



Book of Prayer & Worship

www.christtheking-edmonton.ca

(V.4)

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This booklet conforms to the 2019 ACNA
Book of Common Prayer

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THE MARGIN NOTES. We hope they will provide helpful instruction and information regarding why we do what we do and pray what we pray. Please take time to read them before or during the service.

THE SIGN OF THE CROSS.

You may see the pastor or others make this sign during the service. From the time of Tertullian (born 160 AD) Christian writers testify to the already ancient practice of 'sign of the Lord', partly as sanctifying every action in daily life from rising in the morning to retiring at night, partly as an encouragement in temptation and trial, and partly as a means of mutual recognition in times of persecution. In the early centuries the sign was drawn upon the forehead by the thumb or finger of the right hand. In later times it has been made by drawing the right hand from forehead to breast, and then from shoulder to shoulder. It is usual in the West to make the cross-stroke from left to right, in the East from right to left. Whereas lately it has been associated with Roman Catholicism or Orthodoxy, it was a treasured part of the Lutheran and English Reformations. All Christians may pray the Sign of the Cross.

Prayers before Worship

Silent prayer and reflection is encouraged before worship that we may be mindful of those things we ought to surrender before the Lord in prayer (good and bad), as well as the things for which we should give thanks.

“O Lord, our God and Father, dispose our hearts and guide us by your Holy Spirit; that our prayers and praises may be acceptable in your sight; through Jesus Christ our Lord. Amen.”

“Cleanse our hearts, we humbly ask you, O Lord, from all vain and wandering thoughts; that we may joyfully praise you in your holy Church; through Jesus Christ our Lord. Amen.”

“Enter our hearts, O King of glory, by your Holy Spirit; that we may join with angels and archangels and all the company of heaven in triumphal hymns of praise to you, our Ascended Lord; who lives and reigns with the Father and the Holy Ghost, one God, world without end. Amen.”

Rule of Life

(adapted from the 1962 Canadian Book of Common Prayer)

Every Christian man or woman should from time to time frame for themselves a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein they may consider the following:

- 1) The regularity of their attendance at public worship and especially the holy Communion.
- 2) The practice of private prayer, Bible-reading, and self-discipline.
- 3) Bringing the teaching and example of Christ into their everyday lives.
- 4) The boldness of their spoken witness to their faith in Christ.
- 5) Their personal service to the Church and the community.
- 6) The offering of money according to their means for the support of the work of the Church at home and overseas.

HOLY COMMUNION (Contemporary 1662 Rite)

LITURGY is a Greek word that comes from the root words for people and work, so liturgy is literally the work of the people. The liturgy is something that we all do together. It has been referred to as "Scripture put to worship" (J.I. Packer). The 1662 service is organized in three cycles through the themes of repentance, faith, and charity (or guilt, grace and gratitude).

COLLECT FOR PURITY

See Psalm 51;
1 Corinthians 12.7-11;
John 4.21-24;
1 Corinthians 12.7-11;
Hebrews 4.13.

THE DECALOGUE (The 10 Commandments) may be recited in place of the Summary of the Law (pg 59).

CATECHESIS (from the Greek word meaning 'instruction'), while aimed at our young people, is a time for everyone to learn and be reminded of the basics of the Christian faith.

COLLECTS

The collects are short prayers that outline the glory and goodness of God, and present our specific needs to him in view of his gracious character. There is a different collect for each Sunday of the year. These prayers fix our hearts and minds on the things that really matter.

GATHERING and WELCOME

CALL TO WORSHIP

The priest and people pray silently (traditionally the Lord's Prayer or as you are led) before together praying The Collect for Purity.

Let us pray: **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hidden: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your Holy Name; through Christ our Lord. Amen.**

The SHEMA and SUMMARY OF THE LAW

Jesus said, Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart and with all your soul and with all your mind, and with all your strength. This is the great and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets. (Matthew 22:37-40; Mark 12:29-31).

Lord, have mercy upon us, and write your law in our hearts we pray.

HYMNS or SONGS

CATECHESIS followed by **THE COLLECT OF THE DAY**

SCRIPTURE READINGS

This is the Word of the Lord.

Thanks be to God.

[All stand for the Gospel reading]

NICENE CREED

As we say this affirmation of faith together we acknowledge the historical truths of the gospel, the unifying and non-negotiable aspects of our shared faith which has been passed down throughout the ages. It summarizes what the Bible says about who God is and how he ministers and operates in the world.

LISTENING TIME is an opportunity for everyone present to first of all listen to the LORD in silence. If during this time of listening the Lord lays something on your heart to share (perhaps a scripture verse, a word, or a picture) and you feel so led, please share it with the congregation. There is someone with a microphone who will ensure that your sharing is heard. To avoid potential correction by the pastor, please discern that what you are sharing is Biblical and in accordance with historic Christian teaching. If you are unsure of this, refrain from sharing and talk to one of the pastors following the service.

INTERCESSIONS are a time for us to offer up general and specific prayers which the LORD lays upon our hearts. In obedience to divine command we also pray for our leaders and the leaders of the world.

NICENE CREED

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.**

**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 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.**

*I.e., universal

SERMON

Hymns or Songs [Please turn to the song sheet]

LISTENING TIME

INTERCESSIONS

CONFESSION and ASSURANCE

All you who truly and earnestly repent of your sins, and seek to live in love and peace with your neighbours, and intend to lead the new life, following the commandments of God, and walking in His holy ways: draw near with faith and make your humble confession to Almighty God.

Almighty God, Father of our Lord Jesus Christ, maker and judge of all people: We acknowledge and grieve over all our sins and wickedness, which we have committed by thought, word, and deed, against your divine majesty: provoking most justly your righteous anger against us. We sincerely repent with heartfelt sorrow for these our transgressions. The burden of them* is more than we can bear. Have mercy on us, most merciful Father; for your Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that from now on we may serve and please you in newness of life, to the honour and glory of your Name; through Jesus Christ our Lord. Amen.

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who heartily repent and turn to him with true faith, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

“THE COMFORTABLE WORDS”

Come to me, all who labour and are heavy laden, and I will give you rest. (Matthew 11:28)

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. (John 3:16)

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. (1 Timothy 1:15)

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1-2)

THE SHARING OF THE PEACE *may be added here.*

The Peace of the Lord be always with you. **And with your spirit.***

OFFERTORY HYMN or SONG [Please turn to the song sheet]

*The **BURDEN OF THEM** is not a reference to feelings about our sins, but rather to the understanding that we are not created with the ability to carry our sins (imagine a bridge which collapses due to being regularly subjected to weight beyond its engineered capacity). Only Jesus has the ability to carry the burden of our sins.

The **COMFORTABLE WORDS** are unique to Anglicanism. They serve to strengthen and confirm the declaration of forgiveness with the words of Jesus and His Apostles. They also present Jesus as Saviour to those who are planning to receive communion, in order to prepare us for 'discerning' him in the Sacrament of the bread and the wine.

The passing of the Peace is an innovation not present in the 1662.

*Galatians 6:18; Philippians 4:23; Philemon 1:25. See also margin notes, pg 27.

EUCCHARISTIC PRAYER

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is just and right so to do.

It is indeed right, our duty and joy, that we should always and everywhere give thanks to you, O Lord, holy Father, mighty Creator and eternal God.

The **PRAYER OF HUMBLE ACCESS** ("We do not presume...") is unique to Anglicanism and is a gift to the Church. Prayed immediately before we receive communion, it emphasizes the only way we can properly receive communion, namely, with full awareness of our need for God's mercy and a faith in God's love towards us (c.f. Mark 7.24-30; Romans 3.23, Ephesians 2.4; Romans 10.12; John 6.47-58; Hebrews 10.22).

[A seasonal preface may be included here]

Therefore with angels and archangels, and with the whole company of heaven, we praise and magnify your glorious name, evermore praising you, and saying:

Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of your glory. Glory to you, O Lord, most high. Amen.

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord, who always delights in showing mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Almighty God, our heavenly Father, in your tender mercy you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He made there, by his once and for all offering of himself, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. He instituted and in his holy gospel commands us to continue a perpetual memory of his precious death until he comes again.

Hear us, O merciful Father, we humbly pray and grant that we who receive this bread and wine according to your Son Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.

NEW HERE?

All Christians who are baptized in the name of the Father, the Son and the Holy Spirit, and regularly receive communion in other churches, are welcome to receive with us.

The customary way of receiving communion is to place your right hand over your left in the form of a cross and to say "Amen" upon receiving.

If you are unable to receive communion this morning you may pray prayers for **SPIRITUAL COMMUNION** on pg 6.

If you wish to receive a prayer of blessing, please come forward with your arms crossed over your chest. Gluten free wafers are also provided. If you are ill, uncomfortable, or unable to receive from a chalice for some reason, you may receive the bread only. Whereas receiving both bread and wine is in agreement with Christ's command, it is acceptable to receive bread only in certain circumstances.

PRAYER MINISTRY is available during communion in the glass office area at the back of the church.. Prayer and anointing with oil is also available upon request.

On the night that he was betrayed he took bread, *(the minister takes the bread)* and, when he had given thanks, he broke it *(he breaks the bread)* 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, *(he takes the cup)* and, when he had given 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. **Amen.**

COMMUNION HYMNS or SONGS [Please turn to the song sheet]

THE LORD'S PRAYER (when all have received)

Let us pray.

**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.**

CLOSING PRAYER

Almighty and ever-living God, we thank you that you graciously feed us, who have duly received these holy mysteries, with the spiritual food of the body and blood of our Saviour Jesus Christ. By this you assure us of your favour and goodness towards us: we are incorporated into the mystical body of your Son, the blessed company of all faithful people; we are heirs, through hope, of your everlasting kingdom, by the merits of Christ's precious death and passion. **Assist us with your grace, heavenly Father, that we may continue in that holy fellowship, and walk in goodness the way you have prepared for us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honour and glory, now and for ever. Amen.**

or

Lord and heavenly Father, we offer you through your dear Son Jesus Christ this our sacrifice of praise and thanksgiving. Grant that by his merits and death, and through faith in his blood, we and all your Church may receive forgiveness of our sins and all other benefits of his passion. **And here we offer and present to you, O Lord, ourselves, our souls and our bodies, to be a reasonable, holy and living sacrifice; fill us all who share in this holy communion with your grace and heavenly blessing. Although we are unworthy, through our manifold sins, to offer you any sacrifice, yet we pray that you will accept this the duty and service that we owe. Do not weigh our merits, but pardon our offences, through Jesus Christ our Lord, by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, for ever and ever. Amen.**

The GLORIA may be said or sung and/or a CLOSING HYMN or SONG

Blessing

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

ANNOUNCEMENTS AND DISMISSAL

(Prayers for Spiritual Communion)

IF YOU ARE NEW HERE, please introduce yourself to one of the members of the ministry team.

Please join us for refreshments following the service.

SPIRITUAL COMMUNION

- If you are unable for some reason to receive communion during the service, or if you are praying from home, you may pray one or more of these prayers as others are receiving communion. If you are troubled in conscience, please speak to one of the pastors.

