes the Gathering of the Community. An undercurrent of prayerfulness has been established, and all have been drawn deeper into their relationship with God and with each other.

Like a sonnet or haiku, the traditional collect has a particular structure. A collect may have five parts which may be summarised as follows (illustrated by the "Collect for Purity"):

You (Address)	"Almighty God,"
Who (Attribution)	"to whom all hearts are open, all desires known, and from whom no secrets are hidden;"
Do (Petition)	"cleanse the thoughts of our hearts by the inspiration of your Holy Spirit,"
To (Consequence)	"so that we may truly love you and worthily praise your holy name;"
Through (Mediation)	"through our Saviour, Jesus Christ."

The simplest collects have an address (You), petition (Do), and mediation (Through). Those people using the Three Year Series can use the Prayer Book's cross-reference to the Two Year Series for a suitable collect or find this in *The New Zealand Lectionary*. They may also use an appropriate collect from any source (page 691), or they may prefer to produce their own.

In order to write a collect it is best to begin constructing the petition (Do) first. The address (You) and attribution (Who) can then be written in tune with the petition. In contemporary English the attribution (the "Who" section) is now more generally in a "you..." form rather than a "who..." form. For example, "Everloving God, you anointed Jesus..." is preferable to "Everloving God, who anointed Jesus..."

At the Eucharist we gather as Christ's body, and pray in Christ's name, hence the Collect at the Eucharist is traditionally addressed to God or to the first person of the Trinity. In this regard it is worth noting that prayer to Jesus is not a scriptural phenomenon (for an exception see the acclamation in Acts 7:59). Prayer to Jesus grew in reaction to Arianism. Growth of such prayer blurred the understanding of Christ's mediatorial role and contributed to saints acting as mediators in popular piety. Collects in the Prayer Book addressed to Jesus or the Spirit might be used in other services or form the basis of original compositions.

Collects need to have a clear and consistent mediation (the final section) so that the congregation can respond with their "Amen." When collects end abruptly without a clear mediation, the leader's "Amen" often becomes the cue for the congregation's "Amen." This not only gives a disheveled effect, but usurps the congregation's proper role in the prayer.

A useful guide for this conclusion of the Collect is: "this we ask through Jesus (Christ) your Word/ our Redeemer/ our peacemaker ... who lives (and reigns)/ who is alive with you ... and the Holy Spirit, one God now and for ever."

When the Collect is used to gather the community (pages 408, 460, 479) a bidding, indicating the petition, can be helpful before the brief silence. If a theme is being followed this bidding may also indirectly point towards it. Using a synonym of the petition saves a stilted repetition. The bidding is preferably not too narrow, however. What is sought is a broad and deep silent prayer at the beginning of the service.

On the First Sunday in Advent, for example, one could have:

Let us pray (in a moment of silence) that we may be ready for Christ's coming.

Silence.

Almighty God,
 give us grace to cast off the works of darkness
 and put on the armour of light,
 now in the time of this mortal life,
 in which your Son Jesus Christ came to us in great humility,
 so that when he shall come again in his glorious majesty
 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. (page 550)

When the silence before the Collect is first introduced it may help to use words such as "Let us pray in silence that..." Some misinterpret "Let us pray" to mean "Please kneel." As at this point a change of posture is inappropriate, the presider for a while might need to say: "As we remain standing, let us pray..."

During the Gathering of the Community the presider will need hands free for gestures. It is helpful if an assistant or a small, unobtrusive lectern holds the Prayer Book.

Announcing, for example, "The (Sentence and) Collect (for the First Sunday in Advent)" unnecessarily interrupts the flow of the service. When using the Three Year Series, announcing the origin of the Collect is completely incongruous. For example, on The Second Sunday in Advent announcing "The Collect for the Ninth Sunday after Pentecost" would be totally absurd!

After the brief silence, the presider, standing, stretches the hands out in the *orans* position, the classic Christian gesture for prayer. This gesture is customarily used in contemporary worship for all prayers said by the presider on behalf of the congregation. The presider says or sings the Collect in the name of the community. The presider, by the gesture of drawing the hands together at the end of the collect, encourages the congregation to respond with a strong

"Amen."

The Prayer Book requires only a single collect. Having more than one collect makes no sense in the understanding of the collect's function presented here. Where *A New Zealand Prayer Book* gives more than one collect for a day, these are alternatives. If one day has more than one commemoration this does not lead to more than one collect. The alternative commemoration may be included in the Prayers of the People. Furthermore, where several alternative collects are given for a day, one might be used or adapted to conclude the Prayers of the People (see page 412).

Some Questions

The author proposes certain liturgical forms to gather the community and "establishing the mood of the service." As you think about your experience of liturgy can you list alternative suggestions, or ideas that can be added to the suggestions here while taking account of the background information offered?

CHAPTER 7

The Proclamation

The people and presiding priest proclaim and respond to the Word of God

From Gathering to Listening

The sense of community that has been fostered in the Gathering of the Community needs to be maintained in the Proclamation of God's Word. If people follow the reading in personal copies or in pew Bibles, this may diminish this corporate attentiveness as we listen together to what the Spirit is saying to us as the Church.

Rather than following the text while it is being read in church, people can be encouraged to look at the readings beforehand. The next Sunday's readings can be printed in the weekly bulletin and form the focus of personal devotions or a Bible study group during the week.

In preparing ahead in this manner, a benefit of the Three Year Series is that it is used in New Zealand not only by the Anglican church, but (with slight variations) it is followed by all other denominations and communities that follow a lectionary (e.g. Presbyterian, Roman Catholic, Methodist). The Three Year Series not only opens up a vast wealth of published resources, but, in preparation for Sunday services, ecumenical study groups may be formed, and ideas for sermons can be shared in ecumenical clergy associations.

Reading the Bible at the Eucharist

Scripture and liturgy are deeply intertwined. Bible and liturgy shape each other. There is a sense in which the scriptures were fashioned in liturgy. A lot of biblical stories were moulded in their telling at gatherings of the community for worship. The canon of scripture is composed of those books which have received the authority of the public reading at services. Liturgy also uses and interprets the

scriptures, scriptural allusions abound in liturgy, and biblical texts are used as liturgical prayers.

It is the latter realisation, the way our worship uses and interprets scripture, that is of practical consequence in the celebration of the Eucharist, and hence concerns us here.

There are at least four reasons why we read the scriptures at the Eucharist.

We read the scriptures publicly to teach. The educational role of reading and preaching is a Reformation emphasis. This stress may lead to a book of the Bible being read through "continuously" week by week, or "semi-continuously" (with some passages omitted, but still in order). Such a reading may be accompanied by a preaching series through this book of the Bible. The Three Year Series is an ideal lectionary for this approach. (Even better for this is the ecumenical revision of the Three Year Series, the "Revised Common Lectionary," used by some Anglican provinces as well as many parishes in New Zealand.)

We read the scriptures as part of our community remembering, our *anamnesis*. Particular readings are selected for great feasts and seasons of the Church Year. These interrupt any continuous (or semi-continuous) reading.

We read the scriptures that are pastorally appropriate. At a Eucharist for a wedding or funeral, for example, many readings are suggested in *A New Zealand Prayer Book* from which a suitable choice can be made.

We read the scriptures as part of our prayer and praise to God. There is a psalm appointed for each Eucharist, for example.

Interpreting the scriptures

Our choice of readings at the Eucharist is part of the way the community interprets the scriptures for itself. It is important to reflect on the relationship between the "liturgical Bible" - that part of the Bible we proclaim and expound in church - and the whole canonical Bible. The liturgical Bible shapes the way we perceive and interpret the scriptures as a whole. Hence, great care needs to be taken in our choices for readings.

The preacher needs to be aware of the effects of the choice of scripture readings. For example, when different passages are read together, one may act to interpret the other, sometimes completely contrary to the original message. Similarly, a reading may be interpreted by the feast for which it has been chosen.

Where to begin and end a reading, and which verses to omit are interpretive decisions. On Maundy Thursday, in not including the verses from 1 Corinthians 11 concerning factions (verses 17-22), for example, we may misinterpret Paul's intention as we proclaim the institution of the Lord's supper from that epistle.

Our use of the Old Testament is open to critique if it is always linked, often artificially, to the New, as if the Hebrew scriptures do not have an integrity and an original message of their own. Feminist critique of our lectionaries points out the inclusion of some texts which are oppressive to women while other texts showing women's leadership and authority and feminine images are neglected.

Both lectionaries in *A New Zealand Prayer Book* provide three readings and at least one psalm for each Eucharist. *Thanksgiving of the People of God* and *Thanksgiving and Praise* assume all will be used (page 409 and page 480). *Thanksgiving for Creation and Redemption* allows for "one or two appointed readings" as well as the Gospel to be used (pages 460-461). *A Form for Ordering the Eucharist* requires at least "a reading from the Gospel" at every Eucharist (page 511). This flexibility requires responsible planning by the community's leadership so that over a period of time regular worshippers receive a rich fare at the table of God's Word.

Some communities consistently neglect the Old Testament, following in the spirit of *The Book of Common Prayer* rather than *A New Zealand Prayer Book*. Others neglect the epistles. Decisions do not need to be made merely on the basis of time. Three readings take no more than four or five minutes to proclaim in total. Sometimes a celebration has a very cluttered Gathering of the Community in which many of the optional alternatives are used, followed by a very meager Ministry of the Word for which the Gathering is intended to prepare.

There is freedom to omit a reading on the basis of the particular congregation and on the relative importance of the celebration. The Easter vigil

could have five or more readings with psalms, Christmas similarly could have a vigil of lessons and carols. Sundays and greater feasts could have three readings with the psalm, while weekdays could have two readings and the psalm. At a special Eucharist with a lot of small children present, the Gospel, brought vividly alive, may be the most appropriate.

The readers are the primary ministers of the Word. They are important interpreters of the text in volume, intonation, pauses, pace and rhythm of the voice. Much creativity can be brought to bear on the way the readings are presented. There can be mime, dance, incense, or gentle background music to accompany a reading. A passage can be retold as a story. A brief introduction can set the context of a reading. A prophetic passage can be memorised and declaimed as if on a soap box. Because of the attraction of a story, sometimes a longer reading can hold people's attention better than the brief part of it set by the lectionary. There can be drama, or dramatic reading with, for example, the narrator at the lectern, Jesus by the table, and the disciples coming forward from the congregation.

The sermon is an integral part of proclaiming and interpreting the scriptures. I still remember vividly a Eucharist fifteen years ago celebrated informally with a small group. The presider began the Gospel reading of the prodigal son (Luke 15:11-32) and after the first verse, asked the next person in the group to continue the story from memory, and then the next person, a verse at a time. In his sermon this priest explained whenever he had done this he always found people forgot that the father "ran and put his arms around his son and kissed him." The God who runs to meet us was unforgettably experienced in the proclamation of the Word through this priest's "reading" and homily.

The Lectionaries

The Anglican church at the Reformation inherited the Western lectionary of readings at the Eucharist. This rarely read from the Old Testament, made a poor selection from the New Testament, and had no consistent rationale. In the eucharistic lectionary of *The Book of Common Prayer* there are some signs of semi-continuous reading, perhaps from a different canonical order. Other

readings appear to have been chosen because of their association with nearby feasts.

Cranmer's reform of the lectionary for the daily offices of Morning and Evening Prayer moderated the inadequacy of this eucharistic lectionary during the long period of Anglican history when these offices were the staple of Sunday worship. That era has gone. The public proclamation and exposition of a significant portion of the scriptures has required a revised system of reading for the Eucharist.

A New Zealand Prayer Book contains two lectionaries. The first, the Two Year Series (pages 550-690), was devised in New Zealand. A set of themes was developed, and ultimately two sets of readings chosen to fit those themes. This was begun before the work on the Three Year Series was completed. The Two Year Series was a fine effort for its time but there are limitations in its methodology. Because of the way it chooses readings, important texts are omitted. Furthermore, preachers often find that a text has little to do with the "theme" but is primarily about something else. Some have found that the Three Year Series works better with a regular week by week community. For a "once a month" Eucharist at a small rural congregation, for example, a service with a theme and readings that relate to that theme may be preferred, but not necessarily.

The Three Year Series

One of the most exciting developments in the renewal of worship has been the ecumenical agreement on a common lectionary pattern. The lectionary adopted by the Roman Catholic Church after the Second Vatican Council became the basis of this ecumenical cooperation. Experimentation and revision have resulted in many denominations using lectionaries which are very similar, even though not totally identical. The Anglican church in New Zealand adopted one such version, the Three Year Series, in 1980 (primarily pages 691-723, also pages 645-678).

This lectionary reads a substantial part of the Old Testament and almost all of the New Testament over the three year period.

Except during Easter, the first lesson is from the Old Testament. It is

generally related to the Gospel reading. In the Easter season this lectionary follows the old tradition of reading from the Acts of the Apostles. The psalm appointed is usually linked to the Old Testament lesson. The second reading is normally from the epistles read in course, with the Catholic Epistles or Revelation in the Easter season. The focus of this lectionary is the reading from the Gospels. The Gospel according to John is read during the seasons of Lent and Easter and on certain other occasions. Each of the Synoptic Gospels is read semi-continuously for the rest of the time in a three year cycle.

The Three Year Series continues to grow in popularity particularly as Anglicans experience not only the way it powerfully nurtures Christian unity, but also its potential for enriching Christian experience through the abundance of its associated commentaries, teaching resources, and aids and suggestions for worship. In New Zealand, Christians from Anglican, Methodist, Roman Catholic and Presbyterian churches meet together and discuss and pray about their common Sunday readings! Because once again Anglicans from Aotearoa to Zambia read mostly identical readings Sunday by Sunday, Lambeth Conferences have urged a more widespread adoption of this lectionary as a means of fostering unity within the Anglican Communion as well.

Using the Three Year Series

The two lectionaries in *A New Zealand Prayer Book* (the Two Year Series and the Three Year Series) are based on quite different principles. Although both are of equal status, the supporting material in the Prayer Book usually applies to the Two Year Series. For example, it would make no sense to use the Themes for the Church's Year (pages 522-524) with the Three Year Series. The Prayer Book's seeming bias towards the Two Year Series has discouraged some from using the treasures of the Three Year Series. What follows, therefore, outlines the rationale behind the Three Year Series and provides a few suggestions to bear in mind when planning worship.

Most of the Church Year is "normal" or "ordinary time" with all Sundays being feasts of our Lord Jesus Christ. Some communities are used to an unrelenting progression of didactic mini-seasons, feasts, and other "themed"

Sundays. For them it may take time to appreciate the style of the Three Year Series which Sunday by Sunday reads through a Synoptic Gospel in a nearly-continuous pattern. The Epistles are similarly proclaimed. In Year A, for example, there is systematic reflection on the Gospel of Matthew, and on 1 Corinthians, Romans, Philippians, and 1 Thessalonians. The Old Testament, of which a substantial amount is read, is often related to the Gospel, and the psalm is usually linked to the Old Testament lesson. As much as possible, the Bible is allowed to speak for itself, without the imposition of form or theme.

Titles such as "The Twenty-Seventh Sunday after Pentecost" have little relevance in the Three Year Series (or to the average worshipper for that matter!) "The Thirty-First Ordinary Sunday" may be just as bewildering (particularly as two Sundays after Pentecost one may suddenly be confronted with "The twelfth Sunday of the Year"!) What is wrong with, in "ordinary time," using the date on pew sheets, e.g. "Sunday the 21st of June"? Or occasionally using a more imaginative note, e.g. "The First Sunday in Spring"! Furthermore, particularly in "ordinary time," it is unnecessary to announce the title of the Sunday at the beginning of the service.

The Collect does not have to relate to the readings which follow. It may simply conclude the Gathering of the Community. On the other hand it may relate to the readings or allude to something else which will follow. The Collect may be selected from any source, including writing one's own (page 691). Alternatively, with the readings of the Three Year Series (pages 691-723), suitable Collects are suggested from the Two Year Series. It is highly inappropriate to use the theme from the Two Year Series found by this cross-referencing, and clearly nonsensical to announce the title of the Sunday in the Two Year Series from which the Collect is being taken!

The Sunday Collect can be used on the weekdays which follow. When the Sunday celebrates a feast day such as the Transfiguration (or Pentecost, Trinity, All Saints, etc.) then the Collect for the Transfiguration (or Pentecost, Trinity etc.) is obviously only used on that Sunday and not on the following weekdays. The Collect for the weekdays following is that of the Sunday that was replaced. During any week, the Sunday readings from an alternative year may be used at a weekday Eucharist.

The normal or "ordinary time," then, becomes the horizon or stage which lets the church's seasons shine with a renewed brightness. There are four seasons. (1) Easter is not just a day but, as it was in the early church, it is the fifty days from Easter Day to Pentecost. These days are celebrated as one feast. What Sunday is to the week, this Easter Season is to the Church Year. Hence many churches more appropriately call these Sundays "*of*" rather than "*after* Easter" (e.g. "The Third Sunday after Easter" would be "The Fourth Sunday of Easter," "the Sunday after the Ascension" then is "The Seventh Sunday of Easter.") Pentecost ends this season, it does not begin a "Pentecost season." (2) Lent is the season of preparation for Easter. There is no "gesima season" (of Septuagesima etc.) (3) The Christmas season runs from Evening Prayer on 24 December until the Sunday between 7 and 13 January. There is no "Epiphany season." (4) Advent is the season of preparation for Christmas.

During these four seasons the three readings each Sunday are more closely linked and usually focus on telling the story of a God who acts. John's Gospel, the Catholic Epistles, Revelation, and the Acts of the Apostles are some of the books of scripture that are highlighted.

In the Two Year Series each Sunday has a separate theme, and little is lost when a particular feast or celebration replaces the Sunday readings. In the Three Year Series it is quite contrary to its spirit to interrupt the week by week reading of scripture with the thematic readings for the Conversion of St. Paul, for example. Only a few key feasts will take precedence over a Sunday. Of the feasts appointed on fixed days in the Calendar, the following normally take precedence over a Sunday:

The Naming of Jesus, 1 January.

The Epiphany of our Lord Jesus Christ, 6 January. This may be observed on the Sunday on or before 6 January (in which case, if that is 1 January, either it or the Naming of Jesus is observed).

The Transfiguration of the Beloved Son, 6 August.

All Saints' Day, 1 November. This may be observed on the first Sunday in November, in addition to its observance on the fixed date.

The Feast of the Consecration or Dedication of a church and the Feast of the Patron or Title of a church may be observed on, or transferred to, a Sunday,

except in the seasons of Advent, Lent, and Easter.

When desired, some other Feasts and Holy Days (pages 7-8) may be substituted for Sundays in ordinary time. Care needs to be taken, however, not to lose the overall thrust of the Three Year Series and its systematic Sunday-by-Sunday proclamation of the scriptures.

The Readings

Readers exercise a very important ministry. Training and continuing support needs to be provided for them. Clergy need to be careful not to deprive the laity of their right to the ministry of reading. If the readers robe or are seated in the sanctuary this may give the impression of clericalisation. Lay persons proclaim the Word as part of their ministry as laity. For the first and second readings each reader most naturally comes up from the congregation dressed in ordinary clothes, reads, and returns to their place.

Historically, reading the Gospel is the prerogative of a deacon. It is still the case that at any ordination service it is required that the Gospel be read by a deacon (pages 892, 903, 915). At their ordination deacons receive "the Gospels of Christ" and are enjoined to "read from them and proclaim the good news" (page 897). Hence, when a deacon participates in the liturgy, he or she appropriately reads the Gospel.

In the absence of a deacon, the Gospel may be read by a concelebrating presbyter, if one is assisting, or by the presider.

*"Hear what the Spirit
is saying to the Church."*

Furthermore, in the Anglican church here, the Gospel may be read by a lay person. This also follows from the school of thought which maintains that a bishop or presbyter is no more a deacon than a lay person is.

The reading should be allowed to speak for itself. It is not the reader's task to explain the reading to the community and so it is generally not appropriate for them to give a summary of the text before reading it. (Such a practice can at the very least cause embarrassment if this precis conflicts with the interpretation expounded in the sermon!) Similarly, some versions of the Bible contain section headings which are not part of the text and hence are not to be read. If the passage needs its context in order to make sense, that could be given briefly before the reading is announced. Such a brief introduction needs to be prepared in consultation with the preacher.

The reader may need to slightly adapt the Bible translation for reading. Pronouns may need clarifying the first time they occur, (reading "Jesus said to Pilate" rather than "He said to him"). The speaker or writer may need to be identified, (e.g. it may be necessary to begin with "Jesus said ..."). Some distracting beginnings, which add nothing to the reading, might be removed, (e.g. "After this Jesus immediately got into the boat and ..." could become "Jesus got into the boat and ..."). The language may need to be made inclusive.

The book used for the readings is an important liturgical sign of the place of the scriptures within the community. The scriptures are the possession of the whole community, not of particular individuals. The size and dignity of the book should image that it is from this book that we hear what the Spirit is saying to the Church. A community's careful choice of the translation will minimise the need for adaptation of the text especially to make language inclusive. Readers may then have small copies of the lectern Bible for practice. The New Revised Standard Version, for example, is available in lectern and personal editions with identical page formats. To prevent awkward fumbling, the lectern Bible must be clearly marked for each reading before the service. Some communities carry the Bible in during the entrance procession, others carry in a book of the Gospels. This can be placed on the lectern, or on the altar until needed.

The lectern from which the scriptures are read is one of the three architectural foci for the Eucharist (presider's chair, lectern, altar). During the

1950s Anglicans began to read the Gospel in the midst of the congregation (a custom going back twelve hundred years) rather than from the altar as had been prevalent previously. Surprisingly, there was no movement to use the lectern for the Gospel at this time, perhaps because that was associated with Morning and Evening Prayer.

A "Gospel procession" may move to the lectern or to the midst of the congregation. The former practice emphasises the unity of the scriptures, the latter may emphasise the Gospel as the climax of the readings and the primary way in which Christ speaks to us. It is worth checking if the Gospel can be reasonably heard when it is read in the midst of the congregation, and also if most (particularly children) are able to see the reader. If this way of reading the Gospel is seen as the "solution" to a long, neo-gothic nave, this invites attention to how the other readings are proclaimed and may indicate the need to reorder the liturgical space.

The Readings before the Gospel

After the Collect of the Day the congregation sits and a reader goes to the lectern and announces the first reading. The reading of the Old Testament at the Eucharist is one of the ecumenical restorations of this century.

A reading is announced "A reading from..." If different readers use different styles of announcing (e.g. "The Old Testament lesson is found in/ is written in" or "... the fourteenth verse of the seventh chapter of ...") this can get ragged. The title of the book can be given as simply as possible. Chapter and verse are not required to be given. They can form a distraction particularly where the reading is from more than one chapter, or when the reader gives a detailed listing of which verses are included and which are omitted. A community needs to make a decision whether it will consistently include chapter and verse or not, so that when it comes to the Gospel the assembly knows which is the cue for the response "Praise and glory to God." A brief pause can separate the announcement, from the text of the scriptures itself.

After the reading there is another brief but distinct pause. The reader looks up at the assembly and addresses it, "Hear what the Spirit is saying to the

Church." (A community may use another phrase, however "Here ends the lesson. **Thanks be to God.**" is hardly appropriate!) This is a dialogue between reader and assembly and hence the reader should make no motion to leave the lectern until it is completed. Silence in the liturgy is corporate. If silence follows a reading, readers need to remain at the lectern until the end of the silence rather than return to their place during the silence.

Both readings before the Gospel may be read by the same person, or a second reader could come forward after the psalm. Only when no competent lay persons are present to fulfil this ministry of the Word do ordained persons read the lessons that precede the Gospel.

The Psalm

Christian liturgy generally and Anglican worship in particular has deep roots in the Psalms. Worship leaders need to consider carefully, if they regularly omit the psalm appointed in the lectionary, how this rich heritage can be preserved now that the Eucharist is the normal Anglican service.

The psalm appointed (sometimes called the "gradual" or "meditation psalm") usually reflects on the first reading and provides the worshippers with opportunity to respond to it. It acts as a bridge to the second reading. The psalm (or psalm portion) is not concluded with the Glory to the Father.

Psalms are intended to be sung. As well as Anglican Chant and Plainsong, there are a growing number of settings suitable for Psalms for Worship. There are also a number of other good modern translations with musical settings. Psalms may be recited in unison or antiphonally (either between two "sides" or between cantor and assembly). Alternatively, a congregational refrain (e.g. a brief line paraphrased from the psalm) can be used to respond to a cantor in the style of Taizé. Using the refrain after approximately every two verses works best. Another option is for a reader, or group of readers to read the verses, with the assembly singing the refrain. Where singing is not possible, it would be preferable to adapt one of the above ways to read the psalm rather than neglect the psalm altogether. Whatever method is used, the psalm needs to be experienced as a prayerful response by the assembly to the first reading rather

than as another reading.

It is preferable that the psalm not be led by the presider as this diverts the attention of the assembly from the lectern to the presider's chair. Hence, it is better for the reader of the first lesson to begin the psalm or for a cantor to move to the lectern for this. If the psalm is announced, verse numbers are preferably omitted (unless they are needed for reciting in unison or antiphonally). Because of its meditative quality, remaining seated for the psalm is an appropriate posture for the assembly.

Preparation for the Gospel

Any music between the second reading and the Gospel needs to be such as to prepare the community to hear the Gospel. From at least the third century the singing of "Alleluia" welcomed the Gospel. After the tenth century a sequence hymn was introduced as well. If a hymn is chosen, dividing the hymn in two (part before and part after the Gospel) not only violates the integrity of the hymn, but focuses on the hymn and places an unsuitable division between Gospel and Sermon. Placing the hymn before the "Alleluia" allows the latter its original function.

