



**Christ the King
Service Booklet**

Service Booklet
Christ the King, Edmonton
Anglican Diocese of Canada

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The Book of Common Prayer (2019).
Psalms designated to be said responsively are from
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First printing, October 2025

Printed in Canada

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Liturgy is a Greek word that comes from the root words for 'people' and 'work', so liturgy is literally the 'work of the people', that is, it is something that we all do together. Described by JI Packer as "Scripture put to worship", the 1662 service is organized in three cycles through the themes of repentance, faith, and charity (or guilt, grace, and gratitude).

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 ~

PROCESSIONAL HYMN or SONG

CALL TO WORSHIP & WELCOME

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

THE LORD'S PRAYER & THE COLLECT FOR PURITY

Let us pray.

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

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 & SUMMARY OF THE LAW

Alternatively, THE DECALOGUE on page 12 may be said.

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.

cf. Matthew 22:37-40; Mark 12:29-31

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

CATECHESIS

The following may be sung or said as the children go out to their lessons (cf. Psalm 129:8):

**May the blessing of the Lord be upon you,
we bless you in the name of the Lord.**

THE COLLECT FOR PURITY:

See Psalm 51;
1 Corinthians 12:7-11;
John 4:21-24;
1 Corinthians 12:7-11;
and Hebrews 4:13.

A note on posture:
Worship is meant to be a full-body experience! We change our posture to help us engage in worship. The minister or rubric may give instructions for when each is most appropriate.

Kneeling expresses humility, penitence, and submission before God.

Standing is common for praise, proclamation, or corporate acts like singing hymns and songs, reciting creeds, or hearing the Gospel. It signifies readiness, respect, and unity.

Sitting is typically for listening to readings, sermons, or instruction, allowing focus and rest while receiving teaching or reflection.

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

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, summarizing the Lectionary themes. These prayers fix our hearts and minds on the things that really matter.

COLLECT OF THE DAY

All stand for the COLLECT OF THE DAY.

SCRIPTURE READINGS

The congregation may be seated for the SCRIPTURE READINGS.

Response after each reading:

The Word of the Lord.

Thanks be to God.

THE GOSPEL READING

All stand for THE GOSPEL READING.

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

Glorify to you, Lord Jesus Christ.

Response after the Gospel reading:

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

NICENE CREED

The NICENE CREED is a summary of what the Bible says about who God is, and how he ministers and operates in the world. 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.

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.

‘catholic’ refers to ‘universal church’, not to the Roman Catholic church.

SERMON

The congregation may be seated for the SERMON.

HYMNS or SONGS

All stand to sing praise.

LISTENING & QUIET REFLECTION

The congregation may be seated for the time of LISTENING & QUIET REFLECTION.

INTERCESSIONS

The congregation remains seated or may kneel as the following, or other appropriate INTERCESSIONS on pages 13–15, are said.

Let us pray for the whole state of Christ's Church and the world.

Almighty and everliving God, who through your holy apostle has taught us to offer prayers, supplications, and thanksgivings for all people: we humbly beseech you most mercifully to receive these our prayers, which we offer to your Divine Majesty. Inspire continually the universal Church with the spirit of truth, unity, and concord. Grant that all who confess your holy name may abide in the truth of your holy Word and live in unity and godly love.

We beseech you also to guide and protect all Christian leaders, rulers, and authorities; and especially your servants *N*, our [*insert titles, e.g., King/Queen/Prime Minister*], that under their leadership we may be governed in peace and godliness. Grant to their councils, and all in authority, wisdom and integrity to administer justice impartially, to restrain wickedness and vice, and to uphold your true religion and virtue.

Give grace, O heavenly Father, to all bishops, priests, and deacons [especially *N* our Bishop], that by their life and teaching they may proclaim your true and living Word and faithfully administer your holy sacraments.

To all your people grant your heavenly grace, and especially to this congregation here present, that with humble hearts and due reverence we may hear and receive your holy Word, serving you in holiness and righteousness all the days of our lives.

And we humbly beseech you, O Lord, in your goodness, to comfort and uphold all who in this transitory life face trouble, sorrow, need, sickness, or any other adversity. We also bless your holy name for all your servants who have departed this life in your faith and fear, beseeching you to grant us grace to follow their good examples, that with them we may share in your heavenly kingdom.

Grant this, O Father, for the sake of Jesus Christ, our only mediator and advocate. **Amen.**

LISTENING & QUIET

REFLECTION is an opportunity to listen to the Lord in silence. There may be an opportunity to share a Scripture, word, or image with the congregation. Ensure your sharing is Biblical and aligns with historic Christian teaching. If you are unsure, please refrain from speaking and consult a pastor after 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 church leaders and the leaders of the world.

SHORT EXHORTATION

The full EXHORTATION may be found on page 16.

cf. 1 Corinthians 11:27–29.

Beloved in the Lord: if you intend to partake in the Holy Communion of the Body and Blood of our Saviour Jesus Christ, recall the counsel of Saint Paul in his First Letter to the Corinthians. He urges us to examine ourselves before approaching this sacrament, ensuring we come with a repentant heart and vibrant faith. The blessings of receiving this sacrament worthily are profound, yet the peril of receiving it unworthily is grave, risking judgement. Therefore, reflect upon your life, confess your sins, and seek reconciliation before approaching the Lord's Table.

CONFESSION & 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.

The Celebrant & people then kneel, sit, or stand as they are able, and say:

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.

“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 Celebrant, or Bishop if present, offers the following Absolution:

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

The congregation may be seated for the THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Jesus Christ said to all that truly turn to Him:

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

Hear also what Saint Paul said:

The saying is trustworthy and deserving of full acceptance,
that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

And what Saint John said:

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

All stand for the THE SHARING OF THE PEACE.

The Peace of the Lord be always with you.

And with your spirit.

OFFERTORY HYMN or SONG

All stand for the OFFERTORY HYMN or SONG

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 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 SHARING OF THE PEACE is an innovation not present in the original 1662 rite.

See: Galatians 6:18; Philippians 4:23; and Philemon 1:25.

The Celebrant then says a Seasonal Proper Preface here, as appropriate, or the following Proper Preface for The Lord's Day:

[Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.]

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.

or singing,

All creation glorifies your name.

All creation glorifies your name.

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. } [x 2]
All our praise is yours forever. }

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or,

Holy, Holy, Holy Lord, God of power and might,

Heaven and earth of your glory are full,

Hosanna, hosanna, hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Blessed is he who comes in the name of the Lord.

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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 (*cf.* Mark 7:24–30; Romans 3:23, Ephesians 2:4; Romans 10:12; John 6:47–58; Hebrews 10:22).

PRAYER OF HUMBLE ACCESS

The Celebrant & people then kneel, sit, or stand as they are able, and say:

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.