ALMIGHTY FATHER, Whose blessed Son Jesus Christ is the true Bread sent down from Heaven, whereof, if a person eats, they shall live for ever; Look favourably upon your *servant(s)*, this day hindered by circumstance from receiving the Sacrament of His Flesh and Blood; and grant to *us*, truly repenting of *our* sins and steadfastly believing in Him lifted up on the Cross, that *we* may feed *our* souls on His most precious Body and Blood. Amen.

In Union, dear Lord, with the faithful of thy Church, I desire to offer you praise and thanksgiving. I believe that you offer yourself to us by the Holy Sacrament. And since I cannot now receive you sacramentally, I humbly ask you to come spiritually into my heart. I unite myself to you, by your grace. Strengthen and help me that I may embrace you with all the affections of my soul. Let me never be separated from you. Let me live and die in your love. Amen.

Come Lord Jesus and dwell in your servant in the fulness of your strength, in the perfection of your ways, and in the holiness of your Spirit. Rule over every hostile power in me by the power of your Holy Spirit, to the glory of your Father. Amen.

LITURGY

A liturgical service is designed to engage the active participation of the worshippers. Bold lettering directs the congregation to say something in unison. Feel free to join in or just listen to the words being spoken.

COLLECT FOR PURITY

See 1 Chronicles 28.8; Psalm 51; John 4.21-24; 1 Corinthians 12.7-11 Hebrews 4.13.

THE DECALOGUE (The 10 Commandments) may be recited in place of the Summary of the Law (pg 59).

The **TRISAGION** prayer was introduced in eastern Christian liturgies in the 5th century and has been a very important part of Eastern Christian prayers ever since.

CATECHESIS (from the Greek word meaning 'instruction'), while aimed at our young people, is a time for everyone to learn and be reminded of the basics of the Christian faith.

COLLECTS

The collects are short prayers that outline the glory and goodness of God, and present our specific needs to him in view of his gracious character. There is a different collect for each Sunday of the year. These prayers fix our hearts and minds on the things that really matter.

HOLY COMMUNION (ACNA Rite)

GATHERING and WELCOME

Blessed be God, the Father, the Son and the Holy Spirit.
And blessed be his kingdom, now and forever. Amen.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Jesus said, Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart and with all your soul and with all your mind, and with all your strength. This is the great and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets. (Matthew 22:37-40; Mark 12:29-31).

Kyrie Eleison

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

or, THE TRISAGION

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The GLORIA, OPENING HYMNS or SONGS [Please turn to the song sheet]

CATECHESIS followed by **THE COLLECT OF THE DAY** [Please turn to the service leaflet for the Collect and Readings]

THE LESSONS

The Word of the Lord. **Thanks be to God.**

THE GOSPEL READING

The Holy Gospel of our Lord Jesus Christ according to...

Glory to you, Lord Christ.

The Gospel of the Lord.

Praise to you, Lord Christ.

NICENE CREED

As we say this affirmation of faith together we acknowledge the historical truths of the gospel, the unifying and non-negotiable aspects of our shared faith which has been passed down throughout the ages. It summarizes what the Bible says about who God is and how he ministers and operates in the world.

LISTENING TIME is an opportunity for everyone present to first of all listen to the LORD in silence. If during this time of listening the Lord lays something on your heart to share (perhaps a scripture verse, a word, or a picture) and you feel so led, please share it with the congregation. There is someone with a microphone who will ensure that your sharing is heard. To avoid potential correction by the pastor, please discern that what you are sharing is Biblical and in accordance with historic Christian teaching. If you are unsure of this, refrain from sharing and talk to one of the pastors following the service.

INTERCESSIONS are a time for us to offer up general and specific prayers which the LORD lays upon our hearts. In obedience to divine command we also pray for our leaders and the leaders of the world.

SERMON

THE NICENE CREED

Let us confess our faith in the words of the Nicene Creed:

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.**

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 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 worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic* and apostolic Church.

*I.e., universal

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.**

Hymns or Songs [Please turn to the song sheet]

LISTENING TIME INTERCESSIONS

*The **BURDEN OF THEM** is not a reference to feelings about our sins, but rather to the understanding that we are not created with the ability to carry our sins (imagine a bridge which collapses due to being regularly subjected to weight beyond its engineered capacity). Only Jesus has the ability to carry the burden of our sins.

The **COMFORTABLE WORDS** are unique to Anglicanism. They serve to confirm the declaration of forgiveness with the words of Jesus and His Apostles. They also present Jesus as Saviour to those who are planning to receive communion, in order to prepare us for 'discerning' him in the Sacrament of the bread and the wine.

OFFERTORY
During our offertory song we will pass offering baskets for members of our congregation to give their financial gifts. If you are a visitor, please do not feel compelled to give. At Christ the King, we believe that everything we have, including our money, is the gift of God, and we give back to him as an act of worship and thanksgiving. These offerings support the ongoing operations and Gospel ministries of our church as well as missionary efforts at home and abroad.

CONFESSION

Almighty God, Father of our Lord Jesus Christ, maker and judge of all people: We acknowledge and grieve over all our sins and wickedness, which we have committed by thought, word, and deed, against your divine majesty: provoking most justly your righteous anger against us. We sincerely repent with heartfelt sorrow for these our transgressions. The burden of them* is more than we can bear. Have mercy on us, most merciful Father; for your Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that from now on we may serve and please you in newness of life, to the honour and glory of your Name; through Jesus Christ our Lord. Amen.

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

"The Comfortable Words"

Come to me, all who labour and are heavy laden, and I will give you rest. (Matthew 11:28)

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. (John 3:16)

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. (1 Timothy 1:15)

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1-2)

THE PASSING OF THE PEACE

The Peace of the Lord be always with you. **And with your spirit.**

OFFERTORY HYMN or SONG [Please turn to the song sheet]

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord, **and of your own have we given you.** (1 Chronicles 29:11, 14)

THE LORD'S SUPPER

Jesus commanded the disciples to continue this special supper often in remembrance of him. He told them that the bread pointed to his body which would be broken for them on Calvary, and the wine pointed to the blood that he would shed for the forgiveness of their sins. Yet these emblems of bread and wine are more than bare signs, for through eating and drinking them, as the Apostle Paul tells us, we experience intimate communion with Jesus Christ. As surely as bread and wine nourish the body, so Christ, in a heavenly and spiritual way, strengthens his people as they approach this Table in faith. For redeemed sinners, who depend daily on the saving benefits of Christ's suffering and death, this Supper is "a heavenly nourishment, a singular comfort, and an unspeakable joy."

EUCCHARISTIC PRAYER

The Lord be with you.

Lift up your hearts.

Let us give thanks to the Lord our God.

And with your spirit.

We lift them to the Lord.

It is just and right so to do.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

[A seasonal preface may be included here]

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of your glory. Glory to you, O Lord, most high. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

OR

All creation glorifies your name (2x)

Holy, holy, holy is the Lord Almighty,

Worthy, all the earth is filled with Your glory, glory

We give You glory, glory.

Blessing, honour, glory, power

All our praise is yours forever. (2x)

All praise and glory is yours, God our heavenly Father, because of your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and instituted, and in his Holy Gospel commanded us to continue a perpetual memory of his precious death and sacrifice, until his coming again.

So now, O merciful Father; in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

On the night that he was betrayed, our Lord Jesus Christ took bread (*the minister takes the bread*) ; and when he had given thanks, he broke it, [*here the bread is broken*] and gave it to his disciples, saying, “Take, eat; this is my Body which is given for you: Do this in remembrance of me.” Likewise, after supper, Jesus took the cup, (*he takes the cup*) and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me.” **Amen.**

THE LORD’S PRAYER

And now as our Saviour Christ has taught us, we are bold to pray:

**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.**

The **PRAYER OF HUMBLE ACCESS** is unique to Anglicanism and is a gift to the Church. Prayed immediately before we receive communion, it emphasizes the only way we can properly receive communion, namely, with full awareness of our need for God’s mercy and a faith in God’s love towards us (c.f. Mark 7.24-30; Romans 3.23, Ephesians 2.4; Romans 10.12; John 6.47-58; Hebrews 10.22).

THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord, who always delights in showing mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

NEW HERE?

All Christians who are baptized in the name of the Father, the Son and the Holy Spirit, and regularly receive communion in other churches, are welcome to receive with us. If you wish to receive a prayer of blessing, please come forward with your arms crossed over your chest. While receiving you may place your right hand over your left in the shape of a cross. The appropriate response while receiving communion is simply "Amen" or a short thanksgiving prayer to Jesus. If you are unable to receive communion this morning you may pray prayers for **SPIRITUAL COMMUNION** on pg 6.

Gluten free wafers and grape juice are also provided. If you are not comfortable or able to receive from a chalice for some reason, please receive grape juice, rather than dip your wafer into a chalice.

PRAYER MINISTRY is available during communion in the glass office area at the back of the church.. Prayer and anointing with oil is also available upon request.

IF YOU ARE NEW HERE, please introduce yourself to one of the members of the ministry team.

Please join us for refreshments following the service.

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 your peace.

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

PRAYER AFTER COMMUNION

Heavenly Father, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son our Saviour Jesus Christ: and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now Father, send us out into the world to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honour and glory, now and forever. Amen.

THE BLESSING

CLOSING HYMN or SONG [Please turn to the song sheet]

THE DISMISSAL

Let us go forth in the name of Christ.

Thanks be to God. [Alleluia]

OR

Go in peace to love and serve the Lord.

Thanks be to God. [Alleluia]

OR

Let us go forth into the world, rejoicing in the power of the Holy Spirit.

Thanks be to God. [Alleluia]

LITURGY

A liturgical service is designed to engage the active participation of the worshippers. Bold lettering directs the congregation to say something in unison. Feel free to join in or just listen to the words being spoken.

This service may be used when no priest is present to celebrate communion, or for some extraordinary circumstance. It may also be used by any member of the church who wishes to structure their personal devotions in accordance with Anglican prayer.

Morning Prayer

GATHERING and WELCOME

OPENING PASSAGES OF SCRIPTURE [On pages 21 AND 22]

CONFESSION OF SIN

Dearly beloved, the Scriptures teach us to acknowledge our manifold sins and offences, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and others, those things necessary for our life and our salvation. Therefore, come with me to the throne of heavenly grace.

[Silence is kept for reflection and private prayer]

Almighty and most merciful Father, we have erred and strayed from your ways like lost sheep. We have followed too much the deceits and desires of our own hearts; we have offended against your holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But, may you have mercy upon us, O Lord. Spare those who confess their faults. Restore those who are penitent, according to your promises declared to all people in Christ Jesus our Lord; and grant, O most merciful Father, for his sake, that we may now live a godly, righteous, and sober life, to the glory of your holy Name. Amen.

ABSOLUTION

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

If a deacon or layperson is leading they pray: "Grant your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord." **Amen.**

COMMENTARY ON THE VENITE "This Psalm has been used from time immemorial as an introduction to the praises of Divine Service; and was probably adopted by the Church from the services of the Temple. It was perhaps such a familiar use of it in both the Jewish and the Christian system of Divine Service which led to the exposition of it given in the third chapter of the Epistle to the Hebrews, where the Apostle is shewing the connection between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice" (J.H. Blunt, The Annotated Book of Common Prayer).

