

Supplementary Liturgical Material

There are five liturgical documents in this collection: three Supplementary Eucharistic Prayers (S1, S2, and S3), and two Services of the Word (SW1, SW2)

Supplementary Eucharistic Prayers

General Synod in 1995 called for the creation of eucharistic prayers reflecting a Reformed theological conscience and eucharistic prayers inclusive in language and images. The Faith Worship and Ministry Committee invited submissions from representative groups in the Church and appointed a sub-group to process the responses and develop fresh liturgical texts. Three texts have been created: one reflecting the Reformed theological conscience, and two distinct inclusive prayers reflecting different points of view of which the Committee became aware.

In seeking to follow the instructions of General Synod, the Faith Worship and Ministry Committee first gave consideration to what might be intended by the terms ‘Reformed’ and ‘inclusive’.

An understanding of ‘Reformed’

The term ‘Reformed’ refers to a theological culture strongly influenced by the sixteenth century Christian leader John Calvin. The Thirty-Nine Articles of Religion of the Church of England are generally regarded as consonant with, and perhaps historically inspired by, Reformed doctrine. Through the centuries, many in the Anglican world have identified themselves as members of the Reformed theological community. The eucharistic prayer in the Book of Common Prayer of 1559 is often regarded as one of the most distinguished examples of a liturgy consistent with a Reformed theological conscience.

It was our conclusion that a Reformed eucharistic theology should reflect the following emphases: (1) God is sovereign, and God is generous in love, grace, and pardon beyond anything we can ask, deserve, or control; (2) in the eucharist what is important is what God does, not anything that we do; (3) in the eucharist God confirms the benefits of the finished work of Christ, and seals the promises of the Gospel; (4) what we have to offer God is ourselves, and our sacrifice of praise and thanksgiving for Christ’s work of redemption; (5) claims should not be made for the physical elements of bread and wine which obscure the truth that God is at work in all creation.

An understanding of ‘inclusive’

We understand an ‘inclusive’ prayer as one which includes all members of the Church community, through word and symbol. There are different ways of conveying inclusivity.

We approached the task by attempting to incorporate various images of God and God's work in a balanced way. Our aim was to use the resources of the Christian tradition to expand the language of prayer, within the Trinitarian structure of our eucharistic prayers.

The prayers recognize the reality of those groups who feel cut off from the community of Christ. It may be that a particular community is in a situation in which it feels abandoned by the Holy One. An example of the latter might be a congregation in a town where the mill or other major industry has closed down. In such cases, even though a Eucharist is normally a prayer of praise, there are times when praise is difficult: times of anger, frustration, disappointment, and loss. In one of these prayers we have attempted to provide an opportunity for groups who feel alienated from God or the Church to be heard and therefore held as part of the community.

We sought as well to be inclusive of ecological realities, understanding that God has created us out of the earth and has commanded us to be responsible stewards of creation.

Services of the Word

The 1995 General Synod, following the recommendations of the BAS Evaluation Commission, requested a Service of the Word as the main Sunday act of worship.

The Faith Worship and Ministry Committee proposes two services of the Word. The first might be described as an expanded and more 'user-friendly' version of Morning and Evening Prayer in the Book of Alternative Services. It is designed for simplicity and minimal preparation. The second service conforms more closely to the shape of the liturgy of the Word in the Eucharist. It is also simple in design.

While both services will normally be celebrated on Sundays, the day of Resurrection, they may equally be used at any weekly gathering of the community of faith.

We invite those using these prayers to make their views known to us. Correspondence may be addressed to the Rev'd Barbara Liotskos, Consultant for Ministry and Worship, Anglican Church of Canada, 600 Jarvis Street, Toronto, Ontario M4Y 2J6.

SUPPLEMENTARY EUCHARISTIC PRAYER 1 (S1)

The Lord be with you.

or

May God be with you.

And also with you.

And also with you.

Lift up your hearts.

Lift up your hearts.

We lift them to the Lord.

We lift them up to God.

Let us give thanks to the Lord our God.

Let us give thanks to God our Creator.

It is right to give our thanks and praise.

It is right to offer thanks and praise.

1 Holy God, Lover of creation, we give you thanks and praise
2 for in the ocean of your steadfast love you bear us
3 and place the song of your Spirit in our hearts.

