Notes 1 to 23 apply to Order One. They should be followed in Order Two insofar as they are applicable. Notes 24 to 29 apply to Order Two only.

The use of a lighter typeface for some texts reflects a decision of the General Synod to give more weight to one choice within a range of options.

1 Posture
Local custom may be followed and developed in relation to posture. The people should stand for the reading of the Gospel, for the Creed, for the Peace and for the Dismissal. Any changes in posture during the Eucharistic Prayer should not detract from the essential unity of that prayer. It is appropriate that, on occasions, the congregation should kneel for prayers of penitence.

2 Traditional Texts
In addition to the places where they are printed in the service, traditional versions of texts may be used.

3 Hymns, Psalms, Canticles, the Collection and Presentation of the Offerings of the People, and the Preparation of the Table
Points are indicated for these, but they may occur elsewhere.

4 Sentences
Sentences of Scripture appropriate to the season and the place in the service may be used as part of the president’s greeting, in the Invitation to Confession, at the Peace, before the gifts of the people are collected and after the distribution of communion (from Easter Day to Pentecost ‘Alleluia’ is appropriately added to such sentences).

5 Acclamations
Acclamations, which may include congregational response (such as ‘The Lord is here: his Spirit is with us’ and ‘Christ is risen: he is risen indeed’) may be used at appropriate points in the service (with ‘Alleluia’ except in Lent). Seasonal acclamations for use before the Gospel are provided on pages 525 and 564–623.
12 The Readings
The readings at Holy Communion are governed by authorized lectionary provision and are not a matter for local decision except where that provision permits.

Whenever possible, all three readings are used at Holy Communion on Sundays. When only two are read, the minister should ensure that, in any year, a balance is maintained between readings from the Old and New Testaments in the choice of the first reading. The psalm provided relates to the first reading in the lectionary. Where possible it should be used after that reading.

When announcing the Gospel, if it is desired to give book, chapter and verse or page number, the reader may do this informally before saying ‘Hear the Gospel of our Lord Jesus Christ according to N’.

13 The Sermon
The sermon is an integral part of the Liturgy of the Word. A sermon should normally be preached at all celebrations on Sundays and Principal Holy Days.

The sermon may on occasion include less formal exposition of Scripture, the use of drama, interviews, discussion and audio-visual aids.

14 The Creed
The Creed may be preceded by the president saying ‘Let us declare our faith in God, Father, Son and Holy Spirit’.

15 The Prayers of Intercession
Intercession frequently arises out of thanksgiving; nevertheless these prayers are primarily prayers of intercession. They are normally broadly based, expressing a concern for the whole of God’s world and the ministry of the whole Church.

Several forms of intercession are provided; other suitable forms may be used. They need not always conform to the sequence indicated.

Prayer for the nation is properly focused in prayer for the sovereign by name, and prayer for the Church in prayer for the bishop of the diocese by name.

The Supplementary Texts provide a number of Collects and other endings to conclude intercession. In some circumstances it may be appropriate for the president to say both the opening invitation and these concluding words.
16 The Peace
The Peace follows naturally from the Prayers of Intercession and begins the Liturgy of the Sacrament. But this section may be transposed to be the opening greeting or may be used later in the service, as part of either the breaking of bread or the Dismissal. Introductions can be found in the Supplementary Texts.

17 The Taking
In Holy Communion the Church, following the example of the Lord, takes, gives thanks, breaks and gives. The bread and wine must be taken into the president's hands and replaced upon the table either after the table has been prepared or during the Eucharistic Prayer.

18 The Eucharistic Prefaces and Optional Acclamations
Short Prefaces may be inserted in Eucharistic Prayers A, B and C in Order One and in both prayers in Order One in Traditional Language. Texts of these are to be found on pages 554 and 564–623.

When the Short Prefaces given on pages 554 and 564–623 are used with Order Two and Order Two in Contemporary Language the phrase 'through Jesus Christ our Lord' must be inserted.

Extended Prefaces may be used with Eucharistic Prayers A, B and E for Order One (pages 554 and 564–623). When an Extended Preface is used it replaces the entire text between the opening dialogue and the text of the Sanctus. It will be noted that in Prayer E the short text provided on page 422 must be used if no Extended Preface is used.