[ALL STAND]

O Lord, open our lips;

And our mouth shall proclaim your praise.

O God, make speed to save us;

O Lord, make haste to help us.

Glory to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be, world without end.

Amen.

Praise the Lord.

The Lord's name be praised.

The VENITE may be said or sung followed by Hymns or Songs [see leaflet]

O come, let us sing unto the Lord; *

let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving *

and show ourselves glad in him with psalms.

For the Lord is a great God *

and a great King above all gods.

In his hand are all the depths of the earth, *

and the heights of the hills are his also.

The sea is his, for he made it, *

and his hands prepared the dry land.

O come, let us worship and fall down, *

and kneel before the Lord our Maker.

For he is our God, *

and we are the people of his pasture,

and the sheep of his hand.

Today, if you will hear his voice, harden not your hearts *

as in the provocation, and as in the day of temptation in the wilderness,

When your fathers tested me, *

and put me to the proof, though they had seen my works.

Forty years long was I grieved with this generation and said, *

"It is a people that err in their hearts, for they have not known my ways,"

Of whom I swore in my wrath *

that they should not enter into my rest.

Psalm 95

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, world without end. Amen

Catechesis

The Psalms [see leaflet]

COMMENTARY ON THE CANTICLES - "A leading principle of all the Canticles appears to be that of connecting the written with the personal Word of God; and that as much in respect to the Old Testament Lessons as to those taken out of the Gospel or other parts of the New Testament. This is more especially true of those Canticles which are placed first of the two in each case, the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis. The three latter of these were inspired hymns spoken at the time when the Eternal Word was in the act of taking our nature to redeem and glorify it; and the first is, if not inspired, the most wonderful expression of praise for the abiding incarnation of our Lord that uninspired lips have ever uttered. It may also be observed that the Canticles are set where they are, not that they may apply to any particular chapters of the Holy Bible, though they often do so in a striking manner, but with reference to Divine revelation as a whole, given to mankind by God in His mercy and love, and therefore a matter for deepest thankfulness and most exalted praise" (J.H. Blunt, *The Annotated Book of Common Prayer*).

The First Lesson [see leaflet]

Then may be said the Te Deum

We praise you, O God; we acclaim you as Lord; *
all creation worships you, the Father everlasting.
 To you all angels, all the powers of heaven, *
the 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 apostles praise you. *
The noble fellowship of 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 praise, *
and the Holy Spirit, advocate and guide.
 You, Christ, are the king of glory, *
the eternal Son of the Father.
 When you took our flesh to set us free *
you humbly chose 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 to 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.
 Save your people, Lord, and bless your inheritance; *
govern and uphold them now and always.
 Day by day we bless you; *
we praise your Name for ever.
 Keep us today, Lord, from all sin; *
have mercy on us, Lord, have mercy.
 Lord, show us your love and mercy, *
for we have put our trust in you.
 In you, Lord, is our hope; *
let us never be put to shame.

COMMENTARY ON THE BENEDICTUS -

"The position of this Canticle makes its ritual meaning self-evident. It is a thanksgiving to Almighty God for His mercy as exhibited towards mankind in the Incarnation of our Lord, whereof the Gospel speaks, and in the foundation of the Church in His blood, as recorded in the Acts of the Holy Apostles. It is the last prophecy of the Old Dispensation, and the first of the New, and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other. The Benedictus is a continual acknowledgement also of the Communion of Saints under the two Dispensations; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham, "the father of them that believe, though they be not circumcised" [Rom. 4:11]; whose seed all are if they are Christ's, and heirs according to the promise. [Gal. 3:29.] The use of the Benedictus by the Church indicates to us where we are to find true sympathy and communion with God's ancient people; not in their outward relationship to Abraham, "for God can of these stones raise up children unto Abraham," but in their faithful acknowledgement of the Lord Jesus, as the Christ Whom the Old Testament Scriptures predicted" (J.H. Blunt, *The Annotated Book of Common Prayer*).

The Second Lesson [see leaflet]

The Sermon

Then may be said or sung the Benedictus

Blessed be 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 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 him 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 in the shadow of death, *

and to guide our feet into the way of peace.

LUKE 1:68-79

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, world without end.

Amen.

For an exposition on the Apostles' Creed please turn to pg. 60.

LISTENING TIME is an opportunity for everyone present to first of all listen to the LORD in silence. If during this time of listening the Lord lays something on your heart to share (perhaps a scripture verse, a word, or a picture) and you feel so led, please share it with the congregation. There is someone with a microphone who will ensure that your sharing is heard. To avoid potential correction by the pastor, please discern that what you are sharing is Biblical and in accordance with historic Christian teaching. If you are unsure of this, refrain from sharing and talk to one of the pastors.

Let us confess the faith of our baptism as we say:

**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 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.**

* I.e., universal

SONGS OF PRAISE [Please turn to the song sheet]

LISTENING TIME

The Lord be with you.

And with your spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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.

And 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 forever. Amen.**

The **COLLECTS** are short prayers that outline the glory and goodness of God, and present our specific needs to him in view of his gracious character. There is a different collect for each Sunday of the year. These prayers fix our hearts and minds on the things that really matter.

O Lord, show us your mercy;
And grant us your salvation.
O Lord, save our nations;
And guide us in the way of justice and truth.
Clothe your ministers with righteousness;
And make your chosen people joyful.
O Lord, save your people;
And bless your inheritance.
Give peace in our time, O Lord;
For only in you can we live in safety.
Let not the needy, O Lord, be forgotten;
Nor the hope of the poor be taken away.
Create in us clean hearts, O God;
And take not your Holy Spirit from us.

THE COLLECT OF THE DAY [Please turn to the service leaflet for the collect
-- Two or more of the following collects shall then be prayed]

For peace:

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.
Amen.

For grace:

O Lord, our heavenly Father, almighty and everlasting God, you have brought us safely to the beginning of this day: Defend us by your mighty power, that we may not fall into sin nor run into any danger; and that guided by your Spirit, we may do what is righteous in your sight; through Jesus Christ our Lord. **Amen.**

For the renewal of life:

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. **Amen.**

For strength to await Christ's return:

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great day; through the same Jesus Christ our Lord. **Amen.**

For guidance:

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. **Amen.**

For endurance:

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. **Amen.**

For sabbath rest:

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. **Amen.**

For clergy and congregations:

Almighty and everlasting God, who alone works great marvels: Send down upon our clergy and the congregations committed to their charge the life-giving Spirit of your grace, shower them with the continual dew of your blessing, and ignite in them a zealous love of your Gospel, through Jesus Christ our Lord. **Amen.**

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **Amen.**

INTERCESSIONS - we pray for the world and ourselves, pg 44.

TESTIMONIAL AND THANKSGIVING is done in obedience to Scripture (Mark 5:19 and 1 Thessalonians 5:18). Here we have an opportunity to share with one another and give thanks to the LORD for all he has done for us.

PRAYER MINISTRY is available at this time in the library. Prayer and anointing with oil is also available upon request.

IF YOU ARE NEW HERE, please introduce yourself to one of the members of the ministry team.

Please join us for refreshments following the service.

INTERCESSIONS

THE OFFERING HYMN, OR SONG

TESTIMONIAL AND THANKSGIVING

THE GENERAL THANKSGIVING [May be prayed by all]

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to 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 our selves 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.**

A PRAYER OF ST. JOHN CHRYSOSTOM [PLEASE STAND]

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 in his name you will be in the midst of them: Fulfill now, O Lord, 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 life everlasting. Amen.

FINAL HYMN or SONG [Please turn to the song sheet]

THE GRACE

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all, evermore. Amen. 2 Corinthians 13.14

Let us bless the Lord.

Thanks be to God.

Opening Passages of Scripture

Advent

In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.
Isaiah 40:3

Christmas

Fear not, for behold, I bring you good news of a great joy that will be for all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord.
Luke 2:10-11

Epiphany

For from the rising of the sun to its setting, my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.
Malachi 1:11

Lent

Repent, for the kingdom of heaven is at hand.
Matthew 3:2

Good Friday

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of his fierce anger.
Lamentations 1:12

Easter

Christ is risen! The Lord is risen indeed!
Mark 16:6 and Luke 24:34

Ascension

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.
Hebrews 4:14, 16

Pentecost

You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.
Acts 1:8

Trinity Sunday

Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!
Revelation 4:8

Days of Thanksgiving

Honour the Lord with your wealth and with the first-fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.

Proverbs 3:9-10

At any time

The Lord is in his holy temple; let all the earth keep silence before him.
Habakkuk 2:20

I was glad when they said to me, "Let us go to the house of the Lord!"
Psalm 122:1

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.
Psalm 19:14

Send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling!
Psalm 43:3

For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite."
Isaiah 57:15

The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.
John 4:23

Grace to you and peace from God our Father and the Lord Jesus Christ.
2 Corinthians 1:2

LITURGY is a Greek word that comes from the root words for people and work, so liturgy is literally the work of the people. The liturgy is something that we all do together. It has been referred to as “Scripture put to worship” (J.I. Packer).

BAPTISM is not only a sign of profession and a mark of difference by which Christians are distinguished from those who are not baptized. It is also a sign of regeneration or new birth, through which, as through an instrument, those who receive baptism in the right manner are grafted into the church, the promises of the forgiveness of sin and of our adoption as sons of God by the Holy Spirit are visibly signed and sealed, faith is confirmed, and grace is increased by virtue of prayer to God. The baptism of young children is undoubtedly to be retained in the church as that which agrees best with Christ’s institution. (see Article 27 on page 40).

Baptism can be either by full immersion in water or sprinkling with water for infants and adults.

Of crucial importance in the baptism of infants is the faith and promises of believing parents and godparents.

HOLY BAPTISM

If the baptism is a part of a Sunday service of Communion or Morning prayer, the baptism follows the sermon. The candidates with their sponsors stand before the Celebrant.

THE EXHORTATION

Dearly beloved, Scripture teaches that we were all dead in our sins and trespasses. Our Saviour Jesus Christ said, “Unless one is born of water and the Spirit, he cannot enter the kingdom of God,” and he commissioned the Church to “make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Therefore we will ask our heavenly Father that these candidates, being baptized with water, may be filled with the Holy Spirit, born again, and received as living members of Christ’s holy Church.

THE PRESENTATION

Celebrant The Candidate(s) for Holy Baptism will now be presented.

The candidates who are able to answer for themselves are presented individually by their Sponsors, using full names as follows

I present N.N. to receive the Sacrament of Baptism.

The Celebrant asks candidates the following

<i>Celebrant</i>	Have you already been baptized?
<i>Candidate</i>	No.
<i>Celebrant</i>	Do you desire to be baptized?
<i>Candidate</i>	I do.

Then the candidates who are unable to answer for themselves are presented individually by their Godparents and Sponsoring Parents, using full names, as follows

I present N.N. to receive the Sacrament of Baptism.

When the following promises are made by Godparents and Sponsoring Parents of infants or young children, the Celebrant addresses them

“ON BEHALF OF THIS CHILD” is an indication of the reality of our being in a family and dependent upon one another for encouragement in faith and mutual well-being. This is especially obvious in the case of children, but is true for the whole of our lives.