Many communities find particularly appropriate this tradition of preparing for the Gospel by singing an "Alleluia verse." The Sentence of the Day can be used as a text for the Alleluia. (The Sentence is a ghost of Matins that has continued to haunt the first part of the Eucharist - it can helpfully be laid to rest here!) The cantor can sing Alleluia with the assembly repeating it, the cantor then chants the text, and then all sing Alleluia again. Taizé provides a variety of Alleluia chants which are easy to learn. Alleluias to well known hymn tunes (e.g. *Lasst Uns Erfreuen*, *Vulpus*, or *Victory*) can similarly be used. During Lent, when Alleluia is not used at the liturgy, a verse or verses of a psalm (or the Sentence of the Day) replaces the Alleluia.

The Gospel

The Gospel is a principal way in which Christ is present at the Eucharist. Hence

it is attended by marks of special honour. All stand. The deacon or other reader may be blessed by the presider. Alternatively the presider may bow low before the altar praying to proclaim the Gospel worthily. There may be a procession (preferably during the Alleluia verse). The tradition of the Gospel reader greeting the congregation with "The Lord be with you," arose in the days when this was the first time in the service that the deacon addressed the people.

If incense is used during the Gospel, the presider puts incense in the thurible after the second reading. The thurifer leads the Gospel procession. The reader censes the Gospel book after announcing the Gospel.

The sign of the cross made with the thumb on forehead, lips, and breast may accompany the announcement of the Gospel (the reader may also mark the book with a cross first). Singing the Gospel may be a way of increasing the solemnity of major festivals. The book may be raised at "This is the Gospel of Christ" (and kissed where this is the custom).

Any music which follows should not become a musical interlude but simply cover the return of the Gospel procession. Nor should the character of this music overshadow the Gospel.

The Sermon

Each of the Liturgies of the Eucharist presupposes that a sermon is a normal part of every Eucharist. Even where it has been the custom not to preach at "early" or "weekday" services a short sermon can be appropriate. A sermon is an integral part of the Sunday Eucharist (page 517). There needs to be a balance between Word and Sacrament at the Eucharist (so that the Eucharist becomes neither a Bible study with communion "tacked on," nor a long communion rite briefly interrupted by a couple of readings and a thought for the day).

Similarly, it is worth reflecting on the balance between readings and sermon. Does the Spirit speak to us primarily through the proclamation of the readings? Or are the readings seen merely as illustrations for the sermon? It is the conviction that the primary encounter with God's Word occurs in the readings from the scriptures that should be enhanced rather than obscured by the preacher. Furthermore, in order to keep the attention of the assembly,

careful consideration needs to be given to the length of the sermon.

The sermon is the living voice of the Gospel today. Preaching relates the readings and/or the feast or liturgical season to this particular assembly. Preaching applies the scriptural message to the present context and community. It leads the community to offer thanks and praise for what God has done and is doing in their lives and in the world. In this way the sermon is part of the movement from the Ministry of the Word to the Ministry of the Sacrament.

Although the presider may delegate the ministry of preaching, it is desirable that the presider normally be the preacher. This underscores the intimate relationship between "breaking the bread" of God's written Word for the assembly's nourishment and "breaking the bread" for communion.

The practices of praying a prayer before the sermon and of concluding with an ascription of praise appear to come from the period when sermons were often not an integral part of a service. As the sermon described here is grounded in a service of worship, there is nothing to prevent the preacher from simply inviting all to be seated. If desired, silence for reflection appropriately follows the sermon.

The Jewish custom of sitting in a chair to preach (cf. Luke 4:20-21) was continued in the early church. Some clergy today are effectively recovering this tradition. Giving the sermon at the presider's chair, either standing or sitting, emphasizes that delivery of a sermon is part of the office of presiding. Consciousness of the type of service, length and style of the sermon, architecture of the building and visibility and audibility of the preacher, will influence whether one preaches from the pulpit, standing at the chancel steps, from the chair, or elsewhere.

The Affirmation of Faith

The use of the Nicene Creed at the Eucharist is a comparatively late development. A creed is an integral part of a baptism service and is used more naturally there. Within the Eucharist, however, the early church regarded the eucharistic prayer as adequately professing the church's faith. The eucharistic prayer abounds in credal affirmations. It does not seem coincidental that the

people's proclamation of the creed entered the liturgy when the eucharistic prayer ceased to be a vocal proclamation and began to be quietly said far removed from the congregation. Now that the eucharistic prayers are once again strong proclamations of the church's belief it can be seen that the creed is not an indispensable part of the eucharistic service. The creed may in fact interrupt the flow of the service. When the rubric instructs that the creed "may be said or sung" this means it may also be omitted. The Nicene Creed might be reserved for use on more solemn or festive occasions. It is particularly appropriate on Trinity Sunday.

There are four days of the year especially recommended for the administration of baptism - the Baptism of the Lord (the first Sunday after Epiphany), Easter Day, Pentecost, and the feast of All Saints (which may be celebrated on the first Sunday in November). On these days, if there is no baptism, the Affirmation of Faith appropriately takes the form of the corporate renewal of baptism. This includes the Apostle's Creed (particularly in the form on page 394) and the Commitment to Christian Service (page 390). The presider can lead the renewal from the font or from the chancel, and subsequently may sprinkle the assembly with water.

Turning eastward for the creed originates from the period when the Eucharist was celebrated facing east. When the presider faces the assembly for the Eucharist it seems an inappropriate gesture for presider, choir, servers or others to suddenly change the direction they are facing in order to recite the creed.

If the creed is sung, a simple congregational setting should be used so that the creed does not take on disproportionate weight within the liturgy as a whole.

If a creed other than those provided in *A New Zealand Prayer Book* is introduced, care needs to be taken that the words embody the broad spectrum of belief acceptable within the Anglican Church.

Some Questions

There is a suggestion that the Bible reading is most effective when it is a corporate activity rather than individual following of the text in "pew

Bibles." What is your view on this and the case presented by the author?

Given the importance of the role of the reader, what ways can you think of that would help the readers in your situation explore the possibilities of proclaiming the meaning of the text with insight as they read?

What is your view of the case for the presider being normally the preacher?

CHAPTER 8

The Prayers of the People

The people and presiding priest pray for the world and the church

A deacon or lay person leads the Prayers of the People which include intercessions for the universal Church and the local Church; the world, our nation and all in authority; the concerns of the local community; those in need; the departed (with commemoration of a saint when appropriate); and ourselves and our ministries (page 411).

Prayers need to be general enough so that individuals can feel they can "slot in" the concerns they bring to a service. A period of silent prayer can assist in fulfilling this need. Abstractions such as praying for "peace" are better made more specific with something like "... and for God's guidance for the leaders who meet for disarmament talks this week." The leader of the Prayers needs to say sufficient to engage the assembly in petition, but not so much that it sounds like a second sermon, or gives detailed instructions to God.

The whole assembly is involved in the Prayers through the use of versicles and responses. Through their regular use, communities will quickly memorise the responses on pages 411-412. ("God of grace **you hear our prayer**" is so easily confused with "God of love **grant our prayer**" and "Lord, in your mercy **hear our prayer**" that it is possibly better to avoid using the cue "God of grace.")

In smaller communities, members of the congregation may be encouraged to share concerns aloud briefly. The congregation can participate in such prayers when those praying aloud conclude with a versicle from pages 411-412 to which all respond.

Leading the Prayers is a ministry. It requires sensitivity and inclusiveness. It is appropriate that leaders of prayer be provided training. It is unhelpful if the Prayers are over lengthy and intrude into the natural flow of the service.

The readings and the concerns of the community and of the world form the primary resource for the preparation of the intercessions. In commemorating

some people on the Calendar some communities may prefer to use the Collect for the week in the Gathering of the Community. The Collect of the saint's day may then conclude the Prayers, or the saint's name may be used with the memorial of the departed. Intercessors may be able to use writings of persons in the Calendar as a resource for the Prayers of the People.

There are various cycles of prayer including the "Anglican Cycle of Prayer," the "Partners in Prayer," and diocesan prayer cycles. Some parishes have their own cycle and pray week by week for particular local people and ministries. It is appropriate to pray for the diocesan bishop at each Sunday Eucharist.

Praying for individuals in need is an important ministry. Care needs to be taken, however, that the Prayers do not degenerate into gossip. If there has been a death or crisis it may be better to introduce this before the Prayers, rather than use the Prayers as a form of community announcement. Confidentiality can be preserved by praying in words such as "... for a person who seeks the prayers of this community."

The primary focus of the Prayers of the People is intercession and supplication. Thanksgiving and penitence may have their place, but if a confession occurs at the beginning of the service, penitence is not repeated here. Reasons for thanksgiving may be announced before the Great Thanksgiving or specific thanksgivings may be incorporated within the Great Thanksgiving (particularly using the form on pages 512-514).

The intercessor needs to be clearly audible. He or she can move to the place from which the Prayers are led when the presider stands to break the silence following the sermon (or at the end of the creed if one is used). The presider may introduce the Prayers of the People with an invitation related to the occasion, or the season, or the proper of the day. An example of an invitation to prayer is given on page 411. The presider's invitation to prayer could relate a phrase or theme from one of the lessons to the intercessions. In this way the Prayers of the People are linked with the Ministry of the Word. For example, "God calls us to love one another. As a sign of that love, let us pray for the Church and for the world, giving thanks for God's goodness."

The intercessor may need to give a brief direction indicating the posture,

people's response, or page number (if one of the Prayer Book forms is being used).

Within the service no posture is indicated as being particularly appropriate for the Prayers. Some communities may wish to follow the ancient tradition of all standing for the Prayers on Sundays and in the Easter Season. These might kneel on weekdays, particularly in Lent. Such communities might then be seated for the Preparation of the Gifts before standing again for the Great Thanksgiving. Other communities may choose to kneel or sit for the Prayers, in which case the presider's concluding collect can alert them to stand for the Peace.

If desired, an appropriate collect may be prayed to conclude the Prayers of the People. It is traditional that it is the presider who prays this collect and doing so clearly indicates the transition from the Prayers to the Peace. Intercessors can return to their place as people begin to exchange the sign of peace.

The collect which concludes the Prayers may have a brief conclusion such as "This we ask through Christ our Saviour." This distinguishes it from the more significant Collect of the Day which can have the long doxological conclusion (e.g. "... who lives and reigns with you and the Holy Spirit, one God now and for ever.")

Silence is an important ingredient in a service. If music is made by the spaces between the notes, this is similarly true of prayer.

Litany

A litany is a series of petitions to which the people respond with a fixed refrain. If the litany is spoken it is best to have a cue to lead in the refrain. For example,

*Grant, faithful God, that all who confess your name may be united in your truth, live together in your love, and reveal your compassion in the world. God of love **grant our prayer.***

*Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honour and serve one another. God of love **grant***

our prayer.

Using a particular response regularly can help to give a seasonal flavour to the Prayers of the People. For example, a community might more regularly use "Lord, hear our prayer **and let our cry come to you**" during Lent.

There may be a moment of silence between the petition and the cue for the response. For example,

*Give us all a reverence for the earth you have created, that we may use its resources wisely, in the service of others, and to glorify you. ... (Silence) ... God of love **grant our prayer.***

Particularly on solemn or festal occasions a litany may be sung. The music from Taizé provides helpful musical settings. Other settings are also available. These usually give a musical cue for the people's response. A litany could be sung during the entrance procession, for example, on Sundays in Lent (or on an appropriate festival). If desired, this procession could involve the whole community. If the liturgy began with such a litany the Prayers of the People would be omitted from their usual place in the Eucharist.

Bidding prayer

The bidding prayer is a very ancient form of prayer and it is still regularly used in the Good Friday liturgy.

A call to prayer is followed by the community's silent prayer which is gathered up in a collect. For example,

Let us pray for God's people throughout the world, for this gathering, for N our bishop, and for all who minister in Christ's name - that God will confirm the church in faith, increase it in love, and preserve it in peace.

(Silence)

*Holy God,
by your Spirit
the whole body of your faithful people
is governed and sanctified.
Receive our prayers, which we offer before you
for all members of your holy Church,
that in our vocation and ministry
we may truly and reverently serve you
through our Saviour Jesus Christ. **Amen.***

*Let us pray for peace, for good will among nations, and for the well-being
of all people ... (Silence) ... (a collect and so on).*

Such a series of biddings and collects could be concluded with a doxology such as:

Let us give thanks for all God's goodness.

*You are worthy, O God,
to receive honour and blessing and praise.
For you reign in the glory of the power that is love,
now and for ever. **Amen.***

There are several variations on this bidding prayer pattern. The biddings may be read by a deacon or other person appointed, with the presider saying the collects. Each bidding could be said by a different person (giving variety) but the collects by the same person (providing stability).

The leader might remove the mediation (the "through ..." part of a collect) from each collect. The mediation is then replaced with a versicle and response. Using the example given above:

*... that in our vocation and ministry
we may truly and reverently serve you.*

God of love grant our prayer.

The collects could be omitted completely. In that case the versicle and response come immediately after the silence.

The Prayer Book Provisions

The Prayer Book provides a list of concerns to bear in mind in producing one's own intercessions (page 411). As well as encouraging congregations to prepare their own intercessions, the Prayer Book provides a variety of resources which can be used either as printed or imaginatively adapted.

Pages 413-415. This follows six headings: the Church, the world, the community, those in need, those who have died and those who mourn, ourselves and our ministries. After particular prayers, usually two fixed petitions with the people's responses are given. It is possible to use only one of these fixed petitions under each heading. There is provision for the naming of saints (page 414). The Virgin Mary, the patron of the parish, a saint mentioned in the readings, a "lesser" saint whose calendar date falls on the Sunday being celebrated, or a "major" saint whose observance is being transferred, may be named at this point. This form of the Prayers does not need a concluding collect as two alternatives are provided for all to pray together. In communities that are less familiar with this form, a momentary pause after the particular prayers can alert the congregation that the printed response is about to be used.

Pages 416-417. A monologue form of prayers is now usually avoided. Hence it is better if a versicle and response is used after each paragraph. As the response will be constant throughout, people do not need to follow the printed text in their books. In this case it is better to conclude with a collect rather than the form which requires people to join in with "Merciful God, you look ..." (page 417).

Pages 463-464. This form can be adapted by having two people lead the prayers. One reads the lighter type, the other the bold type. Particular intercessions can be inserted - care needs to be taken in doing this with this particular form.

Pages 482-483. This shorter form may be particularly appropriate at a weekday Eucharist. Again, particular intercessions can be inserted.

Other forms are found on page 50 and page 162. The form on page 163 could also be used or adapted. Prayers for Various Occasions are provided on pages 138-142. An index to the Collects is provided on pages 143-146. At the end of each of the *Daily Services* (pages 58-95) and of the *Daily Devotions* (page 104-137) there are other collects which can be used.

If the leader wishes to use a number of collects as the form for the Prayers then it is best to use the form of a bidding prayer where each collect is introduced with an invitation followed briefly by silent prayer. This forms a more rounded time of prayer than the practice of delivering a series of unconnected collects.

Some Questions

Review the practices that you are familiar with during the Prayers of the People. How do these differ from or bear resemblance to the proposals listed here?

How is the understanding represented in the text similar to and different from the understandings that you have experienced?

Have different ideas and practices come to mind as you have thought through these questions?

CHAPTER 9

The Peace

The people and presiding priest exchange the Peace

The Peace forms the hinge between the Ministry of the Word and Prayer (which we have inherited from the Synagogue), and the Ministry of the Sacrament (which we have inherited from Jesus and through him from the meals celebrated in Jewish homes). It is found at this point of the service in the earliest liturgies.

A sign of peace can act out our love for our brother and sister (1 John 4:20) and the peace we wish to make before we present our gift at the altar (Matthew 5:23-24). It is especially a sharing of the peace given by the risen Christ (John 20:19,21,26).

With hands extended wide the presider says, "The peace of Christ be always with you." On occasion an introductory sentence might link the Peace to the celebration of the day. Another option is to slightly adapt the words to the occasion. For example, during the Easter Season, the greeting could be, "The Peace of the Risen Christ be always with you."

The people's response can be followed by "Let us offer one another a sign of (this/Christ's) Peace." Giving specific instructions on what form this "sign" should take is best avoided. For some this is an important moment of human contact in the midst of a lonely week. For others physical contact may be threatening rather than speaking of Christ's peace.

Teaching which encourages sensitivity is appropriate. The Peace is part of worship, it is a liturgical action. To seek out our friends and ignore the stranger or visitor or the one with whom we really need to seek reconciliation is to miss the point of the Peace. The Peace anticipates the coming kingdom, it is not a foretaste of the morning tea after church! To put this in another way, it is the Peace which should shape the atmosphere of morning tea after church, rather than the atmosphere of an ordinary New Zealand morning tea being that which shapes the way we relate at the Peace.

The period of the Peace can be ended either by using the sentences "E te whanau, we are the body of Christ ..." (page 419), or by beginning a hymn, or by beginning to prepare the table.

Some Questions

In what ways is the sense of community in your church different from the community life at the time of "the Book of Common Prayer"?

How might the sign of peace help create community?

Where are the weaknesses in this area in your context?

How do you respond to the author's highlighting that for some the sign of peace is an "important moment of human contact" while for others "physical contact may be threatening"?

CHAPTER 10

The Preparation of the Gifts

The people and presiding priest prepare the table and set bread and wine on it

Every significant Jewish meal involved seven actions: (1) bread was taken, (2) a prayer of blessing was said over it, (3) it was broken, and (4) it was shared; then there was a common meal; then (5) a cup of wine and water was taken, (6) a prayer of thanksgiving, the "Birkat ha-mazon", was chanted over it, and (7) all drank from the cup. The Last Supper (whether Passover or chaburah meal) included these seven actions. It is these actions which were given a new significance. When Christians did them, they did them to remember Christ - the action of God's eternal Word in creation, the incarnation, birth, life and ministry of Jesus, his death, resurrection, exaltation, giving of the Spirit, and the promise of his coming in glory.

The separation of the meal from the seven actions contributed to their conflation into the four classical eucharistic actions: (A) bread and wine are taken, (B) a prayer of thanksgiving is made, (C) the bread is broken, and (D) the bread and wine are shared. Of these (A) and (C) are preparatory. The bread and wine are placed upon the holy table in order that the Great Thanksgiving may be offered. The breaking of the bread prepares for the administration of communion. This chapter concentrates on the first of these actions - the Preparation of the Gifts.

The altar is best kept as bare as possible until the Preparation of the Gifts, when the focus moves from the lectern to the altar.

Items such as the chalice and paten, purificators, and corporal are not gifts, and so these are not brought forward from the congregation. Before the service they are placed on a credence at the side of the chancel. Traditionally, the water is placed on the credence as well, as it

is not the work of human hands. There is no need to use a burse or veil.

The white altar cloth and the candles could be placed on the altar at the time of the Preparation of the Gifts. This highlights the Eucharist as a meal, an aspect often obscured by our inherited architecture and ceremonial. Placing the corporal on the altar may be unnecessary if this practice is adopted as the corporal is a shrunken vestige of an altar cloth. In some churches it is possible to have large candle sticks (or candelabra) next to the altar rather than on it.

There are a variety of ways of taking the collection and bringing forward the gifts. A collection plate may be placed on the oblations table, at the entrance of the nave, with the bread and wine. A food basket could be placed by this table. In this way the people can place their gifts of money and food in the plate and basket as they enter church. These are then presented at the Preparation of the Gifts.

It is easy for the symbolism of objects to be lost when there are too many on the altar. The Prayer Book assumes that there will only be one chalice and one paten on the altar during the Great Thanksgiving in accordance with the symbolism of one bread and one cup. A clear glass pitcher or a flagon with wine may be placed on the altar at the Preparation of the Gifts if more wine will be needed for communion. Further empty chalices and baskets or patens can be brought up as needed at the time of the distribution of communion. The consecrated bread and wine is then placed in these.

Supplementary consecration is normally unnecessary. "Care should be taken to ensure that sufficient bread and wine is placed on the holy table" (page 516). Although the Roman Catholic Church normally reserves the Sacrament, liturgists of that church deprecate the practice of administering from the reserved Sacrament in a Eucharist. Our Prayer Book also emphasizes that people have a right to receive the Sacrament which has been consecrated during that celebration. It highlights the purpose of reservation as being "for the communion of persons not present" (page 516).

Only in the Eucharistic Liturgy *Thanksgiving for Creation and*

Redemption does the Prayer Book require a prayer at the Preparation of the Gifts. The other rites all allow for this preparation to be done without a verbal prayer. This simplifies and clarifies a part of the liturgy which, through centuries of accretions, had developed much complexity.

At the Preparation of the Gifts bread and wine are taken in order that thanks may be offered with them. Any prayer at the Preparation is in danger of anticipating the Great Thanksgiving. It is in the eucharistic prayer that thanks is given and the gifts are "offered" (hence the Greek word for the eucharistic prayer is the "anaphora" - the "offering").

It is because of this that the Roman Missal encourages the priest to pray the prayers during the Preparation of the Gifts *quietly* rather than aloud. At this point our own Prayer Book seems to depart from modern liturgical consensus when it instructs that "the priest may offer praise for God's gifts in the following or other appropriate words" (page 420). The prayer which follows obviously derives from the Roman Missal. However, scholarly liturgical opinion would have the Great Thanksgiving as being the prayer in which the priest offered "praise for God's gifts." Furthermore, there is no description of what sort of words would be "*inappropriate*." In defence of the rubrics it is to be noted that the prayers on page 420 are all optional, and so may normally be omitted.

In some communities there is more ceremony associated with the collection of money than would ever be considered appropriate for the eucharistic bread and wine! In the way that the collection and/or bread and wine is passed from person to person some places may appear to give the impression that the chancel and more especially the sanctuary are clerical spaces which only clergy (or at least those who are robed) may enter. Such practices merit serious reflection.

There is a wide variety of ways of preparing the gifts. The following description is only one of a number of possibilities, and not every celebration needs to be identical.

Having concluded the sign of peace, the presider may return to the presider's chair while others bring up the gifts from the congregation.

Because of the long period of standing which follows, from the beginning of the Great Thanksgiving until coming forward for communion, communities may wish to experiment with being seated during the Preparation of the Gifts. A hymn might be sung (texts need not speak of the bread and wine, nor of offering, they might be joyful, reflect the liturgical season, or speak of community). There might be an anthem, instrumental music, dance, or silence. On occasion (such as Harvest Thanksgiving) the whole community might be involved in a procession, all bringing forward some gift.

The bread, wine, money, and food offerings for the poor are brought forward together. If it was desired to use one of the optional prayers from the Preparation of the Gifts, the presider, still at the presider's chair, could pray one of these. Certainly those bringing the gifts present them directly to the deacon, priest, or other minister who is preparing the gifts rather than handing them to servers who in turn present them to the deacon or priest. Assigning the presentation of the gifts to a particular group such as children, servers or the ushers, can detract from the realisation that this presentation is on behalf of the whole community.

The deacon, if there is one, or an assisting minister oversees the whole preparation of the table: the covering of the altar with the altar cloth, the positioning of the altar book or cards of the Great Thanksgiving flat on the altar, and the placing of the bread and wine (in chalice and flagon) on the altar. Preferably this minister filled the chalice with the wine and water at the credence.

The chalice and paten (or bread basket) are best placed side by side so that they can be seen by all. Placing the chalice on the right of the paten allows it to be close to the deacon who stands to the right of the priest. The chalice is only covered with a pall if there is a danger of flies, for example.

The church's tradition is that there is nothing on the altar during the Eucharist apart from what is actually needed. Since 1662, however, money has been an exception to this rule in Anglican practice. If the

continuation of such a practice is desired, a suggestion is that the money be placed on the altar, but removed to the credence before the Great Thanksgiving begins. An alternative location for the money offering is at the foot of the altar where the food basket could also be placed.

If incense is used, the presider puts some into the thurible and censes the gifts and altar. This may be very effective if done in silence. The deacon or thurifer then censes the ministers and assembly without making hierarchical distinctions. Those in the sanctuary and those in the congregation are censed collectively and in the same way. The thurifer may swing the thurible gently during the Great Thanksgiving and the Lord's Prayer.

Ritual hand washings were customary at Jewish meals and from earliest times the presider washed the hands immediately before proclaiming the eucharistic prayer.

The Bread

Someone once said to me, "I have no problem believing that it's Jesus, it's believing that it's bread that I find difficult!" Another time I heard someone explaining, "it's not *supposed* to be bread, it's just supposed to *symbolise* bread." In the early church, Christians used the same baking techniques and same ovens for both their daily bread and that which was to be used in the Eucharist. For about a thousand years the bread of the Eucharist was ordinary, leavened bread. Then, in the Western church, there came a growing distinction between the "symbolic" and the "real." This resulted in changes to the theology of the Eucharist. A dichotomy grew between our daily bread and the "bread of angels," the "manna from heaven." The eucharistic presence was too holy to occur in ordinary bread. Furthermore, the growing practice of reservation of the sacrament required the bread to be unleavened.

If what we receive in communion appears neither as bread nor as broken, how can we say that "We break this bread to share in the body of Christ"? If children are not encouraged to receive, and if we don't

share from a common loaf, how can we say "We who are many are one body, for we all share the one bread"?

If wafers are used, it is worth reflecting what clericalism is communicated by distinguishing between "priest's" and "people's" wafers. If a larger wafer is used for visibility it is preferable that it is shared with communicants other than the presiding priest.

Using a ciborium or something else that looks like a cup or chalice as a receptacle for the bread confuses the symbolism of eating with drinking. So also does the visible "pouring" of wafers from such a vessel onto (into?) another container. Bread requires a plate, wine a goblet.

Breaking or cutting a loaf before the liturgy (into cubes, for example) also obscures the symbolism. A very exciting ministry for many is the chance to bake the bread for the Sunday Eucharist.

Some Questions

In this chapter the author presents some clear reasons for proposing the ways that the preparation of the gifts may best happen. Some of the reasons for the practice may be unfamiliar. Review these carefully in the light of your own understanding of what you believe this part of the liturgy is designed to achieve.

Are there ways that you would like to change your practice? Have other thoughts and ideas come to mind?

