



CHURCH OF NORWAY

*The order of*  
**The Principal Service**

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## Section 1

### Introduction

Only selected sections of the Principal service liturgy have been translated. Further material may be acquired according to local needs by contacting the Church Council of the Church of Norway. Scriptural citations are from the *New revised standard version* of the Bible (1989, 1998), and emphasis has been made on providing ecumenical versions of common texts.

The “Order of the Principal Service”, together with the “General instruction for the Order of the Principal Service” (in [Norwegian](#) only) constitutes the basic regulatory material for the main Sunday service in the Church of Norway.

The guidelines covering specific aspects of the service order (in [Norwegian](#) only, constituting Part 7 of the Norwegian [Service handbook](#)) deal with important topics which concern the whole service: what constitutes the service, the service space, inclusiveness, tasks for the liturgist and the co-liturgist, as well as vocal and instrumental music in the church. The guidelines to the main parts in the service give additional explanations and instructions to the various rubrics for each section.

By *Principal Service* it is meant the main congregation service on Sundays and other holy days as prescribed by the regional bishops.

Examples of structures from different forms of the services are found following the basic order of service. The Eucharistic High Mass, presented in Column 1, provides the starting point for all other service orders.

The designations “Simplified service with communion” (2) “Service without communion” (3) and “Simplified service without communion” (4) are descriptions of some types of services which may be formulated locally and given appropriate local descriptors such as “Family Mass”, “Youth Mass”, or “Family Service”.

Further guidelines for the Order for the Principal Service (in [Norwegian](#)) are found on in Part 8 of the service handbook. The section provides further resolutions about the separate sections of the liturgy. These guidelines concern both the High Mass and other types of services which the local congregation may choose to celebrate.

The letter *C* stands for congregation, the letter *A* stands for all service participants (priest/liturgist and congregation), and the letter *L* stands for liturgist (service leaders, priest, or another person who has a bishops’ permission to administer the service). *CL* (co-liturgist) is used to indicate roles for readers, prayer leaders, communion assistants, cantors, choirs and others who perform liturgical tasks.

When there are two letters, *L/CL* or *CL/L*, it is the first which has primacy. More elaborate descriptions of the tasks of the liturgist and the co-liturgists may be found in the guidelines on different parts of the service (see the guidelines found in [Part 7](#) of the Service handbook).

*The order of*  
**The Principal Service**

according to The Service Book for the Church of Norway 2011  
Authorised by the General synod in 2011 for use after the first Sunday of Advent 2011.

## I. THE GATHERING

### 1 | Preparation

The sanctuary may be opened for a time before the service commences, so that the congregation may light candles, sit in silence, reflection and in prayer.

Bell ringing (may commence five minutes before the service starts).

Before the concluding three tolls on one of the bells, information about the service of the day may be presented by a co-liturgist.

This information concludes with:

CL | Let us pause and hold silence in the presence of God.

or another formula which focuses the congregation on being an assembly in the presence of God.

*Short silence*

*A bell is rung three times.*

### 2 | Entrance hymn

A prelude may be performed. This is normally in the character of a chorale prelude to the entrance hymn. Alternatively, a choral work may be sung.

There may be a procession during the prelude/introduction and/or the entrance hymn. The congregation stands to receive the procession.

If bread and wine are not set forward on a credence table, or on the altar before the service, they are carried in the procession and then placed on the credence table or on the altar.

### 3 | Greeting

Before the first two greetings, the liturgist may say:

L | Beloved congregation (...)

Or

L | Beloved congregation, grace be with you and peace from God, our Father, and the Lord Jesus Christ.

Or

L | Beloved congregation, the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all.

Or

L | In the name of the Father and the Son and the Holy Spirit.

Or

L | In the name of the Father and the Son and the Holy Spirit: Our maker, our liberator, and our life giver.

Or

L | In the triune name of God: Our creator, redeemer and sustainer.

After the greeting, the congregation may respond:

C | **Amen.**

When there is a baptism within the service, one of the two first greetings may be chosen.

The greetings may be accompanied by an intimation which indicates the character and theme of the service.

## 4 | Gathering prayer

For further Gathering Prayers, see the Additional material provided hereunder, or pages 2.29-2.33 in the *Service handbook*.

The prayer of the day (collect) may be used as a gathering prayer, particularly on feast days and other special occasions.

See part 8.

The gathering prayer may commence with:

CL | Let us pray.

Or

Let us give thanks and pray.

The gathering prayer ends with:

CL | God, we pray *or* In Jesus' name we pray *or* Lord, hear our prayer.

A | **Amen.**

## 5 | The confession

The confession may be placed here or before the intercessions. See Part 16 in this liturgy.

It is said aloud by all.

Before the introductory words the liturgist may say:

L | Our Lord Jesus Christ said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." *Matthew 22.37-39*

The confession commences thus:

L | Let us bow before God and confess our sins in penitence and faith.

Or

L | Let us bow before God and pray for forgiveness.

Or

L | Let us examine ourselves thoroughly in the presence of God and confess our sins.

The priest may say an absolution after the confession.

A short silence may be kept before the confession and before the absolution.

The priest kneels during the confession. Where possible, the congregation may also kneel.

Further confessions and absolutions are found in the Additional material provided hereunder, and on pages 2.35-2.38 in the *Service Handbook*.

## 6 | Kyrie eleison

The Kyrie is sung

**Kyrie eleison.**

**Christe eleison.**

**Kyrie eleison.**

Or

**Kyrie eleison. God our Father, have mercy (on us).**

**Christe eleison. Lord Christ, have mercy (on us).**

**Kyrie eleison. Holy Spirit, have mercy (on us).**

Or another Kyrie form may be used. See page 2.39 in the *Service Handbook*.

The Kyrie may be extended to a Kyrie litany. See the Additional material provided hereunder, or page 2.39 in the *Service Handbook*.

The Kyrie may be omitted in simplified services.

