THE BOOK OF
COMMON PRAYER

and

ADMINISTRATION OF THE SACRAMENTS

with

OTHER RITES AND CEREMONIES OF THE CHURCH

According to the use of the

ANGLICAN CHURCH IN NORTH AMERICA

Together with

THE COVERDALE PSALTER

Traditional Language Edition

ANNO DOMINI 2020

ANGLICAN LITURGY PRESS

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PREFACE

Christianity—the fullness of the good news about Jesus Christ—came very early to what would eventually be called *Anglia* (England) through the witness of soldiers, sailors, merchants, and missionaries. Legend holds that the biblical tomb-giver, Joseph of Arimathea, was among the first of those scattered evangelists.

The early Christian mission in the British Isles was an encounter with pagan tribes and societies. Converts banded together, and in this context communities of common prayer, learning, and Christ-like service emerged, living under agreed rules. Thus "monasteries" became centers of the evangelization of this remote region of the Roman world, and ever more so as the empire disintegrated. Early heroes and heroines leading such communities bore names that are still remembered and celebrated, names like Patrick, Brigid, David, Columba, Cuthbert, and Hilda. Haphazardly, and without a centralized hierarchy or authority, what emerged in Britain, by God's grace, was a Church that saw herself, in each of her local manifestations, as part of the One, Holy, Catholic, and Apostolic Church: culturally attuned and missionally adaptive, but ever committed to and always propagating "the faith that was once for all delivered to the saints" (JUDE 1:3).

Reform came in various waves, based more in the Roman systems of Diocese and parish. At the end of the sixth century, Augustine, a Benedictine monk and first Archbishop of Canterbury, was sent out from Rome by Pope Gregory the Great with instructions that encouraged preservation of local customs when they did not conflict with universal practice. Dunstan, 25th Archbishop of Canterbury, great reformer of common worship, and Anselm, 36th Archbishop, early scholastic theologian, were among notable monastic successors of this far more hierarchical Roman mission. Closer connection to the continent and distance from the Patristic era also meant that from the seventh century onward, British faith and order were increasingly shaped by efforts to create a universal western patriarchate at Rome. The Norman Conquest of the 11th century also played a role in diminishing the distinguishing peculiarities of *Ecclesia Anglicana*. Liturgy also became increasingly complicated and clericalized.

All across Europe, the sixteenth century was marked by reform of the received tradition. So great was this period of reevaluation, especially concerning the primacy of the Holy Scriptures, that the whole era is still known to us as the Reformation.

Archbishop Thomas Cranmer, 69th Archbishop of Canterbury, who was martyred at Oxford in 1556, led the English phase of this reform of Church life and Church worship. Undoubtedly Cranmer's most enduring achievement was his replacement of the numerous books of the Latin liturgy with a carefully compiled *Book of Common Prayer*. This was a Prayer Book in the vernacular, one which brilliantly maintained the traditional patterns of worship, yet which sought to purge away from

worship all that was "contrary to Holy Scripture or to the ordering of the Primitive Church." The *Book of Common Prayer*, from the first edition of 1549, became the hallmark of a Christian way of worship and believing that was both catholic and reformed, continuous yet always renewing. According to this pattern, communities of prayer—congregations and families rather than the monasteries of the earliest centuries—would be the centers of formation and of Christ-like service to the world.

For a century, the Church of England matured and broadened as a tradition separated from the Church of Rome. Its pastoral, musical, and ascetical life flourished: Jeremy Taylor, Lancelot Andrewes, Thomas Tallis, William Byrd, and George Herbert are but a few of the names associated with this flowering. Also begun were three centuries of colonial expansion that exported the *Book of Common Prayer* to countless cultures and people-groups the world over.

The English Civil War of the seventeenth century drove the Church of England and her liturgy underground. Nevertheless, with the Restoration of the Monarchy, the *Book of Common Prayer,* authorized by Parliament and Church in 1662, became Anglicanism's *sine qua non.* Great Awakenings and the Methodist movement of the 18th century, as well as adaptations necessary for the first Anglicans independent of the British Crown, challenged and re-shaped Prayer Book worship, as would the East African revival, charismatic renewal, and the dissolution of Empire in the 20th century. Similarly, the evangelical and anglo-catholic movements of the 19th century profoundly affected Anglican self-understanding and worship in different, often seemingly contradictory, ways; yet the *Book of Common Prayer (1662)* was common to every period of this

development. For nearly five centuries, Cranmer's Prayer Book idea had endured to shape what emerged as a global Anglican Church that is missional and adaptive as in its earliest centuries; authoritatively Scriptural and creedal as in its greatest season of reform; and evangelical, catholic, and charismatic in its apology and its worship as now globally manifest.

The liturgical movement of the 20th century and the ecumenical *rapprochement* in the second half of that century had an immense impact on the Prayer Book tradition. The *Book of Common Prayer (1979)* in the United States and various Prayer Books that appeared in Anglican Provinces from South America to Kenya to South East Asia to New Zealand were often more revolutionary than evolutionary in character. Eucharistic prayers in particular were influenced by the re-discovery of patristic texts unknown at the Reformation, and often bore little resemblance to what had for centuries been the Anglican norm. Baptismal theology, especially in North America, was affected by radical revisions to the received Christian understanding, and came perilously close to proclaiming a gospel of individual affirmation rather than of personal transformation and sanctification.

At the beginning of the 21st century, global reassessment of the *Book of Common Prayer* of 1662 as "the standard for doctrine, discipline, and worship" shapes the present volume, now presented on the bedrock of its predecessors. Among the timeless treasures offered in this Prayer Book is the Coverdale Psalter of 1535 (employed with every Prayer Book from the mid-16th to the mid-20th centuries), renewed for contemporary use through efforts that included the labors of 20th century Anglicans T. S. Eliot and C. S. Lewis, and brought to final form

here. The *Book of Common Prayer (2019)* is indisputably true to Cranmer's originating vision of a form of prayers and praises that is thoroughly Biblical, catholic in the manner of the early centuries, highly participatory in delivery, peculiarly Anglican and English in its roots, culturally adaptive and missional in a most remarkable way, utterly accessible to the people, and whose repetitions are intended to form the faithful catechetically and to give them doxological voice.

The *Book of Common Prayer (2019)* is the product of the new era of reform and restoration that has created the Anglican Church in North America. The Jerusalem Declaration of 2008 located itself within the historic confines of what is authentically the Christian Faith and the Anglican patrimony, and sought to restore their fullness and beauty. The *Book of Common Prayer (2019)* is offered to the same end.

+Foley Beach
Archbishop
Anglican Church in North America
On behalf of the College of Bishops

+Robert Duncan
Archbishop Emeritus
Anglican Church in North America
On behalf of all who shaped this Book

The Feast of the Nativity of St. John the Baptist
ANNO DOMINI MMXIX

CONCERNING THE DIVINE SERVICE *of* THE CHURCH

Daily Morning and Evening Prayer, the Great Litany, the Order for Holy Communion, and the Orders for Holy Baptism and Confirmation, as set forth in this Book, are the regular liturgies appointed for worship in this Church.

Daily Morning Prayer and Daily Evening Prayer are the established rites (offices) by which, both corporately and individually, God's people annually encounter the whole of the Holy Scriptures, daily confess their sins and praise Almighty God, and offer timely thanksgivings, petitions, and intercessions. The Prayer Book tradition has historically expected clergy to pray the Daily Office morning and evening each day.

The Great Litany is commonly used before the Holy Eucharist on the First Sunday of Advent and the First Sunday in Lent, and may be used on other Sundays as needed or as the Bishop directs. The Great Litany is especially appropriate for Rogation days, other days of fasting or thanksgiving, and occasions of solemn and comprehensive entreaty. It can be used as an independent rite, or at the conclusion of Morning or Evening Prayer.

The Holy Communion, commonly called the Lord's Supper or the Holy Eucharist, is a chief means of grace for sustained and nurtured life in Christ. It is normally the principal service of Christian worship on the Lord's Day and on other appointed Feasts and Holy Days. Mindful of the admonition in 1 Corinthians 11:27-29, participation in Holy Communion requires a penitent heart and lively faith.

Holy Baptism is the initiatory rite of the Church, which seals adoption in Christ and is the means of grace for new life in him. Confirmation (or Reception) through the laying on of hands by a Bishop is the rite of public profession of faith that is expected of every adult member of the Church. In it the Holy Spirit gives grace to the believer for discipleship and ministry as a mature Christian.

In addition to these liturgies and the other rites contained in this Book, the Minister, subject to the direction of the Ordinary (Diocesan Bishop), may use other forms of occasional service set forth by authority within this Church. Special devotions taken from Holy Scripture, and other services consistent with the Scriptures, may be authorized by the Bishop.

The entire Congregation participates in the conduct of public worship. Laity, Deacons, Presbyters, and Bishops fulfill the functions of their respective orders. Because divine service should give the Lord the worship due his Name, the Church expects proper training of all who lead in the liturgies of the Church.

As pastoral need arises or local circumstance requires, all services may be translated into languages other than English for the sake of those gathered for worship. Similarly, any service contained in this Book may have the contemporary idiom of speech conformed to the traditional language (thou, thee, thy, thine, *etc.*) of earlier Prayer Books. Likewise, the ordering of Communion rites may be conformed to a historic Prayer Book ordering.

When nouns, pronouns, and their verbs are italicized because of their number, singular may be changed to plural and vice versa as the situation requires. A black line in the left margin of the page indicates that the material in that section may be used at the discretion of the Minister.

Hymns, anthems, and songs of praise must be in the words of Holy Scripture, or of the *Book of Common Prayer,* or congruent with them. The local Minister is responsible for maintaining this standard. Where rubrics indicate that a part of the service is to be "said," it must be understood to include "or sung," and vice versa. When it is desired to use music composed for them, previously authorized liturgical texts may be used in place of the corresponding texts in this Book. Throughout this Book, asterisks (*) are used to denote the responsorial, antiphonal, or musical break points in canticles and other texts frequently sung or corporately recited.

Quotations of Scripture in this *Book Of Common Prayer (2019)* normally follow *The Holy Bible: English Standard Version* (ESV) except for the Psalms and Canticles, and for citations marked with the symbol (T) which indicates traditional prayer book language. Similarly, the symbol (V) indicates that verse numbers of a particular psalm of the New Coverdale Psalter found in this book differ from other translations. This Psalter is a renewal of the Coverdale Psalter of 1535, whose meter and turn of phrase remain embedded in the global Anglican heritage of language and music.

CONCERNING THE TRADITIONAL LANGUAGE EDITION

This Traditional Language Edition of the *Book of Common Prayer (2019)* employs the personal idiom (thou, thee, thy, thine, *etc.*) of historic Prayer Books, and uses the verb forms of Elizabethan English, as permitted in the section Concerning the Divine Service of the Church.

This edition also substitutes the historic Coverdale Psalter of 1535, as revised in the 1928 American Prayer Book. All psalms appointed and psalm references in this Traditional Language Edition take this form.

All other quotations from Scripture are from the *Authorized Version of the Holy Bible* (KJV) of 1611, unless the Prayer Book tradition maintains a still earlier version of the verse or verses.

The page numbers of this Traditional Language Edition mirror the page numbers of the *Book of Common Prayer (2019)*, where possible.

DAILY OFFICE

DAILY MORNING PRAYER

The Officiant may begin Morning Prayer by reading an opening sentence of Scripture. One of the following, or a sentence from among those provided at the end of the Office (pages 28–30), is customary.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. PHILIPPIANS 1:2

or this

I was glad when they said unto me, We will go into the house of the LORD. PSALM 122:1

or this

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. PSALM 19:14

CONFESSION OF SIN

The Officiant says to the People

Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word,

and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

or this

Let us humbly confess our sins unto Almighty God.

Silence is kept. All kneeling, the Officiant and People say

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep.
We have followed too much the devices and desires
of our own hearts.
We have offended against thy 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 [apart from thy grace,] there is no health in us.
But thou, O Lord, have mercy upon us, miserable offenders.
Spare thou those, O God, who confess their faults.
Restore thou those that are penitent; according to thy promises
declared unto mankind in Christ Jesus our Lord.
And grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his ministers, to declare and pronounce to

his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen**.

or this

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 the Holy Spirit. **Amen**.

A Deacon or layperson remains kneeling and prays

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen**.

INVITATORY

All stand.

Officiant O Lord, open thou our lips;
People **And our mouth shall show forth thy praise.**
Officiant O God, make speed to save us;
People **O Lord, make haste to help us.**
Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;
People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**
Officiant Praise ye the Lord.
People **The Lord's Name be praised.**

Then follows the Venite. Alternatively, the Jubilate may be used.

One of these antiphons, or one from the seasonal antiphons provided at the end of the Office (pages 30–31), may be sung or said before and after the Invitatory Psalm.

The earth is the Lord's for he made it: *
O come, let us adore him.

or this

Worship the Lord in the beauty of holiness: *
O come, let us adore him.

or this

The mercy of the Lord is everlasting: *
O come, let us adore him.

VENITE
O Come

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 corners of the earth, *
and the strength of the hills is his also.
The sea is his, and 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 the Lord our God; *
and we are the people of his pasture,
and the sheep of his hand.

The following verses may be omitted, except in Lent.

Today, if ye 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, *
proved me, and saw my works.
Forty years long was I grieved with this generation and said, *
It is a people that do err in their hearts,
for they have not known my ways:
Unto whom I sware in my wrath *
that they should not enter into my rest.

PSALM 95:1-7, 8-11

or this

JUBILATE
Be Joyful

O be joyful in the LORD, all ye lands; *
serve the LORD with gladness,
and come before his presence with a song.
Be ye sure that the LORD he is God; *
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving,
and into his courts with praise; *
be thankful unto him, and speak good of his Name.
For the LORD is gracious, his mercy is everlasting, *
and his truth endureth from generation to generation.

PSALM 100

During the first week of Easter, the Pascha Nostrum, without antiphons, is used in place of the Invitatory Psalm, and it may be used throughout Eastertide.