“WHEN HE HAS EMBRACED ALL THESE”
The child will ultimately have to embrace the faith with heart and mind and make a public profession of his or her faith before the Bishop and the congregation.

The Bible (Acts 8.37) and the earliest Christian writings include some form of interrogation and vows in the baptism service.

Today, on behalf of this child, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that this child is taught, as soon as he is able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. He must come to put his trust in Jesus, and learn the Creeds, the Lord’s Prayer, the Ten Commandments, and all other things which a Christian ought to know, believe, and do for the welfare of his soul. When he has embraced all these, having become a disciple of Jesus, he is to come to the Bishop to be confirmed, that he may claim the Faith for his own and be further strengthened by the Holy Spirit to serve Christ and his Kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents:

I am, the Lord being my helper.

PROFESSION OF FAITH

The Celebrant then examines the Candidates who can speak for themselves, and the Godparents and Sponsoring Parents who will speak on behalf of infants or young children, saying

Do you renounce the Devil and all the spiritual forces of wickedness that rebel against God?

I renounce them.

Do you renounce the empty promises and deadly deceits of this world which corrupt and destroy the creatures of God?

I renounce them.

Do you renounce the sinful desires of the flesh that draw you from the love of God?

I renounce them.

Do you turn to Jesus Christ and confess him as your Lord and Saviour?

I do.

Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

I do.

Will you obediently keep God’s holy will and commandments, and walk in them all the days of your life?

I will, the Lord being my helper.

The Celebrant then addresses the congregation, first inviting them to stand.

Will you who witness these vows do all in your power to support these persons in their life in Christ?

We will.

The Celebrant then says

Let us join with these candidates to proclaim our faith in the words of the ancient baptismal confession, the Apostles' Creed.

Celebrant Do you believe and trust in God the Father?

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

Celebrant Do you believe and trust in Jesus Christ?

People **I do.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by 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.**

Celebrant Do you believe and trust in the Holy Spirit?

People **I do.
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 PRAYER FOR THE CANDIDATES and the covenant of God.

"The LORD said to Noah, 'Go into the ark, you and all your household, for I have seen that you [you' singular, referring to Noah only] are righteous before me in this generation'" (Genesis 7.1).

Peter's first sermon makes it clear that the new covenant extends to families, as did the old covenant. "Peter said to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the LORD our God calls to himself'" (Acts 2.38-39).

In 1 Peter 3.20-22 Peter makes a clear link between God saving Noah (and by his faith his family also) in the ark, and the saving effects of baptism. In the same way it is acceptable and good that believing parents bring their children into the Ark of the Church by way of baptism.

PRAYER FOR THE CANDIDATES and THE WATER

Celebrant Let us pray.

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the sacrament of Holy Baptism. Look mercifully upon this your servant. Wash and sanctify him through your Holy Spirit, that he may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, he may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

Merciful God, grant that the old Adam in *this child* may be buried, and that *he* may be raised a new man in Christ. **Amen.**

Grant that the sinful desires of the flesh may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. **Amen.**

Grant that by faith *he* may have power and strength to have victory and to triumph over the devil, the world, and the flesh. **Amen.**

Almighty God, whose Son Jesus Christ shed from his side both water and blood for the forgiveness of our sins; and commanded his disciples to go and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: hear our prayer. Consecrate this water to signify the washing away of sin; and grant that this child now to be baptized in it, may receive the fullness of your grace and be numbered among your chosen and believing children, through Jesus Christ our Lord. **Amen.**

Although the thanksgiving and blessing over the water is not essential to the regeneration of the baptized person it is a solemn recognition of the work of God in the Sacrament: a significant symbol of the Creator laying 'the beams of his chambers' - the temple of Christ's mystical body - 'upon the waters' (Ps 104:3); of the Spirit of God moving upon the face of the waters, for the purpose of new creation.

Passing of **THE PEACE** was probably done in the Apostolic period (see Rom. 16.16; 1 Pet. 5.14 and Matt. 5.23-24). It is meant to be an opportunity to resolve any ill-feeling before receiving communion and was traditionally given by way of a kiss on the cheek. Now it is more commonly shown by way of shaking hands and greeting one another.

The Baptism

The Celebrant says to the sponsors,

Name this Candidate/Child.

Then the Celebrant immerses the candidate or pours water upon the candidate three times, saying
N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized (and may use oil), saying

N., receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful servant to the end of your days. **Amen.**

When all have been baptized and signed (and candles have been presented), the Celebrant says

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, received them as your own children by adoption, made them members of your Church, and raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit, that they may enjoy everlasting salvation through Jesus Christ our Lord.
Amen.

The Celebrant continues

Let us welcome the newly baptized.

We receive you into the fellowship of the Church. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.

THE PASSING OF THE PEACE

Celebrant The peace of the Lord be always with you.

People **And with your spirit.**

THE SERVICE CONTINUES AS ANNOUNCED

Family Prayer is intended for use in families with young children. If you are older, or if your children are older, we encourage you to use the Morning Prayer service on page 13. If you are uncertain regarding what form of prayer would be best for you or your family please speak to one of the ministers, or visit the ACNA website for further resources.

FAMILY PRAYER

IN THE MORNING

The following or some other verse of Scripture is said

O Lord, open my lips, and my mouth shall show forth your praise.

PSALM 51:15

PSALM 51:10-12

10 Create in me a clean heart, O God, *
and renew a right spirit within me.

11 Cast me not away from your presence, *
and take not your holy Spirit from me.

12 O give me the comfort of your help again, *
and sustain me with your willing Spirit.

**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,
world without end. Amen.**

Alternatively, Psalm 5:1-3 may be used.

A READING FROM HOLY SCRIPTURE

For families with young children, a child friendly translation of the Bible is appropriate for reading the Gospels in small portions and giving time for questions and discussion.

A period of silence may follow.

A hymn or canticle may be used; the Apostles' Creed (page 17) may be said.

Prayers may be offered for ourselves and others.

THE LORD'S PRAYER

THE COLLECT

O Lord, our heavenly Father, almighty and everlasting God, you have brought us safely to the beginning of this day: Defend us by your mighty power, that we may not fall into sin nor run into any danger; and that, guided by your Spirit, we may do what is righteous in your sight; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all, evermore. Amen. 2 Corinthians 13.14

EARLY EVENING or AT THE CLOSE OF THE DAY

The following or some other verse of Scripture is said

I will lay me down in peace, and take my rest; for you, Lord, only, make me dwell in safety.

PSALM 4:8

PSALM 134

- 1 **Behold now, praise the Lord, ***
all you servants of the Lord,
- 2 **You that stand by night in the house of the Lord, ***
even in the courts of the house of our God.
- 3 **Lift up your hands in the sanctuary ***
and sing praises unto the Lord.
- 4 **The Lord who made heaven and earth ***
give you blessing out of Zion.

A READING FROM HOLY SCRIPTURE

For families with young children, a child friendly translation of the Bible is appropriate for reading the Gospels in small portions and giving time for questions and discussion.

A period of silence may follow.

A hymn or canticle may be used.

Prayers may be offered for ourselves and others. It is appropriate that prayers of thanksgiving for the blessings of the day, and penitence for our sins, be included.

THE LORD'S PRAYER

THE COLLECT

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. **Amen.**

Visit this place, O Lord, and drive far from it all snares of the enemy; let your holy angels dwell with us to preserve us in peace; and let your blessing be upon us always; through Jesus Christ our Lord. **Amen.**

The Song of Simeon

**Lord, now let your servant depart in peace, *
according to your word.**

**For my eyes have seen your salvation, *
which you have prepared before the face of all people;**

**To be a light to lighten the Gentiles, *
and to be the glory of your people Israel.**

**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,
world without end. Amen.**

CONCLUDING SENTENCE

**The almighty and merciful Lord, Father, Son, and Holy Spirit, bless us and keep
us, this night and evermore. Amen.**

THE CREED OF ST.

ATHANASIUS was not written by him, but named in honour of his faithful witness in the face of adversity for the sake of orthodox Christian doctrine.

It is one of the three authoritative Creeds for western Christians and it dates from the early to mid fifth century.

Though the so called 'damnatory clauses' make many modern Christians uncomfortable, they are important reminders of the importance of 'correct belief' and that we can't simply pick and choose which aspects of the Christian faith to accept and reject without running the risk of going astray and following a false Gospel or false Christ.

The Nicene Creed may be found on page 2 and the Apostles' Creed may be found on page 17.

Supplements

The Creed of St. Athanasius

Whosoever wishes to be saved
before all things it is necessary that they hold the catholic faith,
which faith, if anyone does not keep it whole and unharmed,
without doubt they will perish everlastingly.

Now, the catholic faith is this,
that we worship one God in Trinity, and Trinity in Unity,
neither confusing the Persons
nor dividing the divine Being.

For there is one Person of the Father, another of the Son,
and another of the Holy Spirit,
but the Godhead of the Father, the Son and the Holy Spirit is all one,
their glory equal, their majesty co-eternal.

Such as the Father is, such is the Son
and such is the Holy Spirit:
the Father uncreated, the Son uncreated
and the Holy Spirit uncreated;

the Father infinite, the Son infinite
and the Holy Spirit infinite;
the Father eternal, the Son eternal
and the Holy Spirit eternal;
and yet they are not three Eternals
but one Eternal,

just as they are not three Uncreateds, nor three Infinities,
but one Uncreated and one Infinite.

In the same way, the Father is almighty, the Son almighty
and the Holy Spirit almighty;
and yet they are not three Almightyies
but one Almighty.

Thus the Father is God, the Son is God
and the Holy Spirit is God;
and yet there are not three Gods
but one God.

Thus the Father is the Lord, the Son is the Lord,
and the Holy Spirit is the Lord;
and yet not three Lords
but one Lord.

Because, just as we are compelled by Christian truth
to confess each Person singly to be both God and Lord,
so are we forbidden by the catholic religion
to say, there are three Gods, or three Lords.

The Father is from none,
not made nor created nor begotten;

the Son is from the Father alone,
not made nor created, but begotten:
the Holy Spirit is from the Father and the Son,
not made nor created nor begotten, but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons;
one Holy Spirit, not three Holy Spirits.
And in this Trinity there is no before or after,
no greater or less,
but all three Persons are co-eternal with each other
and co-equal.
So that in all things, as has already been said,
the Trinity in Unity, and Unity in Trinity, is to be worshipped.
He therefore who wishes to be saved
let him think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation
that they should faithfully believe the incarnation of our Lord Jesus Christ.
Now, the right faith is that we should believe and confess
that our Lord Jesus Christ, the Son of God, is both God and man equally.
He is God from the Being of the Father, begotten before the worlds,
and he is man from the being of his mother, born in the world;
perfect God
and perfect man, having both man's rational soul and human flesh;
equal to the Father as regards his divinity
and inferior to the Father as regards his humanity;
who, although he is God and man,
yet he is not two, but one Christ;
one, however, not by conversion of the Godhead into flesh
but by the taking up of humanity into God;
utterly one,
not by confusion of human and divine being but by unity of Christ's one Person.
For just as the rational soul and flesh are one man,
so God and man are one Christ;
who suffered for our salvation,
descended to the realm of the dead, rose again the third day from the dead,
ascended to heaven, sat down at the right hand of the Father,
from where he will come to judge the living and the dead;
at whose coming all men will rise again with their bodies
and will give an account for their own actions,
and those who have done good will go into life everlasting
and those who have done evil into everlasting fire.