THE EUCHARIST

The congregation may be seated for the following prayer:

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.

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.**

While the Celebrant distributes the bread and the wine, he shall say:

"The Body of our Lord Jesus Christ, [which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]"

"The Blood of our Lord Jesus Christ, [which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's blood was shed for you, and be thankful.]"

COMMUNION HYMNS or SONGS

The congregation may be seated or may stand for the COMMUNION HYMNS or SONGS.

THE LORD'S PRAYER

After all have received Communion, all stand and say or sing THE LORD'S PRAYER. The sung version may be found on the next page.

Let us pray:

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

THE EUCHARIST (The Lord's Supper): These emblems of bread and wine are more than symbolic, for through eating and drinking them, as the apostle Paul tells us, we experience intimate communion with Jesus (1 Corinthians 10:16–17). 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, the Lord's Supper is "a heavenly nourishment, a singular comfort, and an unspeakable joy." All Christians who are baptized in the name of the Father, the Son, and the Holy Spirit, and regularly receive communion in their home church, are welcome to receive with us.

If you are unable to receive communion this morning you may pray the PRAYER FOR SPIRITUAL COMMUNION which may be found on page 20.

or,

Let us sing:

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day 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 forever. 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.**

GLORIA IN EXCELSIS

All stand for the GLORIA IN EXCELSIS.

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

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

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

BLESSING

The peace of God which surpasses 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.**

Alternatively, after a service of CONFIRMATION, the Bishop may use the following blessing:

Go forth into the world in peace, be of good courage, and fight the good fight of faith, that you may finish your course with joy; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

ANNOUNCEMENTS

RECESSIONAL HYMN

The DOXOLOGY may be sung in place of the RECESSIONAL HYMN

DOXOLOGY

**Praise God from Whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen.**

DISMISSAL

Omit the 'Alleluia!' at the end of the DISMISSAL during Lent.

Let us go forth in the name of Christ.

Thanks be to God. Alleluia!

SUPPLEMENTAL
HOLY COMMUNION TEXTS

THE DECALOGUE

Exodus 20:1–17; Deuteronomy 5:6–21

God spoke these words and said:

I am the Lord your God, you shall have no other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not make for yourself any idol.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not take the name of the Lord your God in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember the Sabbath day and keep it holy.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour your father and your mother.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not bear false witness against your neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

You shall not covet.

Lord, have mercy upon us, and write all these, your laws, in our hearts, we beseech you.

THE INTERCESSIONS

These intercessions, or another appropriate litany, may be used:

Let us pray for the whole of Christ's Church here on earth, saying "hear our prayer."

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 *N* and *N*, our *[insert titles: King/Queen and Prime Minister, etc.]*, 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 *[insert titles: 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.**

Alternatively, the following intercessions from the renewed ancient text may 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.**

THE EXHORTATION

cf. 1 Corinthians 11:27–29.

Dearly beloved in the Lord: if you intend to come to the Holy Communion of the Body and Blood of our Saviour Jesus Christ, you must consider how Saint Paul, in his First Letter to the Corinthians, exhorts us all diligently to examine ourselves before we presume to eat of that bread, and drink of that Cup. For as the benefit is great, if we receive that holy Sacrament with a truly penitent heart and lively faith, spiritually eating the Flesh of Christ and drinking his Blood, so that we might be made one with Christ and he with us; so also is the danger great, if we receive these gifts unworthily. For then we become guilty of profaning the body and blood of Christ our Saviour, and we eat and drink to our own condemnation.

Therefore, judge yourselves lest you be judged by the Lord. First, examine your life by the rule of God's commandments. Wherever you have offended, either by thought, word, or deed, confess your sins to Almighty God, with the full intention to amend your life. Be ready to make restitution for all injuries and wrongs you have done to others; and also be ready to forgive others who have offended you: for otherwise, if you unworthily receive Holy Communion, you will increase your own condemnation. Therefore, repent of your sins, or else do not come to God's Holy Table.

If you have come here today with a troubled conscience, and you need help and counsel, come to me, or to some other priest, and confess your sins, that you may receive godly counsel, direction, and absolution. To do so will both satisfy your conscience and remove any scruples or doubt.

Above all, each of us should give humble and hearty thanks to God for the redemption of the world by the death and passion of our Saviour Jesus Christ. He humbled himself, even to death on a cross, for us sinners who lay in darkness and in the shadow of death, that he might make us children of God, and exalt us to everlasting life.

Because of his exceedingly great love for us, our Saviour Jesus Christ has instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort.

To him, therefore, with the Father and the Holy Spirit, let us give continual thanks, as is our duty and our joy, submitting ourselves entirely to his holy will and striving to serve Him in holiness and righteousness all the days of our life. **Amen.**

THE PROPER PREFACES

The Lord's Day

Through Jesus Christ our Lord, who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

At Any Time

Through Jesus Christ our Lord; for he is your living Word from before time and for all ages; by him you created all things, and by him you make all things new.

or,

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

Advent

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great glory to judge the world, we may, without shame or fear, rejoice to behold his appearing.

Christmas

Because you gave Jesus Christ, your only Son, to be born for us; who, by the Holy Spirit and the Virgin Mary his mother, was made truly man, yet without the stain of sin, that we might be cleansed from sin and given the right to become your children.

Epiphany

Through Jesus Christ our Lord, who took on our mortal flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light.

Presentation, Annunciation, & Transfiguration

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son, Jesus Christ our Lord.

Lent

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Holy Week

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and by his suffering and death he became the author of eternal salvation for all who put their trust in him.

Maundy Thursday

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

Easter

But chiefly are we bound to praise you for the glorious resurrection of your Son, Jesus Christ our Lord; for he is the true Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has won for us everlasting life.

Ascension

Through your dearly beloved Son, Jesus Christ our Lord, who after his most glorious resurrection appeared to his apostles, and in their sight ascended into heaven to prepare a place for us; that where he is, there we might also ascend, and reign with him in glory.

Pentecost

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth, giving them boldness and fervent zeal constantly to preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son, Jesus Christ.

Trinity Sunday

Who, with your co-eternal Son and Holy Spirit, are one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of your glory, O Father, we believe the same of your Son, and of the Holy Spirit, without any difference or inequality.

All Saints' Day

For in the multitude of your saints, you have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the unfading crown of glory.

Christ the King

Through your only begotten Son, Jesus Christ, the King of kings and Lord of lords; for you have seated him at your right hand in glory, and put all things in subjection under his feet, that he may present them to you, O Father, perfectly restored in beauty, truth, and love.

Apostles & Ordinations

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

Dedication of a Church

Through Jesus Christ our great High Priest, in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and thanksgiving which is holy and pleasing in your sight. Because in Jesus Christ our Lord, you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth.