## 7 | Song of praise - Gloria

The Gloria is sung

The Gloria may be omitted in Lent.

L/CL | Glory to God in the highest

**C (A) | and peace to his people on earth.**

**Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Amen.**

or

L/CL | Glory to God in the highest

**C(A) | and peace to his people on earth.**

**Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.**

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Other suitable songs of praise or refrains may also be used. See page 2.41 in the *Service handbook*.

When the rite of baptism is celebrated within the Principal Service, it normally follows here.

## 8 | The prayer of the day (Collect)

The prayer of the day or Collect may be omitted. It is normally placed at this point, or within the sermon, or it may be used (especially on feast days) as a gathering prayer.

The prayer commences with:

**L | Let us pray.**

The prayer concludes with:

**A | Amen.**

# II THE WORD

## 9 | First reading

From the Old Testament

L/CL | Let us hear the word of the Lord.

CL | The first reading is from ...

The reading concludes with:

CL | This is the word of the Lord.

The congregation may respond:

C | **Thanks be to God.**

## 10 | Psalm / Hymn

A Psalm or appropriate hymn may be sung or there may be a short silence between the readings.

## 11 | Second reading

From the New Testament

CL | The second reading is from ...

The reading concludes with:

CL | This is the word of the Lord.

The congregation may respond:

C | **Thanks be to God.**

## 12 | The Gospel reading

*Alleluia / hymn*

The Gospel reading may commence with an alleluia response with or without a suitable verse, or a short hymn. The congregation stands to sing the alleluia response.

A gospel procession may be integrated.

If a hymn is used, a verse of the hymn may be sung both before and after the reading. If the whole hymn is sung before the reading, the preacher may read the gospel or another text directly before the sermon.

L/CL | : Hear the Gospel of our Lord Jesus Christ according to ...

The congregation may respond:

C | **Glory to you, O Lord.**

The congregation stands during the reading.

The reading concludes with:

L/CL | This is the Gospel of the Lord.

The congregation may respond:

C | **Praise to you, O Christ.**

## 13 | The sermon

The priest normally preaches over the gospel text. When the first or second reading is selected as the preaching text it may be read at this point. The set narrative text may be used when appropriate.

On feast days and when it otherwise is desired, the sermon may commence with a short explicatory introduction before the text is read.

Appropriate dramatised or participatory activities which are coordinated with the sermon may be incorporated in cooperation with the liturgist.

The sermon may conclude with the doxology:

L | Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and ever shall be. Amen.

After the sermon, a time of silent prayer may be held, or a short hymn may be sung. Alternatively, meditative music may be performed.

## 14 | The creed - The confession of faith.

The creed may be said or sung.

When the baptismal rite is used within the Principal Service, the creed may be omitted at this point. Alternatively, a creedal hymn may be sung.

The Congregation stands during the creed.

CL/L | Let us confess our holy faith.

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

**I believe in Jesus Christ, his 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,  
he is seated at the right hand of the Father,  
and he will come 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 .** *The Apostle's Creed*

Or

**A: We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us men and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary**



and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.  
Amen. *The Nicene Creed*

## 15 | Hymn

*The hymn may be omitted if the Creed is sung.*

# III THE INTERCESSIONS

## 16 | The notices

*The notices may be announced here or at another suitable point in the service, or they may be communicated to the congregation in another manner.*

## The confession

*The confession may be placed here or before the intercessions. See Part 4 in this liturgy.*

*It is said aloud by all.*

*Before the introductory words the liturgist may say:*

**L** | Our Lord Jesus Christ said: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” *Matthew 22.37-39*

*The confession commences thus:*

**L** | Let us bow before God and confess our sins in penitence and faith.

*Or*

**L** | Let us bow before God and pray for forgiveness.

*Or*

**L** | Let us examine ourselves thoroughly in the presence of God and confess our sins.

*The priest may say an absolution after the confession.*

*A short silence may be kept before the confession and before the absolution.*

*The priest kneels during the confession. Where possible, the congregation may also kneel.*

Further confessions and absolutions are found at in the Additional material provided hereunder, or on pages 2.35-2.38 in the *Service handbook*.

## 17 | Intercessions for the church and the world

The intercessions may be formulated locally, or the following set prayers may be used.

It is preferable that the intercessions are led by a co-liturgist. The individual petitions may be read by several people.

Each petition may end with

CL | Lord, in your mercy

C | **Hear our prayer.**

or

CL | God, we pray

C | **Lord, hear our prayer.**

or

CL | Lord, hear us

C | **Lord, graciously hear us.**

or

CL | Hear our prayer, O God

C | **Lord, hear our prayer.**

The concluding petition may be read or sung by the petitioner, the intercession leader, the liturgist, or the cantor.

Locally formulated intercessions may be made according to the following principles:

- 1 The peoples and nations of the world
- 2 Our own country and its people
- 3 The world-wide church and the church in our own country
- 4 Local congregations, families, and the place where we live
- 5 Current events

A prayer relating to current events may be placed in the category in which it most closely relates (1-4), or as a special petition (5).

For more elaborate examples of set and more freely-formulated prayers and models for local adapted intercessions, see the Additional material provided hereunder, or page 2.45 in the *Service handbook*.

The intercessions may commence with:

CL/L | Let us pray for the church and the whole world.

The response by the congregation: A congregational response is sung or recited after each petition. See page 2.65 in the *Service handbook*.

We remember the dead and pray for those in sorrow at this time:

The intercessions may conclude with the congregation remembering those who are dead, and those for whom funerals were held for in the past week, or since the last occasion when the congregation gathered together.

CL/L | We rise and remember those from our congregation whose earthly remains have been committed since we last gathered together.

The congregation rises.

The names of the recently departed are read.

A short silence is kept.

CL/L | Teach us to count our days that we may gain a wise heart. *Psalm 90.12*

or

CL/L | Jesus said: I am the resurrection and the life. Those who believe in me, even though they die, will live. *John 11.25*

The following prayer may be said thereafter, or another suitable prayer:

CL/L | Merciful God, comfort those who mourn and be near them at this time.