"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph 2:8-10).

See also: John 6:28-29;
Romans 2:6-10;
Philippians 2: 12-13.

This is the catholic faith
which, if anyone does not believe it faithfully and firmly, they cannot be saved.

THE 39 ARTICLES OF RELIGION are the set of doctrinal formulae finally accepted by the Church of England in its attempt to define its dogmatic position in relation to the controversies of the 16th century. They are key to understanding what it means to be Anglican.

As J.I.Packer says, they “come to us as prior judgements, time-honoured judgements, on specific issues relating to the faith of Christ, as set forth in the Scriptures. They come to us as corporate decisions first made by the Church centuries ago, and now confirmed and commended to us by the corroborative testimony of all later generations that have accepted them, down to our time.... It is a prime obligation for Anglicans to take full account of the expository formulations to which our Church has bound itself; and to ignore them, as if we were certain that the Spirit of God had no hand in them, is no more warrantable than to treat them as divinely inspired and infallible.”

* These are taken from An English Prayer Book, published by The Church Society.

The 39 Articles of Religion

(in contemporary English*)

Canon A2 of the Church of England

The Thirty-Nine Articles are agreeable to the Word of God and may be assented unto with a good conscience by all members of the Church of England.

Canon A5 of the Church of England

The doctrine of the Church of England is grounded in the holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal.

1 Faith in the Holy Trinity

There is only one living and true God, who is eternal and without body, indivisible and invulnerable. He is of infinite power, wisdom and goodness. He is the maker and preserver of all things both visible and invisible. Within the unity of the Godhead there are three persons who are of one substance, power and eternity - the Father, the Son, and the Holy Spirit.

2 The Word, or Son of God, who became truly man

The Son, who is the Word of the Father, was begotten from eternity of the Father, and is the true and eternal God, of one substance with the Father. He took man's nature in the womb of the blessed virgin Mary, of her substance, in such a way that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided. Of these two natures is the one Christ, true God and true man. He truly suffered, was crucified, died, and was buried, to reconcile the Father to us and to be a sacrifice, not only for original guilt but also for all actual sins of men.

3 The descent of Christ into the realm of the dead

Just as Christ died for us and was buried, so also it is to be believed that he descended into the realm of the dead.

4 The resurrection of Christ

Christ truly rose again from death and took again his body, with flesh, bones and all that belongs to the completeness of man's nature. In this body he ascended into heaven, where he is now seated until the last day, when he will return to judge all men.

5 The Holy Spirit

The Holy Spirit proceeds from the Father and the Son. He is of one substance, majesty, and glory with the Father and the Son, true and eternal God.

6 The sufficiency of Holy Scripture for salvation

Holy Scripture contains all things necessary for salvation. Consequently whatever is not read in Scripture nor can be proved from Scripture cannot be demanded from any person to believe it as an article of the faith. Nor is any such thing to be thought necessary or required for salvation. By holy Scripture is meant those canonical books of the Old and New Testaments whose authority has never been doubted within the church.

The canonical books of the Old Testament are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges
Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra,
Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Isaiah,
Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah,
Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The canonical books of the New Testament are:

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians,
Ephesians, Philippians, Colossians,
1 Thessalonians, 2 Thessalonians,
1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James,
1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

The books of the Apocrypha, as Jerome says, are read by the church for examples of life and instruction in behaviour, but the church does not use them to establish any doctrine. They are:

1 Esdras, 2 Esdras, Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus,
Baruch, Song of the three children, Susanna, Bel and the Dragon, Prayer of
Manasses, 1 Maccabees, 2 Maccabees.

7 The Old Testament

The Old Testament is not contrary to the New, for in both the Old and New Testaments eternal life is offered to mankind through Christ. Hence he, being both God and man, is the only mediator between God and man.

Those who pretend that the Patriarchs only looked for transitory promises must not be listened to. Although the law given by God through Moses is not binding on Christians as far as its forms of worship and ritual are concerned and the civil regulations are not binding on any nation state, nevertheless no Christian is free to disobey those commandments which may be classified as moral.

***PELAGIUS** was a British theologian and Bible teacher who lived in the late 4th and early 5th century. He taught that humanity can take the initial and fundamental steps towards salvation by our own efforts, apart from Divine grace. It is regarded as a heresy, but one which many Christians hold (often without knowing that their opinions are heretical). Followers of Pelagius' theology are called Pelagians.

*See Article 35 on 'The Homilies'.

8 The three Creeds

The three creeds, the Nicene Creed, Athanasian Creed, and that known as the Apostles' Creed, ought to be wholeheartedly accepted and believed. This is because their contents may be proved by definite statements of Holy Scripture.

9 Original or Birth-sin

Original sin is not found merely in the following of Adam's example (as the Pelagians* foolishly say). It is rather to be seen in the fault and corruption which is found in the nature of every person who is naturally descended from Adam. The consequence of this is that man is far gone from his original state of righteousness. In his own nature he is predisposed to evil, the sinful nature in man always desiring to behave in a manner contrary to the Spirit. In every person born into this world there is found this predisposition which rightly deserves God's anger and condemnation. This infection within man's nature persists even within those who are regenerate. This desire of the sinful nature, which in Greek is called *phronema sarkos* and is variously translated the wisdom or sensuality or affection or desire of the sinful nature, is not under the control of God's law. Although there is no condemnation for those that believe and are baptized, nevertheless the apostle states that any such desire is sinful.

10 Free Will

The condition of man since the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works for faith and for calling upon the name of the Lord. Hence we have no power to do good works which are pleasing and acceptable to God, unless the grace of God through Christ goes before us so that we may have a good will, and continues to work with us after we are given that good will.

11 The justification of man

We are accounted righteous before God solely on account of the merit of our Lord and Saviour Jesus Christ through faith and not on account of our own good works or of what we deserve. Consequently the teaching that we are justified by faith alone is a most wholesome and comforting doctrine. This is taught more fully in the homily* on Justification.

12 Good works

Although good works, which are the fruits of faith and follow on after justification, can never atone for our sins or face the strict justice of God's judgment, they are nevertheless pleasing and acceptable to God in Christ and necessarily spring from a true and living faith. Thus a living faith is as plainly known by its good works as a tree is known by its fruit.

13 Works before justification

Works done before receiving the grace of Christ and the inspiration of his Spirit are not pleasing to God. This is because they do not spring out of faith in Jesus Christ. Nor do they make people fit to receive grace or (as the schoolmen say) to deserve grace of congruity. On the contrary, because they are not done as God has willed and commanded that they should be done, it is undoubtedly the case that they have the nature of sin.

14 Works of supererogation

The concept of voluntary works besides, over and above God's commandments, which are sometimes called works of supererogation, cannot be taught without arrogance and impiety. By them men declare not only that they render to God their proper duty but that they actually do more than their duty. But Christ says: 'So you also, when you have done everything you were told to do, should say, "We are unworthy servants."'

15 Christ alone is without sin

Christ, who truly took our human nature, was made like us in every respect except that of sin. From this he was clearly free in both body and spirit. He came to be the Lamb without blemish who, by the sacrifice of himself once made, should take away the sins of the world. Sin, as St John says, was not in him. But all the rest of us, even though baptized and born again in Christ, still offend in many ways. If we say we have no sin, we deceive ourselves and the truth is not in us.

16 Sin after baptism

Not every sin knowingly committed after baptism is sin against the Holy Spirit and unforgivable. Therefore the gift of repentance is not to be declared impossible for those who fall into sin after baptism. After we have received the Holy Spirit we may depart from the grace given to us and fall into sin, and we may also by the grace of God return and amend our lives. Therefore those who say that they are incapable of sinning any more in this life are to be condemned, as are those who deny the opportunity of forgiveness to those who truly repent.

17 Predestination and election

Predestination to life is the eternal purpose of God, whereby (before the foundations of the world were laid) he has consistently decreed by his counsel which is hidden from us to deliver from curse and damnation those whom he has chosen in Christ out of mankind and to bring them through Christ to eternal salvation as vessels made for honour. Hence those granted such an excellent benefit by God are called according to God's purpose by his Spirit working at the appropriate time. By grace they obey the calling; they are freely justified, and made sons of God by adoption, are made like the image of his only-begotten Son Jesus Christ, they walk faithfully in good works and at the last by God's mercy attain eternal happiness.

The reverent consideration of this subject of predestination and of our election in Christ is full of sweet, pleasant, and inexpressible comfort to the godly and to those who feel within themselves the working of the Spirit of Christ, putting to death the deeds of the sinful and earthly nature and lifting their minds up to high and heavenly things. This consideration establishes and confirms their belief in the eternal salvation to be enjoyed through Christ and kindles a fervent love towards God. But for inquisitive and unspiritual persons who lack the Spirit of Christ to have the sentence of God's predestination continually before their eyes is a dangerous snare which the Devil uses to drive them either into desperation or into recklessly immoral living (a state no less perilous than desperation).

Furthermore we need to receive God's promises in the manner in which they are generally set out to us in holy Scripture, and in our actions we need to follow that will of God which is clearly declared to us in the Word of God.

18 Obtaining salvation only by the name of Christ

Those who presume to say that every person shall be saved by the rule of life, religion or sect that he professes, provided he makes diligent efforts to live by that rule and the light of nature, must be regarded as accursed. For holy Scripture declares to us that it is only in the name of Jesus Christ that men must be saved.

19 The church

The visible church of Christ is a congregation of believers in which the pure Word of God is preached and in which the sacraments are rightly administered according to Christ's command in all those matters that are necessary for proper administration.

As the churches of Jerusalem, Alexandria, and Antioch have erred, so also the church of Rome has erred, not only in their practice and forms of worship but also in matters of faith.

20 The authority of the church

The church has authority to decree forms of worship and ceremonies and to decide in controversies concerning the faith. However, it is not lawful for the church to order anything contrary to God's written Word. Nor may it expound one passage of Scripture so that it contradicts another passage. So, although the church is a witness and guardian to holy Scripture, it must not decree anything contrary to Scripture, nor is it to enforce belief in anything additional to Scripture as essential to salvation.

21 The authority of general councils

General councils may not be gathered together without the command and will of rulers. And when they are gathered together (since they are an assembly of men, among whom not all are ruled by the Holy Spirit and the Word of God), they may err. Indeed they sometimes have erred, even in things relating to God. Therefore anything commanded by them as necessary to salvation has no power or authority unless it can be shown to be taught by Scripture.

22 Purgatory

The Roman doctrine concerning purgatory, pardons, worshipping and adoration (both of images and of relics) and the invocation of saints is a futile thing foolishly conceived and grounded on no evidence of Scripture. On the contrary this teaching is repugnant to the Word of God.

23 Ministering in the congregation

It is not right for any man to take upon himself the office of public preaching or of administering the sacraments in the congregation before he has been lawfully called and sent to perform these tasks. The lawfully called and sent are those who have been chosen and called to this work by men who have had public authority given to them in the congregation to call and send such ministers into the Lord's vineyard.