PRAYER FOR ADDITIONAL CONSECRATION

If the consecrated bread or wine does not suffice for the number of communicants, the Celebrant returns to the Holy Table and consecrates more of either or both saying,

Hear us, O heavenly Father, and with your Word and Holy Spirit bless and sanctify this *bread* [*wine*] that it, also, may be the Sacrament of the precious *body* [*blood*] of your Son, Jesus Christ our Lord, who took *bread* [*the cup*] and said, “This is my *body* [*blood*].”

PRAYER FOR SPIRITUAL COMMUNION

The following may be used as a shorter prayer for spiritual communion:

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.

DAILY OFFICES

MORNING & EVENING PRAYER

The services of MORNING & EVENING PRAYER also 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.

GATHERING

A Processional hymn or Opening song may be sung.

OPENING PASSAGES OF SCRIPTURE

Grace to you and peace from God our Father
and the Lord Jesus Christ.

Philippians 1:2

I was glad when they said to me,
“Let us go into the house of the Lord!”

Psalms 122:1

“Repent, for the kingdom of heaven is at hand.”

Matthew 3:2

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 you, O Lord, have mercy upon us miserable offenders. 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 no bishop or priest is present, a deacon or layperson may 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.**

All stand.

O Lord, open our lips;
and our mouths 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 ~ *Psalm 95*

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.**

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 showing the connexion between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice."

Blunt, JH. The Annotated Book of Common Prayer; Rivingtons: London, UK; 1886: Part I: 8.

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.

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.**

THE PSALMS

CATECHESIS

If a children’s catechesis is to be presented it is done so at this time.

The following may be sung or said after the catechesis as the children go out to their lessons:

**May the blessing of the Lord be upon you,
we bless you in the name of the Lord.**

Psalm 129:8

THE FIRST LESSON

The TE DEUM is said during MORNING PRAYER:

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.

All of the Canticles [i.e., TE DEUM, BENEDICTUS, MAGNIFICAT, and NUNC DIMITTIS] are derived from the Old and New Testaments. The BENEDICTUS, MAGNIFICAT, and NUNC DIMITTIS were inspired hymns spoken at the time when Jesus took our nature to redeem and glorify it, while the TE DEUM is, “if not inspired, the most wonderful expression of praise for the abiding Incarnation of our Lord that uninspired lips have ever uttered.”

Blunt, JH. The Annotated Book of Common Prayer; Rivingtons: London, UK; 1886: Part I: 10.

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.

The MAGNIFICAT is said during EVENING PRAYER:

MAGNIFICAT ~ *The Song of Mary, Luke 1:46-55*

My soul magnifies the Lord,

and my spirit rejoices in God my Saviour;

For he has regarded

the lowliness of his handmaiden.

For behold, from now on,

all generations will call me blessed;

For he that is mighty has magnified me,

and holy is his Name.

And his mercy is on those who fear him,

throughout all generations.

He has shown the strength of his arm;

he has scattered the proud in the imagination of their hearts.

He has brought down the mighty from their thrones,

and has exalted the humble and meek.

He has filled the hungry with good things,

and the rich he has sent empty away.

He, remembering his mercy, has helped his servant Israel,

as he promised to our fathers, Abraham and his seed for ever.

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.

THE SECOND LESSON

THE BENEDICTUS is said during MORNING PRAYER:

THE BENEDICTUS:

This canticle “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 (*cf.* Romans 4:11); whose seed all are if they are Christ’s, and heirs according to the promise (*cf.* Galatians 3:29).”

Blunt, JH. The Annotated Book of Common Prayer; Rivingtons: London, UK; 1886: Part I: 16.

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.

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.

The NUNC DIMITTIS is said during EVENING PRAYER:

NUNC DIMITTIS ~ *The Song of Simeon, Luke 2:29–32*

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.

THE APOSTLES' CREED

All stand for THE APOSTLE'S CREED.

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.

'catholic' refers to 'universal church', not to the Roman Catholic church.

THE SERMON

HYMNS or SONGS OF PRAISE

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.

THE LORD'S PRAYER

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

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 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.

THE COLLECT OF THE DAY

COLLECT OF THE DAY is usually followed by the Collects for Peace and for Grace [MORNING PRAYER], or the Collects for Peace and Against Peril [EVENING PRAYER], followed by either Testimonials or a selection of other appropriate Collects as provided:

For Peace [Morning & Evening Prayer]:

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 [Morning Prayer]:

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.**

Against Perils [Evening Prayer]:

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.**

For Government:

Lord of all power and mercy, we ask you to assist with your favour our monarch, the governor general, and prime minister, and the lieutenant governors, and premiers of the provinces, and the judiciary. Cause them to walk before you in truth and righteousness, and to fulfill their office to your glory and the public good, 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.**

For Mission:

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.**

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.**

OFFERTORY HYMN or SONG

TESTIMONIAL & THANKSGIVING

THE GENERAL THANKSGIVING

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

All stand as the following is prayed:

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.**

THE GRACE

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. *2 Corinthians 13:14*

RECESSIONAL HYMN or CLOSING SONG

DISMISSAL

Omit the 'Alleluia' at the end of the DISMISSAL during Lent.

Let us go forth in the name of Christ.

Thanks be to God. [Alleluia!]

MIDDAY PRAYER

O God, make speed to save us;

O Lord, make haste to help us.

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.**

Except in Lent, all the people then say 'Alleluia'.

A suitable hymn may be sung, followed by saying or singing Psalm 121 or another suitable Psalm.

PSALM 121 ~ *Levavi oculos*

¹ I will lift up my eyes unto the hills;

from whence comes my help?

² My help comes from the Lord,

who has made heaven and earth.

³ He will not let your foot be moved,

and he who keeps you will not sleep.

⁴ Behold, he who keeps Israel

shall neither slumber nor sleep.

⁵ The Lord himself is your keeper;

the Lord is your defence upon your right hand,

⁶ So that the sun shall not burn you by day,

neither the moon by night.

⁷ The Lord shall preserve you from all evil;

indeed, it is he who shall keep your soul.

⁸ The Lord shall preserve your going out and your coming in,

from this time forth for evermore.

At the end of the Psalm the Gloria Patri (Glory be...) 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:

Jesus said, "Now is the judgement of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."

John 12:31-32

If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

2 Corinthians 5:17-18

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

The Word of the Lord.

Thanks be to God.

A meditation, silent or spoken, may be said here.

The Officiant then begins the Prayers:

I will bless the Lord at all times.

His praise shall continually be in my mouth.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

THE LORD'S PRAYER

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

O Lord, hear our prayer;

And let our cry come to you.

Let us pray.