The congregational response may then be repeated.

## 18 | The offering

The offering may take place at this point or during the Eucharistic hymn (see Part 19 in this liturgy).

Instrumental or vocal music may be played during the collection.

The offering may be taken up in the pews, or the congregation may offer gifts at the altar.

The offering may conclude with a short prayer. An example is found in the following:

L | Eternal God, the earth and all that fills it is yours. All that we have belongs to you. It is what we have received that we return to you.

A/L | **Receive us and our gifts in Jesus' name. Amen.**

# IV. THE EUCHARISTIC MEAL

## 19 | The preparation of the meal

### Hymn

The collection may be taken up at this point, if it is not made at Part 18 in this liturgy.

If the collection takes place here, it should occur while the hymn is sung. The collection is then carried forward to the altar while the altar is still covered.

Bread and wine are then placed on the altar, if these elements were not already placed there at the beginning of the service.

Bread is placed on the plate, and wine is poured into the chalice.

The preparation may end with a short prayer, for example the prayer above (Part 18 in this liturgy) or the following prayer:

L | Blessed are you, O God. The earth and all that fills it is yours. All that we have belongs to you. It is what we have received that we return to you. Unite your church and all its peoples.

Like the grain is united into bread and the grapes become wine, so unite us with each other and with the Lord Jesus Christ.

A/L | **Receive us and our gifts in Jesus' name. Amen.**

## 20 | Thanksgiving and preface – *Sursum corda*

The greeting / Preface dialogue

L | The Lord be with you. (sung or said)

C | **And also with you.** (said or sung standing)

L | Lift up your hearts.

**C | We them to the Lord.**  
**L | Let us give thanks to the Lord our God.**  
**C | It is right to give thanks and praise.**

## **The preface**

The preface is taken from the appropriate prefaces according to the church year (see Prefaces found in the Additional material hereunder in section 4e), or adapted to the individual Eucharist prayer (see pages 2.71-2.78 in the *Service handbook*.)

## **Holy, holy, holy - Sanctus**

The Sanctus is sung.

**A | Holy, holy, holy Lord,  
God of power and might,  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

## **Eucharistic prayer with Words of consecration - Verba**

Eucharistic prayers with Words of consecration are provided in the Additional material found hereunder in section 4f. During the Words of consecration the priest first lifts the paten, and thereafter the chalice. After the Words of consecration, the liturgist and the congregation may say:

**L | Great is the mystery of faith.**  
**A | Christ has died. Christ is risen. Christ will come again.**  
The following sentence may be added:  
**A | Glory and praise to Christ for the love which is stronger than death.**

## **The Lord's Prayer**

The Lord's Prayer is said or sung.

**L | Let us say together the prayer that Jesus taught us:**

**A | 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.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen .**

Or

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

Or

**A | Our father in heaven,**  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as it is 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.

Other recognised translations of the Lord's Prayer may be used instead.

## 21 | The Eucharistic meal

### The peace - Pax

**L |** The peace of God be with you.

**C |** **And also with you.**

For more elaborate formulation of the Peace, see the guidelines found in [Part 8](#) of the Service Handbook.

Here may follow:

### Breaking of the bread - Fractio

When the bread is broken, the priest may say:

**L |** We break this bread to share in the body of Christ.

The wine which we drink is the blood of Christ.

## Lamb of God - Agnus Dei

The Agnus Dei is sung

The liturgist may say, either here or following the Agnus Dei:

**L** | Come forward, the feast has been prepared.

**A** | **Lamb of God, you take away the sin of the world, have mercy on us.**

**Lamb of God, you take away the sin of the world, have mercy on us.**

**Lamb of God, you take away the sin of the world, grant us peace.**

### The distribution

For various distribution methods, see the guidelines found in *Part 8* of the Service Handbook.

During the distribution hymns or anthems may be sung, or appropriate instrumental music may be performed.

The words of distribution words:

This is the body of Christ.

This is the blood of Christ.

or

The body of Christ, given for you.

The blood of Christ, shed for you.

The communicant may answer: **Amen.**

Small children and those who come forward indicating that they do not wish not receive the Eucharistic meal may be blessed by the priest or co-liturgist distributing the bread. The following words may be used together with the laying on of hands and the sign of the cross.

May God bless you and preserve you.

or

The Lord bless you and keep you and lead you to eternal life.

or

The Lord bless you and keep you from evil and lead you to eternal life.

When the elements are distributed in kneeling groups around the alter, the corporate blessing of peace may be given either after the last group, or after each kneeling group.

After the distribution:

**L** | The crucified and risen Jesus Christ has given us his holy body and blood which he gave as atonement for all our sins.

**A/L** | **May he strengthen us and uphold us in true faith to eternal life.**

The following may be added by the priest:

**L** | Peace be with you.

## 22 | The closing Eucharistic prayer

### The thanksgiving prayer

One of the following thanksgiving prayers, or one which is formulated locally, or another appropriate thanksgiving is then said:

**L/CL** | We thank you, gracious God, who through this bread and wine have allowed us to participate in Jesus Christ's victorious death and resurrection.

A or L/CL: **Strengthen us with your Holy Spirit to witness and serve in the world.**

or

**L/CL** | Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in your Spirit to live and work to your praise and glory. Amen.

or

**L/CL** | We thank you, heavenly Father, for your blessed gifts. We pray that, with these gifts, you will preserve our faith in you, unite us in your love and confirm us in the hope of eternal life, in the name of Jesus Christ.

or

**L/CL** | Trustworthy God, you who in baptism has made us your children, and made us heirs of your kingdom. We thank you for this meal, in which you have given us forgiveness of sins and renewed our faith in your promises.

**A/L/CL** | **Strengthen us with your Holy Spirit to witness and serve in the world.**

or

**L/CL** | We thank you, God of wisdom, for the mystery of the Eucharist. The bread we have broken, is one bread. Your Son has given his life for one world and one people.