24 Speaking in the congregation in a language that people understand

It is plainly repugnant to the Word of God and to the custom of the early church for public prayer or the administration of the sacraments to be conducted in a language not understood by the people [e.g., Latin].

25 The sacraments

The sacraments instituted by Christ are not only badges or tokens of the profession of Christians but are also sure witnesses and effectual signs of God's grace and good will towards us. Through them he works invisibly within us, both bringing to life and also strengthening and confirming our faith in him.

There are two sacraments instituted by Christ our Lord in the Gospel - baptism and the Lord's Supper.

The five that are commonly called sacraments (confirmation, penance, ordination, marriage and extreme unction) are not to be regarded as Gospel sacraments. This is because they are either a corruption of apostolic practice or states of life as allowed in the Scriptures. They are not of the same nature as the sacraments of Baptism and the Lord's Supper since they do not have any visible sign or ceremony instituted by God.

The sacraments were not instituted by Christ to be gazed at or carried about, but to be used properly. It is only in those who receive them worthily that they have a beneficial effect or operation. As Paul the apostle says, those who receive them in an unworthy manner bring condemnation upon themselves.

26 The sacraments are not rendered ineffectual by the unworthiness of the minister

Although in the visible church the evil are always mingled with the good and sometimes evil people possess the highest rank in the ministry of the Word and sacraments, nevertheless since they do not do these things in their own name but in Christ's and minister by his commission and authority, we may use their ministry both in hearing God's Word and in receiving the sacraments. The effect of Christ's institution is not taken away by the wickedness of these people, nor is the grace of God's gifts diminished, so long as the sacraments are received by faith and rightly. The sacraments are effectual because of Christ's institution and promise, even though they may be administered by evil men.

Nevertheless, it belongs to the discipline of the church that investigation be made into evil ministers. Those who are accused by witnesses having knowledge of their offences and who in the end are justly found guilty, should be deposed.

27 Baptism

Baptism is not only a sign of profession and a mark of difference by which Christians are distinguished from those who are not baptized. It is also a sign of regeneration or new birth, through which, as through an instrument, those who receive baptism in the right manner are grafted into the church, the promises of the forgiveness of sin and of our adoption as sons of God by the Holy Spirit are visibly signed and sealed, faith is confirmed, and grace is increased by virtue of prayer to God. The baptism of young children is undoubtedly to be retained in the church as that which agrees best with Christ's institution.

28 The Lord's Supper

The Supper of the Lord is not only a sign of the mutual love that Christians ought to have among themselves. Rather, it is a sacrament of our redemption through Christ's death. To those who rightly, worthily, and with faith receive it, the bread which we break is a partaking of the body of Christ, and similarly the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (the change of the substance of the bread and wine) in the Supper of the Lord cannot be proved from holy Scripture, but is repugnant to the plain teaching of Scripture. It overthrows the nature of a sacrament and has given rise to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only in a heavenly and spiritual manner. The means by which the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not instituted by Christ to be reserved, carried about, lifted up, or worshipped.

29 The wicked who partake of the Lord's supper do not eat the body of Christ

The wicked and those who lack a living faith, although they physically and visibly 'press with their teeth' (as St Augustine says) the sacrament of the body and blood of Christ, nevertheless are in no way partakers of Christ. Rather, by eating and drinking the sign or sacrament of so great a thing, they bring condemnation upon themselves.

30 Reception in both kinds

The cup of the Lord is not to be denied to the laity. For by Christ's institution and commandment both parts of the Lord's sacrament ought to be administered to all Christian people alike.

***PROPITIATION** - an offering to appease (satisfy) an angry, offended party. However, in reference to the death of Christ, it means that his death was effective in restoring the relationship between God and humanity, which was damaged by sin.

31 The one oblation of Christ finished upon the cross

The offering of Christ made once is the perfect redemption, propitiation* and satisfaction, for all the sins of the whole world, both original and actual. There is no other satisfaction for sin but this alone. Consequently, the sacrifices of masses, in which it was commonly said that the priest offered Christ for the living and dead so as to gain remission of pain or guilt, were blasphemous fables and dangerous deceits.

32 The marriage of priests

It is not commanded by any decree of God that bishops, presbyters or deacons take a vow of celibacy or abstain from marriage. So it is lawful for them, as for all other Christians, to marry at their own discretion when they judge that this will promote godliness.

33 The excommunicated: how they are to be avoided

Any person who has openly been denounced by the church and justly cut off from its fellowship and excommunicated is to be regarded by the whole body of the faithful as a 'pagan and swindler' until he or she is openly reconciled by repentance and received back into the church by a judge who has the necessary authority in such matters.

34 The customs of the church

It is not necessary that customs and forms of worship be exactly the same everywhere. Throughout history they have differed. They may be altered according to the differing nations, times, and habits of people provided that nothing is commanded contrary to God's Word. Whoever by his own private judgment openly, willingly, and deliberately breaks those customs and forms of worship of the church which do not contradict the Word of God and are approved by common authority, is to be openly rebuked.

This is so that others will be afraid to act similarly, and in so doing offend against the common order of the church, to undermine the authority of the state's representative and to wound the consciences of weak Christians.

Every particular or national church has authority to command, change or abolish the ceremonies or forms of worship of the church which are appointed only by man's authority provided that everything is done for the building up of Christian people.

THE HOMILIES are books of sermons produced by the English reformers and they are doctrinally foundational for Anglicans. It is important to keep in mind that at the time of the Reformation in England very many priests were so theologically and Biblically ignorant that there needed to be a 'reset' of the ordained ministry in England. The Homilies were part of this process and the priests were required to read these homilies instead of preparing their own sermons.

If ever you complain that perhaps the preacher is going on too long or preaches sermons that are too complex, it may be worthwhile reading one of the homilies...

35 The Homilies

The second Book of Homilies contains godly and wholesome teaching which is necessary for these times, as does the first book of Homilies published during the reign of Edward VI. We therefore judge that they ought be read diligently and distinctly in the churches by the ministers so that they may be understood by the people.

36 The consecration of bishops and ministers

The book for the consecration of archbishops and bishops and for ordaining presbyters and deacons, published in the time of Edward VI and confirmed at the same time by authority of Parliament, contains all things necessary to such consecration and ordination. Nor does it contain anything which of itself is superstitious and ungodly. Therefore whoever is consecrated or ordained according to the services of that book, since the second year of Edward VI to the present time, and whoever will be consecrated and ordained according to those services in the future, we declare to be rightly, duly, and lawfully consecrated and ordained.

37 The state and its civil representatives

The sovereign has the chief power in the realm of England and his other possessions. The supreme government of all in this realm, whatever their station, whether ecclesiastical and civil, and in all matters, belongs to him and is not, nor ought to be, subject to any foreign jurisdiction.

When we attribute to the sovereign the chief government (a title which seems to have offended some slanderous persons) we do not grant our rulers the ministry of either God's Word or of the sacraments. This is also made clear in the Injunctions published by Queen Elizabeth I. By this title we acknowledge only the prerogative which we see in holy Scripture God has given to all godly rulers. They should rule all people committed to their charge by God, whatever their station or rank, whether ecclesiastical or secular, and restrain with the civil power those who are stubborn or practise evil.

The bishop of Rome has no jurisdiction in this realm of England.

The laws of the realm may punish Christian people with death for heinous and grave offences.

It is lawful for Christian men at the command of the state to carry weapons and serve in wars.

***ANABAPTIST** is a broad designation of post-reformation Christians who deny the validity of infant baptism. Here the article refers to a particular group within the Anabaptist fold that advocated communism as an essential part of Christianity. They based their claim on a literal imitation of the life of the earliest Christian community as described in the opening chapters of Acts.

38 The possessions of Christians are not common to all

Contrary to what some Anabaptists* claim, the wealth and possessions of Christians are not common, as far as the right, title, and possession of them is concerned. Nevertheless, everyone ought to give freely to the poor from what he possesses, according to his means.

39 A Christian's oath

We believe that the vain and rash swearing of oaths is forbidden to Christians by our Lord Jesus Christ and St James. However, we judge that the Christian faith does not prohibit the swearing of an oath when the state requires it, if in a cause where faithfulness and love justify it, and according to the prophet Jeremiah's teaching, in justice, judgement, and truth.

Intercessions

(This intercession may be used or another appropriate litany)

Let us pray for the whole of Christ's Church here on earth:

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly pray that you would mercifully receive our prayers. Inspire continually, we pray, the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

Lord in your mercy. **Hear our prayer.**

We pray that you will lead the nations of the world into the way of righteousness; and so guide and direct their leaders, especially Ns, our (Monarch and Prime Minister), that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and maintain true religion.

Lord in your mercy. **Hear our prayer.**

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc., that by their life and doctrine, they may proclaim your true and life-giving Word, and rightly and duly administer your holy Sacraments. And to all your people give your heavenly grace, and especially to this congregation, that with reverent and obedient hearts we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

Lord in your mercy. **Hear our prayer.**

Prosper, we pray, all those who proclaim the Gospel of your kingdom among the nations, and help us to fulfill your great commission; making disciples of all nations; teaching them to obey all that you have commanded.

Lord in your mercy. **Hear our prayer.**

We ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Lord in your mercy. **Hear our prayer.**

We remember before you with thanksgiving all your servants departed this life in your faith and fear: and we bless your holy Name for all who in life and death have glorified you; asking you to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

Lord in your mercy. **Hear our prayer.**

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. **Amen.**

Intercessions

(From the Renewed Ancient Text)

To be said or sung, kneeling, standing, or in procession.

Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Lord, in your mercy: **Hear our prayer.**

For N., our Archbishop, and N., our Bishop, and for all the clergy and people of our Diocese and Congregation.

Lord, in your mercy: **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Lord, in your mercy: **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Lord, in your mercy: **Hear our prayer.**

For our nation, for those in authority, and for all in public service [especially _____].

Lord, in your mercy: **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Lord, in your mercy: **Hear our prayer.**

We remember before you with thanksgiving all your servants departed this life in your faith and fear: and we bless your holy Name for all who in life and death have glorified you; asking you to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

Lord, in your mercy: **Hear our prayer.**

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. **Amen.**

LITANY (from the Greek meaning 'a supplication'). A form of prayer consisting of a series of petitions or biddings which are sung or said by a deacon, a priest, or cantors, and to which the people make fixed responses, e.g. *Kyrie eleison, 'Grant, Lord', 'We beseech thee, hear us', etc. It is usually penitential in nature. The litany apparently originated at Antioch in the 4th cent (adapted from the Oxford Dictionary of the Christian Church).

The Great Litany

To be said or sung, kneeling, standing, or in procession.

O God the Father, Creator of heaven and earth,
have mercy upon us.

O God the Son, Redeemer of the world,
have mercy upon us.

O God the Holy Spirit, Sanctifier of the faithful,
have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
have mercy upon us.

Remember not, Lord Jesus, our offences, nor the offences of our forebears; neither reward us according to our sins. Spare us, good Lord, spare your people, whom you have redeemed with your most precious blood, and by your mercy preserve us forever.