PASCHA NOSTRUM
Christ our Passover

Alleluia. Christ our Passover is sacrificed for us; *
therefore let us keep the feast;
Not with the old leaven, the leaven of malice and wickedness: *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead dieth no more: *
death hath no more dominion over him.
For in that he died, he died unto sin once: *
but in that he liveth, he liveth unto God.
Likewise reckon ye also yourselves to be dead indeed unto sin: *
but alive unto God through Jesus Christ our Lord. Alleluia.
Christ is risen from the dead: *
and become the first-fruits of them that slept.
For since by man came death: *
by man came also the resurrection of the dead.
For as in Adam all die, *
even so in Christ shall all be made alive. Alleluia.

1 CORINTHIANS 5:7-8; ROMANS 6:9-11; 1 CORINTHIANS 15:20-22

Then follows

THE PSALM OR PSALMS APPOINTED

At the end of the Psalms the Gloria Patri (Glory be...) is sung or said

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

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each lesson the Reader may say

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

Or the Reader may say

Here endeth the Reading.

The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Canticle drawn from the Supplemental Canticles (pages 79–88) or an appropriate song of praise.

TE DEUM LAUDAMUS
We Praise Thee, O God

We praise thee, O God; we acknowledge thee to be the Lord. *
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud;
the heavens, and all the Powers therein. *
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth; *
Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee. *
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee. *
The holy Church throughout all the world
doth acknowledge thee;

the Father of an infinite Majesty;
thine adorable, true and only Son; *
also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ. *
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, *
thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death, *
thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God, *
in the glory of the Father.
We believe that thou shalt come to be our Judge. *
We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints, *
in glory everlasting.

The following verses may be omitted

O Lord, save thy people, and bless thine heritage. *
Govern them and lift them up for ever.
Day by day we magnify thee; *
and we worship thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin. *
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy be upon us, as our trust is in thee. *
O Lord, in thee have I trusted; let me never be confounded.

During Lent the Benedictus es, Domine usually replaces the Te Deum, and it may be used at other times.

BENEDICTUS ES, DOMINE
A Song of Praise

Blessed art thou, O Lord God of our fathers; *
praised and exalted above all for ever.
Blessed art thou for the Name of thy Majesty; *
praised and exalted above all for ever.
Blessed art thou in the temple of thy holiness; *
praised and exalted above all for ever.
Blessed art thou that beholdest the depths, and dwellest between the Cherubim: *
praised and exalted above all for ever.
Blessed art thou on the glorious throne of thy Kingdom: *
praised and exalted above all for ever.
Blessed art thou in the firmament of heaven: *
praised and exalted above all for ever.
Blessed art thou, O Father, Son, and Holy Ghost; *
praised and exalted above all for ever.

SONG OF THE THREE YOUNG MEN, 29-34

BENEDICTUS
The Song of Zechariah

Blessed be the Lord God of Israel; *
for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us, *
in the house of his servant David;
As he spake by the mouth of his holy Prophets, *
which have been since the world began;
That we should be saved from our enemies, *
and from the hand of all that hate us.

To perform the mercy promised to our forefathers, *
and to remember his holy covenant.
To perform the oath which he sware
to our forefather Abraham, *
that he would give us;
That we being delivered out of the hand of our enemies *
might serve him without fear;
In holiness and righteousness before him, *
all the days of our life.
And thou, child, shalt be called the prophet of the Highest: *
for thou shalt go before the face of the Lord
to prepare his ways;
To give knowledge of salvation unto his people *
for the remission of their sins,
Through the tender mercy of our God; *
whereby the day-spring from on high hath visited us;
To give light to them that sit 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 Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 1:68-79

THE APOSTLES' CREED

Officiant and People together, all standing

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE PRAYERS

Officiant The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

The People kneel or stand.

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

Officiant and People

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

Officiant O Lord, show thy mercy upon us;
People **And grant us thy salvation.**
Officiant O Lord, guide those who govern us;
People **And lead us in the way of justice and truth.**
Officiant Endue thy ministers with righteousness;
People **And make thy chosen people joyful.**
Officiant O Lord, save thy people;
People **And bless thine inheritance.**
Officiant Give peace in our time, O Lord;
People **And evermore mightily defend us.**
Officiant Let not the needy, O Lord, be forgotten;
People **Nor the hope of the poor be taken away.**
Officiant O God, make clean our hearts within us;
People **And take not thy Holy Spirit from us.**

The Officiant then prays one or more of the following Collects, always beginning with the Collect of the Day (usually the Collect of the Sunday or Principal Feast and of any of the weekdays following, or of the Holy Day being observed), found on pages 598-640. It is traditional to pray the Collects for Peace and Grace daily.

Alternatively, one may pray the Collects on a weekly rotation, using the suggestions in italics.

THE COLLECT OF THE DAY
From the Collects of the Christian Year

A COLLECT FOR STRENGTH TO AWAIT CHRIST'S RETURN
Sunday

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

A COLLECT FOR THE RENEWAL OF LIFE *Monday*

O God, the King eternal, who dividest the day from the night and turnest the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. **Amen**.

A COLLECT FOR PEACE *Tuesday*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. **Amen**.

A COLLECT FOR GRACE *Wednesday*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. **Amen**.

A COLLECT FOR GUIDANCE *Thursday*

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

A COLLECT FOR ENDURANCE *Friday*

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 the same thy Son Jesus Christ our Lord. **Amen**.

A COLLECT FOR SABBATH REST *Saturday*

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

Unless the Great Litany or the Eucharist is to follow, one of the following prayers

for mission is added. If the Great Litany is used, it follows here, or after a hymn or anthem, and concludes the Office.

PRAYER FOR MISSION

Almighty and everlasting God, who alone workest great marvels: Send down upon our clergy, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing; and ignite in them a zealous love of thy gospel: through Jesus Christ our Lord. **Amen**.

or this

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

or this

Lord Jesus Christ, who didst stretch out thine arms of love on the hard wood of the cross that everyone might come within the reach of thy saving embrace: So clothe us in thy Spirit that we, reaching forth our hands in love, may bring those who do not know thee to the knowledge and love of thee; for the honor of thy Name. **Amen.**

The Officiant may invite the People to offer intercessions and thanksgivings.

A hymn or anthem may be sung.

Before the close of the Office one or both of the following prayers may be used.

THE GENERAL THANKSGIVING

Officiant and People

Almighty God, Father of all mercies,
we, thine unworthy servants,
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness
to us, and to all men.
We bless thee for our creation, preservation,
and all the blessings of this life;
but above all, for thine inestimable 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 beseech thee, give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful:
and that we may show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
Through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

A PRAYER OF ST. JOHN CHRYSOSTOM

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

Officiant Let us bless the Lord.
People **Thanks be to God.**

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

The Officiant says one of these concluding sentences (and the People may be invited to join)

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. **Amen.** 2 CORINTHIANS 13:14[T]

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **Amen.** ROMANS 15:13

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.** EPHESIANS 3:20-21[T]

OPENING SENTENCES OF SCRIPTURE

ADVENT

Prepare ye the way of the LORD, make straight in the desert a highway for our God. ISAIAH 40:3

CHRISTMAS

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. LUKE 2:10-11

EPIPHANY

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. MALACHI 1:11

LENT *and* OTHER PENITENTIAL OCCASIONS

Repent ye: for the kingdom of heaven is at hand. MATTHEW 3:2

Turn thy face from my sins,
and put out all my misdeeds. PSALM 51:9

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. MARK 8:34

HOLY WEEK

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger. LAMENTATIONS 1:12

EASTER

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

COLOSSIANS 3:1

ASCENSION

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. HEBREWS 4:14, 16

PENTECOST

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. ACTS 1:8

TRINITY SUNDAY

Holy, holy, holy, is the LORD God Almighty, which was, and is, and is to come. REVELATION 4:8

DAYS OF THANKSGIVING

Honor the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. PROVERBS 3:9-10

AT ANY TIME

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

O send out thy light and thy truth, that they may lead me,
and bring me unto thy holy hill, and to thy dwelling.

PSALM 43:3

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

ISAIAH 57:15

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

JOHN 4:23

SEASONAL ANTIPHONS

ADVENT

Our King and Savior draweth nigh: *
O come, let us adore him.

CHRISTMAS

Alleluia, unto us a child is born: *
O come, let us adore him. Alleluia.

EPIPHANY, *and* THE FEAST OF THE TRANSFIGURATION

The Lord hath manifested forth his glory: *
O come, let us adore him.

PRESENTATION *and* ANNUNCIATION

The Word was made flesh and dwelt among us: *
O come, let us adore him.

LENT

The Lord is full of compassion and mercy: *
O come, let us adore him.

EASTER UNTIL ASCENSION

Alleluia. The Lord is risen indeed: *
O come, let us adore him. Alleluia.

ASCENSION UNTIL PENTECOST

Alleluia. Christ the Lord ascendeth into heaven: *
O come, let us adore him. Alleluia.

DAY OF PENTECOST

Alleluia. The Spirit of the Lord filleth the world: *
O come, let us adore him. Alleluia.

TRINITY SUNDAY

Father, Son, and Holy Ghost, one God: *
O come, let us adore him.

ALL SAINTS' *and* OTHER MAJOR SAINTS' DAYS

The Lord is glorious in his saints: *
O come, let us adore him.

ADDITIONAL DIRECTIONS

The Confession and Apostles' Creed may be omitted, provided each is said at least once during the course of the day.

The Gloria Patri (Glory be...) in the opening versicles may be said in unison.

The Officiant and People may join in saying "Alleluia" (except in Lent) as an alternative to the versicles "Praise ye the Lord. The Lord's Name be praised."

If an offering is to be received, it is appropriate to do so during the hymn or anthem following the Collects.

A sermon may be preached after the lessons, after the hymn or anthem following the Collects, or after the conclusion of the Office.

MIDDAY PRAYER

Officiant O God, make speed to save us;
People **O Lord, make haste to help us.**
Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;
People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**
Officiant Praise ye the Lord.
People **The Lord's Name be praised.**

A suitable hymn may be sung.

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

PSALM 119:105-112
Lucerna pedibus meis

105 Thy word is a lantern unto my feet *
and a light unto my paths.
106 I have sworn, and am steadfastly purposed *
to keep thy righteous judgments.
107 I am troubled above measure; *
quicken me, O LORD, according to thy word.

108 Let the free-will offerings of my mouth please thee,
O Lord; *
and teach me thy judgments.
109 My soul is alway in my hand, *
yet do I not forget thy law.
110 The ungodly have laid a snare for me, *
but yet I swerved not from thy commandments.
111 Thy testimonies have I claimed as mine heritage for ever, *
and why? they are the very joy of my heart.
112 I have applied my heart to fulfill thy statutes alway, *
even unto the end.

PSALM 121

Levavi oculos

1 I will lift up mine eyes unto the hills; *
from whence cometh my help?
2 My help cometh even from the Lord, *
who hath made heaven and earth.
3 He will not suffer thy foot to be moved, *
and he that keepeth thee will not sleep.
4 Behold, he that keepeth Israel *
shall neither slumber nor sleep.
5 The Lord himself is thy keeper; *
the Lord is thy defense upon thy right hand;
6 So that the sun shall not burn thee by day, *
neither the moon by night.
7 The Lord shall preserve thee from all evil; *
yea, it is even he that shall keep thy soul.
8 The Lord shall preserve thy going out and thy coming in, *
from this time forth for evermore.

PSALM 124
Nisi quia Dominus

1 If the LORD himself had not been on our side, now may Israel say; *
if the LORD himself had not been on our side, when men rose up against us;
2 Then had swallowed us up alive;, *
when they were so wrathfully displeased with us;
3 Yea, the waters had drowned us, *
and the stream had gone over our soul.
4 The deep waters of the proud *
had gone even over our soul.
5 But praised be the LORD, *
who hath not given us over for a prey unto their teeth.
6 Our soul is escaped even as a bird out of the snare of the fowler; *
the snare is broken, and we are delivered.
7 Our help standeth in the Name of the LORD, *
who hath made heaven and earth.

PSALM 126
In convertendo

1 When the LORD turned again the captivity of Zion, *
then were we like unto them that dream.
2 Then was our mouth filled with laughter *
and our tongue with joy.
3 Then said they among the heathen, *
The LORD hath done great things for them.
4 Yea, the LORD hath done great things for us already, *
whereof we rejoice.
5 Turn our captivity, O LORD, *
as the rivers in the south.

6 **Those that sow in tears ***
shall reap in joy.
7 **He that now goeth on his way weeping, and beareth forth good seed ***
shall doubtless come again with joy, and bring his sheaves with him.

At the end of the Psalms the Gloria Patri (Glory be...) is sung or said

Glory be to the Father, and to the Son, and to the Holy Ghost; 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 judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." JOHN 12:31-32

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.
2 CORINTHIANS 5:17-18

From the rising of the sun to its setting my Name shall be great among the nations, and in every place incense shall be offered to my Name, and a pure offering; for my name shall be great among the nations, says the LORD of Hosts. MALACHI 1:11

At the end of the reading is said

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

A meditation, silent or spoken, may follow.

The Officiant then begins the Prayers

Officiant I will bless the Lord at all times.
People **His praise shall ever be in my mouth.**

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

Officiant and People

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

Officiant O Lord, hear our prayer;
People **And let our cry come unto thee.**
Officiant Let us pray.