4 When we turn from your love
5 and defile the earth,
6 you do not abandon us.
7 Your Spirit speaks through Huldah and Micah,
8 through prophets, sages, and saints in every age,
9 to confront our sin and reveal the vision of your new creation.

10 Joining in the song of the universe we proclaim your glory saying (singing):

**Holy Holy Holy, Lord,
God of power and might
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.**

11 Gracious God,
12 in the fullness of time you sent Jesus the Christ
13 to share our fragile humanity.
14 Through Jesus' life, death and resurrection
15 you open the path from brokenness to health,
16 from fear to trust,
17 from pride and conceit to reverence for you.

18 Rejected by a world that could not bear the Gospel of life,
19 Jesus knew death was near.
20 His head anointed for burial by an unknown woman,
21 Jesus gathered together those who loved him.
22 He took bread, gave thanks to you, broke it
23 and gave it to his friends,
24 saying, "Take and eat: this is my body
25 which is given for you.
26 Do this for the remembrance of me."

27 After supper, Jesus took the cup of wine,
28 gave you thanks, and said

29 “Drink this all of you,
30 this is my blood of the new covenant
31 which is shed for you and for many.
32 Whenever you drink it, do this for the remembrance of me.”
33 And now we gather at this table in response to his commandment,
34 to share the bread and cup of Christ's undying love,
35 and to proclaim our faith.

Christ has died.

Christ is risen.

Christ will come again.

36 Breathe your Holy Spirit, the wisdom of the universe,
37 upon these gifts that we bring to you:
38 this bread, this cup,
39 ourselves, our souls and bodies,
40 that we may be signs of your love for all the world
41 and ministers of your transforming purpose.

42 Through Christ, with Christ, and in Christ,
43 in the unity of the Holy Spirit,
44 all glory is yours, Creator of all,
45 and we bless your holy name for ever.

Amen.

SUPPLEMENTARY EUCHARISTIC PRAYER 2 (S2)

The Lord be with you.	<i>or</i>	May God be with you.
And also with you.		And also with you.
Lift up your hearts.		Lift up your hearts.
We lift them to the Lord.		We lift them up to God.
Let us give thanks to the Lord our God.		Let us give thanks to God our Creator.
It is right to give our thanks and praise.		It is right to offer thanks and praise.

1 Eternal God, Source of all being,
2 we give you thanks and praise for your faithful love.
3 You call us into friendship with you and one another
4 to be your holy people,
5 a sign of your presence in the world.

6 When those we trust betray us,
7 unfailingly you remain with us.
8 When we injure others,
9 you confront us in your love
10 and call us to the paths of righteousness.
11 You stand with the weak,
12 making the first last, and the last first.
13 Therefore we raise our voices with angels and archangels,
14 and those, broken and alone, whom you have always welcomed home,
15 forever praising you and saying (singing):

**Holy, holy, holy Lord,
God of power and might
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.**

16 Blessed are you, O Holy One:
17 when Sarah drove Hagar into the wilderness
18 you followed her and gave her hope.
19 When Joseph was sold into bondage,
20 you turned malice to your people's good.
21 When you called Israel out of slavery,
22 you brought them through the wilderness into the promised land.
23 When your people were taken into exile
24 you wept with them by the river of Babylon
25 and carried them home.

Restore us, O God, let your face shine!

26 At the right time you sent your Anointed One
27 to stand with the poor, the outcast, and the oppressed.
28 Jesus touched lepers, and the sick, and healed them.
29 He accepted water from a woman of Samaria
30 and offered her the waters of new life.

31 Christ knew the desolation of the cross
32 and opened a path for all humanity
33 into the redemption of your reconciling love.

34 On the night he was betrayed,
35 Jesus, at supper with his friends,
36 took bread, gave you thanks, broke the bread,
37 gave it to them, and said,
38 "Take and eat: this is my body which is given for you;
39 do this for the remembrance of me."

40 After supper he took the cup of wine,
41 and when he had given thanks
42 he gave it to them and said,
43 "Drink this, all of you,
44 this is my blood of the new covenant
45 which is shed for you and for many for the forgiveness of sins;
46 whenever you drink it, do this for the remembrance of me."

