

Diocesan and Regional Liturgies

The following are suggested principles for diocesan and regional liturgies. Additional variations needed are subject to the approval of the area bishop.

1. It is recognized that there is 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 uniform.

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.

The presenters should include a representative from the Postulancy Committee, at least one priest and one layperson and additional presenters as needed.



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, using a clear, audible voice, pray them well!

The prayers or litany ought not to be printed and the page numbers of a book on which they are printed ought not to be announced.

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.

At General Confession:

A genuine silence should be kept after the Invitation.

Kneeling is to be encouraged, although there ought to be sensitivity for those who cannot kneel 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.

M.C. 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 real bread is encouraged.

Eucharistic Prayer:

The new incumbent and the regional dean may stand at the table with the bishop at inductions.

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



Communion:

The bishop and ministrants may appropriately receive communion 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 should not be laid on the altar when not in use.

9. Other

When Synod, clergy conferences, etc. are held in places such as Trent, the area liturgical consultants will assist in planning the liturgies.

There is a desire for the consultants to be known and used in their episcopal area. Clergy are encouraged to consult with the liturgical consultant in their respective area for advice and suggestions when planning alternative liturgies.