THE COLLECTS

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

Blessed Saviour, at this hour you hung upon the cross, stretching out your loving arms: grant that all the peoples of the earth may look to you and be saved; for your tender mercies' sake. **Amen.**

Almighty Saviour, who at mid-day called your servant Saint Paul to be an apostle to the Gentiles: we pray you to illumine the world with the radiance of your glory, that all nations may come and worship you; for you live and reign with the Father and the Holy Spirit, one God, for ever and ever. **Amen.**

Father of all mercies, you revealed your boundless compassion to your apostle Saint Peter in a three-fold vision: forgive our unbelief, we pray, and so strengthen our hearts and enkindle our zeal, that we may fervently desire the salvation of all people, and diligently labor in the extension of your kingdom, through him who gave himself for the life of the world, your Son our Saviour Jesus Christ. **Amen.**

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son, Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

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

Let us bless the Lord.

Thanks be to God.

From Easter Day through the Day of Pentecost, 'Alleluia, alleluia!' may be added to the preceding versicle and response.

THE GRACE

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.**

2 Corinthians 13:14

COMPLINE

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

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

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

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.

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

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

O God, make speed to save us.

O Lord, make haste to help us.

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.

Omit the 'Alleluia!' during Lent.

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 ~ *Benedicam Dominum*

- 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 the following 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 leave 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:

The Word of the Lord.
Thanks be to God.

A period of silence may follow. A suitable hymn (e.g., TE LUCIS) may be sung.

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.**

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

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

THE LORD'S PRAYER

If desired, the concluding doxology may be omitted and THE LORD'S PRAYER ended with "deliver us from evil. Amen."

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

O Lord, hear our prayer;
and let our cry come to you.

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.

NUNG DIMITTIS ~ *The Song of Simeon, Luke 2:29–32*

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.**

Then the Officiant and people shall say 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!"

Let us bless the Lord.

Thanks be to God.

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

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

You keep him in perfect peace whose mind is stayed on you,
because he trusts in you. Trust in the Lord forever,
for the Lord God is an everlasting rock.
Isaiah 26:3-4

For thus said the Lord God, the Holy One of Israel,
“In returning and rest you shall be saved.”
Isaiah 30:15a

Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.
Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.
Matthew 6:31-34

For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
2 Corinthians 4:6

For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him.
1 Thessalonians 5:9-10

Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.
1 Thessalonians 5:23

Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.
Ephesians 4:26-27

PASTORAL RITES

HOLY BAPTISM

A hymn, psalm, or anthem may be sung.

With the people standing, the Celebrant says this or a seasonal greeting:

Blessed be God: the Father, the Son, and the Holy Spirit.

And blessed be his kingdom, now and for ever. Amen.

There is one Body and one Spirit;

there is one hope in God's call to us;

One Lord, one Faith, one Baptism;

one God and Father of all.

The Lord be with you.

and with your spirit.

Let us pray.

THE COLLECT OF THE DAY

All remain standing for the COLLECT OF THE DAY as the Celebrant begins by saying, "Let us pray."

CATECHESIS

THE LESSONS

THE SERMON

Following 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 *this candidate*, being baptized with water, may be filled with the Holy Spirit, born again, and received as *a* living member(s) 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* to receive the Sacrament of 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 which 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 of THE THIRTY-NINE ARTICLES in this booklet).

Baptism can be either by full immersion in water or sprinkling with water for infants, children, and adults. Of crucial importance in the baptism of infants is the faith and promises of believing parents and godparents.

The Celebrant asks the Candidates the following:

Celebrant: Have you already been baptized?

Candidate: *No.*

Celebrant: Do you desire to be baptized?

Candidate: *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* 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:

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.

Celebrant: 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.

The phrase "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.

The phrase "when he has embraced all these" acknowledges that 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 (cf. Acts 8:37) and the earliest Christian writings include some form of interrogation and vows for baptism.

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 *this candidate* to proclaim our faith in the words of the ancient baptismal confession, the Apostles' Creed.

Do you believe and trust in God the Father?

I do.

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

Do you believe and trust in Jesus Christ?

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.

Do you believe and trust in the Holy Spirit?

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.

'catholic' refers to 'universal church', not to the Roman Catholic church.

PRAYER FOR THE CANDIDATES & THE WATER

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.**

The Celebrant pours water into the font and says:

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.**

THE BAPTISM

Celebrant: Name this candidate/child.

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 PRAYER FOR THE CANDIDATES & THE WATER:

"The Lord then said to Noah, 'Go into the ark, you and your whole family, because I have found you righteous 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: "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 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.

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 — "on the waters" (Psalm 104:3) and of the Spirit of God moving upon the face of the waters, for the purpose of new creation.

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, signed, and candles have been presented, the Celebrant says:

Candles are given to the newly baptized as a reminder that God's children shine with the light of Christ.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *this* your servant(s) the forgiveness of sin, received *him* as your own child(ren) by adoption, made *him* a member(s) of your Church, and raised *him* to the new life of grace. Sustain *him*, O Lord, in your Holy Spirit, that *he* 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

The peace of the Lord be always with you.

And with your spirit.

The service continues with the CONFESSION & ASSURANCE on page 4 or as announced by the Celebrant.

'catholic' refers to 'universal church', not to the Roman Catholic church.

THE CATECHISM

~ The 1662 Anglican Catechism ~

That is to say, an instruction to be learned by every person before they are brought to be confirmed by the bishop.

The pastor of every parish shall diligently, on Sundays and holy days, after the second lesson at Evening Prayer, openly in the church instruct and examine as many children of his parish as are sent to him, as he thinks convenient, in some part of this catechism.

All fathers and mothers shall ensure that their children who have not learned their catechism come to the church at the appointed time, and obediently listen and be instructed by the pastor, until they have learned all that is here appointed for them to learn.

As soon as children reach a suitable age and can say in their native language THE CREED, THE LORD'S PRAYER, and THE TEN COMMANDMENTS, and also can answer the other questions of this short catechism, they shall be brought to the bishop. Everyone shall have a godfather or a godmother as a witness of their confirmation.

Whenever the bishop gives notice for children to be brought to him for their confirmation, the pastor of every parish shall either bring or send in writing the names of all persons within his parish that he thinks fit to be presented to the bishop to be confirmed. And if the bishop approves of them, he shall confirm them in the manner following.

INTRODUCTION

Catechist: What is your name?

Catechumen: *N.*

Who gave you this name?

My godfather and godmother in my baptism, through which I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

What did your godfather and godmother do for you then?

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the spectacles and vanity of this wicked world, and all the sinful desires of the flesh. Second, that I should trust in all the articles of the Christian faith. And third, that I should obey God's holy will and commandments, and follow them all the days of my life.

Do you not think that you are bound to believe and to do as they have promised for you?

Yes, truly, and with God's help so I will. And I sincerely thank our heavenly Father, that he has called me to this state of salvation, through Jesus Christ our Saviour. And I pray to God to grant me his grace, that I may continue in the same until my life's end.

THE CATECHISM is a structured set of questions and answers where the catechist asks a question and the catechumen gives the answer.