Who would it be best for you to discuss these with?

CHAPTER 11

The Great Thanksgiving

The people and presiding priest offer thanks (make Eucharist)

In the Great Thanksgiving "the presiding priest gives thanks in the name of the assembly" (page 511). "The celebration of the Eucharist is the work of the whole People of God" (page 515). All present are in that sense celebrants at the Eucharist. The bishop or priest presides in the midst of the assembly and prays the Great Thanksgiving on behalf of all.

Consecrating is not a "magical" power (with "magical" words) which a priest or bishop has independently of a celebrating Christian community. Hence, in "Anglican tradition there shall be no celebration of the Eucharist unless at least one other person is present to receive communion with the presiding priest" (page 517). There were debates in the past, not wholly in jest, wondering what would occur if a priest went into a bakery and said "this is my body." Would the church have had to purchase all the loaves and reverently consume them? Those debates belong to the same past in which the words "hocus pocus" were derived from the Latin for "this is my body"! (Incidentally, at Jesus' last supper, "this is my body" and "this is my blood" were words of administration or distribution not of consecration.)

God consecrates in response to the whole Great Thanksgiving prayer (cf. 1 Timothy 4:4-5). And it is part of the art of presiding - the way the presider uses gestures and voice - which draws in the whole assembly and involves them in this sense that this prayer is being proclaimed on behalf of all. Education will also affect this, as will the design of the liturgical space, the robes worn, and so on.

Gestures in the Great Thanksgiving are *interpretive* rather than *consecratory*, and hence none are obligatory with the new texts. On the other hand, gestures which do not relate to the text will end up appearing consecratory, as does complex ceremonial which requires a lot of explanation. The interpretive value of the gestures is obviously reduced if the congregation is not watching! Certain individuals find they can be more

involved in the prayer if they follow the written text. For most, however, following in the Prayer Book gives the impression of checking to see the presider does not depart from the formula! Should a presider use a variation or addition to the Great Thanksgiving, congregational flicking of pages in search of the alteration is distracting. At most, the congregation only needs the responses. These are quickly learnt, particularly if sung. During the period that the community is learning the responses a simple announcement before the Great Thanksgiving can highlight this approach: "If you need the responses for the Great Thanksgiving they are to be found at the bottom of page 420."

With the growing familiarity with the responses to the Great Thanksgiving there will be an enriched experience of the way that the Eucharist is *action* accompanied by interpretive words. (Jesus said, "*Do* this to remember me," not "read pages 436-439 to remember me"!) This rediscovery is realised in the community celebrating around the table and being able to watch the presider who now faces the assembly rather than hiding the eucharistic action.

A community is furthermore encouraged to respond from memory by the regular use of one Eucharistic Liturgy with one set of responses. The presider can use consistent leads, tone of voice, and gesture to cue the assembly's acclamations. (Moving from the extended hands of *orans* to joined hands is one traditional way to indicate the assembly's cue.)

A community committed to memorised acclamations and responses need not lack variety within a well known structure. Since 1984, New Zealand, along with other Anglican churches, has authorised a framework for celebrating the Eucharist (pages 511-514). This includes an enormous flexibility within the eucharistic prayer while still maintaining the possibility of using well known responses. Writing original eucharistic prayers or adapting existing ones will be explored further below.

The Great Thanksgiving is a unity; from the dialogue to the concluding doxology and great "Amen." Although in recent centuries only the "preface" and conclusion have been sung, at one time the prayer was sung in its entirety just as the Jewish table prayers were. When priests began to recite the central portion of the prayer quietly, the music dropped out. Lengthy musical settings were then written for the Latin text of the *Sanctus* ("Holy, Holy,..."). Such music would have "covered" the silent recitation by the priest of the rest of the

eucharistic prayer. A brief pause between the *Sanctus* and the *Benedictus* ("Blessed is he...") often provided the moment for the elevation of the "priest's" wafer and chalice.

With the renewed appreciation of the place of the whole assembly gathered around the altar for the Great Thanksgiving, briefer, congregational settings now replace such choir settings. There are now several acclamations in each of the Great Thanksgiving prayers (e.g. "Holy, holy,..."; "Glory to you, Lord Christ..."; "Blessing, honour and glory be yours,..."). In either singing all or saying all of the acclamations the unity of the prayer is recognised. Presiders too are increasingly singing the whole of the Great Thanksgiving. This renewal also recognises the unity of the whole of the Great Thanksgiving. Those who criticise such a practice as being alien to our culture forget how alien it is to sing *at all* in our culture! Singing or chanting prayers has not only been the norm in Jewish and Christian history, but it is continued as normal in Maori worship to this day. This musical renaissance is an invitation to musicians to provide modern settings of the whole Great Thanksgiving prayer for both presider and people.

Standing throughout the Great Thanksgiving is also a return to the ancient Jewish-Christian posture for prayer. It makes little sense to pray the words "with all who *stand* before you ... we worship you" (page 423) while kneeling! Keeping the same posture throughout the prayer again witnesses to the unity of the Great Thanksgiving. Hence, announcements such as "Let us pray" made after "Blessed is he ..." are to be avoided. An announcement made in the middle of a prayer interrupts its unity. Furthermore, "Let us pray" said in the middle of the Great Thanksgiving implies that what has occurred previously was not prayer! In any case, "Let us pray" should not be equivalent to "please kneel," as if kneeling is the only appropriate posture for Christian prayer!

The only reference in the Prayer Book to what has sometimes been called "concelebration" occurs in the "Additional Directions" to the Ordination Liturgies: "It may be appropriate for the newly ordained priests or the newly ordained bishop to be associated with the presiding priest or bishop during the Eucharist, but this should not include vocal participation in the Great Thanksgiving" (page 923). This rubric again highlights the understanding that the presider prays the Great Thanksgiving on behalf of all those present

(including bishops, priests, deacons, and laity gathered around the table) and it also underscores the unity of the Great Thanksgiving. Whatever way is chosen to involve other clergy present at a Eucharist, great care needs to be taken not to give the impression of a clerical caste. This care will include thinking about the visual arrangements as well. It is not appropriate to delegate any part of the Great Thanksgiving to a cantor.

The Prayer Book provides variations and additions to the Great Thanksgiving for various occasions. Parts of the Great Thanksgiving may also be omitted, and these are indicated by brackets (pages 430- 434).

Clashing symbols - Actions speak louder than words

Our actions can contradict the intention of the texts. For example, one of the acclamations, coming directly after the institution narrative in the Great Thanksgiving, is addressed to Christ. If the presider addresses this acclamation visibly *to* the bread and wine the action has contradicted the intention of the text. Consecration does not occur by formula, certainly not by the institution narrative in the new eucharistic prayers (as the invocation of the Holy Spirit, which follows, makes clear). God consecrates in response to the whole Great Thanksgiving. Gestures need to be consistent with this insight.

In our new texts the Last Supper account is addressed neither to the bread and wine, nor to the congregation. It is an integral part of the prayer and clearly addressed to God. It is desirable that the presider's action at this point is in accordance with this. The presider is not mimicking the Last Supper during this narrative. The bread is not broken and the wine drunk at this point, for example. Furthermore, the *whole* people of God celebrates the Eucharist *in persona Christi* (in the person of Christ). The presider acts primarily *in nomine ecclesiae* (in the name of the gathered community).

Care needs to be taken that the presider's gestures for the Great Thanksgiving do not clericalise the prayer rather than encouraging the prayerful participation of all present.

Our texts assume one bread, and one cup on the table during the eucharistic prayer. If more wine is needed it could be in a clear glass pitcher,

a flagon or other vessel, placed on the table at the Preparation of the Gifts and poured into more chalices brought up after the breaking of the bread. Placing the pitcher or flagon on the table indicates the intention to consecrate this wine. Touching these vessels during the Great Thanksgiving may give inappropriate messages about how and when consecration occurs.

Last century, manual actions for the eucharistic prayer were imported into the Anglican Eucharist from the Missal of Pope Pius V. These often married poorly with the Anglican text. They are even less appropriate for our new texts. Their unsuitability is accentuated now with the presider facing the congregation (except, of course, if the congregation is not watching!)

Some ceremonial guides from overseas or from other communions need adaptation to our New Zealand Anglican texts for the eucharistic prayer. This is particularly true when their texts have a different structure to ours.

Each of the New Zealand Anglican Great Thanksgiving prayers is a single prayer. Its unity is best preserved if the presider keeps gestures ("manual acts") simple and also avoids changes in voice during the prayer.

Reading from the book at the altar can unfortunately be done in such a way that one gives the impression that one is following a recipe book. It can help to have the book lying flat or else to have a card flat on the altar. This can include the text, and any variant to the Great Thanksgiving. In this way problems arising from having to turn pages are also resolved.

Suggestions for gestures during the Great Thanksgiving

Ceremonial needs to support the text and be suited to the community, surroundings, and relative importance of the occasion. Ceremonial should not highlight secondary elements at the expense of primary ones. Gestures should be graceful rather than sudden.

There are no gestures prescribed by *A New Zealand Prayer Book* for the Great Thanksgiving and so it is over to the presider to use suitable gestures with which they feel comfortable. The Jewish tradition of holding the bread and the cup throughout the prayer of thanksgiving is now appropriately chosen by some.

Others stand with hands raised in *orans* throughout. This traditional Christian stance for prayer has hands extended and raised in a human gesture of openness, praise, pleading, and offering. This simple posture is the prayer posture of all the baptised. Hence, the assembly may stand around the table also praying with their hands so raised. The presider prays aloud on their behalf.

The bread and wine do not need to be touched in the Great Thanksgiving. Breaking the bread in the institution narrative was a novelty introduced in 1662 after the universal practice of a separate fraction was lost in the Commonwealth period. The breaking of the bread has now been restored as a separate action after the eucharistic prayer. It may surprise some that Orthodox priests have never touched the bread in the eucharistic prayer.

Where ceremonial has been prescribed in *A New Zealand Prayer Book*, often the gesture is followed by a pause, and only then are the interpretive words said. In the Prayer Book, for example, the rubrics indicate that the bread is broken, the presider pauses and *then* says, "The bread we break ..." (page 471). Another example of this is that the bishop lays hands on the ordinand, pauses, and *then* says, "God of grace ..." (page 897). Presiders may wish to reflect on this principle which is followed here.

The following suggestions are for the Great Thanksgiving on pages 420-423. The principles proposed can be adapted by each presider to whichever Great Thanksgiving is used. Gestures are basically interpretive - they highlight the meaning of what is being said in the prayer and are not in themselves necessary for "validity."

Introductory dialogue: The presider opens the hands in greeting (as at the initial biblical greeting or at the Peace) and then says, "The Lord is here." The hands are raised for "Lift up your hearts."

The initial gesture of greeting may be resumed for "Let us give thanks..."

The Preface: (from the Latin, *praefatio*, meaning "proclamation" rather than "introductory") "It is right indeed, ... for ever praising you and saying:"

The presider's hands are extended in *orans*. In turning pages both hands are brought down to avoid giving the impression of fencing!

Sanctus & Benedictus: (Is 6:3, Ps 118:26, Mt 21:9)

The presider's hands may be joined together. This drawing in of the hands is a gesture to encourage the congregation's strong acclamation.

Post-Sanctus: "All glory and thanksgiving to you, holy Father;" (this is the briefest "Post-Sanctus" in our Prayer Book. Compare this, for example, with page 437, "All glory and honour ... eternal life.")

The presider continues the prayer with hands extended.

Institution narrative: "on the night ... as often as you drink it, to remember me."

The presider may hold the bread (or paten) a convenient height above the table throughout the words concerning the bread. For the action to precede the words, presiders may like to try lifting the bread before the beginning of the sentence, which in this case means before "All glory and ..." The cup may similarly be held throughout the words concerning it.

It may, however, be preferable not to "take" the bread and cup during the institution narrative. The "taking" is done at the Preparation of the Gifts just as the "breaking and giving" occur at the fraction and communion and these are not duplicated during the institution narrative. The presider can simply pray the institution narrative with hands extended in *orans*.

In any case, gestures such as signs of the cross, elevations, breaking the bread, bows, or genuflections have little place at this point in these revised texts. They give the impression that the character of the prayer has changed at this point and that the presider is "doing something" to the bread and wine other than giving thanks over them.

The Epiclesis

Memorial Acclamation: "Glory to you, Lord Christ; ...Come Lord Jesus."
The presider's hands may be joined for any acclamation.

Anamnesis: "Therefore loving God, ... cup of salvation."
The presider continues with hands extended in *orans*.

Oblation: "Accept our sacrifice ... high priest."
The presider continues in *orans*. Alternatively, the bread and cup may be lifted in offering (cf. the doxology below.)

Epiclesis: "Send your Holy Spirit ... your kingdom."
The presider may choose, in the ancient gesture associated with the epiclesis, to "impose" hands over the bread and cup. A sign of the cross over the gifts has also a long tradition that some may wish to retain at this point, crossing themselves for "that we, filled..."

The downside of these actions is that they can signify that something is happening at this moment that is not happening elsewhere in the prayer. Continuing to lead the prayer in *orans* at this point avoids this.

Doxology: "United in Christ ... **for ever. Amen.**"

The bread and cup may be raised in a gesture of offering at this point. This is the *high* point of the eucharistic prayer. "Eucharist" not only refers to the whole service, and to the prayer of thanks, but originally also described the bread and cup themselves. Eucharist is offered to God. If there is a deacon assisting, the deacon, standing on the presider's right, normally elevates the cup. The elements are returned to the table after the "Amen."

As has already been noted, genuflections, elevations, bell-ringing or other acts of veneration at the time of the institution narrative are inconsistent with the theology of the Prayer Book texts. An act of reverence after the conclusion of the Great Thanksgiving, however, would be appropriate. The Prayer Book also indicates

The Doxology

"silence may be kept" at this point.

Writing Eucharistic Prayers

The eucharistic prayer draws its shape from the *Birkat ha-mazon*, the long prayer over the cup of wine at the end of the Jewish meal. This meal prayer includes the request by the one presiding, "Let us give thanks to God." The community gives its assent that this one preside on their behalf, "It is right to offer thanks and praise."

In the *Birkat ha-mazon* praise is followed by thanksgiving, then supplication. Finally, a doxology is concluded by the community's "Amen." All these features are preserved in the eucharistic prayer. Since earliest times Christians have also included a greeting ("The Lord is here ...") and the invitation, "Lift up your hearts. **We lift them to the Lord.**" The Christian stress on thanksgiving rather than praise is reflected in the title "Eucharist" which is Greek for "thanksgiving."

The Last Supper narrative was inserted into the thanksgiving-supplication-doxology structure of the eucharistic prayer in two alternative positions. The church in the East placed it within the thanksgiving. In the West it was placed within the supplicatory material.

The Book of Common Prayer has an unusual, fragmented eucharistic prayer. Reception of communion comes in the middle of this eucharistic prayer (which later continues with "O Lord and heavenly Father,...."). It serves, nonetheless, as an example of the Western pattern, with the institution narrative coming within the supplicatory section, "Hear us, O merciful Father,"

All Anglican revisions in New Zealand since 1970, however, have followed the Eastern pattern of placing the institution narrative within the thanksgiving. This has not always been the case overseas.

As with the Collect, in this central prayer we are reminded that as Christ's body we pray through, with and in Christ, by the power of the Spirit to the Father. This trinitarian emphasis is also reflected in the structure of the Great Thanksgiving. Thanksgiving of the Father is followed by memorial of Christ and invocation of the Spirit.

In the Prayer Book there is an authorised framework for writing eucharistic prayers (pages 512-514). Although writing eucharistic prayers is not easy, this provision expects that the gifts for this may be quite widely present.

In the framework the introductory dialogue is fixed. As noted above, the words "Lift up your hearts ..." unite us with Christians over ten thousand Sundays, and many denominations. "Let us give thanks ..." goes back even further, to the Judaism of Jesus' time and earlier.

Thanksgiving for creation, revelation and salvation is required but the wording is free. The "Holy, Holy, Holy ..." (*Sanctus*) and "Blessed is he who comes ..." (*Benedictus qui venit*) may be incorporated. Many eucharistic prayers give extensive thanks for creation. This and God's action among the Hebrew people might precede the "Holy, Holy, ..., " with God's action in Christ following the "Blessed is he..."

The institution narrative is fixed. Care needs to be taken in placing a congregational acclamation directly after the Last Supper narrative. This can give the false impression that this narrative is the "moment" of consecration. In any case acclamations are better introduced by a characteristic cue line. For example,

"Gracious God, we now celebrate the memorial of our redemption.

From the gifts you have given us
we offer you this bread and this cup,
and proclaim the mystery of our faith,

Christ has died,

Christ is risen,

Christ will come in glory."

Another option is to have several congregational acclamations throughout the text or a simple one repeated at intervals.

The memorial of Christ and invocation of the Spirit again are fixed and may lead into intercession and prayer for the benefits of communion. A doxology (the wording of which is free) and an "Amen" ends the prayer.

A single eucharistic prayer can not say everything. Hence choices need to be made. In the West, rather than recite all the acts of God in one prayer, proper prefaces celebrated a particular aspect of God's action at a particular celebration.

Examples of Great Thanksgiving prayers written to conform to *A Form for Ordering the Eucharist* are to be found later in this book.

The Lord's Prayer

The Lord's Prayer has had a very long association with this point of the service. For more than sixteen centuries it has been seen as the appropriate preparation for receiving the Sacrament. It was placed in its present position, after the Great Thanksgiving, by Gregory the Great (590-604), in a sense extending and concluding that prayer.

From the early church the "daily bread" was identified with the Eucharist, the "living bread" which is "food indeed" (John 6:51,55). We come seeking forgiveness and we forgive others as we receive the cup given for the forgiveness of sins. Through the Eucharist we are strengthened to hallow God's name in our daily lives, to work and to pray that God's kingdom may come, and to do God's will on earth as it is in heaven.

The presider can assume the *orans* position for the Lord's Prayer. As this posture is the common possession of all Christians and not reserved for the clergy, it is particularly appropriate for the whole assembly to join the presider in this posture for the recitation of the Lord's own prayer.

There are several good congregational settings to which the Lord's Prayer can be sung.

In introducing the Lord's Prayer, a theme or thread of the service can be picked up by the presider. For example in Advent: "Let us pray for the coming of the kingdom as Jesus taught us."

Some Questions

The third paragraph of this chapter says; "God consecrates in response to the whole Great Thanksgiving prayer ...And it is part of the art of presiding... which draws in the whole assembly and involves them in this sense that this prayer is being proclaimed on behalf of all. Education will affect this, as will the design of the liturgical space, and the robes worn." Having read this chapter it may be helpful to have some trusted people review what happens within this section of the Eucharist in your

setting, asking whether there are changes that might further enhance the sense of participation that is referred to here by the author.

CHAPTER 12

The Breaking of the Bread

The people and presiding priest break the bread

Silence is kept when the action of breaking the bread is begun. Each of the Eucharistic Liturgies then has a sentence and a people's response for the fraction (e.g. "We break this bread..."). If much bread is to be broken, a fraction anthem (confractorium) may be sung. This could be "Lamb of God..." (page 426). The line "Lamb of God, you take away the sin of the world, have mercy on us." can be repeated as long as necessary, with the ending "grant us your peace" used for the final repetition. "Jesus, Lamb of God ..." (page 427), the Easter Anthems (page 94), or another anthem could be used instead.

If wafers are used then as many as possible can be broken at the fraction or at least three or four large wafers can be broken so that a significant amount of bread is seen to be broken. All this can be done in the silence before the words "We break this bread ...". The *primary* purpose of breaking the bread is in order to share it. Only secondly has this developed a post-biblical symbolism of the brokenness of Christ in death. For this reason the breaking in half of a wafer in a communicant's hand is not recommended.

It is not *essential* at this point to break the bread into as many pieces as there are communicants. Individual portions may be more conveniently broken off during the administration of communion. It is important, however, that the symbolic character of the one bread broken for the many, so that the many may become one, is clearly seen by the whole community. This is one of the reasons why it is significant to distinguish between the breaking of the bread and distribution of communion. Breaking as much bread as needed at the fraction does this most clearly.

Further empty chalices, patens or baskets needed for the distribution of communion are brought up to the altar before the Invitation and filled with the consecrated bread and wine.

The Prayer of Humble Access and its alternative (page 425) are devotional texts perhaps best used only in penitential seasons or omitted altogether. If the congregation is kneeling for this prayer, those behind the altar bow rather than kneel as kneeling behind the altar can give a very disconcerting view of the presider - or occasionally, no view of the presider at all!

Some Questions

Does the bread received in your community speak of brokenness and of sharing or of private individualism?

Think through the practice of the fraction in your context. Are there ideas that have come to mind as you read this chapter?

CHAPTER 13

The Communion

The people and presiding priest share the gifts of God

The rubrics make clear that the Invitation takes place before any (including the presider) have received communion. For the Invitation the presider may hold the bread in one hand and the cup in the other, or the deacon may hold the cup and the presider the bread.

If necessary the invitation could be expanded to, for example, "All who are baptised, whether you are Anglican or not, whether you are an infant, youth or adult, all are welcome to draw near and receive ..."

When the invitation to communion has been made, the congregation begins to move forward immediately. While the congregation moves forward the presider and assistants receive communion as unostentatiously as other members of the assembly would be expected to do. Those at the altar receive standing.

When the presider and assistant(s) communicate each other all are seen to be given communion by someone else. Those assisting with administering communion can themselves take the vessels from the altar rather than needing to be handed them by the presider. It is convenient to have two persons administering chalices for each person distributing the bread.

When there is a small gathering, communicants may administer the sacrament to one another (page 517). In this case the presider could receive last.

The whole congregation moving forward to receive, referred to as the "communion procession," is an ancient element of the liturgy. It may be accompanied by the singing of a simple, memorable refrain. Such corporate singing heightens the sense of unity evoked by a procession of the whole people of God. Alternatively, a cantor or choir could lead singing, with the congregation joining the refrain. Ushers are generally unnecessary to help such a procession. If ushers are used they should encourage people forward rather than give the

appearance of holding people back. There needs to be sensitivity to any in the congregation who are not coming forward to receive communion.

To facilitate the smooth movement of the procession several people need to assist in distributing communion when numbers are large (at least one person administering bread for every hundred communicants). Even in small congregations someone assisting the presider to distribute communion is desirable. Whenever possible, lay people assist in administering communion. While traditionally the presider is one of those who administers the bread, reserving administration of the consecrated bread to the ordained while the laity administer the chalice has no theological rationale.

Those receiving communion do so either standing or kneeling (page 517). Communion rails, originally there to protect the altar, are being used less and less. Either receiving around the holy table (as much as the architecture will allow!) or receiving from "stations" is now more common. When "stations" are used, care needs be taken that the distance between the altar and those distributing communion is not so great that the sense of meal and the relationship between table and communion is lost. In any case a space between the person distributing the bread and the one distributing the wine allows time to chew the bread before receiving the wine.

The Prayer Book instructs that the bread and the cup are given into the hands of the people (page 517). Four different sentences of administration are provided (pages 427, 472, 489). Their brevity has been designed so that the communicant is able to respond "Amen" before receiving communion in every case. There was a practice, sometimes seen in the past, of a communicant receiving only part of the sentence of administration as the priest moved from communicant to communicant. The rubrics clearly see this as not acceptable.

The bread is received with one hand on top of the other. This avoids crumbs falling between cupped hands, or the bread crumbling if received between the thumb and forefingers.

When administering the bread, gestures such as signs of the cross, squeezing of hands, or breaking the wafer in the communicant's hands can detract from and confuse the primary symbolism of receiving.

Young children can receive communion in the same manner as adults.

Some children will wish to receive only the bread. Babies not yet on solids might receive a little wine from the tip of a finger, or from bread intincted in the chalice. Infants can receive a small piece of bread (which may have been intincted in the wine). Parents may normally be the appropriate persons to administer communion to their infants. The words of administration of the sacrament are the same for children as for adults.

In the event of there being insufficient bread and/or wine for the number of communicants, the presider consecrates more using the form provided on page 428 (see also page 516). In this form, as the word "also" indicates, this is not a "separate" consecration but includes the additional bread and wine with that over which the Great Thanksgiving was offered. Hence the rubrics make clear that this supplementary consecration also occurs at the altar (and not, for example, at the credence) and is to be done by the presider and not by a concelebrating presbyter. The form need be said only loud enough for an assistant to pronounce the concluding "Amen." It is not necessary that distribution of communion by others be interrupted. The Prayer Book anticipates that all will receive bread and wine consecrated at that celebration of the Eucharist rather than from the reserved sacrament.

After communion the deacon(s) and lay persons who take communion to those ill or house-bound can receive the consecrated bread and wine to take with them. They may be sent with words such as: "N and N who are not able to be with us are one with us in the Body of Christ. Therefore we send you to take them the sacrament which we have shared."

Some Questions

In your experience is it possible to have both a strong sense of reverence and of community at communion time?

Which suggestions in this chapter would you like to see introduced in your community and which would you be uncomfortable with and why?

Are there other suggestions that you have?

CHAPTER 14

Prayer After Communion

The people and presiding priest give thanks

Over the centuries the Gathering of the Community became cluttered and its purpose obscured. In a similar way the conclusion of the Eucharist lost its shape and purpose. As with the Gathering of the Community, *A New Zealand Prayer Book* provides a wealth of resources from which a careful choice needs to be made. In this way the primary focus is not lost - that of being sent out nourished and strengthened by communion "to love and serve the Lord."

For the consumption of any remaining consecrated bread or wine, the vessels are preferably returned to the altar at the end of the distribution. The presider might go to the chair and sit. The deacon and/or assistants consume what remains and immediately take the vessels to the credence. Hence, after Communion the holy table would be cleared. As it was for the beginning of the Eucharist, the altar would be bare except for the candles. If the amount remaining is too large to be conveniently consumed, the vessels may remain on the altar covered with a linen veil or corporal. This is then consumed immediately after the Dismissal of the Community (page 516).