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

Blessed Savior, who at this hour didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved; for thy tender mercies' sake. **Amen.**

Almighty Savior, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God, world without end. **Amen.**

Father of mercies, who to thine Apostle Saint Peter didst reveal in three-fold vision thy boundless compassion: Forgive, we pray thee, our unbelief, and so enlarge our hearts, and enkindle our zeal, that we may fervently desire the salvation of all men, and with more ready diligence labor in the extension of thy kingdom; for his sake, who gave himself for the life of the world, thy Son our Savior Jesus Christ. **Amen.**

We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ announced by the message of an angel to the Virgin Mary, so by his cross and passion we may be brought unto the glory of his resurrection.; through the same Christ our Lord. **Amen.**

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

Officiant Let us bless the Lord.
People **Thanks be to God.**

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

The Officiant may conclude with this, or one of the other concluding sentences from Morning and Evening Prayer.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.
Amen. 2 CORINTHIANS 13:14[T]

ADDITIONAL DIRECTIONS

The Officiant and People may join in saying "Alleluia" (except in Lent) as an alternative to the versicles "Praise ye the Lord. The Lord's Name be praised."

Other suitable selections from the Psalter include Psalms 19, 67, one or more sections of Psalm 119, or a selection from Psalms 120 through 133.

The Lord's Prayer may be ended with, "deliver us from evil. Amen." omitting the concluding doxology.

DAILY EVENING PRAYER

The Officiant may begin Evening Prayer by reading an opening sentence of Scripture. One of the following, or a sentence from among those provided at the end of the Office (pages 54–56), is customary.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. JOHN 8:12

or this

LORD, I have loved the habitation of thy house, and the place where thine honor dwelleth. PSALM 26:8

or this

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. PSALM 141:2

CONFESSION OF SIN

The Officiant says to the People

Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary,

as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

or this

Let us humbly confess our sins unto Almighty God.

Silence is kept. All kneeling, the Officiant and People say

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep.
We have followed too much the devices and desires
of our own hearts.
We have offended against thy 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 [apart from thy grace,] there is no health in us.
But thou, O Lord, have mercy upon us, miserable offenders.
Spare thou those, O God, who confess their faults.
Restore thou those that are penitent; according to thy promises
declared unto mankind in Christ Jesus our Lord.
And grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their

sins. He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

or this

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 the Holy Spirit. **Amen.**

A Deacon or layperson remains kneeling and prays

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen.**

THE INVITATORY

All stand.

Officiant O Lord, open thou our lips;
People **And our mouth shall show forth thy praise.**
Officiant O God, make speed to save us;
People **O Lord, make haste to help us.**
Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;
People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**
Officiant Praise ye the Lord.
People **The Lord's Name be praised.**

The following or some other suitable hymn or Psalm may be sung or said.

PHOS HILARON
O Gladsome Light

O gladsome light,
pure brightness of the everliving Father in heaven, *
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light, *
we sing thy praises, O God: Father, Son, and Holy Ghost.
Thou art worthy at all times to be praised by happy voices, *
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

Then follows

THE PSALM OR PSALMS APPOINTED

At the end of the Psalms the Gloria Patri (Glory be...) is sung or said

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

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say

Here endeth the Reading.

The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Canticle drawn from the Supplemental Canticles (pages 79–88) or an appropriate song of praise.

MAGNIFICAT
The Song of Mary

My soul doth magnify the Lord, *
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold, from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me; *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things; *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel; *
as he promised to our forefathers, Abraham and his seed,
for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen. LUKE 1:46-55

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word.
For mine eyes have seen thy salvation, *
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen. LUKE 2:29-32

THE APOSTLES' CREED

Officiant and People together, all standing

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Officiant The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

The People kneel or stand.

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

Officiant and People

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

Then follows one of these sets of Suffrages

Officiant O Lord, show thy mercy upon us;
People **And grant us thy salvation.**
Officiant O Lord, guide those who govern us;
People **And lead us in the way of justice and truth.**
Officiant Endue thy ministers with righteousness;
People **And make thy chosen people joyful.**

Officiant O Lord, save thy people;
People **And bless thine inheritance.**
Officiant Give peace in our time, O Lord;
People **And evermore mightily defend us.**
Officiant Let not the needy, O Lord, be forgotten;
People **Nor the hope of the poor be taken away.**
Officiant O God, make clean our hearts within us;
People **And take not thy Holy Spirit from us.**

or this

That this evening may be holy, good, and peaceful,
We entreat thee, O Lord.

That thy holy angels may lead us in paths of peace and goodwill,
We entreat thee, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat thee, O Lord.

That there may be peace in thy Church and in the whole world,
We entreat thee, O Lord.

That we may depart this life in thy faith and fear, and not be condemned before the great judgment seat of Christ,
We entreat thee, O Lord.

That we may be bound together by thy Holy Spirit in the communion of [_____ and] all thy saints, entrusting one another and all our life to Christ,
We entreat thee, O Lord.

The Officiant then prays one or more of the following Collects, always beginning with the Collect of the Day (usually the Collect of the Sunday or Principal Feast and of any of the weekdays following, or of the Holy Day being observed) found on pages 598–640. It is traditional to pray the Collects for Peace and Aid against Perils daily. Alternatively, one may pray the Collects on a weekly rotation, using the suggestions in italics.

THE COLLECT OF THE DAY
From the Collects of the Christian Year

A COLLECT FOR RESURRECTION HOPE *Sunday*

O Lord Jesus Christ, who by triumphing over the powers of darkness didst prepare our place in the new Jerusalem: Grant us, who have this day given thanks for thy Resurrection, to praise thee in that city whereof thou art the light; where with the Father and the Holy Ghost thou livest and reignest, world without end. **Amen.**

A COLLECT FOR PEACE *Monday*

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. **Amen.**

A COLLECT FOR AID AGAINST PERILS *Tuesday*

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

A COLLECT FOR PROTECTION *Wednesday*

O God, who art the life of all who live, the light of the faithful, the strength of those who labor, and the repose of the dead: We thank thee for the timely blessings of the day, and humbly beseech thy merciful protection all the night. Bring us, we pray thee, in safety to the morning hours; through him who died for us and rose again, thy Son our Savior Jesus Christ. **Amen.**

A COLLECT FOR THE PRESENCE OF CHRIST *Thursday*

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

A COLLECT FOR FAITH *Friday*

O Lord Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; for thy tender mercies' sake. **Amen.**

A COLLECT FOR THE EVE OF WORSHIP *Saturday*

O God, the source of eternal light: Shed forth thine unending day upon us who watch for thee, that our lips may praise thee, our lives may bless thee, and our worship on the morrow may give thee glory; through Jesus Christ our Lord. **Amen.**

Unless the Great Litany or the Eucharist is to follow, one of the following prayers for mission is added. If the Great Litany is used, it follows here, or after a hymn or anthem, and concludes the Office.

PRAYER FOR MISSION

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship thee, all nations obey thee, all tongues confess and bless thee, and men and women everywhere love thee and serve thee in peace; through Jesus Christ our Lord. **Amen.**

or this

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thine 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 thy love's sake. **Amen.**

or this

O God, who dost manifest in thy servants the signs of thy presence: Send forth upon us the Spirit of love, that in companionship with one another thine abounding grace may increase among us; through Jesus Christ our Lord. **Amen.**

The Officiant may invite the People to offer intercessions and thanksgivings.

A hymn or anthem may be sung.

Before the close of the Office one or both of the following prayers may be used.

THE GENERAL THANKSGIVING

Officiant and People

Almighty God, Father of all mercies,
we, thine unworthy servants,
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness

to us, and to all men.
We bless thee for our creation, preservation,
and all the blessings of this life;
but above all, for thine inestimable 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 beseech thee, give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful:
and that we may show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
Through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

A PRAYER OF ST. JOHN CHRYSOSTOM

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. **Amen.**

Officiant Let us bless the Lord.
People **Thanks be to God.**

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

The Officiant says one of these concluding sentences (and the People may be invited to join)

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. **Amen.** 2 CORINTHIANS 13:14[T]

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **Amen.** ROMANS 15:13

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.** EPHESIANS 3:20-21[T]

OPENING SENTENCES OF SCRIPTURE

ADVENT

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping.
MARK 13:35-36

CHRISTMAS

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. REVELATION 21:3

EPIPHANY

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ISAIAH 60:3

LENT *and* OTHER PENITENTIAL OCCASIONS

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
1 JOHN 1:8-9

I acknowledge my transgressions:
and my sin is ever before me. PSALM 51:3

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. DANIEL 9:9

HOLY WEEK

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ISAIAH 53:6

EASTER

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 CORINTHIANS 15:57

ASCENSION

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. HEBREWS 9:24

PENTECOST

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. REVELATION 22:17

There is a river, the streams whereof shall
make glad the city of God,
the holy place of the tabernacle of the Most High.
PSALM 46:4

TRINITY SUNDAY

Holy, holy, holy is the LORD of Hosts: the whole earth is full of his glory. ISAIAH 6:3

DAYS OF THANKSGIVING

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

PROVERBS 3:19-20

AT ANY TIME

O worship the LORD in the beauty of holiness;
let the whole earth stand in awe of him. PSALM 96:9

I will thank the LORD for giving me warning,
my reins also chasten me in the night season.
I have set the LORD alway before me;
for he is on my right hand, therefore I shall not fall.

PSALM 16:8-9

ADDITIONAL DIRECTIONS

The Confession and Apostles' Creed may be omitted, provided each is said at least once during the course of the day.

The Gloria Patri (Glory be...) in the opening versicles may be said in unison.

The Officiant and People may join in saying "Alleluia" (except in Lent) as an alternative to the versicles "Praise ye the Lord. The Lord's Name be praised."

If an offering is to be received, it is appropriate to do so during the hymn or anthem following the Collects.

A sermon may be preached after the lessons, after the hymn or anthem following the Collects, or after the conclusion of the Office.

COMPLINE

The Officiant begins

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

Officiant Our help is in the Name of the Lord;
People **Who hath made heaven and earth.**

The Officiant continues

Let us humbly confess our sins unto Almighty God.

Silence may be kept. The Officiant and People then say

Almighty God and Father, we confess to thee,
to one another, and to the whole host of heaven,
that we have sinned against thee, through our own fault,
in thought, and word, and deed,
and in those things which we have left undone.
For the sake of thy Son our Lord Jesus Christ,
have mercy upon us, forgive us our sins,
and by the power of the Holy Ghost
raise us up to serve thee in newness of life,
to the glory of thy holy Name. Amen.

The Officiant alone says

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

Officiant O God, make speed to save us;
People **O Lord, make haste to help us.**
Officiant Glory be to the Father, and to the Son, and to the Holy Ghost;
People **As it was in the beginning, is now, and ever shall be, world without end. Amen.**
Officiant Praise ye the Lord.
People **The Lord's Name be praised.**

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: ***
thou hast set me at liberty when I was in trouble;
have mercy upon me, and hearken unto my prayer.
2 **O ye sons of men, how long will ye blaspheme mine honor, ***
and have such pleasure in vanity, and seek after falsehood?
3 **Know this also, that the LORD hath chosen to himself the man 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, and in your chamber, and be still.
5 **Offer the sacrifice of righteousness, ***
and put your trust in the LORD.
6 **There be many that say, ***
Who will show us any good?

7 **Lord, lift thou up ***
the light of thy countenance upon us.
8 **Thou hast put gladness in my heart; ***
yea, more than when their corn and wine and oil increase.
9 **I will lay me down in peace, and take my rest; ***
for it is thou, Lord, only, that makest me dwell in safety.

PSALM 31:1-6

In te, Domine, speravi

1 **In thee, O Lord, have I put my trust;**
let me never be put to confusion; *
deliver me in thy righteousness.
2 **Bow down thine ear to me; ***
make haste to deliver me.
3 **And be thou my strong rock, and house of defense, ***
that thou mayest save me.
4 **For thou art my strong rock, and my castle: ***
be thou also my guide, and lead me for thy Name's sake.
5 **Draw me out of the net that they have laid privily for me; ***
for thou art my strength.
6 **Into thy hands I commend my spirit; ***
for thou hast redeemed me, O Lord, thou God of truth.

PSALM 91

Qui habitat

1 **Whoso dwelleth under the defense of the Most High, ***
shall abide under the shadow of the Almighty.
2 **I will say unto the Lord, Thou art my hope,**
and my stronghold; *
my God, in him will I trust.
3 **For he shall deliver thee from the snare of the hunter, ***
and from the noisome pestilence.

4 He shall defend thee under his wings,
and thou shalt be safe under his feathers; *
his faithfulness and truth shall be thy shield and buckler.
5 Thou shalt not be afraid for any terror by night, *
nor of the arrow that flieth by day,
6 For the pestilence that walketh in darkness, *
nor for the sickness that destroyeth in the noon-day.
7 A thousand shall fall beside thee,
and ten thousand at thy right hand, *
but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou behold, *
and see the reward of the ungodly.
9 For thou, Lord art my hope; *
thou hast set thine house of defense very high.
10 There shall no evil happen unto thee, *
neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, *
to keep thee in all thy ways.
12 They shall bear thee in their hands, *
that thou hurt not thy foot against a stone.
13 Thou shalt go upon the lion and adder: *
the young lion and the dragon
thou shalt tread under thy feet.
14 Because he hath set his love upon me,
therefore I will deliver him; *
I will lift him up, because he hath known my Name.
15 He shall call upon me, and I will hear him; *
yea, I am with him in trouble;
I will deliver him and bring him to honor.
16 With long life I will satisfy him, *
and show him my salvation.

PSALM 134
Ecce nunc

1 **Behold now, praise the LORD, ***
all ye servants of the LORD;
2 **Ye that by night stand 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 praisethe LORD.
4 **The LORD that made heaven and earth ***
give thee blessing out of Zion.

At the end of the Psalms the Gloria Patri (Glory be...) is sung or said

Glory be to the Father, and to the Son, and to the Holy Ghost;
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

Thou, O LORD, art in the midst of us, and we are called by thy Name. Leave us not, O Lord our God. JEREMIAH 14:9

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. MATTHEW 11:28-30

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen. HEBREWS 13:20-21

Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith. But thou, O Lord, have mercy upon us. 1 PETER 5:8-9

At the end of the reading is said

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

A period of silence may follow. A suitable hymn may be sung.