**A/L/CL** | **We pray: help us to hear the cry you have heard, to see the need you have seen, and to love our neighbours as ourselves.**

The chalice and paten are then covered with the chalice cloth. The chalice, the plate, the vessels and the pyx may then be returned to the credence table.

## V. THE DISMISSAL

### 23 | Closing hymn

This hymn may be sung as the postlude or recessional, in which case it is omitted here (see part 26). The congregation stands during the hymn and blessing.

### 24 | The blessing

This blessing may be also used in other services orders. See page 2.83 in the *Service handbook*.

The blessing may be read or sung.

The congregation stands during the blessing.

The blessing may be received by each individual by making the sign of the cross.

The introduction to the blessing may be made thus:

### **Benedicamus**

**L/ML** | Let us praise the Lord. (May be said or sung)

**C** | **God be praised. Alleluia. Alleluia. Alleluia.** (May be said or sung)

or

## Salutatio

L | The Lord be with you. (May be said or sung)

C | And also with you. (May be said or sung)

*or*

L | Receive the blessing.

## The blessing

L | The Lord bless you and keep you.

The Lord make his face shine upon you and be gracious to you.

The Lord lift up his countenance upon you and give you peace. +

When the blessing is sung, the congregation responds thus:

C | **Amen. Amen. Amen.**

A bell is rung nine times, in groups of three chimes with a short pause in between

## 25 | The dismissal

If the congregation remains seated during the postlude, the words of dismissal may be said after the postlude.

L/CL | Let us go in peace,

A | **In the name of Christ.**

*or*

L/CL | Let us go in peace,

C: **And serve the Lord with gladness.**

*or*

L/CL | Go in peace.

*or*

L/CL | **Go in peace. Serve the Lord with gladness.**

Another dismissal that is appropriate to the day may be used instead. A locally formulated dismissal may also be used. See page 2.84 in the *Service handbook*.

## 26 | Postlude / recessional

Where a recessional is customary, the congregation may follow the clergy, lay readers and co-liturgists, baptismal family and sponsors out of the church during the postlude. A congregational hymn may replace the postlude (see Part 23 of this liturgy).

The church may remain open for a while after the service, during which time candles may be lit and the provision made for silent prayer and reflection.

The diaconal aspects of the dismissal maybe followed up through fellowship time, home visits, prayers and other parish responsibilities.



## Section 3

### Examples of Principal Service structures

1. High Mass	2. Simplified Eucharistic service	3. Service of the word	4. Simplified service of the word
THE GATHERING	GATHERING	GATHERING	GATHERING
Preparation	Preparation	Preparation	Preparation
Entrance hymn	Entrance hymn	Entrance hymn	Entrance hymn
Greeting	Greeting	Greeting	Greeting
Gathering prayer	Gathering prayer	Gathering prayer	Gathering prayer
Confession <sup>1</sup>	Confession	Confession	Confession
Kyrie eleison	Kyrie eleison	Kyrie eleison	
Gloria	Gloria	Gloria	Gloria
Collect <sup>2</sup>		Collect	
THE WORD	THE WORD	THE WORD	THE WORD
First reading (OT)	One of the texts of the day from OT or NT	First reading (OT)	Sermon
Psalm or hymn		Psalm or hymn	
Second reading (NT)		Second reading (NT)	
Gospel reading (introduced and concluded with an alleluia or hymn)	Gospel reading (introduced and concluded with an alleluia or hymn)	Gospel reading (introduced and concluded with an alleluia or hymn)	Gospel reading (introduced and concluded with an alleluia or hymn)
Sermon	Sermon	Sermon	Sermon
Creed	Creed	Creed	Creed
Hymn	Hymn	Hymn	Hymn
THE INTERCESSIONS	THE INTERCESSIONS	THE INTERCESSIONS	THE INTERCESSIONS
Confession	Confession	Confession	Confession
Intercessions for the church and the world	Intercessions for the church and the world	Intercessions for the church and the world	Intercessions for the church and the world

<sup>1</sup> *The confession of sin is said either after the gathering prayer or before the intercession*

<sup>2</sup> *The Collect or Prayer of the day may be omitted. It may alternatively be used as a gathering prayer, especially on feast days*

The collection (here or under the following section)	The collection (here or under the following section)	The collection (music, hymn singing) / prayers	The collection (music, hymn singing) / prayers
<b>THE EUCHARISTIC MEAL</b>	<b>THE EUCHARISTIC MEAL</b>		
The preparation of the meal, hymn and collection	The preparation of the meal, hymn and collection		
Thanksgiving and preface	Thanksgiving and preface		
The peace	The peace		
The distribution	The distribution		
The closing Eucharistic prayer	The closing Eucharistic prayer		
<b>THE DISMISSAL</b>	<b>THE DISMISSAL</b>	<b>THE DISMISSAL</b>	<b>THE DISMISSAL</b>
Hymn <sup>3</sup>	Hymn	Hymn	Hymn
The blessing	The blessing	The blessing	The blessing
The dismissal	The dismissal	The dismissal	The dismissal
Postlude or recessional hymn	Postlude or recessional hymn	Postlude or recessional hymn	Postlude or recessional hymn

The Order of the Principal Service with the Eucharist (*Høymesse*, or High Mass) follows the structure which is presented in the left column. The other structures are examples to help local formation of types of service other than the High Mass. Example 4 might also include a Kyrie. This structure may also be used in services with communion. It may be appropriate when there are many small children present. It would then be appropriate to chose “Communion Order for Special Occasions” (see page 2.79 in the [Service handbook](#)), with the shortest prayer alternatives before the Words of consecration.