Spare us, good Lord.

From all evil and wickedness; from sin, from the works and assaults of the devil; from your wrath and everlasting condemnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vanity, and hypocrisy; from envy, hatred, and malice; and from all lack of charity,

Good Lord, deliver us.

From all disordered and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of your Word and commandments,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine;

Good Lord, deliver us.

From all oppression, conspiracy and rebellion; from violence, battle and murder; and from dying suddenly and unprepared,

Good Lord, deliver us.

By the mystery of your holy incarnation; by your holy nativity and submission to the Law; by your baptism, fasting, and temptation,

Good Lord, deliver us.

By your agony and bloody sweat; by your cross and passion; by your precious death and burial,

Good Lord, deliver us.

By your glorious resurrection and ascension; by the sending of the Holy Spirit; by your heavenly intercession; and by your coming again in power and great glory,

Good Lord, deliver us.

In all times of tribulation; in all times of prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners beseech you to hear us, O Lord God: That it may please you to rule and govern your holy Church universal in the right way,

We beseech you to hear us, good Lord.

To illumine all Bishops, Priests, and Deacons, with true knowledge and understanding of your Word; and that both by their preaching and living they may show it accordingly,

We beseech you to hear us, good Lord.

To send forth labourers into your harvest; to prosper their work by your Holy Spirit; to make your saving health known unto all nations; and to hasten the coming of your kingdom,

We beseech you to hear us, good Lord.

To give all your people increase of grace to hear your Word with humility, to receive it with pure affection, and to bring forth the fruit of the Spirit,

We beseech you to hear us, good Lord.

To bring into the way of truth all who have erred and are deceived,

We beseech you to hear us, good Lord.

To give us a heart to love and fear you, and diligently to keep your commandments,

We beseech you to hear us, good Lord.

To bless and keep all your people.

We beseech you to hear us, good Lord.

That it may please you to rule the hearts of your servant N, the Sovereign/Prime Minister, and all others in authority, that they may do justice, and show mercy, and walk humbly before you,

We beseech you to hear us, good Lord.

To bless and guide all judges, giving them grace to execute justice, and to maintain truth,

We beseech you to hear us, good Lord.

To bless and keep our armed forces by sea, and land, and air, and to shield them in all dangers and adversities,

We beseech you to hear us, good Lord.

To bless and protect all who serve their communities by their labour and learning,

We beseech you to hear us, good Lord.

To give and preserve for us and for others the bountiful fruits of the earth, so that at the harvest we all may enjoy them,

We beseech you to hear us, good Lord.

To make wars to cease in all the world, and to give to all nations unity, peace, and concord,

We beseech you to hear us, good Lord.

That it may please you to show mercy on all prisoners and captives; refugees, the homeless and the hungry; and all those who are desolate and oppressed,

We beseech you to hear us, good Lord.

To preserve all who are in danger by reason of their work or travel,

We beseech you to hear us, good Lord.

To strengthen the bonds of those in Holy Matrimony; to uphold the widowed and abandoned; and to comfort all whose homes are torn by strife,

We beseech you to hear us, good Lord.

To protect the unborn and their parents, and to preserve all women in childbirth;

We beseech you to hear us, good Lord.

To care for those who have lost children or face infertility, and to provide for young children and orphans,

We beseech you to hear us, good Lord.

To visit the lonely and those who grieve; to strengthen all who suffer in mind, body, or spirit; and to comfort with your presence those who are failing and infirm,

We beseech you to hear us, good Lord.

To support, help, and deliver all that are in danger, necessity, and tribulation,

We beseech you to hear us, good Lord.

To have mercy upon all people,

We beseech you to hear us, good Lord.

That it may please you to give us true repentance; to forgive us all our sin, negligence, and ignorance; and to endue us with the grace of your Holy Spirit to amend our lives according to your holy Word,

We beseech you to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech you to hear us, good Lord.

To strengthen those who stand; to encourage the faint-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech you to hear us, good Lord.

To grant that, in the fellowship of [_____ and] all the saints, we may attain to your heavenly kingdom,

We beseech you to hear us, good Lord.

Son of God, we beseech you to hear us.

Son of God, we beseech you to hear us.

O Lamb of God, who takes away the sin of the world;
have mercy upon us.

O Lamb of God, who takes away the sin of the world;
have mercy upon us.

O Lamb of God, who takes away the sin of the world;
Grant us your peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

When the Litany is sung or said immediately before the Eucharist, the Litany concludes here, and the Eucharist begins with the Salutation ("The Lord be with you") and the Collect of the Day.

On all other occasions, the Officiant and People say or sing together

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.

And 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 forever. Amen.**

O Lord, show your mercy upon us;

For we have put our trust in you.

The Officiant says the following

Almighty God, you have promised to hear the petitions of all who ask in your Son's Name: Mercifully hear us who have offered our prayers and supplications to you; and grant that those things which we have asked faithfully we may obtain effectually, to the glory of your Name; through Jesus Christ our Lord. **Amen.**

The Officiant may add other Prayers, and may end the Litany, saying

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

The Supplication

O Lord, arise and help us;

And deliver us for your Name's sake.

O God, we have heard with our ears, and our forebears have declared to us, the noble works that you did in their days, and in the time before them. O Lord, arise and help us;

and deliver us for your Name's sake.

Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. **Amen.**

O Lord, arise and help us;

and deliver us for your Name's sake.

From our enemies defend us, O Christ;

Graciously behold our afflictions.

With pity behold the sorrows of our hearts;

Mercifully forgive the sins of your people.

With favour hear our prayers;

O Son of David, have mercy upon us.

Be pleased to hear us, O Christ;

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Let us pray [a moment of silent prayer follows]

Look mercifully, O Father, on our infirmities; and, for the glory of your Name, rescue us from all those evils we now endure; and grant that in all our troubles we may put our whole trust and confidence in your mercy, serving you in holiness and purity of life, to your honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. **Amen.**

COMPLINE (Lat. *Completorium*). The last of the canonical day-hours in the Western Church, said before retiring for the night. All Christians may pray this prayer at the end of the day, alone or with others.

Compline

The Officiant begins

The Lord Almighty grant us a peaceful night and a perfect end.
Amen.

Officiant Our help is in the Name of the Lord;
People **The maker of heaven and earth.**

The Officiant continues

Let us humbly confess our sins to Almighty God.

Silence may be kept. The Officiant and People then say

**Almighty God and Father, we confess to you,
to one another, and to the whole company of heaven,
that we have sinned, through our own fault,
in thought, and word, and deed,
and in what we have left undone.
For the sake of your Son, our Lord Jesus Christ,
have mercy upon us, forgive us our sins,
and by the power of your Holy Spirit
raise us up to serve you in newness of life,
to the glory of your Name. Amen.**

The Officiant alone says (a lay person may pray the prayer at the top of page 20)

May Almighty God grant us forgiveness of all our sins,
and the grace and comfort of the Holy Spirit. **Amen.**

Officiant O God, make speed to save us.

People **O Lord, make haste to help us.**

Officiant Glory be to the Father, and to the Son, and to the
Holy Spirit;

People **as it was in the beginning, is now, and ever shall be,
world without end. Amen.**

Except in Lent, add **Alleluia.**

One or more of the following, or some other suitable Psalm, is sung or said.

Psalm 4 Cum invocarem

- 1 Hear me when I call, O God of my righteousness; *
you set me free when I was in trouble;
have mercy upon me, and hear my prayer.
- 2 O you children of men, how long will you blaspheme my
honour *
And have such pleasure in vanity, and seek after falsehood?
- 3 Know this also, that the LORD has chosen for himself the one
that is godly *
when I call upon the LORD, he will hear me.
- 4 Stand in awe, and sin not; *
commune with your own heart upon your bed, and be still.
- 5 Offer the sacrifice of righteousness *
and put your trust in the LORD.
- 6 There are many who say, "Who will show us any good?" *
LORD, lift up the light of your countenance upon us.
- 7 You have put gladness in my heart, *
more than when others' grain and wine and oil increased.
- 8 I will lay myself down in peace, and take my rest; *
for you, LORD, only, make me dwell in safety.

Psalm 31:1-6 In te, Domine, speravi

- 1 In you, O LORD, have I put my trust; *
let me never be put to confusion; deliver me in your
righteousness.
- 2 Bow down your ear to me; *
make haste to deliver me.
- 3 And be my strong rock, and house of defence, *
that you may save me.
- 4 For you are my strong rock and my castle; *
be also my guide, and lead me for your Name's sake.
- 5 Draw me out of the net that they have laid secretly for me, *
for you are my strength.
- 6 Into your hands I commend my spirit, *
for you have redeemed me, O LORD, O God of truth.

Psalm 91 Qui habitat

- 1 Whoever dwells under the defence of the Most High *
 shall abide under the shadow of the Almighty.
- 2 I will say unto the LORD,
 "You are my refuge and my stronghold, *
 my God in whom I will trust."
- 3 For he shall deliver you from the snare of the hunter *
 and from the deadly pestilence.
- 4 He shall defend you under his wings,
 and you shall be safe under his feathers; *
 his faithfulness and truth shall be your shield and buckler.
- 5 You shall not be afraid of any terror by night, *
 nor of the arrow that flies by day;
- 6 Of the pestilence that walks in the darkness, *
 nor of the sickness that destroys at noonday.
- 7 A thousand shall fall beside you, and ten thousand at your
 right hand, *
 but it shall not come near you.
- 8 Indeed, with your eyes you shall behold *
 and see the reward of the ungodly.
- 9 For you, LORD, are my refuge; *
 You have set your house of defence very high.
- 10 There shall no evil happen unto you, *
 neither shall any plague come near your dwelling.
- 11 For he shall give his angels charge over you, *
 to keep you in all your ways.
- 12 They shall bear you in their hands, *
 That you not hurt your foot against a stone.
- 13 You shall tread upon the lion and adder; *
 the young lion and the serpent you shall trample under your
 feet.
- 14 Because he has set his love upon me, therefore I will deliver
 him; *
 I have set him up, because he has known my Name.
- 15 He shall call upon me, and I will hear him; *
 indeed, I am with him in trouble;
 I will deliver him and bring him to honour.
- 16 With long life I will satisfy him, *
 and show him my salvation.

Psalm 134 Ecce nunc

- 1 Behold now, praise the LORD, *
all you servants of the LORD.
- 2 You that stand by night in the house of the LORD, *
even in the courts of the house of our God.
- 3 Lift up your hands in the sanctuary*
and sing praises unto the LORD.
- 4 The LORD who made heaven and earth *
give you blessing out of Zion.

At the end of the Psalms is sung or said

**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,
world without end. Amen.**

One of the following, or some other suitable passage of Scripture, is read.