The preamble was included in the original 1662 Catechism as a pastoral instruction given to the parish pastors to ensure that anyone considering Confirmation was adequately prepared. It is also a note to parents, admonishing them to teach the basics of the faith to their children. The seriousness and need for catechetical training continues to be of top priority in the church in every generation. In *Grounded in the Gospel*, JI Packer wrote: "We catechize because we must. For catechesis is both a very biblical idea and a faithful practice of the church through the ages. Where wise catechesis has flourished, the church has flourished. Where it has been neglected, the church has floundered."

The 'catechist' is a teacher of the elementary facts of Christianity.

The 'catechumen' is the person being taught these elementary facts.

THE CREED

Recite the articles of your belief.

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.

'catholic' refers to 'universal church', not to the Roman Catholic church.

What do you chiefly learn in these articles of your belief?

First, I learn to believe in God the Father, who has made me and all the world. Second, in God the Son, who has redeemed me and all mankind. Third, in God the Holy Spirit, who sanctifies me and all the elect people of God.

THE TEN COMMANDMENTS

You said that your godfather and godmother did promise for you, that you should keep God's commandments. Tell me how many there are.

Ten.

Which are they?

cf. Exodus 20:1–17

The same which God spoke in the twentieth chapter of Exodus, saying, I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

- 1. You shall have no other gods but me.*
- 2. You shall not make for yourself any carved image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. You shall not bow down to them, nor worship them. For I, the Lord your God, am a jealous God, and visit the sins of the fathers upon the children to the third and fourth generation of those who hate me, and show mercy to thousands of those who love me and keep my commandments.*
- 3. You shall not take the name of the Lord your God in vain. For the Lord will not hold anyone guiltless who takes his name in vain.*

4. *Remember that you keep the Sabbath day holy. Six days you shall labor and do all that you have to do, but the seventh day is the Sabbath of the Lord your God. In it you shall do no kind of work—you, your son, your daughter, your manservant, your maidservant, your cattle, and the stranger who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the seventh day and made it holy.*
5. *Honour your father and your mother, that your days may be long in the land which the Lord your God gives you.*
6. *You shall not murder.*
7. *You shall not commit adultery.*
8. *You shall not steal.*
9. *You shall not bear false witness against your neighbour.*
10. *You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his servant, nor his maid, nor his ox, nor his donkey, nor anything that is his.*

What do you chiefly learn by these commandments?

I learn two things—my duty toward God, and my duty toward my neighbour.

What is your duty toward God?

My duty toward God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

What is your duty toward your neighbour?

My duty toward my neighbour is to love him as myself, and to do to all people as I would have them do to me; to love, honour, and support my father and mother; to honour and obey all who are placed in civil authority; to submit myself to all my governors, teachers, and spiritual pastors; to conduct myself with humility, showing reverence to whom it is due; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice or hatred in my heart; to keep my hands from stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet or desire other people's goods, but to learn and labor truly to earn my own living, and to do my duty in that state of life to which it shall please God to call me.

THE LORD'S PRAYER

My good child, know this, that you are not able to do these things on your own, nor to walk in the commandments of God and serve him, without his special grace, which you must learn at all times to call for by diligent prayer. Let me hear, therefore, if you can say The Lord's Prayer.

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

What do you desire of God in this prayer?

I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace to me and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray to God that he will send us all things that are needful both for our souls and bodies; and that he will be merciful to us and forgive us our sins; and that it will please him to save and defend us in all dangers, spiritual and physical; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

THE SACRAMENTS

How many sacraments has Christ ordained in his church?

Two only, as generally necessary to salvation—that is to say, baptism and the supper of the Lord.

What do you mean by this word “sacrament”?

I mean an outward and visible sign of an inward and spiritual grace, given to us, ordained by Christ himself, as a means by which we receive that grace, and a pledge to assure us of it.

How many parts are there in a sacrament?

Two—the outward, visible sign; and the inward, spiritual grace.

What is the outward, visible sign or form in baptism?

Water, in which the person is baptized in the name of the Father, and of the Son, and of the Holy Spirit.

What is the inward and spiritual grace?

A death to sin and a new birth to righteousness, for being by nature born in sin and the children of wrath, we are by this made the children of grace.

What is required of persons to be baptized?

Repentance, by which they forsake sin; and faith, by which they steadfastly believe the promises of God made to them in that sacrament.

Why then are infants baptized, when by reason of their tender age they cannot perform these?

Because they promise both of these by their sureties—which promise, when they come of age, they are themselves bound to perform.

Why was the sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive by it.

What is the outward part or sign of the Lord's Supper?

Bread and wine, which the Lord has commanded to be received.

What is the inward part, or thing signified?

The body and blood of Christ, which are truly and indeed taken and received by the faithful in the Lord's Supper.

What are the benefits of which we are partakers in the Lord's Supper?

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

What is required of those who come to the Lord's Supper?

To examine themselves—whether they truly repent of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and are in charity with all people.

CONFIRMATION

A hymn, psalm, or anthem may be sung.

With the people standing, the Bishop says the following, or the appointed seasonal greeting:

THE GREETING

The Lord will pour out his Spirit upon all flesh,
and your sons and daughters shall prophesy.

Your old men shall dream dreams,
and your young men shall see visions.

You shall know that the Lord is in the midst of his people,
that he is the Lord and there is none else.

And it shall come to pass
that everyone who calls on the Name of the Lord shall be saved.

The Lord be with you.
And with your spirit.

Let us pray.

THE COLLECT OF THE DAY

All continue to stand for the COLLECT OF THE DAY.

CATECHESIS

THE LESSONS

NICENE CREED

All stand for 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 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.

‘catholic’ refers to ‘universal church’, not to the Roman Catholic church.

THE SERMON

THE PRESENTATION, EXHORTATION & EXAMINATION

Only a bishop may confirm. The bishop is customarily seated in a chair in front of the Altar Table. The Candidates and Presenters stand facing the Bishop as their Presenters say:

Presenters: *Reverend Father in God, we present these persons to receive the laying on of hands.*

Bishop: Have they been adequately prepared?

Presenters: *They have.*

The Bishop then says:

Dearly beloved, it is essential that those who wish to be confirmed or received in this Church publicly confess Jesus Christ as their Lord and Saviour; become his disciples; know and affirm the Nicene Creed, The Lord’s Prayer, and The Ten Commandments; and have received instruction in the Holy Scriptures of the Old and New Testaments and the Catechism of the Church. God’s grace is imparted in Baptism, through which we are made God’s children by adoption and given the Holy Spirit. By the power of the Spirit, manifested in gifts and fruit, we are enabled to be God’s people for the sake of the world.