The following must be found in all Principal Services:

- Hymns
- The greeting
- The gathering Prayer
- Confession
- Readings (Gospel)

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<sup>3</sup> *The hymn may be placed here or as a recessional hymn*

- Sermon
- Intercessions
- The Lord's Prayer
- The blessing (*The Aaronic blessing in the High Mass; in other services, other blessings may be used*)

The Eucharistic meal is normally an integral part of the Principal Service.

## Additional material

### Gathering prayers

Either the co-liturgist or the whole congregation recites the gathering prayer. When the confession is placed in the introductory rites (the gathering), the co-liturgist recites the gathering prayer and the whole congregation recites the confession.

1

Holy God, we are gathered in your presence  
to receive your love and truth.  
Send your Spirit  
and help us to receive your gifts.  
Let your word take root in our hearts,  
so that Christ lives in us, and we become one in you  
to serve you in all things.

2

Gracious God, you provide the gift of life,  
we thank you for the beauty of the earth,  
and for all that speaks of your goodness.  
Here, in your presence, we pray: Give us listening ears,  
thankful hearts, and willing hands,  
so that we may hear your word, praise you for your goodness,  
and in word and deed bear witness to your greatness.

## Confessions and Absolutions

## Section 4b

The confession is said aloud by all.

1

O God, be gracious to me!  
I have sinned against you and my neighbour, in thought and words,  
in what I have done and in what I have left undone.  
Forgive my sins for the sake of Jesus Christ.  
Create in me a clean heart,  
and grant me new life in your Holy Spirit.

2 (shortened version of 1)

O God, be gracious to me!  
Forgive my sins for the sake of Jesus Christ.  
Create in me a clean heart,  
and grant me new life in your Holy Spirit.

3

O God, you know and love us all.  
We have acted against you.  
We have failed to remember you and your laws.  
We have thought more about ourselves than about others.  
Forgive us for Jesus' sake.

4

Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.  
Wash me thoroughly from my iniquity,  
and cleanse me from my sin.  
You desire truth in the inward being;  
therefore teach me wisdom in my secret heart.  
Create in me a clean heart, O God,  
and put a new and right spirit within me. *Psalms 51.1-2, 6, 10.*

5

Holy God,  
you have shown us your good will.  
You have given us the earth  
as a dwelling place for all people.  
We confess that we,  
through our attitudes and actions,  
harm the life you created,  
and act against your will.  
Forgive us our sin.  
Give us wisdom and courage

to do your will.

6

Holy God, heavenly Father.  
Look with grace on me, a sinful person,  
who has acted against you in thought, word and deed,  
and who harbours evil inclinations in my heart.  
For the sake of Jesus Christ, have patience with me.  
Forgive all my sins  
and allow me to revere and love you alone.

### **Absolutions**

*One of these or another suitable absolution may be said after the Confession:*

L: Our Lord Jesus Christ said: If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. **1 John 1.9**

Or

L: For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far he removes our transgressions from us. **Psalm 103.11-12**

*After the absolution the congregation or a co-liturgist may say one of the following thanksgiving prayers:*

C/CL: Gracious God, we give you thanks for hearing our prayers through Jesus Christ. Help us to trust your words of forgiveness.

Or

C/CL: Gracious God, we give you thanks for hearing our prayers through Jesus Christ. Help us to live in your forgiveness.

Or

C/CL: Gracious God, we give you thanks for hearing our prayers through Jesus Christ. Help us to live in your grace.

**Kyrie eleison**

*Several Kyrie forms and Kyrie hymns are found in well-known hymnals, as well as in the Church of Norway's digital service library.*

**Kyrie Litany**

1

L/CL: Lord Jesus, you are our peace.

A: **Kyrie eleison.**

L/CL: You bring together those who were separated.

A: **Kyrie eleison.**

L/CL: You bring us the glad tidings.

A: **Kyrie eleison.**

L/CL: You give us forgiveness of sins.

A: **Christe eleison.**

L/CL: You have conquered death.

A: **Christe eleison.**

L/CL: You give us new life.

A: **Christe eleison.**

L/CL: You who sit at the right hand of the Father,

A: **Christe eleison.**

L/CL: You will come again in glory.

A: **Kyrie eleison.**

L/CL: You gather your faithful in the kingdom of the Father.

A: **Kyrie eleison.**

## Intercessions: formulated prayers III

## Section 4d.iii

(see page 2.54ff in the Service handbook.)

### Intercession 1

CL/L: We pray for your church in the world, for fellowship between faiths, and for the spread of the gospel.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for our church in our nation, for our Bishop and our congregations, and for all your servants.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for growth in faith through word and sacrament, for trustworthiness, and for patience and joy.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for freedom and peace in the world, for bread for the hungry, for justice for refugees and the persecuted, and for fellowship across borders.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for our King and his house, for all who have leadership responsibility among us.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for the sick and downtrodden, for the lonely and abandoned, and for all wrestling with temptation or fear.

C: **Congregational response** (short congregational response, either said or sung)

CL/L: We pray for your presence in all circumstances of need, for strength to serve and for the grace of eternal life.

C: **Congregational response** (short congregational response, either said or sung)

Provision for silent prayer may follow, introduced with these words:

CL/L: And now, in silence we lay before you what each and every one of us has on our hearts.

### Silent prayer

CL/L: O God, we pray.

C: **Congregational response** (short congregational response, either said or sung)

### Intercession 2

CL: Almighty, eternal God, we give you thanks and bless your holy name, for your goodness and mercy never fail.

We pray for your church throughout the world, for unity among believers and for the spread of the gospel.

Look with grace on the people to whom you gave your promises in the old covenant.

Strengthen clergy and missionaries and all who fight the good fight of faith.

We pray also for ... (*current matters may be mentioned here*).

Hold us steadfast in your truth.

Lord, hear our prayer.

C: **Congregational response** (short congregational response, either said or sung)

CL: We pray for our congregation. Give us the courage and will to serve you.

Strengthen us through your word and the sacraments, so that we might receive the power and will to stand together against evil.



Call our confirmation candidates to a life in faith and service.