Officiant Into thy hands, O Lord, I commend my spirit;
People **For thou hast redeemed me, O Lord,**
thou God of truth.
Officiant Keep me as the apple of thine eye;
People **Hide us under the shadow of thy wings.**

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

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

Officiant O Lord, hear our prayer;
People **And let our cry come unto thee.**
Officiant Let us pray.

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

Visit, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. **Amen.**

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

Be present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thine eternal changelessness; through Jesus Christ our Lord. **Amen.**

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

A COLLECT FOR SATURDAYS

We give thee thanks, O God, for revealing thy Son Jesus Christ to us by the light of his resurrection: Grant that as we sing thy 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 thine 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 thy love's sake. **Amen.**

or this

O God, whose 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 other intercessions and thanksgivings may be offered.

The Officiant and People say or sing the Song of Simeon with this Antiphon

Preserve 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.**

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word.
For mine eyes have seen thy salvation, *
Which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; * as it was in the beginning, is now, and ever shall be, world without end. Amen. LUKE 2:29-32

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

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

Officiant Let us bless the Lord.
People **Thanks be to God.**

The Officiant concludes with the following

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

ADDITIONAL DIRECTIONS

A Bishop or Priest, if present, may pronounce absolution after the confession.

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

ISAIAH 26:3-4
ISAIAH 30:15
MATTHEW 6:31-34
2 CORINTHIANS 4:6
1 THESSALONIANS 5:9-10
1 THESSALONIANS 5:23
EPHESIANS 4:26-27

CONCERNING FAMILY PRAYER

These devotions follow the basic structure of the Daily Office of the Church and are particularly appropriate for families with young children.

The Reading and the Collect may be read by one person, and the other parts said in unison, or in some other convenient manner.

Appropriate Opening Sentences, Psalms, Readings, and Collects are provided in each service. When desired, however, the Collect of the Day, or any of the Collects appointed in the Daily Office, may be used instead. The Opening Sentences may be replaced by those appointed for various seasons in the liturgies for Morning and Evening Prayer.

The Psalms and Readings may be replaced by those appointed in:
the Sunday, Holy Days and Commemoration Lectionary; or
the Daily Office Lectionary; or
some other manual of devotion which provides daily selections for the Church Year.

A concluding sentence from Morning or Evening Prayer may be used at the end of any of these devotions.

FAMILY PRAYER

IN THE MORNING

The following or some other verse of Scripture is said

O Lord, open thou my lips,
and my mouth shall show forth thy praise. PSALM 51:15[T]

PSALM 51:10-12

10 **Make me a clean heart, O God, ***
and renew a right spirit within me.
11 **Cast me not away from thy presence, ***
and take not thy holy Spirit from me.
12 **O give me the comfort of thy help again, ***
and stablish me with thy free Spirit.

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

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

A READING FROM HOLY SCRIPTURE

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto

a lively hope by the resurrection of Jesus Christ from the dead.
1 PETER 1:3

or this

Give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins.
COLOSSIANS 1:12-14

or this

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. COLOSSIANS 3:1-4

A period of silence may follow.

A hymn or canticle may be used; the Apostles' Creed (page 75) may be said.

Prayers may be offered for ourselves and others.

THE LORD'S PRAYER

THE COLLECT

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. **Amen.**

AT MIDDAY

The following or some other verse of Scripture is said

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. EPHESIANS 1:3

PSALM 113:1-4
Laudate, pueri

1 **Praise the LORD, ye servants; ***
O praise the Name of the LORD.
2 **Blessed be the Name of the LORD ***
from this time forth for evermore.
3 **The LORD's Name is praised ***
from the rising up of the sun unto the going down of the same.
4 **The LORD is high above all nations, ***
and his glory above the heavens.

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

A READING FROM HOLY SCRIPTURE

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. JOHN 15:4-5

or this

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

PHILIPPIANS 4:6-7

A period of silence may follow.

Prayers may be offered for ourselves and others.

THE LORD'S PRAYER

THE COLLECT

Blessed Savior, who at this hour didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved; for thy tender mercies' sake. **Amen.**

IN THE EARLY EVENING

This devotion may be used before or after the evening meal.

The following or some other verse of Scripture is said

How excellent is thy mercy, O God!
The children of men shall put their trust under the shadow of thy wings.
For with thee is the well of life;
and in your light shall we see light. PSALM 36:7, 9

PHOS HILARON
O Gladsome Light

O gladsome light,
pure brightness of the everliving Father in heaven, *
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light, *
we sing thy praises, O God: Father, Son, and Holy Ghost.
Thou art worthy at all times to be praised by happy voices, *
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

A READING FROM HOLY SCRIPTURE

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 CORINTHIANS 4:5-6

or this

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. JOHN 8:12

or this

Jesus said, Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. REVELATION 3:20

A period of silence may follow.

A hymn or canticle may be used; the Apostles' Creed (page 75) may be said.

Prayers may be offered for ourselves and others.

THE LORD'S PRAYER

THE COLLECT

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

AT THE CLOSE OF DAY

The following or some other verse of Scripture is said

I will lay me down in peace, and take my rest;
for it is thou, LORD, only, that makest me dwell in safety.
PSALM 4:8

PSALM 134
Ecce nunc

1 **Behold now, praise the LORD, ***
all ye servants of the LORD,
2 **Ye that by night stand 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 praise the LORD.
4 **The LORD that made heaven and earth ***
give thee blessing out of Zion.

A READING FROM HOLY SCRIPTURE

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for the LORD God is everlasting strength. ISAIAH 26:3-4[T]

or this

May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 THESSALONIANS 5:23

A period of silence may follow.

A hymn or canticle may be used.

Prayers may be offered for ourselves and others. It is appropriate that prayers of

thanksgiving for the blessings of the day, and penitence for our sins, be included.

THE LORD'S PRAYER

THE COLLECT

Visit we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. **Amen.**

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word.
For mine eyes have seen thy salvation, *
Which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be, world without end. Amen. LUKE 2:29-32

CONCLUDING SENTENCE

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

When the Apostles Creed is included in Family Prayer, the text is as follows:

THE APOSTLES' CREED

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

ADDITIONAL PRAYERS

FOR THE SPIRIT OF PRAYER

O Almighty God, who pourest out on all who desire it, the spirit of grace and of supplication: Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. **Amen.**

FOR THOSE WE LOVE

Almighty God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. **Amen.**

FOR THE FAMILY

Merciful Savior, who didst love Martha and Mary and Lazarus, hallowing their home with thy sacred presence: Bless, we beseech thee, our home, that thy love may rest upon us, and that thy presence may be with us. May we all grow in grace and in the knowledge of thee, our Lord and Savior. Teach us to love one another as thou hast given commandment. Help us to bear one another's burdens and so fulfil thy law, O blessed Jesus, who with the Father and the Holy Ghost livest and reignest, one God, for evermore. **Amen.**

FOR RELATIVES AND FRIENDS

O Loving Father, we commend to thy gracious keeping all who are near and dear to us. Have mercy upon any who are sick, and comfort those who are in pain, anxiety or sorrow. Awaken all

who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto thee. Comfort the aged and infirm, that thy peace may rest upon them. Hallow the ties of kindred, that we may help, and not hinder, one another in all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord. **Amen.**

FOR CHILDREN

O Lord Jesus Christ, who didst take little children into thine arms, and bless them: Bless, we beseech thee, the children of this family; grant that they may grow up in thy fear and love; give unto them day by day thy strength and guidance, that so they may continue in thy love and service unto their lives' end. Grant this, O blessed Saviour, for thine own Name's sake. **Amen.**

IN THE MORNING

O God, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning: Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. **Amen.**

AT NIGHT

O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. **Amen.**

FOR QUIET CONFIDENCE

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. **Amen.**

FAMILY RESPONSES BEFORE MEALS

The eyes of all wait upon thee, O Lord;
And thou givest them their meat in due season.
Thou openest thine hand;
And fillest all things living with plenteousness.
Bless us, O Lord, and these thy gifts, which we are about to receive from thy bounty, through Christ our Lord. **Amen.**

A GRACE BEFORE MEALS

Bless, O Lord, these gifts to our use, and us to thy service, and make us ever mindful of the needs of others, through Jesus Christ our Lord. **Amen.**

ADVENT ANTIPHONS

In Advent, using the Antiphons found in the Calendar of Holy Days and Commemorations (page 712), families might consider singing the appropriate verse of the hymn "O Come, O Come, Emmanuel" each night beginning on December 16.

SUPPLEMENTAL CANTICLES *for* WORSHIP

1

MAGNA ET MIRABILIA
The Song of the Redeemed

Especially suitable for use in Advent and Easter

Great and marvelous are thy works, *
Lord God Almighty!
Just and true are thy ways, *
thou King of saints.
Who shall not fear thee, O Lord,
and glorify thy Name? *
For thou only art holy:
For all nations shall come and worship before thee; *
for thy judgments are made manifest.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen. REVELATION 15:3-4

2

SURGE, ILLUMINARE
Arise, shine, for thy light has come

Especially suitable for use during the season after Epiphany

Arise, shine, for thy light has come, *
and the glory of the LORD is risen upon thee.
For, behold, the darkness shall cover the earth, *
and gross darkness the people.
But the LORD shall arise upon thee, *
and his glory shall be seen upon thee.
And the Gentiles shall come to thy light, *
and kings to the brightness of thy rising.
Thy gates shall be open continually; *
they shall not be shut day nor night.
And they shall call thee the City of the LORD, *
the Zion of the Holy One of Israel.
Violence shall no more be heard in thy land, *
wasting nor destruction in thy borders.
But thou shalt call thy walls Salvation, *
and thy gates Praise.
The sun shall be no more thy light by day, *
neither for brightness shall the moon give light unto thee,
But the LORD shall be unto thee an everlasting light, *
and thy God thy glory.

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

ISAIAH 60:1-3, 11, 14, 18-19

3

KYRIE PANTOKRATOR
A Song of Penitence

Especially suitable for use during Lent

O Lord, Almighty God of our fathers, *
Abraham, Isaac, and Jacob,
and of their righteous seed;
Who hast made heaven and earth, *
with all the ornament thereof;
Whom all men fear, *
and tremble before thy power;
But thy merciful promise *
is unmeasurable and unsearchable;
For thou art the most high Lord, of great compassion,
long-suffering, very merciful, *
and repentest of the evils of men.
Thou, O Lord, according to thy great goodness
hast promised repentance and forgiveness *
to them that have sinned against thee.
And of thine infinite mercies
hast appointed repentance unto sinners, *
that they may be saved.
Now therefore I bow the knee of mine heart, *
beseeching thee of grace.
I have sinned, O Lord, I have sinned, *
and I acknowledge mine iniquities:
Wherefore I humbly beseech thee, forgive me,
O Lord, forgive me *
and destroy not with mine iniquities.
Be not angry with me forever, by reserving evil for me; *
neither condemn me into the lower parts of the earth.

For thou art the God, even the God of them that repent; *
and in me thou wilt show all thy goodness:
For thou wilt save me, that am unworthy, *
according to thy great mercy.
Therefore I will praise thee for ever all the days of my life: *
for all the powers of the heavens do praise thee,
And thine is the glory *
for ever and ever. Amen.

PRAYER OF MANASSEH, 1-2, 4, 6-7, 11-15

4

QUAERITE DOMINUM

Seek ye the LORD while he may be found

Especially suitable for use during Lent

Seek ye the LORD while he may be found, *
call ye upon him while he is near.
Let the wicked forsake his way, *
and the unrighteous man his thoughts:
And let him return unto the Lord,
and he will have mercy upon him; *
and to our God, for he will abundantly pardon.
For my thoughts are not your thoughts, *
neither are your ways my ways, saith the Lord.
For as the heavens are higher than earth, *
so are my ways higher than your ways,
and my thoughts than your thoughts.
For as the rain cometh down, and the snow from heaven, *
and returneth not thither, but watereth the earth,
And maketh it bring forth and bud, *
that it may give seed to the sower, and bread to the eater:
So shall my word be that goeth forth out of my mouth: *
it shall not return unto me void,
But it shall accomplish that which I please, *
and it shall prosper in the thing whereto I sent it.

Glory be to the Father, and to the Son, and to the Holy Ghost;*
as it was in the beginning, is now, and ever shall be,
world without end. Amen. ISAIAH 55:6-11

5

CANTEMUS DOMINO
The Song of Moses

Especially suitable for use in Easter

I will sing unto the Lord, for he hath triumphed gloriously; *
the horse and its rider hath he thrown into the sea.
The LORD is my strength and song *
and he is become my salvation:
He is my God, and I will prepare him an habitation; *
my father's God, and I will exalt him.
The LORD is a man of war: *
the LORD is his name.
Pharaoh's chariots and his host hath he cast into the sea: *
his chosen captains also are drowned in the Red sea.
The depths have covered them: *
they sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power: *
thy right hand, O LORD, hath dashed in pieces the enemy.
Who is like unto thee, O LORD, among the gods? *
who is like thee, glorious in holiness,
fearful in praises, doing wonders?
Thou stretchedst out thy right hand, *
the earth swallowed them.
Thou in thy mercy hast led forth the people which thou hast redeemed: *
thou hast guided them in thy strength unto thy holy habitation.
Thou shalt bring them in, and plant them *
in the mountain of thine inheritance,

In the placee O Lord, which thou hast made
for thee to dwell in, *
in the Sanctuary, O Lord, which thy hands have established.
The Lord shall reign *
for ever and for ever.
Glory be to the Father, and to the Son, and to the Holy Ghost;*
as it was in the beginning, is now, and ever shall be,
world without end. Amen. EXODUS 15:1-6, 11-13, 17-18

6

DIGNUS ES
A Song to the Lamb

Especially suitable for use after Ascension and in Easter Season

Thou art worthy, O Lord, *
to receive glory and honor and power:
For thou hast created all things, *
and for thy pleasure they are and were created.
Thou art worthy, O Lamb that wast slain, *
and hast redeemed us to God by thy blood.
Out of every kindred, and tongue, and people, and nation; *
and hast made us unto our God kings and priests.
Blessing, and honor, and glory, and power *
be unto him that sitteth upon the throne
And unto the Lamb *
for ever and ever. REVELATION 4:11; 5:9-10, 13, 14

7

CANTATE DOMINO
Sing unto the Lord

Especially suitable for use in Easter and at any time outside penitential seasons

O sing unto the Lord a new song, *
for he hath done marvelous things.