There are optional acclamations suggested for use in Prayers A and F. Those provided for Prayer F echo the style of those in the Liturgy of St Basil and might, especially when sung, be led by a deacon or minister other than the president, then repeated by the whole congregation. Other acclamations may be used.

19 The Lord's Prayer
On any occasion when the text of an alternative service authorized under the provisions of Canon B 2 provides for the Lord's Prayer to be said or sung it may be used in the form included in The Book of Common Prayer or in either of the two other forms included in services in Common Worship. The text on page 378 may be used on suitable occasions.

20 Breaking of the Bread
Sufficient bread for the whole congregation to share may be broken by the president, if necessary assisted by other ministers, at this point in the service. The Agnus Dei may accompany this action.

The words provided at the breaking of the bread must be used on Sundays and Principal Holy Days. On other days the bread may be broken in silence or during the Agnus Dei.

21 Non-communicants
At the distribution, any of those distributing the sacrament, ordained or lay, may pray for any non-communicants who come forward in these or other suitable words: ‘May God be with you’ or ‘May God bless you’.

22 Prayers after Communion
One or two prayers may be used after communion. If two are used, the first is normally a presidential text, the second a congregational text. If only one is used, either a presidential or congregational text is chosen. The presidential text is normally the authorized Post Communion of the day. The congregational text is normally one of those printed in the main text or one of those in the supplementary texts.

23 A Service without Communion
When there is no communion, the minister leads the service as far as the Prayers of Intercession or the Peace, and then adds the Lord's Prayer, the General Thanksgiving, and/or other prayers, ending with the Grace.

For Notes 24 to 29, which apply to Order Two only, see over.
The following notes apply to Order Two only

Frequently used additions to the text of The Book of Common Prayer are included in Order Two but are indented from the left hand margin.

24 Posture
It is appropriate for the people to kneel for the opening prayer and Commandments, the Prayers of Intercession, the confession, absolution and Comfortable Words, the Prayer of Consecration and prayers after the distribution.

25 Supplementary Material
Supplementary Texts may be used with Order Two when they are compatible with that Order. The third form of intercession in the Supplementary Texts (page 543) may be used in place of the form printed.

26 The Sermon
At the discretion of the priest, the sermon may precede the Creed.

27 Alternative Order
Where customary, the Prayer of Humble Access may precede ‘Lift up your hearts’; ‘Amen’ may be omitted at the end of the Prayer of Consecration, and the Prayer of Oblation follow immediately; the Lord’s Prayer may follow the Prayer of Oblation; the versicle ‘The peace of the Lord be always with you’ with the response ‘And with thy spirit’ may follow the Lord’s Prayer and precede the Agnus Dei. In Order Two, but not in Order Two in Contemporary Language, the breaking of the bread may be deferred until the Agnus Dei.

28 Proper Prefaces
The Short Proper Prefaces in the Seasonal Provisions (pages 564–623) may be used with Order Two. In such case the priest inserts the words ‘through Jesus Christ our Lord’ after ‘almighty, everlasting God’. The texts of the Proper Prefaces from The Book of Common Prayer for use with Order Two are given on pages 472–473.

29 The Gloria in Excelsis
If the Gloria in excelsis is not to be used on every occasion, it is appropriately omitted on Sundays in Advent and Lent and on all weekdays that are not Principal Holy Days or Festivals.
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- Creeds and Authorized Affirmations of Faith
- The Lord's Prayer
- The Order for the Celebration of Holy Communion also called The Eucharist and The Lord's Supper
- Holy Baptism
- Collects and Post Communions

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- Short Proper Prefaces for the Sundays before Lent and after Trinity and for various seasons and occasions
- Additional Blessings

Under Canon B 4 it is open to each bishop to authorize, if he sees fit, the form of service to be used within his diocese. He may specify that the services shall be those commended by the House, or that a diocesan form of them shall be used. If the bishop gives no directions in this matter the priest remains free, subject to the terms of Canon B 5, to make use of the material as commended by the House.

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