We pray also for ... *(current matters may be mentioned here)*.

Lead us through your word and your wisdom.

Lord, hear our prayer.

**C: Congregational response** *(short congregational response, either said or sung)*

CL: We pray for people who have been wounded, and for the sick and the lonely,  
for the homeless, for refugees and victims of war,  
for all who suffer oppression and injustice,  
and for those who recently have come to this country to seek asylum.

We pray also for ... *(current matters may be mentioned here)*.

Help us to see and protect the value of all humanity, from the beginning of life to the end of life.

Lord, hear our prayer.

**C: Congregational response** *(short congregational response, either said or sung)*

CL: We pray for the world.

Protect all peoples from flood and drought, and bless all with fine seasonal weather.

Grant us the will to care for and protect the earth that you have created.

Grant peace and freedom for all peoples and nations, and justice within communities and work places.

Bless our labours and grant us the means and will to distribute your gifts justly.

We pray also for ... *(current matters may be mentioned here)*.

Grant us your peace.

Lord, hear our prayer.

**C: Congregational response** *(short congregational response, either said or sung)*

Intercession 3

CL: Eternal God, maker of heaven and earth,  
we thank and praise you for all your goodness.

We pray for all creation and for your guidance in its management.

Guide peoples and nations towards fellowship and peace.

Preserve our king and his house.

Give wisdom and courage to all who have leadership responsibilities.

We pray also for ... *(current matters may be mentioned here)*.

Free us all from envy and the suspicion of others,  
and help us to live in peace and reconciliation in our society.

God, we pray.

**C: Congregational response** *(short congregational response, either said or sung)*

CL: We pray for all who live in poverty.

Protect and shelter those who flee from war and catastrophe.

We pray for peace in Jerusalem and all who lend hope to this city.

We pray for the lives of the helpless and the defenceless.

Be near to all who are sick and are in need of help.  
We pray for all who lack fellowship and a sense of belonging.  
Hold your protective hand over infants in the wombs of their mothers.  
Help those who are exposed to violence and tyranny.

We pray also for ... *(current matters may be mentioned here)*.  
Help us to serve you by listening to, soothing and healing others.  
God, we pray.

**C: Congregational response** *(short congregational response, either said or sung)*

CL: We pray for your church in the world.  
Fill it with your spirit.  
Protect us against false doctrine and empty ceremony.  
Be with all who are persecuted in your name.  
We pray for our bishop NN and for all with leadership responsibility in our church.  
We pray for our congregation, for services and gatherings,  
for NN who were baptised/will be baptised today,  
for their parents, godparents and others who are close to them.  
We pray for our confirmation candidates.  
Help them to find you in their lives.  
Let them feel the embrace of your love.

We pray also for ... *(current matters may be mentioned here)*.  
Grant us an open mind when we meet with people of other faiths and convictions,  
so that we do not judge or speak untruths about each other.  
God, we pray.

**C: Congregational response** *(short congregational response, either said or sung)*

CL: Gracious God, we pray for the fellowship to which we belong,  
our congregation, family, circle of friends and neighbourhood.  
We pray for our homes, kindergartens and schools.  
We pray for businesses and work places  
and for those who are jobless.  
Be near to all who experience difficulties and trouble in their lives.

We pray also for ... *(current matters may be mentioned here)*.  
May trustworthiness and mutual respect be present in all of our social interactions.

*The intercession may end with:*

In silence we will now lay before you what each and every one of us has on our hearts.  
God, we pray.

**C: Congregational response** *(short congregational response, either said or sung)*

Intercession 4

CL: God, our Father in heaven,  
We thank and praise you for giving us life,  
and for creating the world that we live in.

Thank you for knowing us and loving us.  
Help us to take care of one another and all that you have created.  
God, we pray.

**C: Congregational response** (short congregational response, either said or sung)

CL: Precious saviour, you found friends  
with whom you could experience both laughter and tears.  
Thank you for our ability for friendship.  
Help us to be present for each other.  
Let all people find someone that they can rely on.  
You have shown us that all people are of equal importance and equal worth.  
Be with all people who suffer because of irresponsibility or evil.  
Help us fight against oppression and injustice.  
God, we pray.

**C: Congregational response** (short congregational response, either said or sung)

CL: Holy Spirit.  
You show us the way that we should go.  
Give us the will and strength to walk in your paths.  
Give us wisdom and strength so that we can stand united.  
You have called us to be your church.  
Come to us with your gifts,  
and help us to be the light and salt of the earth.  
God, we pray.

**C: Congregational response** (short congregational response, either said or sung)

**The peace litany**

A short prayer including current intercessions may be added after this litany. This litany may conclude thus: "In silence we will now lay before you what each and every one of us has in our hearts."

The text of the litany may also form a pattern for the formulation of current prayers, which may replace some or all of the prayers.

CL: We pray for God's blessing.

L: Blessed be your kingdom, Father, Son, and Holy Spirit, now and for all eternity.

A: **Amen.**

*The Litany may commence here.*

CL: Let us pray in peace to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For peace from on high and salvation for our souls, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For peace in the whole world, for solidarity in your Holy Church, and for the unity of all, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For this holy house and for those who enter in it in faith, reverence, and respect of God, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For all the people of God, for all servants of the church, for our priests and our bishop (their name may be named), let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For this city/community and for all nations and places, and for all people of faith, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For fine seasonal weather, for rich growth on earth, and for peaceful times, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: For those who travel on the sea, land and in the air, for the sick and for those who suffer, for prisoners and their salvation, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: That we may be freed from all temptation, wrath, need, and danger, let us pray to the Lord.

A: **Lord, have mercy / Kyrie eleison.**

CL: Help us, save us, have mercy on us, and protect us, Lord, in your grace.

A: **Lord, have mercy / Kyrie eleison.**

CL: Let us draw inspiration from those who were faithful believers even unto death, so that, we may surrender ourselves, our lives and our relationships to the Lord Jesus Christ.