With his own right hand, and with his holy arm, *
hath he gotten himself the victory.
The LORD declared his salvation; *
his righteousness hath he openly showed in the sight of the heathen.
He hath remembered his mercy and truth toward the house of Israel;
and all the ends of the world have seen the salvation of our God.
Show yourselves joyful unto the LORD, all ye lands; *
sing, rejoice, and give thanks.
Praise the LORD upon the harp; *
sing with the harp a psalm of thanksgiving.
With trumpets also and shawms, *
O show yourselves joyful before the LORD, the King.
Let the sea make a noise, and all that therein is, *
the round world, and they that dwell therein.
Let the rivers clap their hands, and let the hills be joyful together before the LORD *
for he is come to judge the earth.
With righteousness shall he judge the world *
and the people with equity.

Glory be to the Father, and to the Son, and to the Holy Ghost;*
as it was in the beginning, is now, and ever shall be, world without end. Amen. PSALM 98

8

ECCE, DEUS

Surely, it is God who saves me

Suitable for use at any time

Behold, God is my salvation; *
I will trust and not be afraid.
For the LORD God is my strength and my song; *
he also is become my salvation.
Therefore with joy shall ye draw water *
out of the wells of salvation.
And in that day ye shall say, *
Praise the LORD, call upon his Name,
Declare his doings among the people, *
make mention that his name is exalted.
Sing unto the LORD, for he hath done excellent things: *
this is known in all the earth.
Cry out and shout, thou inhabitant of Zion: *
for great is the Holy One of Israel in the midst of thee.

Glory be to the Father, and to the Son, and to the Holy Ghost;*
as it was in the beginning, is now, and ever shall be,
world without end. Amen. ISAIAH 12:2-6

9

DEUS MISEREATUR
God be merciful

Suitable for use at any time

God be merciful unto us, and bless us, *
and show us the light of his countenance, and be merciful unto us;
That thy way may be known upon earth, *
thy saving health among all nations.
Let the people praise thee, O God; *
yea let all the people praise thee.
O let the nations rejoice and be glad; *
for thou shalt judge the folk righteously, and govern the nations upon earth.
Let the people praise thee, O God; *
yea, let all the people praise thee.
Then shall the earth bring forth her increase; *
and God, even our own God, shall give us his blessing.
God shall bless us, *
and all the ends of the world shall fear him. PSALM 67

10

BENEDICITE, OMNIA OPERA DOMINI
A Song of Creation

Especially suitable for use on Saturday

INVOCATION

O all ye works of the Lord, bless ye the Lord, *
praise him, and magnify him for ever.

O ye angels of the Lord, bless ye the Lord, *
praise him, and magnify him for ever.

I. THE COSMIC ORDER

O ye heavens, bless ye the Lord: *
praise him, and magnify him for ever.
O ye waters that be above the firmament, bless ye the Lord, *
praise him, and magnify him for ever.
O all ye powers of the Lord, bless ye the Lord, *
praise him, and magnify him for ever.
O ye sun and moon, bless ye the Lord, *
praise him, and magnify him for ever.
O ye stars of heaven, bless ye the Lord, *
praise him, and magnify him for ever.
O ye showers and dew, bless ye the Lord, *
praise him, and magnify him for ever.
O ye winds of God, bless ye the Lord, *
praise him and magnify him for ever.
O ye fire and heat, bless ye the Lord, *
praise him, and magnify him for ever.
O ye winter and summer, bless ye the Lord, *
praise him, and magnify him for ever.
O ye dews and frosts, bless ye the Lord, *
praise him, and magnify him for ever.
O ye frost and cold, bless ye the Lord, *
praise him, and magnify him for ever.
O ye ice and snow, bless ye the Lord, *
praise him, and magnify him for ever.
O ye nights and days, bless ye the Lord, *
praise him, and magnify him for ever.
O ye light and darkness, bless ye the Lord, *
praise him, and magnify him for ever.
O ye lightnings and clouds, bless ye the Lord, *
praise him, and magnify him for ever.

II. THE EARTH AND ITS CREATURES

O let the Earth bless the Lord, *
praise him, and magnify him for ever.
O ye mountains and hills, bless ye the Lord, *
praise him, and magnify him for ever.
O all ye green things upon the earth, bless ye the Lord, *
praise him, and magnify him for ever.
O ye wells, bless ye the Lord, *
praise him, and magnify him for ever.
O ye seas and floods, bless ye the Lord, *
praise him, and magnify him for ever.
O ye whales, and all that move in the waters, bless ye the Lord, *
praise him, and magnify him for ever.
O all ye fowls of the air, bless ye the Lord, *
praise him, and magnify him for ever.
O all ye beasts and cattle, bless ye the Lord, *
praise him, and magnify him for ever.
O ye children of men, bless ye the Lord, *
praise him, and magnify him for ever.

III. THE PEOPLE OF GOD

O let Israel bless the Lord, *
praise him, and magnify him for ever.
O ye priests of the Lord, bless ye the Lord, *
praise him, and magnify him for ever.
O ye servants of the Lord ,bless ye the Lord, *
praise him, and magnify him for ever.
O ye spirits and souls of the righteous, bless ye the Lord, *
praise him, and magnify him for ever.
O ye holy and humble men of heart, bless ye the Lord, *
praise him, and magnify him for ever.
O Ananias, Azarias, and Misael, bless ye the Lord, *
praise him, and magnify him for ever.

DOXOLOGY

Let us bless the Lord: the Father, the Son, and the Holy Ghost; *
praise him, and magnify him for ever.
In the firmament of his power, bless ye the Lord, *
praise him, and magnify him for ever.

SONG OF THE THREE YOUNG MEN, 35-65

GREAT LITANY & DECALOGUE

THE GREAT LITANY

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

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

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

O God the Holy Ghost, Sanctifier of the faithful,
Have mercy upon us.

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

Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.
Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all want of charity,
Good Lord, deliver us.

From all inordinate 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 thy Word and Commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,
Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from battle and murder, and from dying suddenly and unprepared,
Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy nativity and submission to the Law; by thy baptism, fasting, and temptation,
Good Lord, deliver us.

By thine agony and bloody sweat; by thy Cross and passion; by thy precious death and burial,
Good Lord, deliver us.

By thy glorious resurrection and ascension; by the sending of the Holy Ghost; by thy heavenly intercession; and by thy coming again in power and great glory,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God: That it may please thee to rule and govern thy holy Church universal in the right way,
We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly,

We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy harvest; to prosper their work by thy Holy Ghost; to make thy saving health known unto all nations; and to hasten the coming of thy kingdom,

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived,

We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and dread thee, and diligently to live after thy commandments,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all judges, giving them grace to execute justice, and to maintain truth,

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep our armed forces by sea, by land, and by air, and to shield them in all dangers and adversities,

We beseech thee to hear us, good Lord.

That it may please thee to bless and protect all who serve their communities by their labor and learning,

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them,

We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world; and to give to all nations unity, peace, and concord,

We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners and captives; refugees, the homeless, and the hungry; and all those who are desolate and oppressed,

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by reason of their labor or travel,

We beseech thee to hear us, good Lord.

That it may please thee to strengthen those bound in Holy Wedlock; to uphold the widowed and abandoned; and to comfort all whose homes are torn by strife,

We beseech thee to hear us, good Lord.

That it may please thee to protect the unborn and their parents, and to preserve all women laboring in childbirth,

We beseech thee to hear us, good Lord.

That it may please thee to care for those who have lost children or face infertility, and to provide for young children and orphans,

We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely and those who grieve; to strengthen all who suffer in mind, body, or spirit; and to comfort with thy presence those who are failing and infirm,

We beseech thee to hear us, good Lord.

That it may please thee to succor, help, and comfort, all who are in danger, necessity, and tribulation,

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet,

We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,

We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of [_____ and] all the saints, we may attain unto thy

heavenly kingdom,
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;
Have mercy upon us.

O Lamb of God, that takest away the sins of the world;
Have mercy upon us.

O Lamb of God, that takest away the sins of the world;
Grant us thy peace.

O Christ, hear us.
O Christ, hear us.

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

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

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

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

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

O Lord, let thy mercy be showed upon us;
As we do put our trust in thee.

The Officiant says the following

Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name: We beseech thee mercifully to incline thine ear unto us who have now made our prayers and supplications unto thee; and grant that those things which we have asked faithfully according to thy will, may be obtained effectually, to the relief of our necessity, and to the setting forth of thy glory; 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 Ghost, be with us all evermore. **Amen.**

THE SUPPLICATION

For use in the Litany in place of the Versicle and Collect which follows the Lord's Prayer; or at the end of Morning or Evening Prayer; or as a separate devotion. The Supplication is especially appropriate in times of war, or of great anxiety, or of disaster.

O Lord, arise and help us;
And deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise and help us;
And deliver us for thy Name's sake.
Glory be to the Father, and to the Son, and to the Holy Ghost;
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 thy Name's sake.

From our enemies defend us, O Christ;
Graciously look upon our afflictions.

Pitfully behold the sorrows of our hearts;
Mercifully forgive the sins of thy people.

Favorably with mercy hear our prayers;
O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ;
Graciously hear us, O Christ; graciously hear us,
O Lord Christ.

The Officiant prays

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. **Amen.**

The Supplication may end here, or may conclude with the prayer of St. John Chrysostom and the Grace (page 52).

ADDITIONAL DIRECTIONS

The Great Litany may be used before the Eucharist, after the Collects of Morning or Evening Prayer, or separately.

It is particularly appropriate to use the Great Litany on the First Sunday of Advent and the First Sunday in Lent. It is also appropriate for Rogation days, other days of fasting or thanksgiving, and occasions of solemn and comprehensive entreaty.

Where local circumstance or pastoral need dictates, the Officiant may reduce the number of petitions and responses prayed.

THE DECALOGUE

Celebrant God spake these words and said;
I am the LORD thy God.
Thou shalt have none other gods but me.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not make to thyself any graven image.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not take the Name of the LORD thy God in vain.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Remember that thou keep holy the Sabbath-day.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Honor thy father and thy mother.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt do no murder.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not commit adultery.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not steal.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not bear false witness against thy neighbor.
People **Lord, have mercy upon us,**
and incline our hearts to keep this law.

Celebrant Thou shalt not covet.
People **Lord, have mercy upon us,**
and write all these thy laws,
in our hearts, we beseech thee.

EXODUS 20:1-17[T]; DEUTERONOMY 5:6-21[T]

THE HOLY EUCHARIST

CONCERNING THE HOLY EUCHARIST

Holy Communion is normally the principal service of Christian worship on the Lord's Day, and on other appointed Feasts and Holy Days. Two forms of the liturgy, commonly called the Lord's Supper or the Holy Eucharist, are provided.

The Anglican Standard Text is essentially that of the Holy Communion service of the *Book of Common Prayer* of 1662 and successor books through 1928 and 1962. The Anglican Standard Text is presented in contemporary English and in the order for Holy Communion that is common, since the late twentieth century, among ecumenical and Anglican partners worldwide. The Anglican Standard Text may be conformed to its original content and ordering, as in the 1662 or subsequent books; the Additional Directions give clear guidance on how this is to be accomplished. Similarly, there are directions given as to how the Anglican Standard Text may be abbreviated where appropriate for local mission and ministry.

The Renewed Ancient Text is drawn from liturgies of the Early Church, reflects the influence of twentieth century ecumenical consensus, and includes elements of historic Anglican piety.

A comprehensive collection of Additional Directions concerning Holy Communion is found after the Renewed Ancient Text.

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

or

HOLY COMMUNION,

COMMONLY CALLED

THE HOLY EUCHARIST

Anglican Standard Text - Traditional Language

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Ghost.
People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgiveth all our sins.
People **His mercy endureth for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

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

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 101).

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. MATTHEW 22:37-40[T]

THE KYRIE

The Celebrant and People pray

Lord, have mercy upon us. Kyrie eleison.
Christ, have mercy upon us. *or* **Christe eleison.**
Lord, have mercy upon us. Kyrie eleison.

or this

THE TRISAGION

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

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

Glory be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

The Celebrant prays the Collect.

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to _____.
People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

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

Celebrant and People

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

† *The phrase "and the Son" (Latin* filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Renewed Ancient Text.

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

Almighty and everliving God, who by thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

We beseech thee also, so to lead the nations of the world into the way of righteousness; and so to direct and dispose the hearts of all our leaders, especially *N.,* our *President/Sovereign/Prime Minister*, that thy people may enjoy the blessings of freedom and peace. Grant that our leaders may truly and impartially administer justice, upholding integrity and truth, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and especially to thy servant(s) N., our Archbishop/Bishop/Priest/Deacon, etc.*, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and

duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations, and strengthen us to fulfill thy great commission, making disciples of all nations, baptizing them and teaching them to obey all thou hast commanded. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity [especially _____]. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

We remember before thee, O Lord, all thy servants who have departed this life in thy faith and fear, [especially _____,] that thy will for them may be fulfilled, and we beseech thee to grant us grace so to follow the good examples of [*N.*, and] all thy saints, that with them we may be partakers of thy heavenly kingdom. *Silence*

Reader Lord, in thy mercy:
People **Hear our prayer.**

Additional prayers may be added.

The Celebrant concludes with this or some other appropriate Collect.

Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. **Amen.**

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

or

Let us humbly confess our sins unto Almighty God.