Now, these Candidates desire publicly to confess their faith in Jesus Christ as Saviour and their commitment to follow him as Lord. They also desire the strengthening of grace through the laying on of hands, that the Holy Spirit may fill them more and more for their ministry in the Church and in the world.

The Bishop then addresses the Candidates:

Do you, here in the presence of God and the Church, renew the solemn promises and vows made at your Baptism and commit to keep them?

Candidates: *I do.*

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

Candidates: *I renounce them.*

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

Candidates: *I renounce them.*

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

Candidates: *I renounce them.*

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

Candidates: *I do.*

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

Candidates: *I do.*

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

Candidates: *I will, the Lord being my helper.*

The Bishop addresses the Congregation, saying:

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

We will.

PRAYER & THE LAYING ON OF HANDS

The Bishop stands and says:

Let us pray.

Almighty and everliving God, we beseech you to strengthen these your servants for witness and ministry through the power of your Holy Spirit. Daily increase in them your manifold virtues of grace: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and true godliness, and the spirit of holy fear, now and for ever. **Amen.**

Each Confirmand kneels in front of the Bishop. The Bishop, then laying his hands upon the person's head, prays:

Strengthen, O Lord, with your Holy Spirit, your servant *N*;
empower *him* for your service; and sustain *him* all the days of *his* life.
Amen.

The Bishop may make the sign of the cross with the Oil of Chrism on the forehead of any receiving the laying on of hands, and say:

N, I sign you with the cross of our Lord Jesus Christ in the Name of the Father, and of the Son, and of the Holy Spirit.

After all have been confirmed, the Bishop then says:

Almighty and everliving God, let your fatherly hand ever be upon *these* your *servants*; let your Holy Spirit ever be with *them*; and so lead *them* in the knowledge and obedience of your Holy Word, that *they* may faithfully serve you in this life, and joyfully dwell with you in the life to come, through Jesus Christ our Lord. **Amen.**

THE SHARING OF THE PEACE

The Bishop says:

The Peace of the Lord be always with you.

And with your spirit.

The service continues with the CONFESSION & ASSURANCE on page 4 or as announced by the Celebrant.

LENT
&
HOLY WEEK SERVICES

ASH WEDNESDAY

Please gather in prayerful silence.

The Ministers may enter in silence, or a hymn, psalm, or anthem may be sung.

The people stand, and the Officiant says:

Bless the Lord who forgives all our sins.

His mercy endures for ever.

Dear People of God: the first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful, were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. In this manner, the whole Congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Saviour, and of the need that all Christians continually have to renew our repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent: by self-examination and repentance; by prayer, fasting, and alms-giving; and by reading and meditating on God's holy Word.

And to make a right beginning, let us now pray for grace, that we may faithfully keep this Lent.

The Officiant and people kneel. A period of silent prayer follows.

Almighty and everlasting God, you hate nothing you have made, and you forgive the sins of all who are penitent: create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS

The following LESSONS, or appropriate passages of Scripture, are read. The Psalm may be said or sung:

Joel 2:1–2, 12–17 *or* Isaiah 58:1–12

Psalm 103 *or* Psalm 103:8–14

2 Corinthians 5:20–6:10

Matthew 6:1–6, 16–21

All stand for the Gospel:

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

Glory to you, Lord Jesus Christ.

Response after the Gospel reading:

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE SERMON

PENITENTIAL PSALM & IMPOSITION OF ASHES

Let us now call to mind our sin and the infinite mercy of God.

If ashes are to be imposed, the Officiant says:

Almighty God, you have created us from the dust of the earth: grant that these ashes may be for us a symbol of our mortality and a sign of our penitence, that we may remember that it is by your grace alone that we receive the gift of eternal life in Jesus Christ our Saviour. Amen.

Then ashes are imposed with the following words:

Remember that you are dust, and to dust you shall return.

PSALM 51 *All kneel as Psalm 51:1–17 is sung or said.*

- 1 Have mercy upon me, O God, in your great goodness;
according to the multitude of your mercies wipe away my offences.
- 2 Wash me thoroughly from my wickedness
and cleanse me from my sin.
- 3 For I acknowledge my faults,
and my sin is ever before me.
- 4 Against you only have I sinned, and done this evil in your sight,
so that you are justified in your sentence, and blameless in your judgement.

- 5 Behold, I was brought forth in wickedness,
and in sin my mother conceived me.
- 6 But behold, you desire truth in the inward parts
and shall make me understand wisdom secretly.
- 7 You shall purge me with hyssop, and I shall be clean;
you shall wash me, and I shall be whiter than snow.
- 8 You shall make me hear of joy and gladness,
that the bones which you have broken may rejoice.
- 9 Turn your face from my sins,
and blot out all my misdeeds.
- 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.
- 13 Then shall I teach your ways unto the wicked,
and sinners shall return unto you.
- 14 Deliver me from blood-guilt, O God, the God of my salvation,
and my tongue shall sing of your righteousness.
- 15 O Lord, open my lips,
and my mouth shall show forth your praise.
- 16 For you desire no sacrifice, or else I would give it to you;
but you delight not in burnt-offerings.
- 17 The sacrifice of God is a troubled spirit;
a broken and contrite heart, O God, you shall not despise.

CONFESSION & LITANY OF PENITENCE

Let us humbly confess our sins to Almighty God.

Silence may follow. The Officiant and people, all kneeling, pray together:

Most holy and merciful Father, we confess to you, and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned, through our own fault, in thought, word, and deed; by what we have done, and by what we have left undone.

We have not loved you with our whole heart, and mind, and strength.

We have not loved our neighbours as ourselves.

We have not forgiven others, as we have been forgiven.

We have been deaf to your call to serve, as Christ served us.

We have not been true to the mind of Christ.

We have grieved your Holy Spirit.

Lord, have mercy upon us:

for we have sinned against you.

For all our unfaithfulness and disobedience; for the pride, vanity, and hypocrisy of our lives.

Lord, have mercy upon us:

for we have sinned against you.

For our self-pity and impatience, and our envy of those we think more fortunate than ourselves.

Lord, have mercy upon us:

for we have sinned against you.

For our unrighteous anger, bitterness, and resentment; for all lies, gossip, and slander against our neighbours.

Lord, have mercy upon us:

for we have sinned against you.

For our sexual impurity, our exploitation of other people, and our failure to give of ourselves in love.

Lord, have mercy upon us:

for we have sinned against you.

For our self-indulgent appetites and ways, and our intemperate pursuit of worldly goods and comforts.

Lord, have mercy upon us:

for we have sinned against you.

For our dishonesty in daily life and work, our ingratitude for your gifts, and our failure to heed your call.

Lord, have mercy upon us:

for we have sinned against you.

For our blindness to human need and suffering, and our indifference to injustice and cruelty.

Lord, have mercy upon us:

for we have sinned against you.

For our wastefulness and misuse of your creation, and our lack of concern for those who come after us.