A: **Praise to you, O Lord.**

L: For victory, glory and power belong to you, Father, Son, and Holy Spirit, today, tomorrow and for all eternity.

A: **Amen.**

## The Litany

This is the traditional litany of our church. It was formulated by Martin Luther, based on the Litany of the saints. It is usually used during Lent and in services of prayer.

The congregation may sing verses 2 and 8 in their entirety.

In services incorporating the Eucharistic celebration, the *Angus Dei* (verse 8) is omitted.

1

A: **Kyrie eleison. God our Father, have mercy (on us).**

**Christe eleison. Lord Christ, have mercy (on us).**

**Kyrie eleison. Holy Spirit, have mercy (on us).**

2

CL/L/A: God, our Father in heaven,

A: **have mercy on us.**

CL/L/A: Lord Jesus, the saviour of the world,

A: **have mercy on us.**

CL/L/A: Holy Spirit, our comforter,

A: **have mercy on us.**

3

CL/L: From all sins, from all wrongdoings,  
and from all that is evil,

A: **free us, dear Lord and saviour.**

4

CL/L: From violence and evil, from war and oppression,  
from accidents and destruction,

A: **free us, dear Lord God.**

CL/L: From eternal death,

A: **free us, dear Lord and saviour.**

5

CL/L: For the sake of the holy birth of Christ,  
for his cross and his death,  
for his victorious resurrection and ascension,  
in our happiness, our sorrow and our need,  
at our last hour and on the day of judgement,

A: **help us, dear Lord and saviour.**

6

CL/L: Lead and guide your holy Christian Church,  
and let it be unified in truth.

Grant that all your servants might be faithful to your word.

Protect us against false doctrine and empty ceremony.

A: **Hear us, dear Lord God.**

CL/L: Strengthen our congregation with your Spirit and power.  
Call to those who have fallen from faith, and let all peoples experience the joy of the Gospel.  
A: **Hear us, dear Lord and saviour.**

7

CL/L: Give peace and unity in all lands.  
Protect our people and our king.  
Protect our earth and bless our work.  
A: **Hear us, dear Lord and saviour.**

CL/L: Help those who are in need and danger.  
Right the ways of those who would do evil to us.  
Have mercy on all people.  
A: **Hear us, dear Lord and saviour.**  
CL/L: Jesus Christ, Son of God.  
A: **Lord, hear our prayer.**

8

CL/L/A: Lamb of God, you take away the sin of the world,  
A: **have mercy on us.**  
CL/L/A: Lamb of God, you take away the sin of the world,  
A: **have mercy on us.**  
CL/L/A: Lamb of God, you take away the sin of the world,  
A: **grant us peace.**

9

A: **Lord, hear our prayer, and let our cry come unto you. Amen.**

*In Lent the litany concludes with the Lenten collect. A short prayer may be added between the litany and the Lenten collect. The prayers may end thus: In silence we will now lay before you what each and every one of us has in our hearts.*

L/CL: God, our Father, we give you thanks for sending your only begotten Son, Jesus Christ, so that all who believe in him, shall not perish, but gain eternal life.  
Lord Jesus Christ, we give you thanks for bearing our sins with your holy body, and for cleansing our guilt through your blood.  
Holy Spirit, we give you thanks for the gift of faith in our hearts, and for the redemption through Jesus Christ our Lord and saviour.  
God grant us your grace, so that we may always firmly believe that all our sins are forgiven and atoned for through the suffering and death of Christ Jesus on the cross.  
Strengthen us through your Holy Spirit, so that we might daily resist sin and temptation and follow Jesus, until the day in which we see him face to face.  
We ask this in the name of Jesus Christ.  
A: **Amen.**

## V. Congregational Responses

## Section 4d.v

Various congregational responses may be found in:

- Liturgical music for the Principal Service in the Church of Norway

- Well-known hymnals
- The digital service library for the Church of Norway
- The Organist's service book
- Other sources

## Prefaces for the church year

## Section 4e

The liturgist may intone or say the preface

### Advent

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, whom you sent as Saviour for the world in order to fulfil those promises which you gave your people through the prophets.

Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Christmas and the Annunciation

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who became human for our sake, so that we could become your children, saved out of darkness into your glorious light.

Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Epiphany

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who revealed your glory to the world, so those who follow him will not wander in darkness, but enjoy light and eternal life.

Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Lent

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who loved us, gave himself for us and was obedient unto death, even death on the cross. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Easter

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ. He is the true paschal Lamb, who has borne our sins, and by his resurrection, he has conquered death. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Ascension Day and Sunday before Pentecost

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who ascended into heaven and sits at your right hand. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Pentecost



It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who reigns at your right hand. He sent the Holy Spirit upon his witnesses, so that your people may rejoice in gladness and proclaim your great deeds in many languages. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### **Sundays in Trinity**

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, whom you sent as a saviour to the world, so that by his death, we should receive forgiveness of sins, and by his resurrection, we should gain eternal life. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

or

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ. He is the living bread which descends from heaven and gives life to the world, so that whoever comes to him, will not hunger, and whoever believes in him, will not thirst. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

or

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who comes to us with the riches of heaven and proclaims the good news, so that sinners are able to sit at the table of your kingdom. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

or

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who made us his disciples and promised to be with us until the end of the world. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### **All Saints' day and Martyr days**

It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth, through our Lord Jesus Christ, who is the Saviour and role model for all your saints who have run the race with perseverance and preserved the faith. Through him the angels praise your glory, and heaven and earth sing forth your praise while we, with all the church, proclaim your glory in harmonious praise, singing:

### Eucharistic Prayer A

L: Blessed are you, O God, maker of heaven and earth. You so loved the world that gave your only Son, Jesus Christ, so that he should save us from sin and death and gain a holy people. Send down your spirit on us and these gifts, so that we may in faith receive the body and blood of our saviour Jesus Christ in these gifts of bread and wine.