The ablutions are not an integral element of the liturgy! Traditionally the ablutions occurred in the sacristy (or vestry room) after the Eucharist. This corresponds to our cultural custom of doing the dishes after the meal, and not in the dining room. If the ablutions are done during the liturgy they should be done simply and unobtrusively, and preferably away from the altar. If it is necessary to perform the ablutions at the altar, they can be done facing away from the congregation. A single rinsing with water is sufficient at this time. There is no reason why the presider needs to do this task; an assistant can quickly perform it. The cleansed vessels are placed on the credence rather than returned to the altar.

After Communion the presider returns to the chair. Corporate silence may

be kept (page 428). A communion hymn might be sung, or a meditative psalm, or refrain, or a chant from the community of Taizé.

With the people standing, there may be a Prayer after Communion. There are suggestions for this on pages 525-542. Alternatively, a prayer is provided in the liturgy (e.g. pages 428, 429). Many of the concluding collects in the Daily Services (pages 58-95) can also appropriately be used. The prayer chosen can reflect the season, readings, or theme of the celebration.

In producing an original Prayer after Communion care needs to be taken not to create an extended "thanksgiving for the thanksgiving" - a mini-eucharistic prayer. The prayer may give thanks for the gifts received and pray for a particular fruit to be realised as the community departs to act out what is being accomplished within them. While the Collect of the Day might always have the long, trinitarian ending, this and other prayers in the liturgy could use a shorter ending. An example of such an ending would be "We ask this in Jesus' name" or "This we ask through Christ our Redeemer."

Some Questions

Were there any proposals in this chapter that provided a contrast with your experience?

Review the reasons provided in the text and the reasons for the practice that you are familiar with in the light of the worship context that you know best. What practice do you think would help most in that situation?

CHAPTER 15

The Dismissal of the Community

The people and presiding priest depart in the name of the Lord

Following the Prayer after Communion the community is dismissed by the deacon, or (in the absence of a deacon) by the presider. The words of dismissal are said from the front of the church (and before any procession) so that all God's people are seen to be included in the commission to go to "love and serve the Lord."

From Easter Day through the Day of Pentecost, "Alleluia! Alleluia!" is added to the dismissal and to the people's response:

Go now to love and serve the (risen) Lord.

Go in peace. Alleluia! Alleluia!

Amen. We go in the name of Christ. Alleluia! Alleluia!

On an occasion when the community will remain in the same place following the Eucharist, the words to "Go now" may appear inappropriate. The Prayer Book provides one possible alternative on page 545. Another alternative, when it is not intended that the people leave, is to use the versicle and response, "Let us bless the Lord. **Thanks be to God.**"

Processions out, like entrance processions, might be reserved for particular feasts or seasons. The way all leave can vary with the feast, season, architecture, size of the congregation, and so on. Sometimes all might leave in no particular order. At other times the liturgical ministers might leave the building first. On major feasts there might be a procession with banners and so on. On occasion the whole community might decide to process out of the church building. The Day of Pentecost is an appropriate example. The Paschal Candle is lit at all services from Easter Day up to and including the Day of Pentecost. On the Day of Pentecost all might once more receive candles lit from this Easter candle - and as the Easter candle is extinguished all might process outside with

candles lit, clearly symbolising our mission to bring the light of the risen Christ into our lives and world.

Extinguishing the altar candles is a simple function - it should not become a ceremonial action which rivals the Dismissal of the Community. There is nothing symbolic in the order in which the candles are extinguished. This task can be performed after the service, when other things in the sanctuary are also being tidied up.

A New Zealand Prayer Book has several rubrics indicating where hymns may appropriately be sung. It will be noticed that it is not anticipated that there would be a hymn after the Dismissal. If there is to be a hymn after communion it more appropriately follows the distribution of communion. After this would come the Prayer after Communion and the Dismissal.

Blessings (like the Absolution) developed during a period in church history when most in the congregation were not receiving communion during the Eucharist. Now that the baptised normally receive communion at each celebration of the Eucharist, a blessing as a substitute for communion is no longer necessary. In particular, blessings should not appear to be given more liturgical prominence than receiving communion, nor should the impression be given that Christ's self-giving in communion needs to be supplemented.

Some Questions

Do the practices in your community at the dismissal give a strong message of everyone being sent out (including those in the sanctuary and choir) or are there several "dismissals"?

*"God receives you by baptism into the Church.
Child of God,
blessed in the Spirit,
welcome to the family of Christ."*

CHAPTER 16

Celebrating Baptism at a Eucharist

Baptism is now normally administered in the context of the principal Sunday Eucharist. The celebration of baptism is especially appropriate at the Easter Vigil (and also other Sundays of the Easter Season), the Day of Pentecost, All Saints' Day (November 1 or the first Sunday in November), on the feast of the Baptism of the Lord (Sunday between 7 and 13 January), and when the bishop is present. Many recommend that, as far as possible, baptisms be reserved for these occasions. If for pastoral reasons baptism is celebrated between Pentecost and All Saints', the Transfiguration of the Beloved Son (August 6 - or the Sunday following) could also be a suitable festival.

The Liturgical Colour for baptism is the colour of the day.

The Paschal Candle is lit and stands by the font except during the Easter Season when it is burning in the sanctuary or near the lectern.

An Order for baptism

The Gathering of the Community

The Proclamation

God's Call (page 383)

The Presentation for Baptism (pages 384-385)

The Baptism (pages 385-387)

The Affirmation (pages 387-389)

The Celebration of Faith (page 394)

The Ministry of the Sacrament

1. The Gathering of the Community

The objective of the Gathering of the Community is the same as at every

Eucharist: to gather those assembled into a community and prepare them to hear what the Spirit is saying in the Proclamation. Particularly on this occasion the structure needs to be kept very simple. The presider greets the congregation, a hymn may be sung and the Collect of the Day is prayed.

From Easter Day through the Day of Pentecost this greeting is appropriate:

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

This is the day which the Lord has made.

Let us rejoice and be glad in it.

Renunciation of evil occurs in the liturgy of baptism, hence using a confession and absolution during the Gathering is not usually appropriate. It can confuse the reconciliation that is effected through baptism.

2. The Proclamation

This is the same as at every Eucharist. When there is a baptism, the Collect, readings, and Variation to the Great Thanksgiving are normally those proper to the day. If the Collect or a reading is inappropriate, alternatives are provided on pages 398-399. In such a case the Variation to the Great Thanksgiving for Easter (pages 432, 441, 475, 492) or Pentecost (pages 433, 441, 475, 493) and/or the Addition to the Great Thanksgiving for Holy Baptism (page 435) may be used.

The rubrics on page 383 seem to give the impression that even at a Eucharist the Liturgy of Baptism could be placed immediately after the New Testament Lesson. This, however, would interrupt the flow of the service. The Prayer Book instruction applies to baptism celebrated in a service other than a Eucharist. It was not anticipated that baptism would be inserted into the middle of the Proclamation.

3. God's Call and The Presentation for Baptism

In which location of the church the Call and Presentation occur will depend on the architecture of the building. If the font is at the back of the church the Call and Presentation might be at the sanctuary (or chancel) steps. In this case sponsors, candidates, parents, godparents, and the presider might move to the font for the Baptism in a simple procession. During this some verses of a baptismal hymn may be sung. During the Easter Season, when the Paschal Candle would normally be burning in its stand in the sanctuary or near the lectern, this procession to the font may be led by someone carrying the Paschal Candle.

For the Call and Presentation the congregation could remain seated.

4. The Baptism

Others, particularly children, might be invited to gather around the font. If baptism is by immersion the font will already be filled. Otherwise, where practicable, water is poured into the font immediately before the thanksgiving prayer.

The structure of the thanksgiving over the water is similar to the Great Thanksgiving and the presider uses gestures in a similar manner. The hands are extended in greeting, for example, at "Praise God who made heaven and earth," raised for the thanksgiving parts of the prayer, and may be extended over the water for "Through your Holy Spirit ..." Similarly, just as for the Great Thanksgiving, the congregation appropriately stands for this prayer of thanksgiving.

Baptism is by "immersion in the water, or by pouring water" (page 386) emphasising that a significant amount of water is to be used, enough so that the congregation can see and hear it.

At this point everyone will want to be watching the baptism not their Prayer Books. The congregation can proclaim "Amen" after the baptism and then the presider can use the following or similar words to cue the welcome:

Let us welcome this new Christian.
**God receives you by baptism
into the Church....** (page 386).

The presider makes the sign of the cross on the forehead of each of the baptised, using oil if desired (page 382). This use of chrism restores one of the most ancient baptismal practices. It echoes the scriptural anointing of kings (1 Samuel 16:13), our royal priesthood (1 Peter 2:9), and the seal of the saints (Revelation 7). Christ is the anointed one into whom we are baptised. The association of oil with the Holy Spirit proclaims that baptism is the new birth by water and the Spirit (John 3:5). This oil is traditionally blessed by the bishop on Maundy Thursday (page 382).

A representative of the congregation may present a candle to each of the newly baptised with the words "Walk in the faith of Christ crucified and risen. Shine with the light of Christ" (page 387). This candle is usually lit from the Paschal Candle.

As well as the anointing and presentation of the candle there may be other post-baptismal practices which further explain what has occurred in baptism: robing in an alb or christening gown, presentation of a Prayer Book (or Children's Communion Book) as a sign that baptism is admission to communion, presentation of the certificate of baptism (the liturgy would suggest these certificates need to be the same for adults and infants).

These post-baptismal practices can occur at the font, with the anointing and presentation of the candle proceeding immediately after each baptism. Alternatively the baptism party might return to the front and the newly baptised can all be anointed, then all have a candle presented, and so on. This will depend upon local architecture and the need to have as much as possible occur in the full sight of the congregation.

Some more verses of the same hymn used to move to the font can be used during the return to the front. Care needs to be taken that such a division does not harm the integrity of the hymn, and more importantly that it does not conflict with what is happening in the service at this point. Using an appropriate chant from Taizé at these points would also be suitable.

If it is customary to sprinkle the congregation at baptisms, water may be taken from the font and the presider sprinkles the people with a sprig of evergreen as the procession returns to the front after the Baptism and before the Affirmation.

5. The Affirmation and The Celebration of faith

All are instructed to stand (page 387). As well as the newly baptised, parents and godparents, all the baptised are invited to renew renunciation of evil, commitment to Christ, and to celebrate the faith into which we are baptised. The Apostle's Creed, first composed for this purpose, symbolises this faith (page 394).

6. The Ministry of the Sacrament

The service continues naturally with the Peace. The Nicene Creed is not used at this service, and the Prayers of the People may be omitted. With the newly baptised, parents, sponsors, and godparents still at the front of the church, the presider spreads wide the hands in greeting and says, "The peace of Christ be always with you." After the response, people exchange a sign of peace and those up front return to their places. The rubric to return to their places earlier (page 389) is more appropriate when the service includes Confirmation.

The service continues with the Preparation of the Gifts.

The baptism candle

The candle presented at baptism can be an important part of being reminded of one's baptism. People can be encouraged to light these on the anniversary of the baptism, on birthdays, and on the great baptismal festivals of Easter, Pentecost, All Saints', and the Baptism of the Lord. The candle can be simply inscribed including the name of the one baptised and the date of the baptism. The representative of the congregation who presents the candle can become another link in sharing with the baptised our Christian life and faith. As well as certificates

for the baptised and for godparents and sponsors a certificate and explanation might be given to the person who presents the candle. The following is an example of such a certificate for the case of the baptism of an infant:

_____ was baptised at

_____ on _____

_____ represented the congregation and gave a lighted candle with the words:

**Walk in the faith of Christ
crucified and risen.
Shine with the light of Christ.**

_____ was born on _____
to _____

_____ address: _____

_____ Phone: _____

At baptism parents and godparents make promises. The community of faith, the congregation, also makes promises to share our delight in prayer, our love for the word of God, our desire to follow the way of Christ, and food for the journey.

Our parish tries to fulfil this promise in many ways: through baptism preparation, through visits by the parish priest and by parishioners, and through our worship.

The baptism candle helps to fulfil this promise. By lighting it on birthdays, on Christian feast days, and on the anniversary of baptism, it reminds the child "I have been baptised."

You are not a godparent, and you have not made the promises of a godparent. But you gave the candle, and you can be another part of sharing our faith with the child we have baptised.

Giving the candle, and keeping an occasional contact is another part of showing that we care about children in our parish. We care about families and we care about baptism.

How you make this contact is up to you:

- * You could ring the family on the anniversary of the baptism (and possibly also on the child's birthday).
- * You could visit before or after the baptism.

God bless you in your ministry.

Some communities may need to add - Note: The one who gives the candle represents the congregation, not the Anglican Church, and therefore those of other denominations are welcome to present the candle.

Some Questions

Review the normal practice within your congregation related to baptisms. How does this compare with the description offered here?

In the light of your own particular context are there changes that would be helpful and what beliefs would such changes in practice reflect.

CHAPTER 17

Celebrating Other Services with a Eucharist

When another rite or sacrament is celebrated within a Eucharist careful planning is required so that it does not feel like two services "glued" together. This is often best achieved by using the structure of the Eucharist as the basic format. "A reading from the Gospel is always included" (page 511).

At all services of the Eucharist it is important that everyone present be given the opportunity of receiving Holy Communion.

The Ministry of Healing with a Eucharist

Liturgical Colour: Colour of the day.

Directions are given on page 746. Alternatively, the Invocation, the Laying on of Hands and/or the Anointing may replace the Prayers of the People.

The Blessing of a Home with a Eucharist

Liturgical Colour: Colour of the day.

Directions are given on page 774.

Marriage with a Eucharist

Liturgical Colour: White.

Directions are given on page 807.

Funeral with a Eucharist

Liturgical Colour: White.

The Paschal Candle is lit and stands by the coffin.

Directions are given on page 868. Alternatively, the Eucharist is followed, with the Collect, readings and prayers appropriate for a funeral, and the Variation for the Great Thanksgiving for Easter (page 432) or for the Departed (page 435). After Communion the Funeral Service is followed from the Commendation.

Some Questions

An important point of view offered in this chapter is; "When another rite or sacrament is celebrated within a Eucharist careful planning is required so that it does not feel like two services "glued" together. This is often best achieved by using the structure of the Eucharist as the basic format." Do you agree with this point of view and if so how would it affect what happens now within your context?

CHAPTER 18

Children at the Eucharist

Children are not the church of the future. Children are the future of the church! The sparseness of children and young people in many Anglican churches is a common cause for concern. On the one hand, some communities look to other traditions which appear to be having more success in drawing and keeping youth. On the other, the Anglican tradition has both a wealthy symbolic vocabulary and a most inclusive eucharistic policy which can arguably make it a fertile environment for all-age eucharistic worship.

Baptised children have as much right and duty to be present at the Eucharist as every other baptised person. They are not merely training to be the church of tomorrow.

Special Eucharists and exciting activities may attract young people for a time, and these may even bring their parents with them. As a rule, however, regular attendance by children at the weekly Eucharist is the result of the committed care-giver(s) coming to church with their child(ren).

In New Zealand, as in a growing number of other Anglican churches overseas, it is recognised that all the baptised have a right to receive communion whatever their age. "We who are many are one body, for we *all*- young and old- share the one bread."

Babies, not yet on solids, can receive the wine. Infants can receive the intincted bread. Care needs to be taken, now that baptism is seen to be admission to communion, that there doesn't develop an "admission to wine" for children who "are now old enough."

Lollies or biscuits ought never to be administered instead of communion. Nor is it appropriate to invent special words of administration for children. Children are quite capable of appreciating and growing into the words of administration authorised in *A New Zealand Prayer Book*.

Children have a natural sense of mystery and of wonder. This is lost with age, not gained. Children are naturally caught up in the atmosphere of a worship

service. If children are bored and restless it often indicates that the adults are probably not far off boredom and restlessness themselves.

One model is to have children and adults separate for the Ministry of Word and Prayer. Children leave at an appropriate point at the beginning of the service and might return again just before the Peace. Such a pattern needs to recognise that both groups are continuing worship at their own "level." It is not that the children are receiving instruction while the adults continue at worship. The children's celebration of the Word needs to include songs and prayers just as the adults' does. There is a growing amount of resources available to use for such multi-level celebrations focusing on the Three Year Series. In order to recognise the equality of children and adults, occasionally the children need to be able to stay in church and the adults leave for their liturgy of the Word in the hall!

Another model, in which the Eucharist is seen as the service for God's whole family, has children present alongside the adults from beginning to end. At such a service care needs to be taken that the service is not too long, that the children's presence is taken seriously, and that the adults find nourishment as well.

Sometimes people speak as if a Eucharist cannot be a "family service." Almost as if Jesus' greatest mistake was instituting the Eucharist! These seem not to have explored the flexibility and creative possibilities of contemporary eucharistic worship.

If children are distressed in a service they can be taken out. It needs to be clear, however, that as soon as they quieten they are brought back in again.

Children and young people can exercise all manner of functions and ministries within the liturgy - as much as adults. If week by week the community uses a clear range of simple cues and responses, regular worshippers, including children, will be able to share in these parts of the service from memory. Young children will not be able to participate while the congregation reads long, complex texts together.

Children or young people can exercise all the roles traditionally assigned to the deacon. These roles include introducing the confession, proclaiming the Gospel, providing leadership for the Prayers of the People, inviting the congregation to exchange the Peace, preparing the holy table and setting the

bread and wine upon it, sharing in distributing the bread and wine, and dismissing the congregation.

Children need to be included at the door among the welcomers. Books need to be handed to children (even those who do not yet read). Children can take up and bring forward the collection. They can bring forward the bread and wine at the Preparation of the Gifts.

As well as these there can be drama, action songs, stories, dramatic reading, dance, puppets, drawing and colouring in, and so on. Children can also be involved in the following:

Processions: The whole assembly can join in the entrance procession, or just those who wish to, or all the children. Some bring in the processional cross, banners, the candles, the Bible, incense, thurible...

Penitential material: Young people can act out a brief drama which might highlight some area where forgiveness might be needed. A young person could read "The summary of the law" or "A new commandment" or a sentence (from page 407).

In a community which consistently uses "**Lord, have mercy**" as the response to "Lord, have mercy" (and similarly "Christ, have mercy. **Christ, have mercy.**") children could lead the form from page 459 (without the congregation needing to turn to it). Three different children can be involved, each reading a sentence. Page 459 may form the model for constructing similar simple sentences such as the following:

God calls us to be holy
so in silence let us ask for forgiveness. (*This could be said by the presider, with another/others reading the following sentences*).

Silence

Either

God our Creator,
you have made all things good,
but we do not love you with all our heart,
and with all our soul,
and with all our mind,
and with all our strength.
Lord, have mercy.
Lord, have mercy.

Jesus our friend,
you forgive our sins,
but we do not forgive and befriend each other.
Christ, have mercy.
Christ, have mercy.

Holy Spirit,
you love us and dwell in us,
but we often find it difficult
to love ourselves.
Lord, have mercy.
Lord, have mercy.

Or

Jesus, Word of God and Saviour of all:
Lord, have mercy.
Lord, have mercy.

Jesus, Good Shepherd and Lamb of God:
Christ, have mercy.
Christ, have mercy.

Jesus, true vine and bread of life:

Lord, have mercy.

Lord, have mercy.

The presider concludes this form with a brief absolution such as:

May the compassionate God have mercy on us,
forgive us, and bring us to fullness of life. **Amen.**

Readings: Some young people are excellent readers. The readings can also be dramatised in some form. If a token child, however, who is not a good reader, is used to read from the scriptures no one may benefit. In such a case it would be better (for the children also) if the scriptures are confidently read by an adult who is able to tell the story well.

For the proclamation of the Gospel two children can bring a lit candle each, and stand either side of the person proclaiming the Gospel.

Children's bags: At the beginning of the sermon children may be given special bags. Each bag can contain some crayons; a board (slightly larger than A4); a picture to colour (size A4) which relates to the season, sermon, or a reading; one or two extra blank sheets can be used by the children for doing their own drawings. (It is amazing what the children will come up with!) It is preferable that the children stay in their own place (alongside an "adult helper"). As children grow out of drawing and colouring in, they are growing into listening to the sermon.

The children's pictures can be looked at after the Prayers of the People, for example. Comments on the pictures can be a moment of education for the adults as well as the children!

For smaller children "busy bags" can be provided which contain quiet toys, board books, and other things which can be brought out as necessary during the service.

Some Questions

How are children and young people made welcome in your community?

In the light of this chapter review children's involvement in the Eucharist.

CHAPTER 19

A Service of the Word with Holy Communion (pages 518-520)

In the Anglican Church in recent decades there has been a renewal of the centrality of the Eucharist, with the weekly receiving of Holy Communion now regarded as normal. On the other hand not every community has a priest available every Sunday. In the absence of a priest *A Service of the Word with Holy Communion* provides for the distribution of Holy Communion from the Sacrament previously consecrated. There is much discussion about whether it is appropriate for this service to be used as the regular Sunday service in a church. A community where a priest is not able to be present every Sunday could think about having the Eucharist on a weekday and/or the value of having a non-eucharistic service from the Prayer Book on Sunday. Furthermore, ordained ministry in the Anglican Church in New Zealand is undergoing rapid change. In many communities there is a "non- stipended" priest. Communities also can explore having a "locally- licensed" priest (following the "total ministry" model).

The Ordination Liturgies of *A New Zealand Prayer Book* highlight the renewed discovery that all our ministry is rooted in baptism. The Prayer Book has clearly delineated various ministries. Where a service requires the leadership of a bishop, priest, or deacon, the Prayer Book is always careful to state this. Where the Prayer Book speaks of the "minister" this refers to any baptised Christian leading the service at that point. For *A Service of the Word with Holy Communion* the "minister" refers to the deacon or lay person authorised by the bishop "to distribute Holy Communion to a congregation from the Sacrament consecrated elsewhere" (page 518).

The Anglican Church teaches that only a priest or bishop may preside at a Eucharist. The Eucharist has a particular shape: it includes the Preparation of the Gifts, the Great Thanksgiving, and sharing the Communion. In a sense, it is this sharing of Communion which is "extended" whenever this consecrated bread

and wine is taken to a sick-bed in hospital, or to someone who is house-bound, or in the case described here, to a congregation in the absence of a priest. Such an "extension" is not another Eucharist, it is a service of Holy Communion, and the Prayer Book clearly makes the distinction. Such a service of Holy Communion has its own particular shape. Naturally a ministry of Word and Prayer may precede the receiving of Communion, but no part of the Great Thanksgiving is repeated (see page 732).

In order to highlight the link between the Eucharist and the Communion service which extends it, some communities emphasise that the one leading such a service of Holy Communion should try to be present (and receive the Sacrament) at the celebration of the Eucharist at which the bread and wine are consecrated. Others stress that it is preferable that this minister receives at the Communion service. There seems no particular reason why the minister cannot receive at both. Each minister and community is free to formulate their own practice.

A Service of the Word with Holy Communion is found on pages 518 to 520. Those leading this service need to make themselves familiar with its structure and its content. It includes various options. Another *Service of Holy Communion* is found on pages 729 to 737. This service is less appropriate for the situation of separate congregations but on occasion could be used on Sundays. Certainly the *principles* it teaches are relevant.

The alb or cassock and surplice are not the prerogative of an ordained person but the right of all the baptised. Hence it is appropriate for anyone leading public worship to wear such vesture.

Because the bread and wine are already consecrated the Prayer Book has them on the altar from the beginning of the service rather than on the credence or gifts table. The service begins on pages 404, 456, or 476.

The minister needs to think through how best to lead this service to fit in with the particular architecture of the building. The minister normally leads from the presider's chair but might greet the community from the centre at the front (appropriately with arms extended in welcome).

All the recommendations for the Ministry of Word and Prayer apply. Only a single greeting is necessary. Care needs to be taken not to clutter the Gathering

of the Community with lots of the optional parts. It is preferable to leave out all the parts which "may" be used rather than put them all in!

In using the form of Absolution a deacon or lay person says "us" for "you" and makes any consequential changes (page 515). The resulting prayer, however, may appear cumbersome. Anglican understanding is that a priest or bishop declares absolution for sins confessed, a deacon or lay person prays for forgiveness. This principle is followed by those who use one of the following alternatives to the Absolution:

Merciful God,
grant to your faithful people pardon and peace;
that we may be cleansed from all our sins
and serve you with a quiet mind;
through Jesus Christ our Redeemer. **Amen.** (page 577)

Or

Hear the word of God to all
God shows love for us
in that while we were yet sinners Christ died for us. **Amen.**
(page 731)

Only one Collect is used. A clear ending may need to be added e.g.
We make our prayer
in the name of Jesus Christ
our Saviour/ Redeemer/ Lord/ your Son
who is alive with you
in the unity of the Holy Spirit
one God, now and for ever. **Amen.** (see page 549).

After the Collect comes the Proclamation and (optional) Affirmation of Faith.
"Then follow **The Prayers of the People**, not including **The Lord's Prayer**"
(page 518).

It is appropriate if something like the following is said to introduce the prayer beginning on page 518:

"The bread and wine for this service have already been consecrated. At a previous service, following Jesus' example and command, the bread and wine were taken, the Great Thanksgiving prayer was offered, and the bread was broken. Now to prepare ourselves to share in this Holy Communion we pray the prayer on page 518."

The prayer on pages 518-519 follows. Because "**The Great Thanksgiving** is **NOT** said when using the sacrament consecrated elsewhere" (page 732), it is preferable if the way that this prayer is proclaimed is different to the way the Great Thanksgiving is normally proclaimed. Hence, gestures usually associated with the Great Thanksgiving are probably best avoided. It is not specified who is to lead the prayer on pages 518-519. It might immediately follow the Prayers, and hence could be led by the same person who led the Prayers of the People and from the same place where these Prayers are usually led. Another person might lead this prayer, or the minister can lead this prayer from the chair. The congregation need not change posture for this prayer.

