

## Diocesan and Regional Liturgies (2016)

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The following are suggested principles for diocesan and regional liturgies. Diocesan liturgies are under the direction of the Bishop and will be arranged with the co-operation of the rector of the church in which the liturgy takes place. The nature of the liturgy will reflect a Diocesan Character rather than that of the particular hosting parish. Additional variations and resources needed for these liturgies are subject to the approval of the Bishop's Office.

- 1. It is recognized that there are a variety of musical settings for the Eucharist being used throughout the diocese. Many of these are well known and are worthy of use at diocesan liturgies. It should be possible for the congregation to sing the parts of the liturgy when we gather at these occasions.**
- 2. The vestments of the participating clergy should be clean, in good repair, and reflective of the dignity of the occasion.**
- 3. For the greeting and the collect**

The bishop should begin the liturgy at the chancel step in full view of the people. He/she should avoid standing at the altar until after it has been prepared for the Eucharistic prayer.

#### **4. For the Proclamation of the Word**

The symbolic focus of this part of the liturgy is the Bible.

Psalms, hymns and anthems between readings should be thematic and serve the Proclamation of the Word.

At special liturgies:

- i) when on Sunday morning the lections of the day should be used.
- ii) when in the afternoon or evening use the colour of the day or white or red.
- iii) during the Easter season, the colour is always white, and hymns and lections should reflect the season.

Care must be taken in choosing readers who reflect the nature of the gathered community and who have the gift for proclaiming.

The person reading the Gospel should be a deacon, if one is available.

#### **5. At Ordinations**

The principal symbol is the laying-on-of-hands and prayer. This should not be interrupted by the vesting.

The vesture of ordinands should be uniform. Either Cassock and Surplice or Alb is acceptable.



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The presenters should include at least one priest and one layperson and additional presenters as needed. Excess of more than three or four presenters is not necessary.

### 6. For the Prayers of the People and/or Litanies

Should be led by a deacon or a lay person who can both frame effective and evocative language for the prayers and use a clear, audible voice.

The particular character of liturgical prayer ought not to be lost by inappropriate additions or by 'padding' (as might be done in a prayer group).

At Ordinations:

The *Litany of Ordination* shall be used. Either A or B is acceptable.

At General Confession:

A genuine silence should be kept after the Invitation.

Kneeling is not to be discouraged, standing for prayer is also acceptable. There ought to be sensitivity for those who cannot kneel or cannot stand for extended periods due to physical limitations.

### 7. For the Eucharistic Celebration

#### Preparation:

A procession of the gifts (money with bread and wine) is appropriate, to be received by those actually preparing the table.

The Deacon preparing the Altar should carefully estimate the number of communicants so as to prevent consecrating much more than is required for the communion.

Only one chalice should be on the table during the Eucharistic prayer, and if necessary a flagon.

The use of either wafers or pita bread (or other variants) is acceptable. For the purposes of health and safety and due to allergies, additions to the Eucharistic bread (flavorings, raisins, currents or other extras) are not permitted. Communicants should not be in a position to worry about what they might be consuming at Communion.

#### Eucharistic Prayer:

The newly ordained priests should stand at the table with the bishop at ordinations.

Only the bishop speaks the words of the prayer. Others may extend their hands at the dominical words and epiclesis. One may be chosen to lift the chalice if the consecrated elements are raised at the doxology.

It should be noted that the great thanksgiving is a single prayer, the unity of which may be



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obscured by changes of posture in the course of it. (*BAS* p.184)

### **Communion:**

The bishop and administrators may appropriately receive communion either first or last.

Communion stations are encouraged where space and numbers require, but notice of these should appear in the bulletin and not be verbally announced.

### **Ablutions:**

It is strongly recommended that ablutions take place after the liturgy at the credence table or in the vestry/sacristy.

## **8. Episcopal Ceremonial**

The mitre should be worn in procession, for the presentation and examination of those to receive the laying-on-of-hands in ordination, confirmation, reaffirmation or reception, and for the presentation of Bible and chalice at ordination. It should not be worn during the Gospel, prayers, and at laying-on-of-hands. It may be worn as he/she gives the absolution and/or the blessing.

The staff should be carried by the bishop in procession, at the absolution, and the blessing. It may be held during the Gospel. It is generally not laid on the altar when not in use, but rather sits in the stand which the bishop carries with him/her.

## **9. Other**

Clergy are encouraged to consult with the Bishop's Office or the Canon Precentor for advice and suggestions when planning liturgies that are of a regional nature.