Silence

The Deacon and People kneel as able and pray

Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have
committed by thought, word, and deed
against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent, and are heartily sorry for these our

misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
Have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

The Bishop or Priest stands and says

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

THE COMFORTABLE WORDS

The Celebrant may then say one or more of the following sentences, first saying

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.
Come unto me, all ye that travail and are heavy laden, and I will refresh you. MATTHEW 11:28[T]
So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. JOHN 3:16[T]
Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15[T]

Hear also what Saint John saith.
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and 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

If only some of the sentences are to be said, they may be introduced as

Hear the Word of God to all who truly turn to him.

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And with thy spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O LORD, and thou art exalted as Head above all. All things come of thee, O LORD,
People **And of thine own have we given thee.**

1 CHRONICLES 29:11, 14

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

The Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface (pages 152–158) is normally sung or said.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

THE SANCTUS

Celebrant and People
Holy, Holy, Holy, Lord God of hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

THE PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. †

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it,* and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me." ‡

† *This paragraph does not occur in the 1662 Book of Common Prayer, but ecumenical consensus expects its use.*

‡ *In the 1662 Order, the Distribution of Communion occurs here. The Lord's Prayer is then said. The remainder of the Prayer of Consecration follows the Lord's Prayer as an alternative Post Communion Prayer.*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, and looking for his coming again in power and great glory.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER

The Celebrant then says

And now as our Savior Christ hath taught us, we are bold to say:

Celebrant and People together 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, and the power, and the glory,
for ever and ever. Amen.

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now. A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. [Alleluia.]**

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been sacrificed, once for all upon the Cross.
People **Therefore let us keep the feast. [Alleluia.]**

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

We do not presume to come to this thy Table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under thy Table.
But thou art the same Lord
whose property is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of thy 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 AGNUS DEI

The following or some other suitable anthem may be sung or said here

O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
grant us thy peace.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

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

or this

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are they that are called to the marriage supper of the Lamb. JOHN 1:29, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

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

The Blood of our Lord Jesus Christ, [which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Renewed Ancient Text

Almighty and everliving God,
we most heartily thank thee, for that thou dost vouchsafe
to feed us, who have duly received these holy mysteries,
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and dost assure us thereby of thy favor and goodness towards us;
and that we are very members incorporate in the mystical
body of thy Son,
which is the blessed company of all faithful people;
and are also heirs, through hope,
of thy everlasting kingdom.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works as thou hast prepared
for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

The peace of God, which passeth 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 Ghost, be amongst you, and remain with you always. **Amen.**

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these or similar words

Let us go forth in the Name of Christ.
People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power of the Holy Ghost.
People **Thanks be to God.**

or this

Deacon Let us bless the Lord.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, alleluia.

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

or

HOLY COMMUNION,

COMMONLY CALLED

THE HOLY EUCHARIST

Renewed Ancient Text - Traditional Language

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

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

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

In the season of Lent

Celebrant Bless the Lord who forgiveth all our sins.

People **His mercy endureth for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

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

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 100).

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. MATTHEW 22:37-40[T]

THE KYRIE

The Celebrant and People pray

Lord, have mercy upon us. Kyrie eleison.
Christ, have mercy upon us. *or* **Christe eleison.**
Lord, have mercy upon us. Kyrie eleison.

or this

THE TRISAGION

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

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

Glory be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

The Celebrant says to the People

People **Amen.**

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to _____.
People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

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

Celebrant and People

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

† *The phrase "and the Son" (Latin* filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Anglican Standard Text. The reader pauses after each bidding, and the people may add petitions, either silently or aloud.

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.

Reader Lord, in thy mercy:
People **Hear our prayer.**

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

Reader Lord, in thy mercy:
People **Hear our prayer.**

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

Reader Lord, in thy mercy:
People **Hear our prayer.**

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

Reader Lord, in thy mercy:
People **Hear our prayer.**

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

Reader Lord, in thy mercy:
People **Hear our prayer.**

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

Reader Lord, in thy mercy:
People **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, [especially _____,] in thanksgiving let us pray.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Additional petitions may be added. Thanksgivings may also be invited.

The Celebrant concludes with this or some other appropriate Collect.

Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. **Amen.**

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

Let us humbly confess our sins unto Almighty God.

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will, and walk in thy ways,
to the glory of thy Name. Amen.

The Bishop or Priest stands and says

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

THE COMFORTABLE WORDS

The Celebrant may then say one or more of the following sentences, first saying

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.
Come unto me, all ye that travail and are heavy laden, and I will refresh you. MATTHEW 11:28[T]
So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. JOHN 3:16[T]

Hear also what Saint Paul saith.
This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15[T]

Hear also what Saint John saith.
If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and 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

If only some of the sentences are to be said, they may be introduced as

Hear the Word of God to all who truly turn to him.

THE PEACE

Celebrant The Peace of the Lord be always with you.
People **And with thy spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O LORD, and thou art exalted as Head above all. All things come of thee, O LORD,
People **And of thine own have we given thee.**

1 CHRONICLES 29:11, 14

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

The Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface (pages 152–158) is normally sung or said.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

THE SANCTUS

Celebrant and People
Holy, Holy, Holy, Lord God of hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

THE PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

Holy and gracious Father: In thine infinite love thou didst make

us for thyself; and when we had sinned against thee and become subject to evil and death, thou of thy tender mercy didst send thine only Son Jesus Christ into the world for our salvation. By the Holy Ghost and the Virgin Mary he became flesh and dwelt among us. In obedience to thy will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to thy right hand in glory, that we might come boldly unto the throne of grace.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

In the night in which he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks unto thee, he brake it,* and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks unto thee, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me."

Therefore we proclaim the mystery of faith:

The Celebrant continues, and the people may join

Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, with these thy holy gifts, which we now offer unto thee.

Sanctify them, we beseech thee, by thy Word and Holy Spirit, that they may be for thy people the Body and Blood of thy Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under thy Christ, and bring us with all thy saints into the joy of thy heavenly kingdom, where we shall see our Lord face to face.

All this we ask through thy Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER

The Celebrant then says

And now as our Savior Christ hath taught us, we are bold to say:

Celebrant and People together 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, and the power, and the glory,
for ever and ever. Amen.

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now. A period of silence is kept.

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. [Alleluia.]**

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been sacrificed, once for all upon the Cross.
People **Therefore let us keep the feast. [Alleluia.]**

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

We do not presume to come to this thy table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under thy table.
But thou art the same Lord
whose property is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of thy 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 AGNUS DEI

The following or some other suitable anthem may be sung or said here

O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
grant us thy peace.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

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

or this

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are they that are called to the marriage supper of the Lamb. JOHN 1:29, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

The Body of Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Anglican Standard Text

O Heavenly Father,
We thank thee for feeding us with the spiritual food
of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the body of thy Son,
and heirs of thine eternal Kingdom.
And now, Father, send us out to do the work thou hast
given us to do,
to love and serve thee as faithful witnesses of
Christ our Lord.
To whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

The peace of God which passeth 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 Ghost, be amongst you, and remain with you always. **Amen.**

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these or similar words

Let us go forth in the Name of Christ.
People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power of the Holy Ghost.
People **Thanks be to God.**

or this

Deacon Let us bless the Lord.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, alleluia.

ADDITIONAL DIRECTIONS CONCERNING HOLY COMMUNION

Before the celebration of Holy Communion, the Holy Table should be covered with a clean white cloth.

Rubrics indicating standing or kneeling imply "as able."

A Penitential Order, for use at the opening of the liturgy, or for use on other occasions, may be arranged as follows:

The Acclamation
The Collect for Purity

Then kneeling as able:

The Decalogue *or* The Summary of the Law
[The Exhortation]
The Confession and Absolution [and Comfortable Words]
The Kyrie
The Collect of the Day

The Athanasian Creed (page 769) may be used in place of the Nicene Creed on Trinity Sunday and other occasions as appropriate.

The Prayers of the People in the Anglican Standard Text may be read straight through, omitting the silences and "Lord in thy mercy: Hear our prayer."

In both the Anglican Standard and Renewed Ancient Texts, other forms of the Prayers of the People may be used, provided the following concerns are included:

The universal Church, the clergy and people
The mission of the Church
The nation and all in authority
The peoples of the world
The local community
Those who suffer and those in any need or trouble
Thankful remembrance of the faithful departed and of all the blessings of our lives.

The Exhortation is traditionally read on the First Sunday of Advent, the First Sunday in Lent, and Trinity Sunday.

The Confession from Morning Prayer, or from either Eucharistic text, may be substituted for the one provided.

As the bread and wine are placed upon the Holy Table by the Deacon, Celebrant, or other appointed person, it is customary to add a little water to the wine.

In the Anglican Standard Text, the word "offering" may be substituted for the word "oblation."

In the Anglican Standard Text, it is permissible to replace the paragraph that begins "Wherefore, O Lord and heavenly Father," with this memorial acclamation:

Celebrant
Therefore we proclaim the mystery of faith:

The Celebrant continues and the people may join
Christ has died.
Christ is risen.
Christ will come again.

In the Prayer of Humble Access, "Apart from thy grace," may be inserted at the beginning of sentence: "We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord whose property is always to have mercy."

The words used when the Bread and Cup are given to the communicants may be taken from either Eucharistic Text.

When the Priest is assisted by a Deacon or another Priest, it is customary for the presiding Priest to administer the consecrated Bread. The administration of consecrated Bread and Wine by Priests, Deacons and authorized laity shall be determined by the Ordinary.

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 thy Word and Holy Spirit bless and sanctify this Bread [Wine] that it, also, may be the Sacrament of the precious Body [Blood] of thy Son Jesus Christ our Lord, who took Bread [the Cup] and said, "This is my Body [Blood]."

If any consecrated Bread or Wine remains after the Communion, it may be set aside in a safe place for future reception. Apart from that which is to be set aside, the Priest or Deacon, and other communicants, reverently consume the remaining consecrated Bread, either after the Ministration of Communion or after the Dismissal. The consecrated Wine shall likewise be consumed, except as authorized and directed by the Bishop.

In the Eastertide Dismissal, "Alleluia, alleluia" is customarily added to the beginning of the Deacon's verse when spoken, or to the end of the Deacon's verse when sung.

In the absence of a Priest, the Bishop may, at his discretion, authorize a Deacon to distribute Holy Communion to the Congregation from consecrated Bread and Wine. In this situation, the Deacon may say all that is appointed through the Offertory, though the Deacon may not pronounce an absolution after the Confession. After the Offertory, the Deacon reverently places the consecrated Sacrament on the Holy Table. The Deacon then leads the people in the Lord's Prayer. Omitting the breaking of the bread, the Deacon proceeds with the rest of the liturgy. There is no blessing at the end of the liturgy.

THE ORDER OF HOLY COMMUNION ACCORDING TO THE BOOK OF COMMON PRAYER 1662

The Anglican Standard Text may be re-arranged to reflect the 1662 ordering as follows:

The Lord's Prayer
The Collect for Purity
The Decalogue
The Collect of the Day
The Lessons
The Nicene Creed
The Sermon
The Offertory
The Prayers of the People
The Exhortation
The Confession and Absolution of Sin
The Comfortable Words
The Sursum Corda
The Sanctus

The Prayer of Humble Access
The Prayer of Consecration and the
Ministration of Communion
(*ordered according to the footnote*)
The Lord's Prayer
The Post Communion Prayer
The Gloria in Excelsis
The Blessing

CONCERNING DISCIPLINE AT HOLY COMMUNION

If the Priest knows that a person who is living a notoriously evil life intends to come to Communion, the Priest shall privately instruct that person not to come to the Lord's Table until he or she has given clear proof of repentance and amendment of life. The Priest shall follow the same procedure with those who have done wrong to their neighbors and are a scandal to the other members of the Congregation, not allowing such persons to receive Communion until they have made restitution for the wrong they have done.

When the Priest sees that there is enmity between members of the Congregation, the Priest shall speak privately to each of them, telling them that they may not receive Communion until they have forgiven each other. And if the person or persons on one side truly forgive the others and desire and promise to make up for their faults, but those on the other side refuse to forgive, the Priest shall allow those who are penitent to come to Communion, but not those who are obstinate.

In all such cases, the Priest is required to notify the Bishop as soon as possible (within fourteen days at the most) giving the reasons for refusing Communion.

SUPPLEMENTAL EUCHARISTIC TEXTS

SEASONAL GREETINGS

The opening Acclamation may be replaced by a greeting appropriate to the season or the occasion, such as the following

FOR ADVENT

Celebrant Surely the Lord cometh quickly;
People **Amen. Even so, come, Lord Jesus.**

REVELATION 22:20

FOR CHRISTMASTIDE *and* THE FEAST OF THE PRESENTATION OF CHRIST

Celebrant For unto us a child is born.
People **Unto us a son is given.**

ISAIAH 9:6

FROM THE FEAST OF THE EPIPHANY *to* THE END OF THE EPIPHANY SEASON

Celebrant I will give thee for a light to the Gentiles:
People **That thou mayest be my salvation unto the end of the earth.**

ISAIAH 49:6

FROM ASH WEDNESDAY *to* THE EVE OF PALM SUNDAY
or PENITENTIAL OCCASIONS

Celebrant Bless the Lord who forgiveth all our sins.
People **His mercy endureth for ever.**

FOR HOLY WEEK

Celebrant Blessed be our God.
People **World without end. Amen.**

FROM EASTER DAY *until* THE EVE OF PENTECOST

Celebrant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

FOR THE DAY OF PENTECOST, *and*
OCCASIONS OF CONFIRMATION *and* ORDINATION

Celebrant The Lord will pour out his Spirit upon all flesh;
People **And your sons and daughters shall prophesy.**
Celebrant Your old men shall dream dreams,
People **And your young men shall see visions.**
Celebrant Ye shall know that the Lord is in the midst of his people,
People **And that he is the Lord, and none else.**
Celebrant And it shall come to pass;
People **That whosoever shall call on the name of the Lord shall be delivered.**

JOEL 2:27-28, 32; ACTS 2:17, 21

FOR ALL SAINTS' DAY *and*
OTHER APPROPRIATE OCCASIONS

Celebrant Worthy is the Lord our God;
People **To receive glory and honor and power.**

REVELATION 4:11

THE EXHORTATION

Dearly beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul, in his First Letter to the Corinthians, exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Savior; we eat and drink our own damnation, not considering the Lord's Body.