The minister introduces the Peace (appropriately with arms extended wide) from the middle at the front or from wherever is most appropriate. After the Peace is exchanged the minister continues:

E te whanau, we are the body of Christ.

By one Spirit we were baptised into one body.

The collection (and a hymn) might follow. An alternative place for this would be after the Prayers and before the introduction to page 518.

Note that the prayer on page 520 is optional. If the minister decides to use it, the bracket within it may be used or omitted as seems most appropriate to the situation.

The Invitation to Communion appears as a suitable point for the minister to go to the altar. The minister might remain on the congregational side of the altar, hold the chalice and paten before the congregation and say "Come God's people, come to receive Christ's heavenly food."

"The bread and cup are given to each person in the customary manner

with the appropriate words" (page 520). The minister may receive last or first.

No water is added to the wine once consecrated. Nor is unconsecrated wine added to the consecrated wine. If the wine runs out during the service, the people can be reassured that Christ meets them fully in the consecrated bread. If the wine appears to be running out people might use less wine by intincting their wafer (or bread) in the consecrated wine.

If there is a shortage of consecrated wafers (or bread) these can be broken into smaller pieces. Again if the bread runs out, the people can be reassured that Christ meets them fully in the consecrated wine. If both consecrated bread and wine run out we are assured that people's desire and prayers ensure "that they do spiritually receive the body and blood of Christ" (page 729).

"Any consecrated bread or wine remaining shall be reverently consumed by the minister, and the vessels cleansed, either immediately after the administration of communion, or after the Dismissal of the Community" (page 520).

After Communion the minister returns to the chair. Silence may be kept. All pray the Lord's Prayer. A brief prayer may be prayed after the Lord's Prayer (e.g. pages 525-542, 428-429, 472-473, 490). Any blessing is omitted, but "The Grace" could be included (page 52).

The minister (extends the hands wide and) concludes the service with:
(Go now to love and serve the Lord.) Go in peace.

Amen. We go in the name of Christ.

Suitable places for hymns include after the greeting, between readings, after the Prayers, after the Peace, and after receiving Communion.

Some Questions

The first section of this chapter sets out systematically the Anglican position on ordination and the Eucharist. Review it carefully in the light of your own beliefs and note where it indicates the direction the church is moving. Note your points of agreement and disagreement. Discuss this

with someone else.

CHAPTER 20

Some Resources for the Church Year

What follows are suggestions which could be used at different times in the Church Year. Much that follows merely gives proposals for choosing appropriate options from the Prayer Book's Liturgies of the Eucharist. The other suggestions conform to A Form for Ordering the Eucharist (pages 511-514) and are thereby authorised for use. Examples below are also given in the hope that worship leaders will be encouraged to create and adapt other resources.

Advent - Here Comes the Son

We in New Zealand have an experience of December which is quite different to Europe. Here we too are waiting, but it is for the summer holidays, for examinations and their results, and for the end of the year. Images of reassessment, first-fruits, new birth and springtime link surprisingly well even with the readings of the Three Year Series designed in the Northern hemisphere.

The Advent Wreath:

The Advent Wreath usually has four red or blue candles on a circle around a white or gold candle. The first candle is lit on the First Sunday in Advent, two on the Second, and so on until the central one is lit for Christmas.

Liturgical Colour: *Violet or preferably Blue to distinguish Advent from Lent.*

A possible structure for the Gathering of the Community:

1. The appropriate number of candles is lit on the Advent Wreath before the service begins. Alternatively, these candles are lit (by, for example, different children) during the Advent hymn.

2. Suggested greeting: Grace and peace to you from God.

God fill you with truth and joy.

3. Advent hymn or Song of Praise

4. Collect of the Day

"Glory to God in the highest" is traditionally not used in Advent.

Appropriate Songs of Praise:

The Desert shall Blossom (page 96)

Your Light has Come (page 61)

Peace for the Nations (page 90)

The Song of Zechariah (page 85), especially on Advent 3 and 4

The Song of the Blessed Virgin Mary (page 93), especially on Advent 4

Penitence:

It may be desirable to omit penitential elements in the Gathering of the Community if the focus is on the lighting of the Advent Wreath candles. Alternatively, something like the following might be used:

In silence before God we confess our sins.

Silence

Jesus, you came to call us to repentance.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

You come in word and sacrament to share your life abundant.

Christ, have mercy. (or **Christe eleison** sung)

Christ, have mercy.

You will come again in glory to renew the whole creation.

Lord, have mercy. (or **Kyrie eleison** sung)

Lord, have mercy.

God for whom we wait and watch,

through this Eucharist we celebrate

cleanse us of our sins

so that we may come to share your eternal banquet;

through Jesus Christ our Redeemer. **Amen.**

Invitation to Confession

Alternative to those suggested on page 407.

The night is nearly over,

the day is at hand.

Let us therefore cast off the works of darkness

and put on the armour of light. (Romans 13:12)

Collects:

If the Three Year Series is being used, "collects ... may be selected from any source" (page 691). Here follow three collects which pick up some Advent themes appropriate to New Zealand. These could, for example, be used on the Second, Third, and Fourth Sundays in Advent.

Let us pray
[for a sense of longing and expectation] *Silence*

Holy God,
your prophets call us to look forward to the dawn of a new day,
may we who witness the promised springtime
prepare the way for the coming Sun of Justice, Jesus your Christ,
who lives and reigns with you and the Holy Spirit,
one God now and for ever. **Amen.**

Let us pray
[for refreshment through our commemoration of these holy days] *Silence*

Dancing God,
you exult over us with joy,
as we celebrate what has past
renew us by your love
that we may face the future with hope and joy,
through our Saviour Jesus Christ,
who is alive with you in the unity of the Holy Spirit,
one God now and for ever. **Amen.**

Let us pray
[that we may seek God even in the midst of busyness] *Silence*

Intimate God,
we yearn for the light of your coming
and the warmth of your embrace;
focus our hearts on the truly important
and keep us centered on that still point, Jesus our Emmanuel,
who is alive with you and the Holy Spirit,

one God now and for ever. **Amen.**

Suggested response for the Prayers of the People:

Lord, in your mercy
hear our prayer.

Variation/Addition to the Great Thanksgiving: *Advent.*

Alternative introduction to the Lord's Prayer:

Let us pray for the coming of the kingdom as Jesus taught us.

An example of an Advent Prayer after Communion:

God of new beginnings,
you draw near to us in word and sacrament
to strengthen and renew us;
kindle in us the fire of your Spirit,
may your light so shine through us
that all may welcome your Son at his coming.
We ask this in the name of Jesus Emmanuel. **Amen.**

Christmas

New Zealand has a characteristic way of celebrating this our summer

feast. Birth is all around us. There is newness and re-creation. Families get together and there are summer holidays. It is these things, rather than the Northern winter, which need to be alluded to in our liturgies.

Rather than seeing January 6 as beginning a new Epiphany Season, contemporary liturgy usually observes from December 25 through January 6 (or preferably the Sunday following) as a festival of the Incarnation and Manifestation. This period can be seen as the Christmas/Epiphany Season. It is usually a low period in New Zealand's church life. Christmas in New Zealand is celebrated more by anticipation in various special services leading up to Christmas Day.

The Epiphany, although a Principal Feast in the Prayer Book, tends to be neglected when it falls on a weekday, and in that case it is better transferred to the Sunday before January 6.

Liturgical Colour: *White, Gold, or "best."*

A possible structure for the Gathering of the Community:

1. *Hymn in procession*
2. *Suggested greeting:* Grace and peace to you from God.

God fill you with truth and joy.
3. *Glory to God in the highest (sung)*
4. *Collect of the Day*

Christmas introduction:

Between the greeting and the singing of "Glory to God in the highest" the

presider may introduce the Christmas celebration, or there might be penitence (see below), or there could be a short litany of praise such as the following:

We were walking in cold and darkness.
Now we dwell in the warmth of your light.
For your love and goodness
we give you thanks, O God.

A child has been born for us, a new beginning is given to us.
For your love and goodness
we give you thanks, O God.

You are our creator, you dwell in our midst,
you bring us your peace.
For your love and goodness
we give you thanks, O God.

[As we rejoice in the gift of God's presence with us we sing the hymn first heard by the shepherds. **Glory to God..**]

Appropriate Songs of Praise:

Glory to God in the highest (page 405)
God's Chosen One (page 97)
The Time of God's Favour (page 97), especially at Epiphany
The Prologue of John (page 67)
The First-born of All Creation (page 73)

Penitence:

To highlight the note of Christmas celebration, it may be desirable to omit penitential elements in the Gathering of the Community. Alternatively, the following might replace a Prayer Book confession (for example, with all remaining standing after the greeting).

Jesus, you are the image of the invisible God,
the first-born of all creation:
Lord, have mercy. (or **Kyrie eleison** sung)
Lord, have mercy.

Jesus, you are God's true child, born of Mary:
Christ, have mercy. (or **Christe eleison** sung)
Christ, have mercy.

Jesus, you are Word made flesh, full of grace and truth:
Lord, have mercy. (or **Kyrie eleison** sung)
Lord, have mercy.

Silence

Radiant God,
you send your light
into dark and shackled lives;
shine in our hearts
and set us free to praise you,
now and for ever. **Amen.**

Invitation to Confession

Alternative to those suggested on page 407.

God's love was revealed among us so that we might live through Jesus.
(1 John 4:9 adapted)

Suggested response for the Prayers of the People:

God of love
grant our prayer.

An example of Prayers of the People for Christmas

These prayers are easily adapted, for example by replacing "In this holy night" by "On this holy day."

After each petition there may be silence followed by
God of love
grant our prayer.

God of darkness and silence, you have pierced the quiet of this night by the utterance of your Word in our flesh. May your word of compassion and reconciliation resound in us and through us.

In this holy night angels proclaimed the peace of your unconquered Sun of righteousness. Strengthen all who work for peace and justice.

In this holy night you came to us in a child cradled in a borrowed bed of straw as there was no room in the inn. Open our hearts to the needs of the homeless and the hungry.

In this holy night shepherds and outcasts heard your good news. Give us grace to spread your gospel of joy and liberation.

In this holy night we rejoice at the coming of this time of re-creation. Be with those who travel, enrich our rejoicing, and strengthen the bonds between us.

In this holy night Christians throughout the world are celebrating Christ's birth. Unite us in one family that we may shine with the one light that scatters all our darkness.

In this holy night your living Word leaped down, shedding light on all who dwell in darkness and the shadow of death. Give strength and peace to all who suffer in body, mind, or spirit.

In this holy night heaven and earth embrace and in your true child you give us power to be your children. Fulfil in your love all who have gone before us in the faith. May we, like them, remain faithful to the mystery of the Word made flesh and live in your eternal light.

Hear these prayers we bring to you and fulfil your purposes in us in the name of Jesus, your incarnate Word. **Amen.**

Variation/Addition to the Great Thanksgiving: *Christmas.*

Alternative introduction to the Lord's Prayer:

God is with us, and so we pray

An example of a Christmas Prayer after Communion:

Infinite, intimate God,
in this Eucharist we have celebrated your presence with us.

May we grow in the divine life of Christ
who humbly shared our human life.
Fill us with joy
and send us out to share this good news with others.
We ask this through Jesus Christ Emmanuel
Amen.

Ordinary Sundays

Ordinary Time extends from the Monday after the Baptism of the Lord through Shrove Tuesday; and from the Monday after the Day of Pentecost until the eve of Advent Sunday.

Liturgical colour: *Green.*

A possible structure for The Gathering of the Community:

1. *Suggested greeting:* The Lord be with you
The Lord bless you.
2. *Hymn or Song of Praise*
3. *Penitence*
4. *Collect of the Day*

Appropriate Songs of Praise:

The Time of God's Favour (page 97), especially immediately after Epiphany
The Spirit of the Lord (page 58), especially immediately after Epiphany

The Steadfast Love of the Lord (page 69), in the morning
The Song of the Church (page 70)
You are Worthy (page 88)
A New Heaven and a New Earth (page 91), during November

Penitence:

In silence we recall God's love
and confess our failure to respond.

Silence

We have traveled to a distant country
and squandered our gifts and resources.
Lord, have mercy. (or **Kyrie eleis on** sung)
Lord, have mercy.

We have turned our back on love
and sought our own selfish pleasures.
Christ, have mercy. (or **Christe eleison** sung)
Christ, have mercy.

But you wait
and with compassion you run to meet us
and embrace us when we turn to you.

Lord, have mercy. (or **Kyrie eleison** sung)
Lord, have mercy.

Patient God,
may this banquet truly be to us
the sign of your prodigal love

by which we are forgiven and restored
through Jesus Christ.

Amen.

Or

Jesus, you were hungry and we gave you no food,
thirsty and we gave you nothing to drink.

Lord, have mercy.

Lord, have mercy.

Jesus, you were a stranger and we did not welcome you,
naked and we did not give you clothes.

Christ, have mercy.

Christ, have mercy.

Jesus, you were sick and in prison and we did not visit you.

Lord, have mercy.

Lord, have mercy.

In silence before God,
we confess our sins.

Silence

God the Creator brings you new life,
forgives and redeems you.

Take hold of this forgiveness

and live your life

in the Spirit of Jesus.

Amen.

Or

God calls us to be holy.
In silence let us ask for forgiveness.

Silence

Jesus, Word of God and Saviour of all:
Lord, have mercy.
Lord, have mercy.

Jesus, Good Shepherd and Lamb of God:
Christ, have mercy.
Christ, have mercy.

Jesus, true vine and bread of life:
Lord, have mercy.
Lord, have mercy.

May the compassionate God have mercy on us,
forgive us, and bring us to fullness of life. **Amen.**

Or

For our lack of care for the gifts of creation,
Lord, have mercy.
Lord, have mercy.

For our neglect of the needs of others,
Christ, have mercy.
Christ, have mercy.

For our superficial worship and selfish prayer,
Lord, have mercy.
Lord, have mercy.

May the God who is faithful and just
forgive us and renew us
through Jesus our Redeemer. **Amen.**

Suggested response for The Prayers of the People:

God of love
grant our prayer.

Alternative introduction to the Lord's Prayer:

Let us pray with confidence to God
in the words our Saviour gave us.

An example of a Prayer after Communion:

Gracious God,
in this Eucharist
you have given us a foretaste of your eternal banquet.
Send us out in the power of your Spirit

to live and work to your praise and glory.
We ask this in Jesus' name. **Amen.**

Lent

Lent in this hemisphere heralds the autumn. Nature pares down to her essentials. She carries with her the seeds of the future. She concentrates her energies on the one thing necessary that life may be renewed when the globe turns once more towards the sun. Gardeners do their essential tidying and preparation. We plant our bulbs, hoping for new life in the future.

We, the church, also pare down in Lent. Lent focuses on the essentials: the new life in the death and resurrection of Jesus and our participation in this through our faith and baptism. After the busyness of the summer there is a time to learn to pause. We Christians can plant some bulbs together, praying that through our celebration of Lent new life may spring up in our community and throughout the world.

In modern liturgy the penitential flavour is now more concentrated on Ash Wednesday. Creation all around us is beginning to die. Nature seems to echo the ancient words addressed to each person at the imposition of ashes which marks the beginning of Lent: "Remember you are dust, and to dust you shall return."

These forty days, approximately a tenth of the year, are our tithe of the year. Our personal Lenten disciplines, however, are not just another self-improvement course. They are to prepare us for a party, the party of Easter.

In a growing number of communities Lent is once again what it was in the early church, a special time of preparation for Easter baptisms or for a

personal affirmation of one's baptism. As worshippers support these candidates, parents, sponsors, and companions, they are vividly reminded of their own baptism and encouraged to renew their baptismal commitment.

The stark simplicity of Lenten worship can provide a striking contrast with the joyful celebration of Easter. Flowers might be absent from church, organ music restrained. Removing banners and pictures and veiling rich metalwork could enhance the atmosphere (though to obscure the cross in Lent seems to misunderstand the tradition, it may be better that a wooden cross replaces an expensive one). Traditionally, "Glory to God in the highest" is not used in Lent. Texts and hymns are carefully selected to avoid the use of the word "Alleluia" which is not used during Lent but will greet the resurrection on Easter Day.

To grow closer to Christ we need to take time to reflect and pray. The danger of Lent is that it tends to be the church's busiest time as we add extra services and study on top of our full parish programme. In the gospel of the first Sunday of Lent we go with Jesus into his forty days in the desert (Three Year Series). Our times at church and the Lenten programmes can be oases in the desert, encouraging us on to that intimacy with God and a realistic examination of ourselves which the desert promises.

Liturgical colour: *Violet, or Lenten array (unbleached linen). With red during Holy Week.*

A possible structure for The Gathering of the Community:

1. *Suggested greeting:* Grace and peace to you from God.
God fill you with truth and joy.
2. *Hymn*
3. *Confession and Absolution*

4. Collect of the Day

Alternatively, the first hymn could be after the Confession and Absolution. Other penitential elements could be included (from, for example, the options on pages 405-407). "Glory to God in the highest" is traditionally not used in Lent.

Appropriate Songs of Praise:

Prayer of Marasseh (page 98)

He was Despised and Rejected (page 99) towards the end of Lent

The Beatitudes (page 81)

Seek the Lord (page 87)

The Exalted Lord (page 83) towards the end of Lent

Invitation to Confession

Alternative to those suggested on page 407.

God's love is shown for us in this: while we were yet sinners Christ died for us.
(Romans 5:8)

Suggested response for The Prayers of the People:

Lord, hear our prayer
and let our cry come to you.

Variation/Addition to the Great Thanksgiving: *Lent, Passiontide (in Holy Week).*

Alternative introduction to the Lord's Prayer:

Let us pray for the forgiveness of our sins as Jesus taught us.

Or

Let us ask God to forgive our sins
and to help us forgive those who sin against us.

Ash Wednesday - A Service for the Beginning of Lent

This service is for Ash Wednesday. Where, because of particular circumstances, Ash Wednesday cannot be celebrated, this service may be used on the First Sunday in Lent. If ashes are used, they may be made from the palms of the previous Palm Sunday. These are often difficult to burn - two minutes in a microwave (or the equivalent in a conventional oven) dries out the palms and helps them to burn well.

All standing, the service begins with the following or another greeting.

Grace and peace to you from God.
God fill you with truth and joy.

Let us (remain standing as we) pray (in silence) for grace to keep Lent faithfully.

Silence

Almighty and merciful God,
you hate nothing that you have made
and forgive the sins of all who are penitent;
create in us new and contrite hearts,
so that when we turn to you and confess our sins
we may receive your full and perfect forgiveness;

through Jesus Christ our Redeemer
who lives and reigns with you and the Holy Spirit,
one God now and for ever. **Amen.** (page 573)

The congregation sits

The Proclamation (Readings: page 574 or page 696)

Or the following:

Joel 2:1-2, 12-17 *or* Isaiah 58:1-12

2 Corinthians 5:20b-6:10

Matthew 6:1-6, 16-21 (Revised Common Lectionary)

Psalm 51:1-17 (page 256f.) is used after the first reading. "**Create in me a clean heart, O God.**" may be used by the congregation as a refrain after verse 2, 4a, 5, 7, 9, 11, 13, 15, and 17.

Or Psalm 51:1-4a, 10-12, 15 as follows:

Refrain: Create in me a clean heart, O God.

Have mercy on me O God in your great kindness:
in the fullness of your mercy blot out my offences.
Wash away all my guilt:
and cleanse me from my sin. *R*

For I acknowledge my faults:
and my sin is always before me.
Against you only have I sinned
and done evil in your sight. *R*

Create in me a clean heart O God:

and renew a right spirit within me.
Do not cast me away from your presence:
do not take your holy spirit from me. *R*

Give me the joy of your help again:
and strengthen me with a willing spirit.
O Lord open my lips:
and my mouth shall proclaim your praise. *R* (page 256f.)

The Sermon may include an explanation of Lent and an invitation to keep it faithfully. Then all may stand. The presider may say these or other suitable words.

E te whanau a te Karaiti/ Dear friends in Christ, every year we celebrate Christ's death and resurrection. Lent is a time to prepare for this celebration. In order that our Lent may be a time of renewal and growth we begin this season by remembering our need for repentance and for the forgiveness of God proclaimed by Jesus Christ.

I invite you, therefore, in the name of Christ, to observe a holy Lent by self-examination and repentance, by prayer, fasting, self-denial, and giving to those in need, and by reading and meditating on the word of God.

Let us kneel and in silence call to mind our sin and the infinite mercy of God.
(Silence)

Either the Ten Commandments (page 521), with the response after each commandment, or the following litany of penitence may be used.

We have not loved you with all our heart, and soul, and mind, and strength.
We have not loved our neighbours as ourselves.
We have not forgiven others as we have been forgiven.
Lord have mercy.

Lord have mercy.

We have been deaf to your call to serve.
We have been unfaithful, proud, and hypocritical.
Christ have mercy.

Christ have mercy.

We have been self-centered, and have taken advantage of others.
Lord have mercy.

Lord have mercy.

We have been envious of those more fortunate than ourselves.
Christ have mercy.

Christ have mercy.

We have loved worldly goods and comforts too much.
We have been dishonest in daily life and work.
Lord have mercy.

Lord have mercy.

We have neglected prayer and worship, and have failed to commend the faith that is in us.

Christ have mercy.

Christ have mercy.

We have been blind to human need and suffering, and indifferent to injustice and cruelty.

Lord have mercy.

Lord have mercy.

We have thought uncharitably about others, and we have been prejudiced towards those who differ from us.

Christ have mercy.

Christ have mercy.

We have wasted and polluted your creation, and lacked concern for those who come after us.

Lord have mercy.

Lord have mercy.

Then the presider and people say together the following or another confession.

Merciful God,

we have sinned

in what we have thought and said,

in the wrong we have done

and in the good we have not done.

We have sinned in ignorance:

we have sinned in weakness:

we have sinned through our own deliberate fault.

We are truly sorry.

We repent and turn to you.

Forgive us, for our Saviour Christ's sake,

and renew our lives to the glory of your name. Amen. (page 407)

If the imposition of ashes is to follow, the presider says,

Let us pray.

Loving God,

you create us from the dust of the earth;

may these ashes be for us a sign

of our penitence and our mortality,

and a reminder that only by the cross
do we receive eternal life
in Jesus Christ our Saviour. **Amen.**

Those who desire to receive ashes come forward. The sign of the cross in ash is applied to the forehead of each person with any of the following or other suitable words. Two sentences may be used together, or imposition may be in silence.

Remember you are dust, and to dust you shall return.
Turn away from sin and be faithful to Christ.
Repent and believe the Good News: God longs for you to be whole.

Or ashes may be distributed in a question and answer form.

Will you turn away from sin and be faithful to Christ? **I will.**

During this time a psalm, hymn, or anthem may be used.

This penitential part of the service may be concluded by the presider declaring the Absolution:

Through the cross of Christ,
God have mercy on you,
pardon you and set you free.
Know that you are forgiven
and be at peace.
God strengthen you in all goodness
and keep you in life eternal.

Amen. (page 408)

*The Prayers of the People may follow.
The Eucharist continues at the Peace.*

Variation/Addition to the Great Thanksgiving: Lent.

Instead of the confession above, the presider can invite any who wish, to write on a slip of paper something for which they seek God's forgiveness and healing. The papers are collected and burnt as a symbol of God's forgiveness. A suitable, simple anthem or chant, for example from Taizé, may be used at this time.

Palm Sunday - The Sixth Sunday in Lent**The Sunday of the Passion with the Liturgy of the Palms**

Palm Sunday is celebrated at the beginning of Holy Week. In the Three Year Series and the Revised Common Lectionary this, rather than the Fifth Sunday in Lent, is the Sunday of the Passion.

Liturgical colour: *Red.*

The Liturgy of the Palms

Whenever possible the community gathers in a place apart from the church building, so that all may go into the church in procession. Palms or other branches to be carried in the procession may be brought by the congregation, be given to people as they arrive, or they may receive them after the prayer of blessing.

All standing, the service begins with the following or another greeting

Grace and peace to you from God.

God fill you with truth and joy.

The presider uses these or other appropriate words.

E te whanau a te Karaiti/ Dear friends in Christ, during Lent we have been preparing for the celebration of Christ's death and resurrection. Today we come together to begin this solemn celebration in union with the church throughout the world. Christ entered Jerusalem this day in triumph, a triumph that led through suffering and death to resurrection and new life. In faith and love may we follow this messiah, the humble ruler, who comes riding on a donkey.

Let us pray.

Silence

God of our salvation,
help us to enter with joy
into the celebration of those mighty acts
by which you have given us fullness of life;
through Jesus Christ our Redeemer. **Amen.**

Then one of the following is read.

Year A - Matthew 21:1-11

Year B - Mark 11:1-11 or John 12:12-16

Year C - Luke 19:28-40

The presider then says the following blessing.

The Lord is here.

God's Spirit is with us.

Let us give thanks to God.

It is right to offer thanks and praise.

It is right to praise you, Sovereign God,
for the acts of love by which you have set us free.
On this day Jesus entered Jerusalem triumphantly
to suffer and to die
and was greeted with branches of palm.
Let these branches be for us
symbols of martyrdom and majesty.
May we who carry them
follow Christ in the way of the cross which leads to life;
through Christ who lives and reigns in glory
with you and the Holy Spirit, now and for ever. **Amen.**

Then may be said or sung.

Let us go in peace.

Amen. We go in the name of Christ.

During the procession, all hold branches in their hands, and appropriate hymns, psalms (such as Psalm 118:19-29), or anthems are sung.

The Eucharist continues with the Collect of the Day, the readings and the Synoptic Passion account (page 699).

The reader of the Passion Gospel says

The Passion of our Lord Jesus Christ according to ...

The customary responses before and after the Gospel are omitted. Specific roles may be assigned to individuals and to the congregation. 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 begun this Eucharist, the creed and the confession are normally omitted.