47 Loving and Holy One,
48 recalling Christ's death and resurrection,
49 we offer you these gifts,
50 longing for the bread of tomorrow
51 and the wine of the age to come.
52 Therefore we proclaim our hope:

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

53 Pour out your Spirit on these gifts
54 that they may sustain us in our hunger for your peace.
55 We hold before you
56 all whose lives are marked by suffering,
57 our sisters and brothers.
58 When we are broken and cast aside,
59 embrace us in your love.

Restore us, O God, let your face shine!

60 Through Christ, with Christ, and in Christ
61 in the unity of the Holy Spirit,
62 all honour and glory are yours,
63 O Source of all life,
64 now and for ever.

Amen.

SUPPLEMENTARY EUCHARISTIC PRAYER 3 (S3):

The Lord be with you.

or

May God be with you.

And also with you.

And also with you.

Lift up your hearts.

Lift up your hearts.

We lift them to the Lord.

We lift them up to God.

Let us give thanks to the Lord our God.

Let us give thanks to God our Creator.

It is right to give our thanks and praise.

It is right to offer thanks and praise.

1 It is indeed right to thank you and praise you,
2 holy and gracious God,
3 creator of all things, ruler of heaven and earth, sustainer of life,
4 for you are the source of all goodness,
5 rich in mercy and abounding in love;
6 you are faithful to your people in every generation,
7 and your word endures for ever.

8 Therefore with angels and archangels,
9 with the fellowship of saints and the company of heaven,
10 we glorify your holy name, evermore praising you and singing,

**Holy Holy Holy, Lord,
God of power and might
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.**

11 We praise you, merciful God,
12 not as we ought, but as we are able,
13 because in your tender love you gave the world your only Son,
14 in order that the world might be saved through him.
15 He made you known by taking the form of a servant,
16 healing the sick, liberating the oppressed,
17 reaching out to the lost.
18 Betrayed, reviled, and nailed to the cross,
19 he confronted the power of sin and disarmed it for ever.
20 In his offering of himself,
21 he became the perfect and sufficient sacrifice
22 for the sins of the whole world.
23 Redeemed by Christ, we have been adopted as your children;
24 by your pardon you have made us worthy to praise you.

25 On the night he was betrayed,
26 Jesus, at supper with his friends,
27 took bread, gave you thanks, broke the bread,

28 gave it to them and said,
29 “Take and eat: this is my body which is given for you;
30 do this for the remembrance of me.”

31 After supper he took the cup of wine,
32 and when he had given thanks he gave it to them and said,
33 “Drink this all of you,
34 this is my blood which is shed for you and for many
35 for the forgiveness of sins.
36 Whenever you drink it, do this for the remembrance of me.

37 In obedience to him and with grateful hearts
38 we approach your holy table,
39 remembering our Saviour’s sacrifice,
40 and rejoicing in his victory.
41 Confident in his sovereign purpose,
42 we declare our faith.

**Christ has died,
Christ is risen,
Christ will come again.**

43 Send your Holy Spirit on this meal we share,
44 granting that we who receive this bread and this cup
45 may partake of the body and blood of our Lord Jesus Christ,
46 and feed on him in our hearts by faith with thanksgiving.

47 May we be renewed in his risen life, filled with love,
48 and strengthened in our will to serve others;
49 and make of our lives, we pray,
50 a pure and holy sacrifice, acceptable to you,
51 knitting us together as one in your Son Jesus Christ,
52 to whom, with you and the Holy Spirit,
53 be all honour and glory, now and forever.

Amen.

A SERVICE OF THE WORD 1 (SW1)

All stand.

Officiant The grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all

People **And also with you.**

Officiant Let us pray.

We thank you, O God, that you have again brought us together on the Lord's Day to praise your goodness and to ask your blessing. Give us grace to see your hand in the week that is past, and your purpose in the week to come; through Christ our Lord.

People **Amen.**

The officiant or other appointed person gives notice of matters affecting the life and work of the congregation, either now or at the conclusion of the service.

Officiant Dear friends in Christ,
 as we turn our hearts and minds to worship almighty God,
 let us confess our sins.

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

Officiant 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 Lord,
 who is alive and reigns with you and the Holy Spirit,
 one God, now and for ever.