You, O LORD, are in the midst of us, and we are called by your Name:
do not forsake us. Jeremiah 14:9

Come to me, all who labor and are heavy-laden, and I will give you rest.
Take my yoke upon you, and learn from me, for I am gentle and lowly
in heart, and you will find rest for your souls. For my yoke is easy, and
my burden is light. Matthew 11:28-30

Now may the God of peace who brought again from the dead our Lord
Jesus, the great shepherd of the sheep, by the blood of the eternal
covenant, equip you with everything good that you may do his will,
working in us that which is pleasing in his sight, through Jesus Christ,
to whom be glory forever and ever. Amen. Hebrews 13:20-21

Be sober-minded, be watchful. Your adversary the devil prowls around
like a roaring lion, seeking someone to devour. Resist him, firm in your
faith. 1 Peter 5:8-9a

At the end of the reading is said

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

Te Lucis

Before the ending of the day / Creator of the world, we pray, / that with thy wonted favour thou / wouldst be our guard and keeper now.

From all ill dreams defend our eyes, / from nightly fears and fantasies; / tread under foot our ghostly foe, / that no pollution we may know.

O Father, that we ask be done, / through Jesus Christ thine only Son, / who, with the Holy Ghost and thee, / doth live and reign eternally. Amen.

A period of silence may follow. A suitable hymn (e.g., *Te Lucis*) may be sung.

Officiant	Into your hands, O Lord, I commend my spirit;
People	For you have redeemed me, O Lord, O God of truth.
Officiant	Keep me, O Lord, as the apple of your eye;
People	Hide me under the shadow of your wings.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Officiant and People

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.
And 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 forever. Amen.

Officiant	O Lord, hear our prayer;
People	And let our cry come to you.
Officiant	Let us pray.

The Officiant then says one or more of the following Collects. Other appropriate Collects may also be used.

Visit this place, O Lord, and drive far from it all snares of the enemy; let your holy angels dwell with us to preserve us in peace; and let your blessing be upon us always; through Jesus Christ our Lord. **Amen.**

Lighten our darkness, we beseech you, O Lord; and by your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Saviour Jesus Christ. **Amen.**

Be present, O merciful God, and protect us through the hours of this night, so that we who are wearied by the changes and chances of this life may rest in your eternal changelessness; through Jesus Christ our Lord. **Amen.**

Look down, O Lord, from your heavenly throne, illumine this night with your celestial brightness, and from the children of light banish the deeds of darkness; through Jesus Christ our Lord. **Amen.**

A Collect for Saturdays

We give you thanks, O God, for revealing your Son Jesus Christ to us by the light of his resurrection: Grant that as we sing your glory at the close of this day, our joy may abound in the morning as we celebrate the Paschal mystery; through Jesus Christ our Lord. **Amen.**

One of the following prayers may be added

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. **Amen.**

O God, your unfailing providence sustains the world we live in and the life we live: Watch over those, both night and day, who work while others sleep, and grant that we may never forget that our common life depends upon each other's toil; through Jesus Christ our Lord. **Amen.**

Silence may be kept, and free intercessions and thanksgivings may be offered.

The Officiant and People say or sing the Song of Simeon (Luke 2:29-32) with this Antiphon

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.

In Easter Season, add **Alleluia, alleluia, alleluia.**

Lord, now let your servant depart in peace, *
according to your word.

For my eyes have seen your salvation, *
which you have prepared before the face of all people;

To be a light to lighten the Gentiles, *
and to be the glory of your people Israel.

**Glory to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be, world
without end. Amen.**

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.

In Easter Season, add **Alleluia, alleluia, alleluia.**

Officiant Let us bless the Lord.

People **Thanks be to God.**

The Officiant concludes with the following

The almighty and merciful Lord, Father, Son, and Holy Spirit,
bless us and keep us, this night and evermore. **Amen.**

Additional Directions

A bishop or priest, if present, may pronounce absolution after the confession.

For those saying Compline every day, particularly in families or other communities, additional short Scriptural readings may be desired. Some appropriate readings include:

Isaiah 26:3-4

Isaiah 30:15a

Matthew 6:31-34

2 Corinthians 4:6

1 Thessalonians 5:9-10

1 Thessalonians 5:23

Ephesians 4:26-27

If desired, either version of the Lord's Prayer may be ended with, "deliver us from evil. Amen." omitting the concluding doxology.

The Decalogue

Exodus 20:1-17; Deuteronomy 5:6-21

Celebrant	God spoke these words and said: I am the Lord your God, you shall have no other gods but me.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not make for yourself any idol.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not take the name of the Lord your God in vain.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	Remember the Sabbath day and keep it holy.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	Honour your father and your mother.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not murder.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not commit adultery.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not steal.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not bear false witness against your neighbour.
People	Lord, have mercy upon us, and incline our hearts to keep this law.
Celebrant	You shall not covet.
People	Lord, have mercy upon us, and write all these, your laws, in our hearts, we beseech you.

An Expository Paraphrase of the Apostles' Creed

I, for myself, as personally responsible for my faith to God and His Church, openly profess, to His glory, that I **believe**, from my heart, with the assent of my reason and the submission of my will, **in God the Father**, by a mysterious, unintelligible manner of paternity, Father of the uncreated, co-equal, and co-eternal Son: Father also of all the regenerated, by their adoption through His thus only-begotten Son: **Almighty**, so that nothing is beyond His power which is consistent with goodness; knowing all things past, present, and to come; exercising authority over all things and persons, and upholding all things by His universal and omnipresent Providence: I believe that He was and is the **Maker**, that is, the original Creator of the original matter, and the Disposer of that material in fit order, **of heaven**, which comprehends all that has originally occupied space beyond this world, **and earth**, which comprehends all organic and inorganic beings and substances within the compass of this world.

And I equally believe **in Jesus**, perfect Man, in all the qualities of human nature, **Christ**, anointed to be the Saviour of the world, the High Priest of a new order of priesthood, the King of Kings and Lord of Lords, **His only Son**, eternally begotten, and therefore having such a Sonship as none others who call God Father can possess, **our Lord**, being God, the Second Person in the Blessed Trinity, as well as Man; Lord of all by His Divine Nature, Lord of the Church by His work of Redemption. Thus I believe in the Eternal Son of the Eternal Father, in a Saviour Divine and Human,

Who was conceived by the Holy Ghost, through a mysterious and unintelligible operation, which miraculously superseded the ordinary law of nature, so that the Holy Child Jesus was **Born of the Virgin Mary**, a holy maiden, who thus miraculously became His mother that He, being born of a Virgin and not of a wife, might be free from the sin of our common origin, which is conveyed from parent to child by natural conception. Being thus born in our nature, but without our sin, He bore it as His own through infancy, childhood, and mature manhood; and when the time was fully come, He offered it as a sacrifice for our sins when He **Suffered under Pontius Pilate**, the Roman Governor of Judæa and Jerusalem, and **Was crucified**, by being nailed alive to a cross of wood, set upright in the ground. Being thus crucified, His sufferings were the greatest that had ever befallen any man, being aggravated by the burden of sin which He, though innocent, was bearing for our sakes. Not through the intensity of His sufferings, but of His own will, He gave up His life when all was accomplished that could be by His pains, and then became

dead, through the separation of His Soul from His Body, in the same manner as human beings ordinarily become so. Being dead, His holy Body, still the Body of the Son of God, was taken down from the cross, **and buried**, with reverence and honour, but as the dead bodies of other men are. And, while the dead Body of the Son of God was in the tomb, with His living Soul

He descended into hell, that He might there triumph over Satan; proclaim the glad tidings of salvation to all who had ever died; entirely release the souls of the righteous dead from the power of Satan; and prepare a paradise of rest in which they and all other righteous souls may dwell until the Day of Judgement.

The third day, after the evening of Friday, the whole of Saturday, and a part of Sunday had passed, **He rose again from the dead**, reuniting His Soul to His uncorrupted Body, so as to be again “perfect Man” in respect to all the qualities that belong to sinless and unsuffering human nature. Then

He ascended into heaven, after forty days, not as God only, but as God and Man, **And sitteth on the right hand of God the Father Almighty**, receiving in His Human Nature, as well as in His Divine Nature, the adoration of angels and men; and by His presence there making a continual intercession for us, and being a Mediator between Divine and human nature for ever.

From thence He shall come, the same holy Jesus Who suffered and died, **to judge**, with a just, irreversible, and yet merciful judgement, **the quick**, who shall be alive at His coming, **and the dead**, who shall have died at any time from the foundation of the world.

I believe, also, with equal faith, and equal assent of my reason, **in the Holy Ghost**, the Third Person of the Blessed Trinity, the Strengtheners and Consoler of the Church, Who ministers in it the grace which the Saviour has gained for it,

The holy Catholic Church, which is the whole number of the baptized, the mystical Body of Christ; which was founded by the twelve Apostles, and is continued in existence by the perpetuation of an Episcopal ministry; which, by the merciful Providence of the Lord, holds the true Faith; which is divided into many separate bodies, all having their own bishops, and is yet one by being united to Christ, our Spiritual and Ministerial Head. I likewise believe in

The Communion of Saints, that is, the Union in Christ of all who are one with Him, whether they are among the living in the Church on earth, the departed in paradise, or the risen saints in heaven. I also believe in

The Forgiveness of sins, by the ministration of Christ’s Church in Baptism and in Absolution, **The Resurrection of the body**, when it shall be, as now, my own very body, and reunited to my soul, **And the Life everlasting**, wherein the bodies and souls of all who have ever lived will live for ever, they that have done good in never-ending happiness, and they that have done evil in never-ending misery. **And**, lastly, I reiterate my assent to all these truths, in the presence of God and man, by solemnly adding **Amen**.

John Henry Blunt, ed., [The Annotated Book of Common Prayer](#), Revised and Enlarged Edition. (New York: E. P. Dutton & Co., 1889), 197–198.

Christ the King VISION AND PLAN

2019

Christ the King Vision Statement:

To be an expression of the Church of Christ as a member of ANIC, guarding and conveying the historic Christian faith; growing in heart, mind, and action; prayerfully, reverently, and joyfully following the Holy Spirit; and fulfilling the Great Commandment and Commission within our city, nation, and the world. Also, to provide a safe and welcoming haven for seekers and disciples who are new, adrift, neglected, or undernourished.

The 7 guiding principles:

1. The Bible is the authority in directing our community and personal lives.
2. Prayer is a means of communicating with a caring and guiding God.
3. Holy Spirit inspired worship expressed through liturgy, Eucharist and praise.
4. Presence, power, gifts and guidance of the Holy Spirit.
5. Sharing the Good News of Jesus Christ.
6. Faith development.
7. Being a loving and welcoming community.

TAG:

Biblically faithful, Jesus centred, mission focused.

Mission Statement:

Christ the King is an Anglican church rooted in the historic Christian faith, nourished and guided by the Holy Spirit, and purposefully sharing God's love.

The Anglican Network in Canada

The 5 Priorities of Ministry

1. Bold witnesses – Every member of every ANiC church will personally have responded to Christ, as well as know how to share the gospel and invite others to come to Christ.

2. Biblically grounded – Every church of ANiC will be known for its strengths in the Bible and expository preaching. Parishioners are able to handle accurately the Word of Truth.

3. Loving children – Every church in ANiC will have a vital ministry to children and youth, leading them to Christ and helping them grow as disciples of Jesus.

4. Mission – We each are intentionally and actively engaging in our communities, nations and world, focused on showing and sharing the love of God and fulfilling the Great Commission.

5. Planting & growing churches – Every congregation is focused on planting another congregation out of their church family. We are working to plant a church in every major community across Canada..