Variation/Addition to the Great Thanksgiving: *Passiontide.*

Maundy Thursday

It is common for the bishop and clergy to gather on this day for the renewal of ordination vows and the blessing of the oils (pages 382, 746).

Normally in the evening, the community gathers for the liturgy which is celebrated only once in the day. This is the beginning of the sacred three days of the celebration of the suffering, death and resurrection of Jesus Christ. In one sense our worship continues from now until the Easter celebration. There is no dismissal after this service, nor after the Good Friday celebration - it is one continuous time of watching and celebrating the mystery of our salvation.

The Jewish day begins at sundown, uniting the events of Maundy Thursday with the death of Jesus the next afternoon.

This liturgy commemorates a) the institution of the Holy Eucharist at the last supper, b) the new commandment to love symbolised in the washing of feet, and c) the betrayal and beginning of Christ's passion and death. Sometimes this service has followed medieval and baroque practices of celebrating in a festive manner (with white vestments, Glory to God in the highest, and the ringing of bells). These notes follow a Passiontide style of celebration.

Furthermore, Passover emphases are reserved for the Great Vigil of Easter, which is the Passover Feast of Christians, and it is preferable that a Seder or agape meal not replace the Maundy Thursday liturgy. Festal meals are not appropriate during Holy Week. Such festivities take place after the Lenten fast is completed by the Great Vigil. In any case, if an agape meal is combined with the liturgy, it is important that there be a time of keeping watch, rather than having the service end in the chatter of a supper party.

The washing of feet has had a long association with the baptismal liturgy. Those to be baptised at Easter are beginning this feet first! Having one's feet washed is not restricted to baptism candidates, of course, but is open to all (women need to be warned beforehand about wearing tights).

Liturgical colour: *Red.*

The Gathering of the Community: *Glory to God in the highest is not used. When the washing of feet is observed, the prayers of penitence may be omitted.*

The Proclamation (Readings: page 586 or page 700)

Or the following:

Exodus 12:1-4,(5-10),11-14

Psalms 116:1-2,11-18

1 Corinthians 11:23-26

John 13:1-17,31b-35 (Revised Common Lectionary)

When observed, the washing of feet appropriately follows the sermon. This may be introduced by these or other appropriate words.

Fellow servants of Christ,
on this night Jesus set an example for the disciples
by washing their feet, an act of humble service.

Therefore, I invite you to come forward.
As your feet are washed
remember that strength and growth in God's reign
come by lowly service such as this.

During the washing of feet suitable anthems, songs, or a psalm (for example Psalm 40) may be sung. The service continues with the Prayers of the People.

An example of Prayers of the People for Maundy Thursday

On this holy night we dine together as the body of Christ, and at the table commit ourselves to love and serve one another. On this holy night, then, let us pray for the church and all humankind.

God our provider, you feed us with the bread of life and lift for us the cup of salvation, on this night Jesus gave us this holy feast:

may all who gather at your table receive a foretaste of the eternal banquet.

God of love

grant our prayer.

Servant God, on this night Jesus washed his disciples' feet: may we follow this example of love and service.

God of love

grant our prayer.

God of compassion, on this night Jesus prayed for those who would believe through the message of the disciples: may those who gathered on this day to

renew their ordination vows so live what they proclaim that all may come to know your saving love.

God of love

grant our prayer.

God of renewal, on this day oil was consecrated for use in baptism and healing: we pray for all who will be anointed with these holy oils, for the sick, and for those preparing for baptism.

God of love

grant our prayer.

God our companion, we pray for those unable to eat at the Lord's Table or at any other table, for those who betray and for those betrayed, and for all innocent victims.

God of love

grant our prayer.

God of hope, remember all those in need, especially those we silently hold before you now ...

God of love

grant our prayer.

Holy God,

you give us this meal of bread and wine

in which we celebrate your great compassion;

grant that we may work with you to fulfil our prayers,

and to love and serve others as Christ has loved us;

this we ask through Jesus Christ our Redeemer,

who is alive with you in the unity of the Holy Spirit,

one God, now and for ever. **Amen.**

Variation/Addition to the Great Thanksgiving: *Passiontide.*

The opening words of the institution narrative may be changed to, this night before he died... (pages 422, 437, 487) in this night that he was betrayed... (page 469)

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.

At the end of the service, the ornaments and cloths on the altar and in other places in the church building may be removed. During their removal, Matthew 26:30-46 and Psalm 22 may be read.

The blessing or dismissal are omitted. The congregation leaves in silence.

Good Friday

The Celebration of Christ's Passion

This service, which is normally celebrated in the afternoon, is a continuation of the Maundy Thursday liturgy and hence begins in silence as the night before ended in silence.

Traditionally the holy table is completely bare until covered by a clean white cloth for the Ministry of the Sacrament. All hangings are removed.

This service normally consists of four parts:

- 1. The Ministry of the Word, with a focus on the Passion.*
- 2. The Solemn Intercession.*
- 3. The Meditation on the Cross of Jesus.*
- 4. The Ministry of the Sacrament.*

An alternative order could be 1,3,2,4 following the Ambrosian rite (which however had no communion).

Communion or not?

Having no communion on Good Friday is the most ancient tradition. In the early church, receiving communion would have been regarded as breaking the fast that lasted from Good Friday until the Easter Eucharist. Among the Orthodox, during Lent the Eucharist is celebrated on Saturdays, Sundays, and feast days. On other days the liturgy of the presanctified is celebrated (this is akin to receiving from the reserved Sacrament), but not on Good Friday, unless this falls on March 25, the feast of the Annunciation.

From the time of the seventh century, the custom developed in the West of receiving communion (both bread and wine) from the Sacrament reserved after the Maundy Thursday Eucharist.

Celebrating the Eucharist on Good Friday forms a third possibility. This follows the insight that the Eucharist is particularly a celebration and proclamation of Christ's death (1 Corinthians 11:26).

Liturgical colour: *Red.*

The Ministry of the Word

The service is normally without instrumental music except if needed to accompany congregational singing. The ministers enter in silence. All kneel for silent prayer. When all are standing the presider may greet the people with the following:

Blessed be our God, for ever and ever.

Amen.

Let us pray.

Silence

Holy and everliving God,
look graciously on this your family
for which our Saviour Jesus Christ
was willing to be betrayed,
and to suffer death upon the cross;
and grant us to grow
into the fullness of new life in Christ
who now is alive and glorified
with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The Readings.

Isaiah 52:13-53:12

Psalms 22:1-18

Refrain (after every two verses): My God, my God, why have you
forsaken me?

Hebrews 10:16-25

or Hebrews 4:14-16; 5:7-9

The Passion Gospel is announced in the following manner.

The Passion of our Lord Jesus Christ according to John.

The customary Gospel responses are omitted at the reading of the Passion.

John 18:1-19:42

Roles may be assigned to different people and the congregation. The congregation may be seated until the verse which mentions the arrival at Golgotha (John 19:17) at which time all stand. A moment of silence is appropriately kept at Christ's death (after John 19:30).

The term "the Jews" in St. John's Gospel applies to particular individuals rather than the whole Jewish people. Insofar as we ourselves turn against Christ, we are responsible for his death.

The Sermon

The Solemn Intercession

*The biddings which follow may be adapted as appropriate. The people may be directed to stand or kneel. The biddings may be read by a deacon or other person appointed. The presider says the collects. After each time of silence there may be a versicle and response such as, God of love **grant our prayer.***

Let us pray for the one holy catholic and apostolic 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 baptised (particularly...),

that God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence

Faithful and compassionate God,
your Spirit guides the Church and makes it holy;
hear the prayers we offer,
that in the particular ministry
to which you have called us,
we may serve you faithfully,
through Jesus Christ our Saviour. **Amen.**

Let us pray for all nations and peoples of the earth,
and for those in authority among them:

for *N* the Prime Minister
and for the government of this country,
for *N* our mayor
and those who serve with him/her on the council,
for all who serve the common good,

that by God's help they may seek justice and truth,
that all might live in peace and harmony.

Silence

Faithful and compassionate God,
kindle, we pray, in every heart
the true love of peace,
and guide with your wisdom those in authority,
that justice, peace, and freedom may increase,
until the earth is filled with the knowledge of your love;
through Jesus Christ our Saviour. **Amen.**

Let us pray for all who suffer:

for the hungry and the homeless,
the deprived and the oppressed,
for the sick, the wounded, and the handicapped,
for those in loneliness and in fear,
for those in confusion, doubt, and despair,
for the sorrowful and bereaved,
for prisoners,
and all at the point of death,
that God's love will comfort and sustain them, and that we may be stirred up to
minister to them.

Silence

Faithful and compassionate God,
the comfort of all who sorrow,
the strength of all who suffer,
hear the cry of all who call on you in any trouble,
grant them the joy
of receiving your help in their need,
and give us, we pray, the strength to serve them,

through Jesus Christ our Saviour. **Amen.**

Let us pray for all who do not believe the gospel of Christ:

for those who have never heard the message of salvation,
for those who have lost their faith,
for those who are indifferent to Christ,
for those who actively oppose Christ by word or deed,
and persecute Christ's 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

Faithful and compassionate God,
you create and love all the peoples of the earth;
may your good news be so lived and proclaimed,
that all are brought home to your presence,
through Jesus Christ our Saviour. **Amen.**

Let us commit ourselves to God,
and pray for the grace of a holy life,
that with all who have died in the peace of Christ,
and with those whose faith is known to God alone,
we may enter the fullness of life
in the joy of Christ's resurrection.

Silence

God, our refuge and strength,
accept the fervent prayers of your people,
and bring to fulfilment your plan for all creation,
through Jesus Christ your First-born,
who is alive with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

The service may be concluded here with the singing of a hymn, the Lord's Prayer, and the concluding prayer below.

The Meditation on the Cross of Jesus

If desired, a wooden cross may now be brought into the church and placed in the sight of the people. The following may be sung or said (three times if desired):

Behold the cross,
on which hung the Saviour of the world.
Come let us worship.

Appropriate devotions may follow, which may include suitable hymns, anthems, and the following:

My people, what wrong have I done to you?
How have I offended you? Answer me!

Through baptism, I led you from slavery to freedom,
but you lead your Saviour to the cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I led you through the wilderness.
I fed you with the bread of life,
the manna from heaven,
but you lead your Saviour to the cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I planted you as my fairest vineyard,
I grafted you into the one true vine,
I gave you the water of salvation,
but you give me gall and vinegar to drink,
and leave me thirsting upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I gave you a royal sceptre,
but you give me a crown of thorns.
I raised you up to newness of life,
but you raise me high upon a cross.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

What more could I have done for you?
I gave you my peace and my truth,
but you fight in my name,
and divide my Church.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

I come in your brother and sister,
hungry, yet you give me no food,
thirsty, yet you give me no drink,
a stranger, and you do not welcome me,
naked, and you do not clothe me,
sick and in prison, and you do not visit me.

**Holy God, holy and merciful,
holy and just, have mercy upon us.**

*A hymn extolling the cross is sung.
The service may be concluded here with the Lord's Prayer, and the
concluding prayer below.*

The Ministry of the Sacrament

*In places where the Eucharist is to be celebrated, the service continues
with the Preparation of the Gifts from any of the Eucharistic Liturgies.*

Variation/Addition to the Great Thanksgiving: *Passiontide.*

*In places where Holy Communion is to be administered from the reserved
Sacrament, the holy table having been covered with a clean white cloth,*

and the Sacrament having been brought and placed on the altar, the service may continue at the Communion in any of the Eucharistic Liturgies.

The service may conclude with the following. No blessing or dismissal is added, and the ministers depart in silence.

We adore you, O Christ, and we bless you.

By your holy cross you have redeemed the world.

God of our redemption,
abundantly bless your people
who have devoutly recalled the death of Christ;
grant us forgiveness, renew us, strengthen our faith,
and increase in us the fullness of life;
we ask this through Christ our Saviour. **Amen.**

The Great Vigil of Easter

The Great Vigil of Easter, when observed, is the first service of Easter. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning.

This, our autumn festival, celebrates a tomb burst open like ripened fruit. When the world turns towards its coldest and darkest, we Christians in New Zealand are among the first to proclaim that Christ, the light of the world, is risen. The fire heralds our winter, it is a welcoming beacon to church, the campfire of pilgrims around which we tell our stories, the hearth of our home.

The Paschal Candle (like a pillar of fire) leads the pilgrim people into the dark church. The very ancient Exsultet is chanted by the deacon or other minister. Everyone can hold a candle - lights from the light of Christ.

The service normally consists of four parts:

- 1. The Service of Light.*
- 2. The Ministry of the Word.*
- 3. Baptism or the Renewal of Baptism.*
- 4. The Ministry of the Sacrament.*

The order of the service may be 1-2-3-4 or 2-1-3-4.

People can be encouraged to leave their watches at home and enjoy the celebration - the party.

If the Ministry of the Word (2) begins the service, the many readings, psalms, and prayers can with imagination form a longer vigil, with the readings (recounting our salvation history) interspersed with commentary, music, lengthy silences, drama, dance, singing, and audio-visual presentations. Then in the dark, with the church lights out, "the new fire" may be kindled.

Liturgical colour: *White, gold, or "best."*

The Service of Light

In darkness, fire is kindled. The presider may then greet the people and address them in these or similar words.

Dear friends in Christ, on this most holy night
when our Saviour Jesus Christ passed from death to life,
we gather with all the Church throughout the world
in vigil and prayer.

This is the passover of Jesus Christ.

Through light and word, through water, bread and wine
we celebrate the new life that Christ shares with us.

The presider may say the following prayer.

Let us pray.

Redeeming God, source of life and light,
bless this new fire,
and grant that we who are warmed
by the celebration of this Easter feast,
may share in the everlasting festival of your radiance,
through Jesus Christ, the light of the world. **Amen.**

The presider may trace a cross in the Paschal Candle, Alpha and Omega, and the numerals of the current year, saying,

Christ yesterday and today (*tracing the vertical arm of the cross*)

the beginning and the end (*the horizontal arm*)

Alpha and Omega (*these letters, above and below the cross*)

All time (*the first numeral, in the upper left corner of the cross*)

and all ages belong to Christ (*the second numeral in the upper right corner*)

to whom be glory and sovereignty (*the third numeral in the lower left corner*)

through every age for ever. Amen. (*the last numeral in the lower right corner*).

If grains of incense are inserted into the candle, the following may be said:

1 By the holy			1
2 and glorious wounds			
3 may Christ our Redeemer	4	2	5
4 strengthen us			
5 and make us whole. Amen.		3	

When the Paschal Candle is lit from the fire, the following may be said:

May the light of Christ, rising in glory,
illumine our hearts and minds.

The deacon (or another minister if there is no deacon) bearing the lit Paschal Candle, leads the procession to the chancel, pausing three times, and with the candle raised, sings,

The light of Christ.

Thanks be to God.

If candles have been distributed to the congregation, they are lit from the Paschal Candle at a convenient point during the procession.

The Paschal Candle is placed in its stand.

The people are greeted.

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

The deacon, or other person appointed, standing near the candle, sings or says the Exsultet.

Rejoice, all creation!
Let the heavenly chorus sing!
Jesus Christ, our light, is risen!
Sound the trumpet of salvation!

Rejoice, O earth, in shining splendour,
the light of Christ will warm our autumn night.
Christ has conquered! Glory fills you!
Darkness will vanish for ever!

Rejoice, O church of God! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy.
Echoing the mighty song of all God's people!

The Lord is here.
God's Spirit is with us.

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

Let us give thanks to God.

It is right to offer thanks and praise.

It is truly right
that with full hearts and minds and voices
we should praise you the eternal God,
and your First-born, our Saviour Jesus Christ.

For Christ is the true passover lamb
who at this feast has set your faithful people free.

This is the night
when you saved the people of Israel from their slavery in Egypt
and led them through the Red Sea on dry land.

This is the night, when the pillar of fire
brought light to your wandering people.

This is the night when all who believe in Christ
are delivered from gloom, and are restored to grace,
and grow together in fullness of life.

This is the night when Jesus Christ broke the chains of death
and rose triumphant from the grave.

Night truly blessed
when heaven is wedded to earth
and we are reconciled with God!

Therefore, Holy God, in the joy of this night,
accept our evening sacrifice of praise,

your church's solemn offering

Accept this Easter candle,
a flame divided but undimmed,
a pillar of fire that glows to your honour, O God.

Let it mingle with the lights of heaven
and continue burning to lighten the darkness of this night!

May the Morning Star find this flame still burning among us.
Christ is that Morning Star,
who rises to shed your peaceful light on all creation.
Christ is now alive and glorified with you for ever and ever.
Amen.

After the Exsultet, hand-held candles may be extinguished. Only those electric lights necessary for reasonable vision need be turned on. The Paschal Candle will burn at all services from now through the Day of Pentecost.

The Ministry of the Word

The presider may introduce the readings with these or similar words.

E te whanau a te Karaiti/ People of God,
we have begun our solemn vigil,
let us now listen to the word of God,
recalling the acts throughout history by which God set people free;
and how, in the fullness of time,
God sent Jesus Christ to be our redeemer.

The following readings and psalms are provided from the Old Testament.

A minimum of three is suggested. The reading from Exodus 14 is always used. After each reading, the psalm or canticle suggested, or some other suitable psalm, canticle, or hymn may be sung. A period of silence may be kept. An appropriate collect may be said.

Genesis 1:1-2:4a

Psalm 136:1-9, 25-26

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13

Psalm 46

Genesis 22:1-18

Psalm 16

Exodus 14:10-31; 15:20-21

Exodus 15:1b-13, 17-18 (or page 100)

Isaiah 55:1-11

Isaiah 12:2-6 (page 43)

Baruch 3:9-15, 32-4:4 or Proverbs 8:1-8, 19-21; 9:4b-6

Psalm 19

Ezekiel 36:24-28

Psalm 42 & 43

Ezekiel 37:1-14

Psalm 143

Zephaniah 3:14-20

Psalm 98

Four Old Testament readings, with examples of collects, are given here.

First reading

The Creation

Genesis 1:1-2:4a

Psalm 136:1-9, 25-26

Let us pray.

Silence

Bounteous God,
you wonderfully created
and yet more wonderfully restored
the dignity of human nature;
grant that we may share the divine life
of the one who came to share our humanity,
Jesus Christ, our Saviour. **Amen.**

Second reading

Abraham and Sarah's faithfulness

Genesis 22:1-18

Psalm 16

Let us pray

Silence

Gracious God of all believers,
through Christ's death and resurrection
you fulfil your promise to Sarah and Abraham
that you would increase your chosen people among all nations;
may we respond to your call
by joyfully accepting your invitation to newness of life.
We ask this through Jesus Christ, our Saviour. **Amen.**

Third reading

Israel's deliverance through the Red Sea

Exodus 14:10-31; 15:20-21

Exodus 15:1b-13, 17-18 (or page 100)

Let us pray.

Silence

God of freedom,
in the Red Sea you give us a symbol of our baptism;
grant that all the peoples of the earth
may come to new birth
by water and the Spirit
and share in the heritage of your chosen people;
through Jesus Christ, our Saviour. **Amen.**

Fourth reading

Salvation is offered freely to all

Isaiah 55:1-11

Isaiah 12:2-6 (page 43)

Let us pray.

Silence

God our provider,
by the power of your Word
you create all things,
and by your Spirit you renew the earth;
give now the water of life to all who thirst for you,
and nourish at your table all who hunger for you,
that our lives may bear the abundant fruit of your love;
through Jesus Christ, our Saviour. **Amen.**

Glory to God in the highest (page 405) or some other suitable song of praise is sung, all standing. Bells may be rung during this hymn. In some places it is the custom not to use the organ until this hymn. The altar

candles may be lit at this point and any additional electric lights may be turned on. The following or another Collect of the Day is said prior to the epistle reading.

Let us pray.

Silence

Eternal Giver of light and life,
this holy night shines with the radiance of the risen Christ;
renew your Church with the Spirit given to us in baptism,
that we may worship you in sincerity and truth,
and shine as your light in the world;
through Jesus Christ, your First-born,
who is alive with you
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

The New Testament Readings

Epistle

New life in Christ

Romans 6:3-11

Psalm 114

Gospel

(Year A) Matthew 28:1-10

(Year B) Mark 16:1-8

(Year C) Luke 24:1-12

The Sermon

A silence for reflection may follow.

Baptism or the Renewal of Baptism

The Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal (page 383) may follow. If there are no candidates for this, the presider leads the people in the following.

A Renewal of Baptism

I invite you (to stand) to affirm your commitment to Christ and your rejection of all that is evil.

Do you believe in God the Father?

**I believe in God the Father almighty,
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
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,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,**

and the life everlasting. Amen.

Those who are baptised are called to worship and serve God. From the beginning, believers have continued in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers.

Will you commit yourself to this life?

I will, with God's help.

Will you forgive others as you are forgiven?

I will, with God's help.

Will you seek to love your neighbour as yourself, and strive for peace and justice?

I will, with God's help.

Will you accept the cost of following Jesus Christ in your daily life and work?

I will, with God's help.

With the whole Church will you proclaim by word and action the Good News of God in Christ?

I will, with God's help. (page 390)

If water is to be used, the following thanksgiving for water is said. The water may be in the font or in a special vessel.

The section between brackets may be omitted.

Let us give thanks to God.

It is right to offer thanks and praise.

We thank you God for your love in all creation,
especially for your gift of water
to sustain, refresh and cleanse all life.

[We thank you for your covenant
with your people Israel;
through the Red Sea waters
you led them to freedom in the promised land.
In the waters of the Jordan
your Son was baptised by John
and anointed with the Holy Spirit.

Through the deep waters of death
Jesus fulfilled his baptism.
He died to set us free
and was raised to be exalted Lord of all.]

We thank you that through the waters of baptism
you cleanse us,
renew us by your Spirit
and raise us to new life.

In the new covenant
we are made members of your Church
and share in your eternal kingdom.

We pray that all who have passed through the waters of baptism
may continue for ever in the risen life of Christ.

Through Christ, in the unity of the Holy Spirit,

all praise and thanks be yours, Redeemer God,
now and for ever. **Amen.** (cf. pages 385-386)

The congregation may be sprinkled.

The renewal of baptism is concluded with the following prayer.

God our creator,
the rock of our salvation,
we thank you for our new birth
by water and the Holy Spirit,
for the forgiveness of our sins,
and for our fellowship in the household of faith
with all those who have been baptised in your name;
keep us faithful to the calling of our baptism,
now and for ever. **Amen.**

The service continues with The Ministry of the Sacrament.

Variation/Addition to the Great Thanksgiving: *Easter.*

Alternative introduction to the Lord's Prayer:

The risen Christ is in our midst, so with Christ we pray.

The Dismissal of the Community:

Go now to love and serve the Lord. Go in peace. Alleluia! Alleluia!
Amen. We go in the name of Christ. Alleluia! Alleluia!

Easter Season

(From Easter day through to the Day of Pentecost)

Renewal of worship has rediscovered the value and significance of the Easter Season. Easter is not just "Easter Day," it is the fifty days from Easter Day until the Day of Pentecost. During this season, Sundays might be better named "of Easter" rather than "after Easter" ("The Third Sunday after Easter," for example, is better termed "The Fourth Sunday of Easter").

Easter, Ascension, and Pentecost do not form three seasons. The Easter season celebrates the three dimensions of the resurrection, ascension, and the sending of the Spirit. Ascension material is appropriately used as Ascension Day approaches. Pentecost material is appropriate from Ascension Day to the Day of Pentecost. Easter threads, of course, remain suitable up to and including the Day of Pentecost.

*These fifty days, a seventh of the year, form our great "Sunday" of the year. "Alleluia! Christ is risen. **He is risen indeed. Alleluia!**" forms the greeting in every service during Eastertide. Similarly "Alleluia! Alleluia!" is added to the Dismissal and the people's response (these are equivalent to the "Alleluia" added at the beginning and end of the Daily Services). These help to give these celebrations a distinctive festal feel.*

The Paschal Candle is lit at every service up to and including the Day of Pentecost. "Glory to God in the highest" may be used daily from Easter Day through the Day of Pentecost. Alternatively, some communities use it daily for the first week of Easter. Other appropriate Songs of Praise are given below.

We in the southern hemisphere could make far more use of a Service of Light throughout the fifty days of Easter. Daily, or on certain days, people might gather in church in the evening, to light the Paschal Candle and sing the (at least sixteen centuries old) "Hail gladdening Light" (Phos Hilaron -

page 175) or another hymn. Thanksgiving for light may follow, incense may be used (Ps 141:2), and parts of Night Prayer, Evening Worship, or the Daily Services may be used. Such a Service of Light, appropriately simplified, can form a very attractive focus for family prayer or prayer in a house-group.

A Vigil service on the eve of the Day of Pentecost could focus around such a Service of Light. The Day of Pentecost concludes the Easter Season. Pentecost is our church's winter festival when we celebrate the sweeping of the Spirit of God over the darkness and over the face of the waters.

The Jewish Pentecost was a single feast-day celebrating harvest and commemorating the covenant. In the early church, however, the Christian Pentecost was not merely the "fiftieth day," but the word "Pentecost" often referred to the whole period of fifty days which began on Easter Day. This stress is being recovered. Now once more Eastertide is the "Season of Pentecost." The Day of Pentecost concludes the Pentecost season rather than beginning it.

Just as Sunday is the first and the eighth day, so the "great Sunday" of the fifty days of Eastertide/Pentecost begins with the day of the resurrection and continues through eight Sundays, an octave of Sundays, a "week of weeks." It has been suggested that the English expression "Whitsunday" derives from the French huit (eight), Pentecost being le huitième dimanche, the eighth Sunday of Easter.

In the Fourth Gospel the risen Christ imparts the gift of the Spirit on the evening of Easter Day (John 20:19-23). The Spirit is the gift of the risen Christ. And so in the Easter Season, this "Pentecost Season," (particularly in the Three Year Series) we listen to the farewell discourses, with their promise of the coming Advocate, as words to us from the risen Christ.