Judge therefore yourselves, brethren, that ye be not judged of the Lord. First, examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. Be ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and be likewise ready to forgive others that have offended you: for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore, repent you of your sins, or or else come not to that holy Table.

If there be any of you, who by this means cannot quiet his own conscience therein, but requireth further comfort or counsel, let him come to me, or to some other Priest, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

And above all things ye must give most humble and hearty thanks to God, for the redemption of the world by the death and passion of our Savior Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should always remember the exceeding great love of our Master, and only Savior, Jesus Christ, who hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. **Amen.**

OFFERTORY SENTENCES

Remember the words of the Lord Jesus, how he said "It is more blessed to give than to receive." ACTS 20:35

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. MATTHEW 5:16

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. MATTHEW 6:19-21

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. MATTHEW 7:21

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 CORINTHIANS 9:6-7

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. GALATIANS 6:10

God is not unrighteous, that he will forget your works, and labor that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. HEBREWS 6:10

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. HEBREWS 13:16

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 JOHN 3:17

If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. TOBIT 4:8-9

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. MATTHEW 25:40

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? ROMANS 10:14-15

Jesus said unto them, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. LUKE 10:2

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. DEUTERONOMY 16:16-17

Offer unto God a sacrifice of thanksgiving,
and make good thy vows unto the Most High. PSALM 50:14

Ascribe to the LORD the honor due his Name;
bring offerings and come into his courts. PSALM 96:8

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. EPHESIANS 5:2

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ROMANS 12:1

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 CORINTHIANS 8:9

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous li ght. 1 PETER 2:9

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 thy living Word from before time and for all ages; by him thou didst create all things, and by him thou makest all things new.

or this

For thou art the source of light and life, thou didst make us in thine own image, and hast called us to new life in Jesus Christ our Lord.

ADVENT

Because thou didst send thy 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 triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

CHRISTMAS

Because thou didst give Jesus Christ thine only Son to be born [as at this time] for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

EPIPHANY

Through Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

PRESENTATION, ANNUNCIATION, *and* TRANSFIGURATION

Because in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son, Jesus Christ our Lord.

LENT

Who dost bid thy 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 thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee.

HOLY WEEK

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

MAUNDY THURSDAY

Through Jesus Christ our Lord; who, having loved his own which were in the world, loved them unto the end, and on the night before he suffered, did institute these holy mysteries: That we, receiving the benefits of his Passion, and being quickened by his Resurrection, might be made partakers of his divine nature.

EASTER

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

ASCENSION

Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

PENTECOST

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ.

TRINITY SUNDAY

Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

ALL SAINTS'

Who, in the multitude of thy saints, hast compassed us about 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 crown of glory that fadeth not away.

CHRIST THE KING

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

APOSTLES *and* ORDINATIONS

Through the great shepherd of thy 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 unto 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 thee a sacrifice of praise and prayer which is holy and pleasing in thy sight.

BAPTISM

Because in Jesus Christ our Lord thou hast received us as thy sons and daughters, made us citizens of thy kingdom, and given us the Holy Spirit to guide us into all truth.

HOLY MATRIMONY

Because in the love of wife and husband, thou hast given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, thy Son Jesus Christ our Lord; who loveth her and gave himself for her, that he might make the whole creation new.

BURIAL
or COMMEMORATION OF THE FAITHFUL DEPARTED

Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens.

PENITENTIAL OCCASIONS

Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin: by whose grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

ROGATION DAYS *or* THANKSGIVING DAY

Because the wonders of thy Creation reflect thy goodness and beauty, and thy gifts of sun and rain, seed-time and harvest manifest thy continual care and love for all that thou hast made.

CANADA DAY *or* INDEPENDENCE DAY

Because thou hast made us in thine own image, that we might serve thee on earth in freedom, justice and peace; and have given us the hope of our eternal citizenship with thee in thine heavenly kingdom.

REMEMBRANCE DAY *or* MEMORIAL DAY

For by the sacrifice of thy Son on the Cross, all who turn to him in the tribulation of war will find their peace with him in paradise.

COMMON OF A MARTYR

For the witness of thy martyrs, who took up their cross and followed thee even to death, and revealed thine power made perfect in human weakness.

COMMON OF A MISSIONARY OR EVANGELIST

For the gifts of thy Holy Ghost poured upon prophets and evangelists to proclaim the Gospel to the ends of the earth, and to bring all peoples under the reign of Jesus Christ our Lord.

COMMON OF A PASTOR

Through Jesus Christ, the great shepherd of the sheep; in him thou didst call faithful pastors and anoint them with thy Holy Ghost, to feed thy flock by Word and Sacrament, and to lead them in the way of everlasting life.

COMMON OF A TEACHER OF THE FAITH

For thou hast imparted gifts of wisdom and knowledge to those who teach the Gospel in word and deed, to build up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God.

COMMON OF A MONASTIC OR RELIGIOUS

For calling to the consecrated life those who leave everything for the sake of thy kingdom, and who show forth in this world an anticipation of the abundant life thou hast promised in the age to come.

COMMON OF AN ECUMENIST

Through thy Son Jesus Christ our Lord; in him thou hast brought us to the knowledge of thy truth, and united us by the bond of one Faith and one Baptism, that we might love one another and manifest thy love to the world.

COMMON OF A RENEWER OF SOCIETY

For thou dost never turn away, and dost continually send among us those who seek justice, defend the oppressed, feed the poor, and bind up the brokenhearted.

COMMON OF A REFORMER OF THE CHURCH

For thou, the master builder, never abandonest thy Church which thou hast built of living stones; thou sendest us those who restore its ancient walls and re-unite its broken ramparts, that it may be a holy temple of thy presence.

COMMON OF ANY COMMEMORATION

For the grace and virtue manifest in [*N.* and all] thy saints, who have been the chosen vessels of thy love, and the lights of the world in their generations.

BAPTISM & CONFIRMATION

CONCERNING HOLY BAPTISM

In Holy Baptism, the outward and visible sign is water, in which candidates are baptized "in the Name of the Father and of the Son and of the Holy Ghost" (MATTHEW 28:19). The inward and spiritual grace is death to sin and new birth to righteousness, through union with Christ in his death and resurrection (ROMANS 6:1-11).

Holy Baptism is appropriately administered within the Eucharist as the chief service on Sunday or other Holy Day. In this way the Congregation may welcome the newly baptized into Christ's Church, and may be reminded of the benefits which they themselves received and the profession which they made in Holy Baptism.

The Bishop, when present, is normally the celebrant.

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons, who are themselves committed to Christ and commended by the example of their own holy living. Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and encouragement in the Christian life. Sponsors of infants, commonly called godparents, present their candidates, make promises in their own names, and also take vows on behalf of their candidates.

Adults and older children are to be instructed in the meaning of Baptism and the Christian faith. Godparents and sponsoring parents are likewise to be instructed in the meaning of Baptism, in their duties to help new Christians grow in the knowledge and love of God, and in their responsibilities as members of the Church.

The minister shall encourage parents not to defer the Baptism of their children.

HOLY BAPTISM

Baptism should be administered as part of the Holy Eucharist on a Sunday or other Holy Day. The most appropriate days for Baptism are the Easter Vigil, the Baptism of Our Lord, Pentecost, and All Saints' Day (or the Sunday after All Saints' Day). The Bishop is the appropriate Celebrant, if present.

A hymn, psalm, or anthem may be sung.

The People standing, the Celebrant says this or a seasonal greeting (pages 145–146)

Blessed be God: the Father, the Son, and the Holy Ghost.
People **And blessed be his kingdom, now and for ever. Amen.**

The Celebrant then continues

There is one Body and one Spirit;
People **There is one hope in God's call to us;**
Celebrant One Lord, one Faith, one Baptism;
People **One God and Father of all.**

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

The Celebrant prays the Collect of the Day.

People **Amen.**

The liturgy continues with the appointed Lessons. Following the Sermon, the Candidates with their Sponsors stand before the Celebrant.

THE EXHORTATION

The Celebrant then says to the People

Dearly beloved, the Scripture teacheth us that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ saith, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; and he commissioned the Church to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Wherefore we ask our heavenly Father that *these Candidates*, being baptized with Water, may be filled with the Holy Ghost, born again, and received into Christ's holy Church, and be made *lively members* of the same. Therefore, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Candidates* that which by nature *they* cannot have.

THE PRESENTATION

The Celebrant says

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

ADULTS AND OLDER CHILDREN

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

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

The Celebrant asks Candidates the following

Celebrant Hast thou already been baptized, or no?
Candidate **No.**
Celebrant Wilt thou be baptized in this Faith?
Candidate **I will.**

INFANTS AND YOUNGER CHILDREN

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

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

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

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* faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of *his soul*. When *he hath* embraced all these, *he is* to come to the Bishop to be confirmed, that *he* may publicly claim the Faith for *his* own and be further strengthened by the Holy Ghost to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

I am, God 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

Question Dost thou renounce the devil and all the spiritual forces of wickedness that rebel against God?

Answer **I renounce them.**

Question Dost thou renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Answer **I renounce them.**

Question Dost thou renounce the sinful desires of the flesh that draw thee from the love of God?

Answer **I renounce them.**

The Celebrant prays over the Candidate(s) and may anoint each Candidate with the Oil of Exorcism, saying

Almighty God deliver thee from the powers of darkness and evil, and lead thee into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

The Celebrant continues

Question Dost thou turn to Jesus Christ and confess him as thy Lord and Savior?

Answer **I do.**

Question Dost thou joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Answer **I do.**

Question Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer **I will, God 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?

The Congregation responds

We will.

The Celebrant then says

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

Celebrant Dost thou believe and trust in God the Father?

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

Celebrant Dost thou believe and trust in Jesus Christ?

People **I do.**
I believe in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of
God the Father almighty.
From thence he shall come to judge
the quick and the dead.

Celebrant Dost thou believe and trust in the Holy Ghost?
People **I do.**
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

LITANY FOR THE CANDIDATES

The Deacon, or other person appointed, may say

Let us now pray for *these Candidates* who *are* to receive the Sacrament of Baptism.

That *these* thy *children* may come to confess *their* faith in Jesus Christ as Lord and Savior.
We beseech thee to hear us, Good Lord.

That *these Candidates* may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.
We beseech thee to hear us, Good Lord.

That *they* may walk in a manner worthy of *their* calling, ever growing in faith and all heavenly virtues.
We beseech thee to hear us, Good Lord.

That *they* may persevere in resisting evil, and, whenever *they fall* into sin, repent and return to the Lord.
We beseech thee to hear us, Good Lord.

That *they* may proclaim by word and deed the Gospel of our Lord Jesus Christ to a fallen world.
We beseech thee to hear us, Good Lord.

That as *living members* of the Body, *they* may grow up into him in all things, which is the head, even Christ.

We beseech thee to hear us, Good Lord.

That, looking to Jesus, *they* may run with patience the race that is set before *them*, and at the last receive the crown of glory that fadeth not away.

We beseech thee to hear us, Good Lord.

Other petitions may be added.

PRAYER FOR THE CANDIDATES

The Celebrant now prays for the Candidate(s) as follows

Let us pray.

Almighty and everlasting Father, who of thy great mercy didst save Noah and his family in the ark from perishing by water; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*. Wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. **Amen.**

THANKSGIVING OVER THE WATER

If there is a procession to the baptismal font, a psalm, anthem, or hymn may be sung.

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

The Celebrant continues

We thank thee, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation; through it thou didst lead the children of Israel out of their bondage in Egypt into the land of promise, and in it thy Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank thee, Father, for the water of Baptism, for in it we are buried with Christ in his death, by it we share in his resurrection, and through it we are made regenerate by the Holy Ghost. Therefore in joyful obedience to thy Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Here the Celebrant touches the water and says

Now, Father, sanctify this water by the power of thy Holy Ghost, and grant that all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior; to whom, with thee, in the unity of the Holy Ghost, be all honor and glory, world without end. **Amen.**

THE BAPTISM

The Celebrant may say to the Sponsors

Name this *Candidate/Child.*

Then the Celebrant immerses the Candidate or pours water upon the Candidate three times, saying

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized (and may use the Oil of Chrism to do so), saying

N., receive the sign of the Cross as a token of thy new life in Christ, in which thou shalt not be ashamed to confess the faith of Christ crucified, to fight manfully under his banner against the world, the flesh, and the devil, and to continue Christ's faithful soldier and servant unto thy life's end. **Amen.**

or this

N., thou art sealed by the Holy Ghost in Baptism and marked as Christ's own for ever. **Amen.**

If garments or candles are presented, they are given here.

When all have been baptized and signed the Celebrant says

O Heavenly Father, we thank thee that by water and the Holy Ghost thou hast bestowed upon *these* thy *servants* the forgiveness of sin, received *them* as thine own *children* by adoption, made *them members* of thy holy Church, and raised *them* to the new life of grace. Sustain *them*, O Lord, in thy Holy Ghost, that *they* may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

The Celebrant continues

Let us welcome the newly baptized.

Celebrant and People

We receive *you* into the congregation of Christ's flock. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in the royal priesthood of all his people.

The Peace is now exchanged.

Celebrant The Peace of the Lord be always with you.
People **And with thy spirit.**

The liturgy continues with Communion, beginning at the Offertory.

ADDITIONAL DIRECTIONS

In the absence of a Bishop, a Priest is the celebrant and presides at the liturgy. If a Priest uses Chrism in signing the newly baptized, it must have been previously consecrated by the Bishop.

In the absence of a Bishop or Priest, the Bishop may specially authorize and delegate a Deacon to preside. In that case, the Deacon omits the Prayer for the Candidates, the Thanksgiving over the Water, and the anointing with Chrism. These omitted portions of the rite may be administered on some subsequent occasion of public Baptism at which a Bishop or Priest presides.