#### Words of consecration | Verba

L: In the same night that he was betrayed, our Lord Jesus Christ took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

*After the Words of consecration, the liturgist and the congregation may say:*

L: Great is the mystery of faith.

A: **Christ has died. Christ is risen. Christ will come again.**

*The following sentence may be added:*

A: **Glory and praise to Christ for the love which is stronger than death.**

L: Gracious God, we celebrate this meal with joy and thanksgiving for the sacrifice of your son, believing in his victorious resurrection and ascension and in expectation of his return in glory. Fill us with your love, so that we may recognise Christ in those who hunger and thirst. Teach us to love one another as you have loved us, and grant that we one day may be gathered with you in your kingdom.

A: **Our Father ...**

### Eucharistic Prayer B

#### Preface

L: (intoned or said) Holy Lord God, we thank you through your Son Jesus Christ. He is the eternal word, and according to this word you have made everything. When the time was at hand, you sent him to the world as our saviour and liberator. For this we bless you, together with all the angels in heaven and on the earth:

A: (sung) **Sanctus**

L: We praise you O God, and give you thanks for your Son Jesus Christ. By the power of the Holy Spirit, he was born of the Virgin Mary, and lived among us on earth. His life ended when he stretched out his hands on the wood of the cross. Through this, he destroyed death, broke the chains of evil and revealed to us the resurrection of the body. Therefore, we remember his death

and resurrection when we bring forth these gifts to you. Send down your spirit on us and these gifts, so that we may in faith receive the bread of life and the cup of salvation.

### **Words of consecration | Verba**

L: In the same night that he was betrayed, our Lord Jesus Christ took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

*After the Words of consecration, the liturgist and the congregation may say:*

L: Great is the mystery of faith.

A: **Christ has died. Christ is risen. Christ will come again.**

*The following sentence may be added:*

A: **Glory and praise to Christ for the love which is stronger than death.**

L: Grant that all who take part in this bread and wine be united as one. Fill us with your Holy Spirit and grant us a foundation of truth, so that we may praise you and live to your glory.

A: **Our Father ...**

### **Eucharistic Prayer C**

#### **Preface**

L: *(intoned or said)* The depth of your riches, wisdom and knowledge is boundless, O God! The heavens tell of your glory and the earth witness to the work of your hands. Together with the faithful through the ages we bless your holy name:

A: *(sung)* **Sanctus**

L: Holy and merciful God, you did not abandon your people when they sinned, but gave your promise to Abraham to bless all peoples.

Almighty and faithful God, you freed your people from captivity, and renewed them with your promises through the prophets.

When the time was at hand, you sent your Son, born of Mary, to redeem us and grant us the right to be your children.

By his death on the cross, you reconciled all with yourself and made peace, and through His resurrection, conquered death. Send your Spirit over us and your gifts. Unite us in faith in your grace, so that we may receive the body and blood of Christ in reconciliation and peace, and proclaim his death until he comes again.

### **Words of consecration | Verba**

L: In the same night that he was betrayed, our Lord Jesus Christ took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

After the Words of consecration, the liturgist and the congregation may say:

L: Great is the mystery of faith.

A: **Christ has died. Christ is risen. Christ will come again.**

The following sentence may be added:

A: **Glory and praise to Christ for the love which is stronger than death.**

L: Eternal God, together with all that is made, we wait with longing to be freed from mortality and to receive a part in the freedom which your children will participate in glory. All that is, visible and invisible is in you and with you and through you. To you be the glory for all eternity!

A: **Our Father ...**

## **Eucharistic Prayer D**

L (intoned or said) Preface for the church year

Or

We praise you, eternal God, you who have made the earth and all that is in it. In you we live, move and have our being. Together with your congregation in heaven and on the earth, we praise your holy name:

A: (sung) **Sanctus**

L: We thank you, source of all goodness. You sent your only son. He was crucified and rose from the dead. He unlocked the scriptures and revealed himself to his friends when he broke bread and gave it to them.

Send your spirit down to us and over your gifts, so that our eyes may be opened, and we might know him again as our crucified and risen saviour.

## **Words of consecration | Verba**

L: In the same night that he was betrayed, our Lord Jesus Christ took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

After the Words of consecration, the liturgist and the congregation may say:

L: Great is the mystery of faith.

A: **Christ has died. Christ is risen. Christ will come again.**

The following sentence may be added:

A: **Glory and praise to Christ for the love which is stronger than death.**

L: Holy God, give us burning hearts, so that we in wonder and joy may be true to your word and show mercy to those who suffer. Be with us, also in our doubts and sorrows. Walk with us, until loss and grief have given way to your eternal gladness.

A: **Our Father ...**

## **Eucharistic Prayer E**

L (intoned or said) Preface for the church year

Or

L: We give you thanks, O gracious God, you who hold the heaven and the earth in your hands. Together with the angels and your congregation in heaven and on earth, we praise your holy name:

A: (sung) **Sanctus** or another Song of praise

L: Holy God, you made us in your image and gave us the gift of life. We thank you for Jesus Christ, the saviour of the world. He died and rose again, so that we by faith in him might receive forgiveness for our sins and eternal life. We thank you for baptism, where we are born anew, and for the Eucharistic meal, where you gather us together as your great family. Send your Spirit over us and over your gifts. Make us one with each other and with Jesus Christ.

### **Words of consecration | Verba**

L: In the same night that he was betrayed, our Lord Jesus Christ took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

After the Words of consecration, the liturgist and the congregation may say:

L: Great is the mystery of faith.

A: **Christ has died. Christ is risen. Christ will come again.**

The following sentence may be added:

A: **Glory and praise to Christ for the love which is stronger than death.**

L: God, embrace us all just as a loving mother gathers her children in around herself. Grant that we might love one another, just as you love us. Grant that the meek and lowly be lifted up, and the hungry filled with good things.

L and/or one or more children then say:

Let us say the prayer which your son has taught us, together with all your children:

A: **Our Father ...**