Liturgical Colour: *White, gold, or "best."*

A possible structure for The Gathering of the Community:

The Paschal Candle is lit at all services during the Easter Season. To highlight the Resurrection celebration and contrast vigorously with Lent, penitential elements are minimised or preferably omitted in the Gathering of the Community.

1. Hymn in procession

2. Easter Greeting: Alleluia! Christ is risen.

He is risen indeed. Alleluia!

This is the day which the Lord has made.

Let us rejoice and be glad in it.

3. *Glory to God in the highest (sung - or another Resurrection Song of Praise)*

4. *Collect of the Day*

Easter introduction:

Between the greeting and the singing of, for example, "Glory to God in the highest" the presider may introduce the celebration, or there could be a short litany of praise such as the following:

The risen Christ meets us at the tomb, and turns our tears to joy. For your love and goodness

we give you thanks, O God.

Christ comes through our locked doors, and turns our fear to courage.

For your love and goodness

we give you thanks, O God.

Christ comes to daily life and work, and turns our failure to new vision.
For your love and goodness
we give you thanks, O God.

Christ breaks the bread, and turns our despair to hope.
For your love and goodness
we give you thanks, O God.

[As we rejoice in the gift of Christ's risen presence with us we sing the Easter hymn.]

Sprinkling the community with baptismal water may appropriately follow a baptism. Alternatively sprinkling could be part of the Gathering of the Community.

Appropriate Songs of Praise:

A Living Hope (page 75)
The Easter Anthems (page 94)
The Song of Moses (page 100)
Our Great High Priest (page 101) towards the end of the Easter Season
Life in the Spirit (page 101) towards the end of the Easter Season
Glory to God in the highest (page 405)

Suggested response for The Prayers of the People:

God of love
grant our prayer.

Variation/Addition to the Great Thanksgiving: *Easter; Ascension (near Ascension Day); Pentecost (between Ascension Day and the Day of Pentecost).*

Alternative introduction to the Lord's Prayer:

The risen Christ is in our midst, so with Christ we pray.

The Dismissal of the Community:

Go now to love and serve the Lord. Go in peace. Alleluia! Alleluia!
Amen. We go in the name of Christ. Alleluia! Alleluia!

The Day of Pentecost

The Easter acclamations continue through to the evening of the Day of Pentecost. The Paschal Candle is lit at ordinary services for the last time on the Day of Pentecost. Thereafter it is moved from the sanctuary to the baptistery and is lit during baptisms and funerals (when it is usually moved near to the casket), reminding us that we are baptised into Christ's death and resurrection.

Everyone carried a candle lit from the Paschal Candle during the Easter vigil, symbolically sharing the light of the risen Christ. Perhaps on the Day of Pentecost, during the period of reflection after receiving communion, these candles could be relit from the Paschal Candle. The Pentecostal fire is thereby visibly divided and shared by everyone (cf. Acts 2:1-4; first reading for the Day of Pentecost, Three Year Series). The Paschal Candle can then be extinguished, vividly concluding the Fifty Days. The risen and ascended Christ, gone from our sight, is still present by the Spirit and we

are commissioned to go out into the world to spread the light of Christ. (This might be symbolised by all processing out with the lit candles).

Water is also a rich symbol of the Spirit. Hence, sprinkling with water while singing a dynamic, vibrant song after the renewal of our baptism on the Day of Pentecost could also be very powerful.

*"We worship you, O God,
in songs of everlasting praise."*

CHAPTER 21

Additional Eucharistic Prayers

A Form for Ordering the Eucharist (pages 511-514) provides a form which may be used in writing and adapting eucharistic prayers. Because they follow the framework provided on pages 512-514, the four eucharistic prayers which follow are all authorised for use.

Eucharistic Prayer 1 - This prayer is a new composition which was written to provide some complementary images.

Eucharistic Prayer 2 - Eucharistic Prayers are often criticised for their repetitiveness. This prayer was written, in part, as an attempt to avoid this.

Eucharistic Prayer 3 - This prayer is modeled on one found in the Apostolic Tradition of Hippolytus (early third century). This ancient eucharistic prayer is used widely as a basis for many modern eucharistic prayers in different denominations.

Eucharistic Prayer 4 - This prayer is based on an ecumenical prayer with its source in the liturgy of St. Basil.

Eucharistic Prayer 1

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

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

It is right indeed that we should praise you,
God of love, our source and our fulfilment,
for you create all things,
and in you we live and move
and have our being.
Your wonder is manifest
in land and sea and sky.

When the times had at last grown full
and the earth had ripened in abundance,
you made us in your image for yourself

And even though we turn from you,
again and again you call us to yourself
and in every age, promise liberation.

As a mother tenderly gathers her children,
you embraced a people as your own
to rear them in your way of compassionate love.
From your own being you sent Jesus among us,
incarnate of the Holy Spirit
and born of Mary our sister.

Jesus revealed your care for all you have made,
and showed us your way of reconciliation.
Looking forward to the joy of new life
Jesus suffered the pangs of the cross
and in rising again
became the first-born
of the renewed whanau (family).

You sent your Holy Spirit
and gave birth to us your church.
Your Spirit stays to nurture and to guide us.

Now we join hands around your table,
and with all creation
we hymn your praise for your unending love,
as we sing (say),

**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.**

To you indeed be glory, almighty God,
because on the night before he died,
your Son, Jesus Christ, took bread;
when he had given you thanks,
he broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
This cup is the new covenant in my blood
poured out for you;
do this as often as you drink it

to remember me.

And so in this great sacrament
we celebrate and proclaim
the mystery of our faith.

**Christ has died,
Christ is risen,
Christ will come in glory.**

Therefore, loving God,
recalling now Christ's death and resurrection,
we ask you to accept
this our sacrifice of praise.
Send your Holy Spirit upon us
and our celebration,
that we may be fed with the body and blood of your Son
and be filled with your life and goodness.
Strengthen us to do your work,
and to be your body in the world.
Unite us in Christ
and give us your peace.

Through your Holy Spirit,
burning as a flame, gentle as a dove,
may we who receive these gifts
live lives of justice, love, and prayer,
and be a voice for those who are not heard.

In union with your whole church
we worship you, O God,
in songs of everlasting praise.

**Blessing, honour and glory be yours,
here and everywhere,
now and forever. Amen.**

Eucharistic Prayer 2

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to offer thanks and praise.

It is our duty and our joy
to give you thanks and praise, O God,
creator and sustainer of the universe.

We give you thanks
for sun and sea and sky, for bush and birds,
for phases of the moon, for stars at night,
and planets in their courses.
All you make is very good.

For the universe we praise you
we worship and adore you.

We give you thanks
for our creation and our calling,
for friendship and community,
for love and laughter,
tears and pain of growth.

For your gift of life we praise you
we worship and adore you.

We give you thanks with those who went before us,
with saints and martyrs,
evangelists and prophets.

With all who stand before you in earth and heaven,
from every culture, land and tongue,
we praise you, giving voice to every creature,
as we join the never ending hymn:

**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.**

Blessed are you, most Holy, in Jesus Christ,
who came among us as a servant and a friend
to reconcile us to yourself
We thank you for that life of love,
the good news of your reign,
and the promise of a banquet
where all your children shall be free.

For your gift of Christ we praise you
we worship and adore you.

To you indeed be glory, almighty God,
because on the night before he died,
your Son, Jesus Christ, took bread;
when he had given you thanks,
he broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
This cup is the new covenant in my blood
poured out for you;
do this as often as you drink it
to remember me.

For new life in Christ we praise you
we worship and adore you.

Therefore, loving God,
recalling now Christ's death and resurrection,
we ask you to accept
this our sacrifice of praise.
Send your Holy Spirit upon us
and our celebration,
that we may be fed with the body and blood of your Son
and be filled with your life and goodness.
Strengthen us to do your work,
and to be your body in the world.
Unite us in Christ
and give us your peace.

For the peace of Christ we praise you
we worship and adore you.

Through Christ our Redeemer,
in the power of the Spirit,
we worship you, O God,
in songs of everlasting praise.

**Blessing, honour and glory be yours,
here and everywhere,
now and forever. Amen.**

—

There are several ways of adapting this prayer. These include

1) The refrain may be removed. This results in a structure similar to the two eucharistic prayers in *Thanksgiving of the People of God*.

If the refrain is removed, and an acclamation is desired after the institution narrative, this could be introduced as follows:

And so we gather around your table
and with this bread of life
and this cup of salvation
we proclaim the mystery of our faith.

**Christ has died,
Christ is risen,
Christ will come in glory.**

2) The given (cue and) refrain could be replaced by a sung refrain well known to the community (e.g. the line "**Glory to God in the highest**"). This might be particularly effective if this prayer is sung. Then a musical phrase could cue an alternative refrain.

3) The following consistent cue can replace the varying one above:

God of all creation

we worship and adore you.

4) An alternative concluding doxology is

Through Christ our Redeemer,
in the power of the Spirit,
all praise and thanks be yours, Creator God,
now and for ever.

Amen.

Eucharistic Prayer 3

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to offer thanks and praise.

We give you thanks, O God,
through your beloved servant Jesus Christ,
your living Word,
through whom you have created all things.

By the power of the Holy Spirit
Christ was born of Mary,
and shared our human nature.

With loving arms outstretched upon the cross for us,
Jesus broke the chains of evil and destruction.
By the resurrection your will was fulfilled
and you gathered a holy people to offer you praise.

Now with all creation we raise our voices
to proclaim your glory, as we sing (say):

**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.**

To you indeed be glory, almighty God,
because on the night before he died,
your Son, Jesus Christ, took bread;
when he had given you thanks,
he broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
This cup is the new covenant in my blood
poured out for you;
do this as often as you drink it
to remember me.

[God of hope and joy,
we thank you for counting us worthy
to stand in your presence and serve you.
With this bread and this cup
we proclaim the mystery of our faith.
**Christ has died,
Christ is risen,
Christ will come in glory.]**

Therefore, loving God,
recalling now Christ's death and resurrection,
we ask you to accept
this our sacrifice of praise.

Send your Holy Spirit upon us
and our celebration,
that we may be fed with the body and blood of your Son
and be filled with your life and goodness.
Strengthen us to do your work,
and to be your body in the world.
Unite us in Christ
and give us your peace.

May we praise you
and give you glory through your First-born, Jesus Christ.

Through Christ, with Christ, and in Christ,
with the Holy Spirit,
in your holy Church,
we worship you, O God,
in songs of everlasting praise.

**Blessing, honour and glory be yours,
here and everywhere,
now and forever. Amen.**

—

An alternative concluding doxology is

Through Christ, with Christ, and in Christ,
with the Holy Spirit,
in your holy Church,
all glory and honour are yours, our loving Creator,
now and for ever.
Amen.

Eucharistic Prayer 4

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to offer thanks and praise.

It is right to glorify you
and to give you thanks, our holy and living God;
you dwell 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 splendour of your radiance.

Now we praise you with the faithful of every time and place,
and give voice to every creature,
as we join in the eternal hymn:

**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.**

We acclaim you, holy one,
all your actions 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 your friendship,
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.

You loved the world so much
that in the fullness of time
you sent your only begotten one to be our Saviour.
Incarnate by the Holy Spirit,
born of your servant Mary,
Jesus lived as one of us, yet without sin.

To the poor Christ proclaimed the good news of salvation;
to prisoners, freedom; to the sorrowful, joy.
To fulfil your purpose, Christ accepted suffering and death
and, through the victory over the grave,
the whole creation was made new.

And that we might live no longer for ourselves,
you sent the Holy Spirit,
the first gift for those who believe,
to complete this work in the world,
and to bring to fulfilment
the sanctification of all

To you indeed be glory, almighty God,
because on the night before he died,
your Son, Jesus Christ, took bread;
when he had given you thanks,
he broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
This cup is the new covenant in my blood
poured out for you;
do this as often as you drink it
to remember me.

Gracious God, we now celebrate the memorial of our redemption.
From the gifts you have given us
we offer you this bread and this cup,
and proclaim the mystery of our faith,
Christ has died,
Christ is risen,
Christ will come in glory.

Therefore, loving God,
recalling now Christ's death and resurrection,
we ask you to accept
this our sacrifice of praise.
Send your Holy Spirit upon us
and our celebration,
that we may be fed with the body and blood of your Son
and be filled with your life and goodness.
Strengthen us to do your work,
and to be your body in the world.
Unite us in Christ
and give us your peace.

[Remember, sovereign God,
your one holy catholic and apostolic Church.
Reveal its unity, guard its faith,
and preserve it in peace.] [Remember N.]

And grant that we may find our inheritance
with [your blessed servant Mary,
with prophets and patriarchs, matriarchs and martyrs,
(with N.) and] all the saints
who have found favour with you in ages past.
We praise you in union with them
and give you glory through Jesus Christ our Saviour.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
we worship you, O God,
in songs of everlasting praise.
**Blessing, honour and glory be yours,
here and everywhere,**

now and forever. Amen.

An alternative concluding doxology is

Through Christ, and with Christ, and in Christ,
all honour and glory are yours,
eternal God, in the unity of the Holy Spirit,
for ever and ever. **Amen.**

CHAPTER 22

Services for a New Beginning

Rites marking transition into stages of the catechumenal process

A Service of Welcome and Admission of Catechumens

The admission of catechumens may take place at any time of the year, within the principal Sunday Eucharist.

This rite may be adapted to the particular circumstances.

After the sermon (or after the Affirmation of Faith) the presider uses these or other appropriate words.

God calls us to fullness of life in Christ.

Therefore let us welcome N,N who come to join us in following the good news of Jesus Christ.

Those to be admitted as catechumens come forward with their companions. The presider addresses the candidates who respond individually as their name is called.

Presider What do you seek?

Candidate Life in Christ.

The presider then continues addressing the candidates using these or other appropriate words. The candidates respond together.

Presider This is eternal life:
to know the one true God
and Jesus Christ whom God has sent.
God gives the light of life
to everyone who comes into this world
and promises that all who seek God will find God.

Either

Presider As you seek life in Christ, will you share in worshipping God regularly with us and explore the life and mission of God's people?

Candidates Yes, I will.

Presider Will you be attentive to the scriptures and to God's living word in Jesus Christ?

Candidates I will, with God's help.

Or

Presider How then will you seek life in Christ?

Candidates I will share in worshipping God regularly with you all and explore the life and mission of God's people.

With God's help I will be attentive to the scriptures
and to God's living word in Jesus Christ.

The presider then continues by addressing the companions

Will you who companion *these persons* encourage *them* by prayer and example?

The companions respond

Yes, I will.

The presider says to the congregation

Will you the members of _____ offer them your support?

People **We will, with God's help.**

The presider says

Let us pray for these persons (N,N) in silence.

Those to be admitted may kneel. The companions remain standing, and place a hand upon the shoulder of the one they are companioning. The congregation prays in silence for the candidates and the presider may lay hands on the head of each candidate in turn. Then with hands extended over the candidates the presider says these or other appropriate words.

Blessed are you God, our gracious Creator,
you put the desire into our hearts
to seek the fullness of life in Christ.
Strengthen your servants (N,N) by your Holy Spirit
to grow in your knowledge, love, and service.
We ask this in the name of Jesus
who is alive with you in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

The presider marks a cross on the forehead of each candidate, saying

N, receive the sign of the cross on your forehead and in your heart, in the name of God, our Creator, Redeemer, and Giver of Life. **Amen.**

The companions also mark a cross on the foreheads of the one they are companioning.

The catechumens may be welcomed informally with applause as appropriate. They may be presented with a Bible (with words such as "Receive the Good News of Jesus Christ"), or other gifts may be given. Someone may speak on behalf of the congregation.

The catechumens and companions then return to their places.

The Eucharist continues with the Prayers of the People which includes prayer for the new catechumens by name.

This rite may be adapted to take place at the entrance of the church at the beginning of the Gathering of the Community.

It may be appropriate for some candidates to give personal witness to their faith immediately following the first question and answer. If any of the candidates, after consultation with the parish priest, wishes to renounce a former way of worship, an appropriately worded renunciation may be included at that point.

Enrolment of Candidates for Baptism

The enrolment of candidates for baptism at the Great Vigil of Easter normally takes place on the First Sunday in Lent.

This rite may be adapted to the particular circumstances.

After the sermon (or after the Affirmation of Faith) the presider uses these or other appropriate words.

E te whanau a te Karaiti / Dear friends in Christ.

God is love, God gives us life.

We love because God first loves us.

In baptism God declares that love;

in Christ God calls us to respond.

Therefore let us welcome N,N who come to be received as candidates for Holy Baptism.

The catechumens to be enrolled come forward with their companions. A Catechist, or other lay representative of the congregation, presents them with the following or other suitable words.

I present *these catechumens* (N,N) who *have* been strengthened by God's Spirit and encouraged by the example and prayers of this congregation, and I ask that *they* be accepted as *candidates* for baptism. *They have* shared in worshipping God regularly with us and explored the faith and mission of God's people.

The presider asks the companions

Are they seeking by prayer, study, and example to follow the good news of Jesus Christ?

The companions reply

They are.

The presider addresses the catechumens who may respond individually as their name is called.

Presider Do you desire to be baptised?

Catechumen Yes, I do.

The presider says to the people

E te whanau/ People of God,
are you willing that *these persons* (N,N) be *candidates* for baptism?

People **We are.
In the name of God
we welcome you as candidates for baptism.**

The candidates publicly write their names in the book in which the candidates for baptism are recorded. This may be the baptism register which will be completed at the baptism. Each name may be said aloud at the time of writing. The companions may also sign the book. The companions normally will be the sponsors at the baptism.

The candidates remain together at the front of the church while the deacon, or other person appointed, leads the following or other appropriate Prayers of the People.

Gracious God, we pray for *these candidates for baptism* (N,N), that *they* may remember with thanksgiving this day when *they* were chosen.

God of love
grant our prayer.

Fountain of wisdom, we pray for their companion(s) and all those who will journey with *these candidates*, that together they may share the riches of the Word of God and follow the good news of Jesus Christ.

God of love

grant our prayer.

God our companion, we pray for *the families* and friends of *these candidates* that they may help *them* to follow the leading of the Spirit.

God of love

grant our prayer.

God of renewal, we pray for this congregation, that during this Lenten season we may all grow in love and persevere in prayer.

God of love

grant our prayer.

Covenant God, we pray for N our bishop, and for all Christian people.

God of love

grant our prayer.

God our creator, we pray for the leaders of the nations, and for all in authority.

God of love

grant our prayer.

Compassionate God, we pray for the sick and the suffering, and for those in need.

God of love

grant our prayer.

Faithful God, we pray for all who have died in the hope of the resurrection, and for those whose faith is known to you alone.

God of love

grant our prayer.

In union with (N and) all the saints, we commit ourselves, one another, and our whole life to Christ our God. In Jesus' name we pray. **Amen.**

The presider says

Let us pray for *these candidates* (N,N) in silence.

The companions place a hand upon the shoulder of the one they are companioning. The congregation prays in silence for the candidates and the presider may lay hands on the head of each candidate in turn. Then with hands extended over the candidates the presider says these or other appropriate words.

Blessed are you, caring God,
the fountain of all life and goodness.
You come to us before we turn to you
and run to meet us when we seek you.
Pour your abundant grace on your *servants* (N,N)
who *thirst* for new birth
by water and the Spirit
and help us all to know our need for you.
Praise be to you, O Holy One,
who was, and is, and shall be for ever and ever.
Amen.

The candidates may be welcomed informally with gifts and applause as appropriate. Someone may speak on behalf of the congregation.

The candidates and companions then return to their places.

The Eucharist continues with the Ministry of the Sacrament.

It may be appropriate for some catechumens to give personal witness to their faith immediately following the question and answer, "Do you desire to be baptised? Yes, I do."

Additional Directions

It is appropriate that the Apostles' (or Nicene) Creed be given to the candidates for baptism on the Third Sunday in Lent. The Apostles' Creed is preferable as it is recited on the occasion of their baptism at the Great Vigil of Easter.

Immediately after the sermon, the candidates and their companions are called forward. The candidates may kneel or bow their heads. The companions place a hand upon the shoulder of the one they are companioning.

One of the catechists says

Let the candidate(s) for baptism now receive the Creed from the Church.

The people and presider say the Creed standing. The presider concludes

May God remain with you always. **Amen.**

The candidates and companions may be prayed for and then return to their places or they are dismissed.

It is appropriate that the Lord's Prayer be given to the candidates for baptism on the Fifth Sunday in Lent in a similar way. The Lord's prayer may be given with the words

As Christ teaches us we pray

Our Father...

A Celebration of New Beginnings in Faith

This rite may take place at any time of the year, within the principal Sunday Eucharist. It is provided for baptised persons who have returned to the life of the Church after a time away and for members baptised in other traditions. Those who wish to pursue a disciplined exploration of the implications of Christian living are recognised by the community and welcomed to begin this process. Prayer may also be offered within this rite for active baptised members of this Church who are preparing to affirm their baptism.

This rite may be adapted to the particular circumstances.

After the sermon (or after the Affirmation of Faith) the presider uses these or other appropriate words.

As the community of faith we rejoice in our baptism.

We are called to meet regularly

to grow in appreciation of what we have received:

a delight in prayer, a love for the word of God,

a desire to follow the way of Christ,

and food for the journey.

Therefore let us welcome N,N who *come* to celebrate with us a new beginning in faith.

The baptised come forward with a Church Warden or other representative of the congregation who presents them with the following or similar words.

We present *these persons* (N,N) who are baptised members of the Body of Christ as *they* celebrate this new beginning in faith.

The presider addresses the baptised who respond individually as their name is called.

What do you seek?

The baptised reply

Renewal of my life in Christ.

The presider then continues addressing the baptised who respond together.

Either

Presider In baptism you were made a member of the Body of Christ, the Church. Will you strive to grow in the knowledge, love, and service of God?

Answer I will, with God's help.

Presider Will you share in the life and mission of this family of God's people, worshipping God regularly with us, and participating in a life of service to those in need.

Answer I will, with God's help.

Presider Will you seek to recognise the ministry to which God is calling you and the gifts that God has given you in baptism?

Answer I will, with God's help.

Or

Presider In baptism you were made a member of the Body of Christ, the Church. How will you seek renewal of your life in Christ?

Answer With God's help I will strive to grow in the knowledge, love, and service of God.

I will share in the life and mission of this family of God's people,
worshipping God regularly with you all,
and participating in a life of service to those in need.
I will seek to recognise the ministry to which God is calling me
and the gifts that God has given me in baptism.

The presider then continues by addressing the companions.

You have been chosen by this community to be companions. Will you encourage these persons (N,N) by prayer and example?

They respond

We will, with God's help.

The presider says to the congregation

Will you the members of _____ offer them your support as we share together in the life and mission of Christ?

People **We will, with God's help.**

The presider says

Let us pray for *these persons* (N,N) in silence.

Those making this new beginning may remain standing. The companions place a hand upon the shoulder of the one they are companioning. The congregation prays in silence and the presider may lay hands on the head of each in turn. Then with hands extended over those making this new beginning the presider says these or other appropriate words.

Blessed are you, faithful God,
through baptism you gather us into your Church.
We thank you for this congregation of your people

and rejoice in all you have done in the *lives of your servants* (N,N).

Renew them in your Holy Spirit.

Strengthen our love and care for each other

through Jesus Christ the servant,

our friend and brother,

who is alive with you in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

Those making this new beginning may write their names in the church's register of baptised persons. The deacon or a companion may call out the names as they are written.

Those making this new beginning may be welcomed informally with applause as appropriate. They may be presented with a Bible (with words such as "Receive the Good News of Jesus Christ") or other gifts may be given. Someone may speak on behalf of the congregation.

Those making the new beginning and their companions then return to their places. They may bring forward the bread and wine or perform other particular functions within the rest of the service.

The Eucharist continues with the Prayers of the People which includes prayer by name for those making the new beginning.

It may be appropriate for some making this new beginning to give personal witness to their faith immediately following the first question and answer.

A Celebration of Lenten Preparation

This rite is appropriately used at the principal service on Ash Wednesday. Because of particular circumstances, it may be used on the First Sunday in Lent. In this rite, baptised persons who, as participants in the catechumenal process, have been exploring the implications of their baptism and are preparing to affirm it at the coming Easter Vigil are recognised by the congregation. They are a reminder of the journey of conversion and renewal to which all are called.

This rite may be adapted to the particular circumstances.

Immediately before the blessing of ashes, or at another suitable point in the service, the presider uses these or other appropriate words.

Let us welcome N,N who have been growing in an understanding of *their* call as *Christians* among us and now *desire* to undertake a more intense preparation to renew *their* baptism this coming Easter.

The participants come forward with a Church Warden or other representative of the congregation who presents them with these or other suitable words.

We present *these persons* (N,N) who *have* been growing in the knowledge, love, and service of God. *They are* sharing in the life and mission of this family of God's people, worshipping God regularly, and serving those in need. *They are* seeking to recognise the ministry to which God is calling *them* and the gifts that God has given *them* in baptism.

The presider says to the participants

Will you so live the gospel that you challenge us with the demands of love?

Each participant as her/his name is called responds

I will, with God's help.

Presider Your turning to Jesus Christ is an encouragement for us all
People **May God keep you in the way you have chosen.**

The presider says to the companions

Presider Will you continue to serve as companions on this journey of conversion, encouraging by prayer and example?

Companions We will, with God's help.

The presider says

Let us pray for *these persons* (N,N) in silence.

The participants may kneel or bow their heads. The companions remain standing and place a hand upon the shoulder of the one they are companioning. The congregation prays in silence and the presider may lay hands on the head of each in turn.

Then with hands extended over the participants the presider says these or other appropriate words.

Blessed are you, God our redeemer,
you love and care for each of us.
When we rebel against your love
you do not abandon us
but again and again you call us back to yourself

In your *servants* (N,N) we recognise the movement of your Spirit
and pray that you renew them in your life.