Lord, have mercy upon us:

for we have sinned against you.

For all false judgements, for prejudice and contempt of others, and for all uncharitable thoughts toward our neighbours.

Lord, have mercy upon us:

for we have sinned against you.

For our negligence in prayer and worship; for our presumption and abuse of your means of grace.

Lord, have mercy upon us:

for we have sinned against you.

For seeking the praise of others rather than the approval of God.

Lord, have mercy upon us:

for we have sinned against you.

For our failure to commend the faith that is in us.

Lord, have mercy upon us:

for we have sinned against you.

Show favour to your people, O Lord, who turn to you in weeping, fasting, and prayer. For you are a merciful God, full of compassion, long-suffering, and abounding in steadfast love. You spare when we deserve punishment, and in your wrath you remember mercy. Spare your people, good Lord, spare us; in the multitude of your mercies, look upon us and forgive us, through the merits and mediation of your blessed Son, Jesus Christ, our Lord. Amen.

THE ABSOLUTION

The Bishop, if present, or the Priest, alone stands and says:

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all who truly repent and genuinely believe his Holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

Or the following:

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 people may be seated for the reading of THE COMFORTABLE WORDS.

THE COMFORTABLE WORDS

Hear what comfortable words our Saviour Jesus Christ said to all that truly turn to Him:

Come to me, all who labor 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.

When there is Communion, the liturgy continues with the Offertory. The Proper Preface of Lent is used. The prayer below may be said by the Celebrant before the final blessing.

If there is no Communion, the Lord's Prayer is then said. The following prayer may be used to conclude the liturgy.

Let us pray.

O Lord our God, grant us grace to desire you with our whole heart: that desiring you, we may seek you; and that seeking you, we may find you; and that finding you, we may love you; and that loving you, we may hate those sins from which you have delivered us, through Jesus Christ our Lord. **Amen.**

Please leave in silence.

ADDITIONAL DIRECTIONS

The silence after the invitation to a Holy Lent is an integral part of the rite, and should not be omitted or reduced to a mere pause. Other periods of silence may be observed to allow for meditation, self-examination, and prayer.

The ashes are traditionally made from the palms of the previous Palm Sunday.

In the absence of a Priest, and with the authorization of the Bishop, a Deacon or lay person may lead the liturgy, except that instead of the absolution, the following words are used:

Grant to 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.

MAUNDY THURSDAY

OPENING HYMN or SONG

Blessed be our God.

Now and for ever. Amen.

The Celebrant may then say:

This is the night that Christ the Son of Man gathered with his disciples in the upper room. This is the night that Christ our Lord and Master took a towel and washed the disciples' feet, calling us to love one another as he has loved us. This is the night that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his perfect sacrifice. This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

THE COLLECT

The Lord be with you.

And with your spirit.

Let us pray.

Almighty Father, whose most dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: mercifully grant that we may receive it in thankful remembrance of Jesus Christ our Saviour, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LESSONS & SERMON

The following LESSONS, or appropriate passages of Scripture, are read:

Exodus 12:1–14

1 Corinthians 11:23–34

John 13

THE FOOT-WASHING

If there is to be foot-washing, the following exhortation will be given:

Fellow servants of our Lord Jesus Christ: on the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the kingdom of God come not by worldly power and authority, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servants we are by following the example of our Master. Come now remembering his admonition that what will be done for you is also to be done by you to others. Engrave on your hearts and mirror in your actions Jesus' words: "A servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them."

When all who wish to have participated, the liturgy continues with THE GREAT LITANY on page 80, followed by the EUCHARISTIC PRAYER on page 5.

GOOD FRIDAY

Please gather in prayerful silence.

All we like sheep have gone astray; we have turned every one to his own way.

And the Lord has laid on him the iniquity of us all.

Almighty God, we beseech you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A hymn may be sung here.

THE LESSONS

The following LESSONS, or appropriate passages of Scripture, are read:

Isaiah 52:13–53:12

Hebrews 10:1–25

A Gradual Hymn may be sung here.

THE GOSPEL READING

The Passion of our Lord Jesus Christ according to John (19:1–37)

The customary responses before and after the Gospel are omitted.

All stand at the verse which mentions the arrival at Golgotha (John 19:17).

THE APOSTLES' CREED

All stand for THE APOSTLE'S CREED.

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.

'catholic' refers to 'universal church', not to the Roman Catholic church.

SERMON

A hymn may be sung here.

THE SOLEMN COLLECT

Dear People of God: our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Church throughout the world: that the Lord our God may preserve her in unity, peace, and safety, bringing into divine subjection all powers and principalities; and that he may grant us to dwell in such peace and tranquility that we may show forth the glory of God.

Silence

Almighty Father, we pray for your holy catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Son our Saviour. **Amen.**

Let us pray for Bishop *N* and for Archbishop *N*: that the Lord our God, who has appointed them to this office, may preserve them in health and safety for the governance of God's holy people.

Silence

Almighty and everlasting God, whose judgement upholds all things both in heaven and on earth: as you have appointed these your servants to be our bishops, so also defend them by your mercy against all adversities; that we, acknowledging you as the great Shepherd and Overseer of our souls, may so prosper by their care that we may bring forth the fruit of righteousness, through Jesus Christ our Lord. **Amen.**

Let us pray for all Bishops, Priests, and Deacons; and for all God's holy People.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you, through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray for *N*, our Prime Minister, and for all in civil authority; that they, knowing whose ministers they are, may above all things seek God's honour and glory; and that we, remembering whose authority they bear, may faithfully and obediently honour them in accordance with your holy Word.

Silence

Almighty God, whose kingdom is everlasting and whose power is infinite: we commend our nation to your merciful care, that being guided by your Providence, we may dwell secure in your peace. Grant to our Prime Minister, and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in your fear, through Jesus Christ our Lord. **Amen.**

Let us pray for those who are preparing for Holy Baptism: that the Lord our God may open their hearts to his grace and mercy; that by the washing of regeneration they may obtain the remission of all their sins, and be found faithful servants of our Lord Jesus Christ.

Silence

Almighty and everlasting God, you multiply your Church in every generation: grant the gifts of faith and understanding to those being instructed in your holy Word; that being washed in the waters of baptism, they may be born again and numbered among your adopted children, through Jesus Christ our Lord. **Amen.**

Let us pray to God the Father Almighty, that he would cleanse the world from all evil; deliver it from pestilence and famine; set free those who are in captivity; restore the sick to health; and bring those who travel to a haven of safety.

Silence

Gracious God, the comfort of all who sorrow, the strength of all who suffer: let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son, Jesus Christ our Lord.

Amen.

Let us pray for all who are in heresy or schism: that the Lord our God may deliver them from all false doctrines, and restore them to the faith and unity of the one holy catholic and apostolic Church.