The Peace is exchanged in the name of Christ

A hymn of praise may be sung

The Collect of the Day

The Proclamation of the Word

The Scripture lessons from the Sunday eucharistic lectionary are read.

A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's scriptures. The officiant invites the people, in these or similar words, to join in reciting the Apostles' Creed.

Officiant Let us confess our faith
as we say,

All **I believe in God,
the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.**

**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.**

Intercessions and Thanksgivings

The officiant or another member of the community leads the prayers, using the following or another authorized form.

In peace we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbours, and for all those who are alone.

For this community, our country, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and needy.

For the peace and unity of the Church of God;

For all who proclaim the gospel, and all who seek the truth.

For *N.* our bishop, and for all bishops and other ministers;

For all who serve God in the Church.

For our own needs and those of others.

Silence. The people may add their own petitions.

Hear us, Lord.

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence. The people may add their own thanksgivings.

We will exalt you, O God our king;

And praise your name for ever and ever.

We pray for those who have died in the peace of Christ,
and for those whose faith is known to you alone,
that they may have a place in your eternal kingdom.

Silence. The people may add their own petitions.

Lord, let your loving kindness be upon them;

Who put their trust in you.

Gracious God,
you have heard the prayers of your faithful people;
you know our needs before we ask,
and our ignorance in asking.
Grant our requests as may be best for us.
This we ask in the name of your Son
Jesus Christ our Lord. **Amen.**

A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say:

Yours, Lord, is the greatness,
the power, the glory, the splendour, and the majesty;
for everything in heaven and on earth is yours.
All things come from you, and of your own do we give you.

The officiant leads the concluding prayers, using either the Prayer of St. John Chrysostom and the Lord's Prayer or the Lord's Prayer and the Doxology.:

Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or

three are gathered together you will hear their requests. Fulfill now our desires and petitions, as may be best for us, granting us in this world knowledge of your truth, and in the age to come eternal life; for you, Father, are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. **Amen.**

The Lord's Prayer

Officiant Gathering our prayers and praises into one,
let us pray as our Saviour taught us,

All **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

or

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

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

Doxology

Officiant Glory to God
All **whose power, working in us,
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.**

Officiant May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

A SERVICE OF THE WORD 2 (SW2)

The Gathering of the Community

All stand.

Officiant The grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all

People **And also with you.**

Officiant Let us pray.

We thank you, O God, that you have again brought us together to praise your goodness and to ask your blessing. Give us grace to see your hand in the week that is past, and your purpose in the week to come; through Christ our Lord.

People **Amen.**

The officiant or other appointed person gives notice of matters affecting the life and work of the congregation, either now or at the conclusion of the service.

Officiant Dear friends in Christ,
 as we turn our hearts and minds to worship almighty God,
 let us confess our sins in penitence and faith,
 firmly resolved to keep God's commandments
 and to live in love and peace with our neighbour.

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

Officiant 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 Lord,
 who is alive and reigns with you and the Holy Spirit,
 one God, now and for ever. **Amen.**

A hymn of praise may be sung.

To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of the apostles praise you.
The noble fellowship of the prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the King of Glory,
the eternal Son of the Father.
When you became man to set us free
you did not shun the Virgin's womb.

You overcame the sting of death
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
We believe that you will come, and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

The second appointed reading is read, the reader first saying

A reading from ...

After the reading the reader shall say either

or

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

Hear what the Spirit is saying to the churches.
Thanks be to God.

The Song of Zechariah or, in the evening, The Song of Simeon may be said or sung. Metrical versions of these canticles may be used (BAS pp. 89; cf. Service music of Common Praise).

The Song of Zechariah

Blessed by the Lord, the God of Israel;*
he has come to his people and set them free.

He has raised up for us a mighty Saviour,*
born of the house of his servant David.

Through his holy prophets he promised of old,
that he would save us from our enemies,*

From this day all generations will call me blessed:*
the Almighty has done great things for me,
and holy is his name.

He has mercy on those who fear him*
in every generation.

He has shown the strength of his arm,*
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,*
and the rich he has sent away empty.

He has come to the help of his servant Israel,*
for he has remembered his promise of mercy,
the promise he made to our fathers,*
to Abraham and his children for ever.

Glory to the Father, and to the Son,
and to the Holy Spirit:*
as it was in the beginning, is now,
and will be for ever. Amen.