May we all turn to you

as we prepare to celebrate

Christ's passing from death to fullness of life with you

in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

At the imposition of ashes, after receiving ashes themselves, the participants may join the presider in imposing ashes on the congregation.

Maundy Thursday Rite of Preparation for the Paschal Holy Days

This rite is used at the principal service on Maundy Thursday. In it, baptised persons who, as participants in the catechumenal process, have been preparing to affirm their baptism at the Easter Vigil are invited to join in this public witness of the Christian life of discipleship.

This rite may be adapted to the particular circumstances. Further suggestions may be found under "Maundy Thursday" in Chapter 20 of this book.

Before participating in this rite, those for whom it is appropriate will have taken part in the Reconciliation of a Penitent in which they are assured of God's pardon.

When this rite is used, the appropriate Gospel is John 13:1-15.

Before the foot-washing the presider uses these or other appropriate words.

Fellow servants of Christ,
on this night Jesus set an example for the disciples
by washing their feet, an act of humble service.

The participants and their companions stand. The presider addresses them.

(N,N) you have been living the gospel among us in such a way that you challenge us with the demands of love.

Tonight you are invited to follow Christ more closely.

I wash your feet so that I may recall whose servant I am.

You in turn are called to join in this symbol of discipleship.

(N,N) will you share this life of service?

The participants reply

Yes, we will.

The participants' feet are washed.

When all are ready, the presider distributes basins, ewers, and towels to the participants, saying to each

May Christ strengthen you in the service to which you are called.

The presider invites the congregation saying

I invite you to come forward.

As your feet are washed

remember that strength and growth in God's reign

come by lowly service such as this.

The participants in turn wash the feet of other members of the congregation.

The Eucharist may continue with the Prayers of the People or with the Ministry of the Sacrament.

Affirming Baptism at the Easter Vigil

When participants in the catechumenal process are affirming their baptism at the Easter Vigil their particular renewal needs to be recognised alongside that of the rest of the assembly. Some suggestions follow.

When the bishop is present, the Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal (page 387) can be followed after the Sermon. When the bishop is not present and there are baptisms, that liturgy may be adapted as follows.

The Presentation for the Laying on of Hands (page 387) may be replaced with the participants being presented to the presider with these words

I present N to renew her/his baptism.

The presider says to the participants

(N,N) we welcome you as you come to renew your baptism.
Do you renounce all evil influences and powers that rebel against God?

The participants reply

I renounce all evil.

The presider says

Do you trust in Christ's victory which brings forgiveness, freedom and life?

The participants reply

In faith I turn to Christ my way, my truth, my life.

The presider addresses the congregation, saying

Will you who witness these vows do all in your power to support *these persons* (N,N) in *their* life in Christ?

The people reply **We will.**

The Affirmation (page 387) and the Commitment to Christian Service (page 390) follow. The Laying on of Hands (page 391) may be replaced with the following.

The presider says

Let us pray for *these persons* (N,N) in silence.

The participants may kneel or bow their heads. The companions remain standing and place a hand upon the shoulder of the one they are companioning. The congregation prays in silence and the presider may lay hands on the head of each in turn (anointing with chrism if desired).

Then with hands extended over the participants the presider says these or other appropriate words.

Blessed are you, eternal God,
by water and the Holy Spirit
you bestowed upon your *servants* (N,N)
the forgiveness of sin, and have raised *them* to new life.
Sustain *them*, O God, in your Holy Spirit.
Give *them* an inquiring and discerning heart,
the courage to persevere,
a spirit to know, love, and serve you,

and the gift of joy and wonder in all your works,
through Jesus Christ the light of the world
who is risen and alive with you
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The service continues with the Celebration of Faith (page 394). The Ministry of the Sacrament follows.

When the bishop is not present and there are no baptisms, the following order may be used after the Sermon

- from the presentation to the people's "we will" in the rite above*
- **A Renewal of Baptism** follows for all, this can be found as part of the Great Vigil of Easter in this book*
- the above rite continues with the invitation to pray for the participants*
- when the prayer over the participants has been concluded the service continues with the Ministry of the Sacrament.*

The participants may receive applause, gifts, and certificates as appropriate.

CHAPTER 23

A Service of Institution and Welcoming

This service may be adapted to the particular circumstances. Hymns may be sung at appropriate places. The Vicar-Elect may be escorted by supporters and whanau/family.

The Gathering of the Community

A processional hymn may be sung.

The Bishop greets the people with this or another greeting.

Grace and peace to you from God.
God fill you with truth and joy.

The Bishop continues using these or other appropriate words.

Brothers and Sisters in Christ, we meet to welcome and institute N, your new Vicar. We shall pray for N in this new ministry and for you all, as together with her/him, you participate in the continuing ministry of the Church. So we shall join together and give praise and worship to God through Jesus Christ.

Let us pray (in silence) for all our ministries, giving thanks for those who down through the years carried the flame of the Gospel in this place.

Silence

Faithful God,
from age to age you gather a people to yourself;

we thank you for all who have served you here;
send your Holy Spirit to give us understanding of the past,
a vision for the future, and wisdom in all we undertake.
These prayers and praises we bring to you, O God,
through Jesus our Redeemer
who is alive with you in the unity of the Holy Spirit,
one God now and for ever.
Amen.

The congregation sits.

The readings and sermon follow.

The Presentation

The Archdeacon affirms that the Vicar-Elect has signed the Articles of Canonical Obedience.

Bishop N has been called and ordained a priest in the Church. Now, having fulfilled the necessary canonical requirements, we bring her/him to this community to preach the word, celebrate the sacraments, and build up the body of Christ. Through baptism God calls each of us to the work of ministry. We are to use the gifts we have been given to witness to the Gospel, to serve the kingdom, and to glorify God.

As we welcome N we will consider both the ministry s/he will exercise and also our common calling as disciples and ministers of Christ.

The Promises of the Vicar-Elect and the People of the parish

God's presence with us is symbolised in the font, the lectern, the altar, the

people, and the presider's chair. Verses of a hymn may be sung between these points of focus. Representatives of the parish present symbols to the Vicar-Elect which relate to areas of ministry.

At the Font:

Representative N, receive this water. Be among us to baptise as Christ commanded.

People **Amen.**

Archdeacon Jesus said: Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)

Will you faithfully administer the sacrament of baptism in this parish?

Vicar-Elect Yes, I will. I shall baptise those who come to be made members of Christ's Church.

The water is poured into the font.

I ask you, my sisters and brothers in Christ, will you share with those who are baptised what we ourselves have received?

People **We will share our delight in prayer, our love for the word of God, the desire to follow the way of Christ, and food for the journey.**

At the Lectern:

Representative N, receive this holy Bible. Be among us to proclaim God's

word to God's people.

People **Amen.**

Archdeacon Jesus said: Go into all the world and preach the good news to the whole creation. (Mark 16:15)

Will you study and proclaim these scriptures, be a faithful teacher in this parish, and make known God's love for all?

Vicar-Elect Yes, I will. The scriptures will be the foundation of my teaching and preaching. May all that we speak and do be in accordance with them.

The Bible is placed open on the lectern.

I ask you, my fellow pilgrims, will you seek renewal, will you share this new life, and reveal the way of Jesus to all people?

People **By God's grace and with your help, we will follow Christ.**

At the Altar:

Representative N, receive this stole. Be among us as our priest.

People **Amen.**

Representative N, receive this Prayer Book. Be among us as a person of prayer.

People **Amen.**

Representative N, receive this holy oil. Be among us as a healer and reconciler.

People **Amen.**

Archdeacon Jesus said: Love one another as I have loved you. (John 13:34)

Will you be a channel of God's love to others?

Vicar-Elect With God's help, I will.

The stole, Prayer Book, and holy oil are placed on the altar.

I ask you, as fellow servants of Christ, will you join me in caring for our neighbours and our community so that through our love new life may come to others?

People **By God's grace we will share Christ's love with others.**

Representative N, receive this bread and wine, this chalice and paten. Be among us to preside at the Eucharist which we all celebrate together.

People **Amen.**

Archdeacon Jesus said: I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. (John 6:35)

Will you faithfully celebrate the Eucharist with God's family in this parish?

Vicar-Elect Yes, I will.

The bread and wine, chalice and paten are placed on the altar.

I ask you, the people of God, will you share with me in this family meal of the Church?

People **By God's grace we will join with you in the worship of God, the Creator, Redeemer, and Giver of life.**

With the People:

Representative N, receive the Minute Book of the Vestry. Be among us to share in the administration of this parish.

People **Amen.**

Representative N, we come representing the licensed lay ministers, organists and other leaders within the parish. We offer you our friendship and support as we join together in this work to which God has called us. Be among us as one who enables the whole mission of the Church.

People **Amen.**

Representative N, we come representing the congregations of this parish. Care for the people entrusted to you.

People **Amen.**

Archdeacon The Apostle Peter said: Tend the flock of God that is in your charge, not under compulsion, but willingly, not as domineering over those in your charge, but being an example to the flock. (1 Peter 5:2,3)

Will you encourage others to share in the stewardship of money and the faithful management of parish affairs? Will you oversee and encourage the ministries within the parish, and will you exercise pastoral care of the family of God in the congregations of this parish?

Vicar-Elect With God's help, I will.

I ask you, as fellow members of Christ, will you give of your time, talents and money in support of this parish and love and forgive each other as Christ loves and forgives us?

People **By God's grace we will.**

The Institution of the Vicar

The Vicar-Elect kneels. The licence is read and handed to her/him by the Bishop.

Bishop Receive this licence. Accept this charge which is both yours and mine; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Be a true minister of God's holy word and sacraments, and a faithful pastor under the great Shepherd of Souls; and the blessing of God, our Creator, Redeemer and Giver of life, be upon you now and evermore. **Amen.**

The Vicar-Elect stands. The Churchwardens greet her/him.

Wardens By the authority of the Bishop and on behalf of the people of this parish, we receive and acknowledge you, N, as our Vicar.

We give you the keys of the Church. May God bless your ministry among us.

The Vicar, accompanied by the Wardens, may now ring the Church Bell to indicate the beginning of the new Vicar's ministry in the local community.

At the Chair:

The Vicar is placed in the presider's chair by the Bishop.

The Presentation of N and N (*the Vicar's family*)

Vicar I come with N and N. We are a partnership in ministry and a family.

Family representative We are glad to have been called to this place. We look forward to sharing in the life of this parish.

People **We welcome you all. We will support you, pray for you, and be sensitive to your family life.**

The Prayers

Representatives of the parish kneel with N.

Bishop Let us pray for the work of Christ's Church in this place and for N, your new Vicar, and for N and N (*the Vicar's family*).

All pray in silence.

God of love
Grant our prayer.

All pray together.

**God of grace, hear our prayers for N,
whom you have called to leadership in this parish.
Strengthen her/him with love for your people.
As a faithful priest and true servant of Jesus,
may s/he proclaim your word, minister your sacraments,
and shepherd your flock, to the glory of your name.
Grant us your grace to share
in this ministry of love, fellowship, and service;
through Jesus Christ our Saviour. Amen.**

Vicar Eternal God, I commit myself to your service. Strengthen me to follow your will. Keep me faithful in proclaiming your living word and in administering your holy sacraments; equip me with the gifts I shall need for my ministry with your people in this parish.

All **O God,
Take our hands and work through them;
Take our lips and speak through them;
Take our minds and think through them;
Take our hearts and set them on fire with love for you.**

*If this service is a Eucharist it continues at the Ministry of the Sacrament.
Otherwise the service concludes with the Lord's Prayer, blessing, and the
Dismissal of the Community.*

At a suitable point the Archdeacon, Churchwardens, Parish Staff, and representatives of Parish Organisations welcome the Vicar and family members. Ministers of other Churches, and any other Community Leaders may give greetings. The congregation may clap their hands at appropriate times.

CHAPTER 24

Examples of Prayers of the People

These examples are additional to those provided in the Prayer Book. These are also provided in the hope that prayer leaders will be encouraged to produce their own.

Examples of bidding forms of the Prayers of the People

Particular concerns might be inserted after each bidding. During the silence after each bidding, the people pray either silently or aloud.

Bidding Form 1

We pray for the church, for all Christians everywhere, for *N* our bishop, for *N* our Vicar, and for all in our parish.

(all pause for silent prayer)

Gracious God, may your Spirit give strength to all your people as they work and witness in your world. Unite us in your truth and love, and help us to show your love to others. (Especially we pray for...)

God of love

grant our prayer.

We pray for all people, for places where there is war or famine.

(all pause for silent prayer)

God our creator, help everyone to share all the good gifts that you have given to us. May those who lead the nations of the world be given wisdom. (Especially we pray for...)

God of love

grant our prayer.

We pray for our community and for all who live and work in this area.

(all pause for silent prayer)

God our friend, we pray for our families and friends. May we be able to help each other just as you love and help us. (Especially we pray for...)

God of love

grant our prayer.

We pray for those in need, for sick people, for those in hospital, and for those with any other problems.

(all pause for silent prayer)

Compassionate God, give your strength and healing to all those who are sad, lonely, or sick. And bless all those who try and help them. (Especially we pray for...)

God of love

grant our prayer.

We remember all those who have died, *(especially N)*.

(all pause for silent prayer)

God of hope, we thank you that not even death can separate us from your love.

We pray for all who mourn, that they may feel your care for them. (Especially we pray for...)

God of love

grant our prayer.

We pray for ourselves - all that we will do this week, and all those we will meet.

(all pause for silent prayer)

Loving God we give this week into your hands. Be with us in all that we will do, may we enjoy this week and learn and grow in it. (Especially we pray ...)

God of love

grant our prayer.

Those things, O God,
that your servants have prayed for,
give us grace to work for,
and in the purpose of your love
answer our prayers and fulfil our hopes
for Jesus' sake. **Amen.**

Bidding Form 2

Let us pray
for God's people throughout the world,
for this gathering, for *N* our bishop,
and for all who minister in Christ's name.

(Silence)

Holy God,
by your Spirit
the whole body of your faithful people
is governed and sanctified.
Receive our prayers,
which we offer before you
for all members of your holy Church,
that in our vocation and ministry
we may truly and reverently serve you.

God of love
grant our prayer.

Let us pray for the nations of the earth,
for the well-being of all people,
and for those in authority.

(Silence)

God of compassion,
kindle, we pray, in every heart
the true love of peace,

and guide with your wisdom
those who govern the nations of the earth,
that justice and peace may increase,
until the earth is filled
with the knowledge of your love.

God of love
grant our prayer.

Let us pray for the poor, the sick,
the hungry, the oppressed, prisoners,
the unemployed, and those in any need.

(Silence)

Gracious God,
the comfort of all who sorrow,
the strength of all who suffer,
hear the cry of those in misery and need.
In their afflictions show them your mercy,
and give us, we pray,
the strength to serve them,
for the sake of Jesus Christ
who suffered for us.

God of love
grant our prayer.

Let us pray for the mission of the Church
and for the coming of God's reign
among all nations and peoples.

(Silence)

Loving God,
you have made all races and nations
to be one family,
and you sent Jesus Christ
to proclaim the good news of salvation
to all people.
Pour out your Spirit on the whole creation
and hasten the coming of your reign of justice and love
among the nations of the world.

God of love
grant our prayer.

Let us remember with thanksgiving before God
those who have died in Christ,
and those whose faith is known to God alone.
Let us pray that God may be glorified
in all the saints.

(Silence)

Life-giving God,
we give you thanks and praise
for the wonderful grace and love

declared in all your saints.

Grant to us,
and to all who have died in the hope of the resurrection,
a share in the fulness of your joy.

God of love
grant our prayer.

Let us give thanks for all God's goodness.

(Silence)

You are worthy, O God,
to receive honour and blessing and praise.
For you reign in the glory of the power
that is love, now and for ever. **Amen.**

Bidding Form 3

We pray for the earth and for all people:

(Silence)

O God, the creator and preserver of all, we pray for all people and especially those in any kind of need through famine, war, or natural disaster. Make your ways known upon earth, O God, your saving power among all peoples. Help us to lighten their burden and to seek justice and peace for all.

God of love
grant our prayer.

We pray for the Church throughout the world:

(Silence)

Guide and govern us by your Holy Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in holiness of life. Strengthen *N* our bishop and all your church in the service of Christ that we may be witnesses to your compassion.

God of love
grant our prayer.

We pray for those who are suffering:

(Silence)

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bless those who care for them. We remember those who have died in Christ, grant us with them a share in your eternal kingdom.

God of love
grant our prayer.

We pray for ourselves and our ministries:

(Silence)

Give grace to us, our families and friends, and to all our neighbours; that we may serve Christ in one another, and love as he loves us.

God of love
grant our prayer.

Rejoicing in the fellowship of (N and of) all your saints, we commend ourselves and all people to your unfailing love. Accept these prayers we pray in the name of our Saviour Jesus Christ. **Amen.**

An example of a litany form for the Prayers of the People

This prayer is based upon litanies from the Eastern liturgies of Saint Basil and Saint John Chrysostom, adapted to incorporate current concerns. Petitions are easily inserted or omitted (e.g. the petition for forgiveness is not used when a confession of sin is used at **The Gathering of the Community**). The people's response may be said or sung. One of the versicles on page 412 can be used, or the people might respond with "*Kyrie eleison*" or "Lord, have mercy". If desired, the litany may be chanted.

[(In peace) let us pray to God saying/singing "God, hear our prayer."]

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

God, hear our prayer.

For *N* our bishop, and for all the clergy and people, let us pray to God.

God, hear our prayer.

For the leaders of the nations, and for all in authority, let us pray to God.

God, hear our prayer.

For *this city (name of the community)*, for every city and community, let us pray to God.

God, hear our prayer.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to God.

God, hear our prayer.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to God.

God, hear our prayer.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and refugees, and for all who remember and care for them, let us pray to God.

God, hear our prayer.

For deliverance from all affliction, strife, and poverty, let us pray to God.

God, hear our prayer.

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

God, hear our prayer.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to God.

God, hear our prayer.

In union with (*N* and) all the saints we commit ourselves, one another, and our whole life to Christ our God.

God, hear our prayer.

God of mercy,

you have given us grace to pray with one heart and one voice;

and have promised to hear the prayers

of two or three who agree in your name;

fulfil now, we pray,

the prayers and longings of your people

as may be best for us and for your kingdom.

Grant us in this world to know your truth,

and in the world to come to see your glory.

Amen.

(page 417)

A Collect to conclude the Prayers
and introduce the Peace

Lord Jesus Christ,
you said to your apostles,
"Peace I leave with you; my peace I give to you."
Look not our sins, but on the faith of your Church,
and give to us the peace and unity
which is according to your will,
now and for ever. **Amen.**

CHAPTER 25

The Calendar

The Prayer Book (page 11) allows for commemorations additional to those recorded in the Calendar (pages 14-25). The following provide some suggestions which might be celebrated on the given date or transferred to a nearby one.

January

- 10 William Laud, Archbishop of Canterbury, Martyr, 1645
- 13 George Fox, Founder of the Society of Friends, England, 1691
- 14 Richard Meux Benson of Cowley, Religious, Founder of the Society of St John the Evangelist, 1915
- 23 Charles Gore, Bishop, Religious, Teacher, England, 1932
- 24 Francis de Sales, Bishop of Geneva, Teacher, 1622
- 31 John Bosco, Founder of the Salesian Order, Italy, 1888

February

- 4 Gilbert of Sempringham, Founder of the Gilbertine Order, 1189
- 10 Scholastica, Religious, Italy, 534
- 14 Valentine, Martyr at Rome, 269

March

- 8 Edward King, Bishop of Lincoln, Teacher, 1910
- 8 John of God, Founder of the Brothers Hospitallers, Spain, 1550

- 9 Gregory, Bishop of Nyssa, Teacher, c.394
- 15 Benjamin Woolfield Mountfort, Architect, New Zealand, 1898
- 24 Paul Couturier, Ecumenist, France, 1953
- 24 Oscar Romero, Archbishop of San Salvador, Martyr, 1980
- 31 John Donne, Priest, Poet, 1631

April

- 10 Pierre Teilhard de Chardin, Priest, Mystic, Teacher, France, 1955
- 28 Peter Chanel, Priest, Missionary, Martyr in Futuna, 1841

May

- 19 Alcuin, Deacon, Abbot of Tours, Teacher, 804
- 21 Helena, 330, and Constantine, 337, Protectors of the Faith
- 26 Philip Neri, Priest, Reformer, Rome, 1592
- 26 John Calvin, Theologian, Reformer, 1564
- 30 Joan of Arc, Martyr, 1431

June

- 2 Martyrs of Lyons, 177
- 3 John XXIII, Bishop of Rome, Reformer, 1963
- 6 William Grant Broughton, Bishop in Australia, 1853
- 18 Bernard Mizeki, Catechist in Rhodesia, Martyr, 1896
- 27 Cyril of Alexandria, Bishop and Teacher, 444

July

- 6 Or Thomas More and John Fisher, Martyrs, 1535
- 12 Sibylla Emily Maude, Nurse, New Zealand, 1935
- 31 Ignatius of Loyola, Founder of the Society of Jesus, Spain, 1556

August

- 8 Mary McKillop, Founder of the Institute of the Sisters of St. Joseph of the Sacred Heart, Australia, 1909
- 10 John Mason Neale, Priest, Spiritual Writer, England, 1866
- 11 John Henry Newman, Priest, Scholar, 1890
- 13 Hippolytus, Bishop, martyr, Rome, c.236
- 13 Jeremy Taylor, Bishop of Down and Connor, Teacher, 1667
- 24 Simone Weil, Spiritual Writer, Mystic, 1943
- 31 John Bunyan, Writer, 1688

September

- 16 Edward Bouverie Pusey, Priest, England, 1882
- 27 Vincent de Paul, Priest, Social Reformer, France, 1660

October

- 1 Remigius, Bishop of Rheims, Apostle of the Franks, 533
- 1 Thérèse of Lisieux, Carmelite Nun, 1897
- 10 Paulinus, First Bishop of York, Missionary, 644
- 13 Edward the Confessor, King of England, 1066
- 22 James Keir Baxter, Poet, New Zealand, 1972
- 26 William Temple, Archbishop of Canterbury, Theologian, 1944
- 29 James Hamington, Bishop of Eastern Equatorial Africa and his companions, Martyrs, 1885

30 Martin Luther, Ecclesiastical Reformer, 1546

November

14 Samuel Seabury, First Anglican Bishop in North America, 1784

20 Edmund of East Anglia, Martyr, 870

December

1 Charles de Foucauld, Hermit, Servant of the Poor, Algeria, 1916

4 Nicholas Ferrar, Deacon, Founder of the Little Gidding Community, 1637

4 Clement of Alexandria, Priest, Theologian, c.217

8 The Conception of the Blessed Virgin Mary

10 Thomas Merton, Monk, Spiritual Writer, 1968

12 Jane Frances de Chantal, Teacher, Founder of the Order of the Visitation,
1641

14 John of the Cross, Priest, Mystic, Spain, 1591

A Short List of Further Resources

Howard E. Galley, *The Ceremonies of the Eucharist*, Cambridge, Mass: Cowley Publications, 1989. A guide to celebrating the Eucharist of *The Book of Common Prayer* of the Episcopal Church, USA.

David Holton et al., *Let us Give Thanks*, Toronto: The Hoskin Group, 1991. A presider's manual for the Eucharist of *The Book of Alternative Services* of the Anglican Church of Canada.

Aidan Kavanagh, *Elements of Rite*, New York: Pueblo, 1990. A witty, perceptive book on liturgical style.

Michael Perham, *Lively Sacrifice*, London: SPCK, 1992. A book on celebrating the Eucharist in the Church of England.

Bosco Peters, *The Anglican Eucharist in New Zealand 1814-1989*, Alcuin/GROW Liturgical Study 21, Bramcote Notts.: Grove Books, 1992. A 44 page reworking of a larger thesis.

Byron D. Stuhlman, *Prayer Book Rubrics Expanded*, New York: The Church Hymnal Corporation, 1987. A guide to celebrating the Eucharist of *The Book of Common Prayer* of the Episcopal Church, USA.

The Three Year Series

Journals on worship, international and ecumenical Sunday School resources, other Prayer Books (be they Anglican, Presbyterian, Roman Catholic, or Uniting Church) all provide suggestions and commentary for the Three Year Series. The list of helpful publications is seemingly endless. Here are some to whet the appetite.

Fred B. Craddock, et al., *Preaching the New Common Lectionary*, (Nashville: Abingdon Press, 1984/5). An excellent nine volume commentary.

Robin Duckworth (ed.), *This is the Word of the Lord*, Oxford University Press, 1981. Three Volume. One of a number of such commentaries intended for general use and particularly helpful for those who read in church to understand the passage clearly and hence communicate it more effectively.

Reginald H. Fuller, *Preaching the Lectionary*, (Collegeville: The Liturgical Press, 1984). This Anglican author provides a solid exegesis of each text, with concrete suggestions for homilies. One volume.

An Inclusive Language lectionary, The Cooperative Publication Association USA, 1985/88. A three volume edition of the texts of the set readings giving alternative suggestions for inclusive language.

Gerard MacGinty (ed.), *Glenstal Bible Missal*, Sydney: Collins, 1984. One of the Roman Catholic Sunday Prayer Books, this one includes not only all the readings and Collects printed in full, but every Sunday has an introduction, as has each reading. There are suggestions for prayer, many biblical cross-references, and a devotional reflection.

Proclamation, Philadelphia: Fortress Press. An ongoing series of commentaries and homiletical applications by a variety of outstanding scholars. Every year there are eight new volumes.

Gail Ramshaw (ed.), *Intercessions for the Christian People*, New York: Pueblo Publishing Company, 1988. This has helpful models for the Prayers of the People for each of the Sundays and major feasts over the three years.

Denis Towner, *Preachers Guide to the Australian Hymn Book*, Sydney: Unichurch, 1983. This provides up to twelve hymn suggestions for each Sunday.

The Hymn Book is almost the same as *With One Voice*.