Silence

O God of truth and love, who desires not the death of sinners but rather that they should turn from their wickedness and live: look with mercy on those who are deceived by the lies of the world, the flesh, and the devil; that the hearts of those who have gone astray may be restored to wisdom and return to the way of truth in the unity of your holy Church, through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people: that the Lord our God may look graciously upon them and that they may come to full knowledge of Jesus as Messiah and Lord of all.

Silence

Almighty and everlasting God, you established your covenant with Abraham and his seed: hear the prayers of your Church, that the chosen people through whom you brought salvation to the world may also share in the fullness of redemption, through Jesus Christ our Lord. **Amen.**

Let us pray for all those who do not believe in Christ, that the light of the Holy Spirit may fill them and bring them into the way of salvation.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: have compassion on all who do not know you as you are revealed in your Son, Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one Shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection

Silence

O God of unchangeable power and eternal light: look favourably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son, Jesus Christ our Lord. **Amen.**

A hymn may be sung here.

THE REPROACHES:

O my people, what have I done to you? How have I wearied you? Testify against me. I brought you forth from the land of bondage, and led you through the waters of salvation, and you have prepared a cross for your Saviour.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

I led you through the desert forty years, and fed you with the bread of heaven; I brought you into the land of promise, and you have prepared a cross for your Saviour.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

What could I have done for you that I have not done? I planted you, my vineyard, to bear sweet fruit; but you have become very bitter to me, and gave me vinegar for my thirst.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

I passed over your first-born and delivered them from death, and you have delivered me into the hands of my enemies; I led you in the pillar of cloud, and you have led me into the judgement hall of Pilate. O my people, what have I done to you? How have I wearied you? Testify against me.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

I struck down the kings of the Canaanites for your sake, and you struck my head with a reed; I gave you a royal inheritance, and you have crowned my head with thorns. O my people, what have I done to you? How have I wearied you? Testify against me.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

I opened the rock and gave you to drink from the water of life, and you have opened my side with a spear. I raised you on high with great power, and you have hanged me high upon the cross. O my church, what have I done to you? How have I wearied you? Testify against me.

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

ANTHEM 1

We glory in your cross, O Lord, and praise and glorify your holy resurrection;

for by virtue of your cross joy has come to the whole world.

May God be merciful to us and bless us,

show us the light of his countenance, and come to us.

Let your ways be known upon earth,

your saving health among all nations.

Let the people praise you, O God;

let all the peoples praise you.

We glory in your cross, O Lord, and praise and glorify your holy resurrection;

for by virtue of your cross joy has come to the whole world.

ANTHEM 2

We adore you, O Christ, and we bless you,

because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;

if we endure, we shall also reign with him.

We adore you, O Christ, and we bless you,

because by your holy cross you have redeemed the world.

CONFESSION

Let us confess our sins to Almighty God:

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 all 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.

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

THE LORD'S PRAYER

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

The service concludes with the following prayer. No blessing or dismissal is added.

CLOSING COLLECT

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgement and our souls, now and in the hour of our death. Give mercy and grace to the living; peace and rest to the dead; to your holy Church unity and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

HOLY SATURDAY

Let us pray.

O God, Creator of heaven and earth: grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life, through Jesus Christ our Lord.

Amen.

or this,

O God of the living, on this day your Son our Saviour descended to the place of the dead: look with kindness on all of us who wait in hope for liberation from the corruption of sin and death, and give us a share in the glory of the children of God, through Jesus Christ your Son our Lord. **Amen.**

THE LESSONS

The following LESSONS, or appropriate passages of Scripture, are read:

Job 14:1–17

Psalm 130 *or* Psalm 31:1–6

1 Peter 4:1–8

Matthew 27:57–66 *or* John 19:38–42

After the Gospel, a homily may follow.

THE ANTHEM

**Man born of woman has but a short time to live,
and is full of misery.
He springs up, and is cut down like a flower;
he flees like a shadow,
and never continues the same.**

**In the midst of life we are in death:
of whom do we seek strength,
but you, O Lord,
who for our sins are justly displeased?**

**Yet, O Lord God most holy,
O Lord most mighty,
O holy and most merciful Saviour,
deliver us not into the pains of eternal death.**

**You know, O Lord, the secrets of our hearts;
shut not your ears to our prayer;
but spare us, Lord most holy,
O God most mighty,
O holy and merciful Saviour,
most worthy Judge eternal,
do not let us, in this our final hour,
through the pain of death, fall away from you.**

The Officiant and people together pray THE LORD'S PRAYER. The doxology at the end of the prayer ("For Thine is the kingdom...") is customarily omitted.

THE LORD'S PRAYER

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

THE GRACE

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.**

2 Corinthians 13:14

SUPPLEMENTAL MATERIAL

THE GREAT LITANY

To be said or sung, kneeling, standing, or in procession either before the EUCHARIST or after the COLLECTS in MORNING or EVENING PRAYER; or separately, especially in Lent and on Rogation days (days of prayer and fasting).

The word LITANY is from the Greek meaning 'a supplication'. A litany is 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 century.

Adapted from the Oxford Dictionary of the Christian Church.

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

O Lord, show your mercy upon us;
for we have put our trust in you.

The Officiant then 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.**

THE SUPPLICATION is especially appropriate in times of war or amid great anxiety. It can be included after THE LORD'S PRAYER when praying THE GREAT LITANY, at the end of MORNING or EVENING PRAYER, at the Intercessions in a Communion service, or as a separate devotion whenever desired.

THE CREED OF ST. ATHANASIUS

All stand for THE CREED OF ST. ATHANASIUS.

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.

Note that 'catholic' refers to 'universal church', not to the Roman Catholic church.

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 Infinites,

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 Almightyes

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.

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

THE THIRTY-NINE ARTICLES OF RELIGION

~ In Contemporary English ~

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 A2 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 – *Canon A5 of the Church of England*

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

THE THIRTY-NINE 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 JI Packer writes, 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.”

Packer, JI and Beckwith, RT. The Thirty-Nine Articles: Their Place and Use Today; Latimer House: Oxford, 1984: 51–2.

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

The Latin Vulgate Bible was compiled and translated in large part by Jerome between the 4th and 5th centuries. Jerome distinguished between canonical books and the Apocrypha, the latter which he did not recognize as authoritative Scripture.

Christian is free to disobey those commandments which may be classified as moral.

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.

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.

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.

See Article 35: 'The Homilies'.

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 judgement, 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.

'Schoolmen' refers to university academics.

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."'

cf. Luke 17:10

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.

cf. 1 corinthians 11:29

*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.

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.

Propitiation means the act of appeasing (satisfying) an angry, offended party, typically through an offering. 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.

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 judgement 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.

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

The Homilies, published during the reign of Edward VI (1547–1553), 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.

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.

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.

'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 the book of Acts.