The Song of Simeon

Lord, now you let your servant go in peace;*
your word has been fulfilled.

My own eyes have seen the salvation *
which you have prepared in the sight of every people

a light to reveal you to the nations *
and the glory of your people Israel.

from the hands of all who hate us.

He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham,*
to set us free from the hands of our enemies,
free to worship you without fear,*
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High,*
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation *
by the forgiveness of their sins.

In the tender compassion of our God *
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death,*
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit:*
as it was in the beginning, is now, and will be for ever. Amen.

The congregation stands for the Gospel reading. The reader says

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

At the conclusion the reader says

The Gospel of Christ.
People Praise to you, Lord Jesus Christ.
A hymn, or a period of silent reflection, may follow.

A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's Scriptures. The officiant invites the people, in these or similar words, to join in reciting the Creed.

Officiant Let us confess our faith
as we say,

All **I believe in God,
the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,**

Glory to the Father, and to the Son,
and to the Holy Spirit:*
as it was in the beginning, is now,
and will be for ever. Amen.

**and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.**

**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.**

Intercessions and Thanksgivings

The officiant or another member of the community leads the prayers, using the following form or the following model.

Let us join in prayer with God's faithful people throughout the world, saying "God of Love: hear our prayer.

We pray for the unity of your church, that our life may reflect the love you have shown us. God of love:

Hear our prayer.

We ask your grace for *N* our bishop, [*N* our priest] and for all who minister in word and in action, that we may bear faithful witness to your good news. God of love:

Hear our prayer.

We seek your peace and justice in our world, our country, and our community, that the needy may never be forgotten. God of love:

Hear our prayer.

We ask your blessing on our homes, our friends and family, and on those who live alone, that we may know your presence ever near us. God of love:

Hear our prayer.

We name before you all whom you have given us to pray for [especially....], knowing that you are doing for them better things than we can ask or imagine. God of love:

Hear our prayer.

We commend to you all who have died [especially....], that our trust in you may deepen as you keep them safe in your care. God of love:

Hear our prayer.

We offer our thanks and praise for all you have done for us, rejoicing in the knowledge that you are with us always. God of love:

Hear our prayer.

We look for your purposes to be accomplished, and ask you to fill us with the strength and vision to further your reign. God of love:

Hear our prayer.

or, intercession or thanksgiving may be offered for

*the Church
the Queen and all in authority
the world
the local community
those in need
the departed*

The officiant greets the people using these or similar words

We are the body of Christ; in the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

The peace of the Lord be always with you.
People **And also with you.**

The people greet one another in the name of Christ..

A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say

**Yours, Lord, is the greatness,
the power, the glory, the splendour, and the majesty;
for everything in heaven and on earth is yours.
All things come from you, and of your own do we give you.**

All say the one of the General Thanksgiving prayers.

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by
our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness
of your mercies,
that with truly thankful hearts
we may show forth your praise,
not only with our lips, but in our lives,
by giving up ourselves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be honour and glory throughout all ages. **Amen.**

Accept, O Lord, our thanks and praise
for all you have done for us.
We thank you for the splendour of the whole creation,
for the beauty of this world, for the wonder of life,
and for the mystery of love.
We thank you for the blessing of family and friends,
and for the loving care
which surrounds us on every side.
We thank you for setting us tasks
which demand our best efforts,
and for leading us to accomplishments
which satisfy and delight us.
We thank you also for those
disappointments and failures
that lead us to acknowledge our dependence
on you alone.
Above all, we thank you for your Son Jesus Christ;
for the truth of his word and the example of his life;
for his steadfast obedience,
by which he overcame temptation;
for his dying, through which he overcame death;
for his rising to life again,
in which we are raised to the life of your kingdom.
Grant us the gift of your Spirit,
that we may know Christ and make him known;
and through him, at all times and in all places,
may give thanks to you in all things. **Amen.**

The Collect

The Lord's Prayer

Officiant Gathering our prayers and praises into one,
let us pray as our Saviour taught us,

All **Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

or

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

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

Officiant Let us bless the Lord (Alleluia)

People **Thanks be to God (Alleluia).**

A concluding hymn may be sung.

Officiant May the God of hope fill us with all joy and peace in believing through the power
of the Holy Spirit. **Amen.**