If desired, the Collect for Purity, the Summary of the Law (or the Decalogue), the *Kyrie* (or the *Trisagion*), and the *Gloria in excelsis* may be inserted immediately after the opening versicles (ending with "One God and Father of all") and before the salutation, "The Lord be with you." If a Confession of Sin is desired, it may be inserted after the Summary of the Law (or the Decalogue).

The Litany for the Candidates serves as the Prayers of the People.

If the Presentation of the Candidates does not take place at the font, then the ministers, candidates, and sponsors go to the font for the Thanksgiving over the Water. If the movement to the font is a formal procession, a suitable psalm (such as Psalm 42), or a hymn or anthem, may be sung.

Where practicable, the font is to be filled with clean water immediately before the Thanksgiving over the Water.

At the Thanksgiving over the Water, and at the administration of Baptism, the Celebrant, whenever possible, should face the People across the Font, and the Sponsors should be so grouped that the People may have a clear view of the action.

In the Thanksgiving over the Water, the words "made regenerate" may be replaced by the words "born again." Regeneration is a Biblical word ("the washing of regeneration," TITUS 3:5), and it appears in the Thirty-Nine Articles (IX and XXVII).

After the Baptism and signing, and prior to the giving of the candle (if there be one), a white garment may be placed upon the newly baptized. The Celebrant says, "Receive this white garment as a token of the righteousness given thee by God's grace in this Sacrament of Baptism, and as a sign that thou shouldest always give thyself unto holy living for the glory of Jesus Christ our Lord. Amen."

The Deacon or Celebrant may light a candle from the Paschal Candle and give it to the newly baptized, saying, "*N.*, receive the light of our Lord Jesus Christ who said: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' "

If there is no celebration of the Holy Eucharist, the liturgy continues with the Lord's Prayer. Other appropriate prayers may be added. The liturgy concludes with a blessing or an appropriate verse of Scripture.

CONDITIONAL BAPTISM

If there is reasonable doubt that a person has been baptized with water "in the Name of the Father, and of the Son, and of the Holy Spirit," the person is baptized in the usual manner, but this form of words is used.

If thou art not already baptized, *N.*, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

EMERGENCY BAPTISM

In case of emergency, any baptized person may administer Baptism, using the given name of the one baptized (if known), and pouring water on him or her, saying,

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

The Lord's Prayer is then said. Other prayers may be added.

The person who administers emergency Baptism should inform the Priest of the appropriate Congregation, so that the fact can be properly recorded. If the baptized person recovers, the Baptism should be recognized at a public celebration of the Sacrament with a Bishop or Priest presiding, and the person baptized under emergency conditions, together with the Sponsors or Godparents, taking part in everything except the administration of the water.

PREFACE TO CONFIRMATION

The Anglican Church requires a public and personal profession of the Faith from every adult believer in Jesus Christ. Confirmation or Reception by a Bishop is its liturgical expression. Confirmation is clearly grounded in Scripture: the Apostles prayed for, and laid their hands on those who had already been baptized (2 TIMOTHY 1:6-7; ACTS 8:14-17; 19:6).

In Confirmation, through the Bishop's laying on of hands and prayer for daily increase in the Holy Spirit, God strengthens the believer for Christian life in the service of Christ and his kingdom. Grace is God's gift, and we pray that he will pour out his Holy Spirit on those who have already been made his children by adoption and grace in Baptism.

At the direction of the Bishop, and after public reaffirmation of their baptismal promises, those having made adult professions of faith in other Christian traditions (including those confirmed in other traditions) are *received* into the Anglican Church with prayer and the laying on of hands by a Bishop.

Confirmed believers who are already members of this Church (including those received from other traditions as above, those returning to active Christian discipleship after lapsing, and those experiencing a renewal of Christian commitment or significant life transition) may also *reaffirm* the pledges made to Christ and his Church with prayer and the laying on of hands by a Bishop.

CONFIRMATION, RECEPTION, *and* REAFFIRMATION

with the Laying on of Hands by the Bishop

A hymn, psalm, or anthem may be sung.

The People standing, the Celebrant says this or a seasonal greeting (pages 145–146)

Bishop The Lord will pour out his Spirit upon all flesh;
People **And your sons and daughters shall prophesy.**
Bishop Your old men shall dream dreams,
People **And your young men shall see visions.**
Bishop Ye shall know that the Lord is in the midst of his people,
People **And that he is the Lord, and none else.**
Bishop And it shall come to pass;
People **That whosoever shall call on the name of the Lord shall be delivered.**

JOEL 2:27–28, 32[T]; ACTS 2:17, 21[T]

Bishop The Lord be with you.
People **And with thy spirit.**
Bishop Let us pray.

The Celebrant prays the Collect of the Day.

People **Amen.**

The liturgy continues with the Lessons as directed in the Eucharist. Following the Nicene Creed, the Candidates are presented.

THE PRESENTATION, EXHORTATION AND EXAMINATION

Only a Bishop may confirm. The Bishop customarily sits 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 unto you *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 Savior; 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 Ghost. 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 Savior and *their* commitment to follow him as Lord. *They* also *desire* the strengthening of grace through the laying on of hands, that the Holy Ghost may fill *them* more and more for *their* ministry in the Church and in the world.

The Bishop then addresses the Candidates

Dost thou, here in the presence of God and the Church, renew the solemn promises and vows made

at thy Baptism and commit to keep them?

Candidates **I do.**

Bishop Dost thou renounce the devil and all the spiritual forces of wickedness that rebel against God?

Candidates **I renounce them.**

Bishop Dost thou renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Candidates **I renounce them.**

Bishop Dost thou renounce the sinful desires of the flesh that draw thee from the love of God?

Candidates **I renounce them.**

Bishop Dost thou turn to Jesus Christ and confess him as thy Lord and Savior?

Candidates **I do.**

Bishop Dost thou joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Candidates **I do.**

Bishop Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Candidates **I will, God 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?

The Congregation responds

We will.

PRAYER AND THE LAYING ON OF HANDS

The Bishop stands and says

Let us pray.

Almighty and everliving God, we beseech thee to strengthen *these* thy *servants* for witness and ministry through the power of the Holy Ghost, the Comforter, and daily increase in *them* thy manifold gifts of grace: the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill *them*, O Lord, with the spirit of thy holy fear, now and for ever. **Amen.**

FOR CONFIRMATION

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

Defend, O Lord, this thy servant *N.* with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* comes unto thy everlasting kingdom.

People **Amen.**

Or this

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

People **Amen.**

FOR RECEPTION

Those having made adult professions of faith in other Christian traditions are Received with the laying on of hands as follows.

Strengthen, O Lord, with thy Holy Spirit, thy servant *N.*, whom we recognize as a member of the One, Holy, Catholic, and Apostolic Church, and receive into the fellowship of this Communion. Empower *him* for thy service, and sustain *him* all the days of *his* life.

People **Amen.**

FOR REAFFIRMATION

The Bishop may also accept with the laying on of hands the Reaffirmation of vows by a person who has previously been Confirmed or Received in this Church.

N., may the Holy Ghost, who hath begun a good work in thee, direct and empower thee by his grace, that thou mayest continue in the service of our Lord Jesus Christ all the days of thy life.

People **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 may say

N., I sign thee with the Cross of our Lord Jesus Christ in the Name of the Father, and of the Son, and of the Holy Ghost.

CONCLUDING PRAYER AFTER THE LAYING ON OF HANDS

The Bishop then says

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

The Peace is now exchanged.

Bishop The Peace of the Lord be always with you.
People **And with thy spirit.**

At the conclusion of the Liturgy, the following blessing may be used.

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 Ghost, be amongst you, and remain with you always. **Amen.**

ADDITIONAL DIRECTIONS

If desired, the Collect for Purity, the Summary of the Law (or the Decalogue), the *Kyrie* (or the *Trisagion*), and the *Gloria in excelsis* may be inserted immediately after the opening versicles and before the salutation, "The Lord be with you." If a Confession of Sin is desired, it may be inserted after the Summary of the Law (or the Decalogue).

It is particularly appropriate that parents, godparents, or others of godly influence be Presenters.

The Prayers of the People are not used in this Liturgy. However, the Bishop may invite intercessions at an appropriate time.

If there is no celebration of the Holy Eucharist, the liturgy continues with the Lord's Prayer. Other appropriate prayers may be added.

Those who have been Received with the laying on of hands according to this liturgy are considered to have been Confirmed in this Church.

HOLY BAPTISM
with
CONFIRMATION, RECEPTION,
and
REAFFIRMATION

This rite is used whenever Baptisms and Confirmations occur together. The Bishop is the Celebrant. Except at the Easter Vigil, the rite follows the Sermon. This form may be used at the Easter Vigil in accordance with the rubrics and Additional Directions for that service.

The Candidates with their Sponsors stand before the Bishop. The Bishop customarily sits in a chair in front of the Altar Table.

THE PRESENTATION

The Bishop says

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

ADULTS AND OLDER CHILDREN

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

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

The Bishop asks Candidates the following

Bishop Hast thou already been baptized, or no?
Candidate **No.**
Bishop Wilt thou be baptized in this Faith?
Candidate **I will.**

INFANTS AND YOUNGER CHILDREN

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

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

When the following promises are made by Godparents and Sponsoring Parents of infants or young children, the Bishop 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* faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of *his soul*. When *he hath* embraced all these, *he is* to come to the Bishop to be confirmed, that *he* may publicly claim the Faith for *his* own and be further strengthened by the Holy Ghost to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

I am, God being my helper.

ADULTS SEEKING THE LAYING ON OF HANDS

The Bishop says

The candidate(s) for *Confirmation, Reception and Reaffirmation* will now be presented.

The Candidate(s) and Presenters stand facing the Bishop as their Presenters say

Presenters **Reverend Father in God, we present unto you *these persons* to receive the laying on of hands.**
Bishop *Have they* been adequately prepared?
Presenters *They have*.

PROFESSION OF FAITH

The Bishop examines all the Candidates, together with any Godparents and Sponsoring Parents, saying

Question Dost thou renounce the devil and all the spiritual forces of wickedness that rebel against God?
Answer **I renounce them.**
Question Dost thou renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?
Answer **I renounce them.**
Question Dost thou renounce the sinful desires of the flesh that draw thee from the love of God?
Answer **I renounce them.**

The Bishop then prays over the Baptismal Candidate(s) and may anoint each Candidate with the Oil of Exorcism, saying

Almighty God deliver thee from the powers of darkness and evil, and lead thee into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

The Bishop continues

Question Dost thou turn to Jesus Christ and confess him as thy Lord and Savior?
Answer **I do.**
Question Dost thou joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?
Answer **I do.**
Question Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?
Answer **I will, God 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.

The Bishop then says

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

Bishop Dost thou believe and trust in God the Father?
People **I do.**
I believe in God the Father almighty,
maker of heaven and earth;
Bishop Dost thou believe and trust in Jesus Christ?
People **I do.**
I believe in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,

was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of
God the Father almighty.
From thence he shall come to judge
the quick and the dead.

Bishop Dost thou believe and trust in the Holy Ghost?

People **I do.**
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

PRAYER FOR THE CANDIDATES FOR HOLY BAPTISM

The Bishop now prays for the baptismal Candidates as follows

Let us pray.

Almighty and everlasting Father, who of thy great mercy didst save Noah and his family in the ark from perishing by water; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*. Wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. **Amen.**

THANKSGIVING OVER THE WATER

If there is a procession to the baptismal font, a psalm, anthem, or hymn may be sung.

The Deacon, or the Bishop, pours the water for Baptism.

Bishop The Lord be with you.
People **And with thy spirit.**
Bishop Lift up your hearts.
People **We lift them up unto the Lord.**
Bishop Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

The Bishop continues

We thank thee, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation; through it thou didst lead the children of Israel out of their bondage in Egypt into the land of promise, and in it thy Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank thee, Father, for the water of Baptism, for in it we are buried with Christ in his death, by it we share in his resurrection, and through it we are made regenerate by the Holy Ghost. Therefore in joyful obedience to thy Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Here the Bishop touches the water and says

Now, Father, sanctify this water by the power of thy Holy Ghost, and grant that all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior; to whom, with thee, in the unity of the Holy Ghost, be all honor and glory, world without end. **Amen.**

The Bishop may say to the Sponsors,

Name this *Candidate/Child.*

Then the Bishop immerses the Candidate or pours water upon the Candidate three times, saying

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

The Bishop makes the sign of the Cross upon the forehead of the newly baptized (and may use the Oil of Chrism to do so), saying

N., receive the sign of the Cross as a token of thy new life in Christ, in which thou shalt not be ashamed to confess the faith of Christ crucified, to fight manfully under his banner against the world, the flesh, and the devil, and to continue Christ's faithful soldier and servant unto thy life's end. **Amen.**

or this

N., thou art sealed by the Holy Ghost in Baptism and marked as Christ's own for ever. **Amen.**

If garments or candles are presented, they are given here.

When all have been baptized and signed the Bishop says

O Heavenly Father, we thank thee that by water and the Holy Ghost thou hast bestowed upon *these* thy *servants* the forgiveness of sin, received *them* as thine own *children* by adoption, made *them members* of thy holy Church, and raised *them* to the new life of grace. Sustain *them*, O Lord, in thy Holy Ghost, that *they* may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

The Bishop continues

Let us welcome the newly baptized.

Bishop and People

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

THE CONFIRMATIONS, RECEPTIONS AND REAFFIRMATIONS

The Bishop continues

Let us now pray for those who have made an adult profession of Faith and who seek the laying on of hands.

Almighty and everliving God, we beseech thee to strengthen *these* thy *servants* for witness and ministry through the power of the Holy Ghost, the Comforter, and daily increase in *them* thy manifold gifts of grace: the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill *them*, O Lord, with the spirit of thy holy fear, now and for ever. **Amen.**

FOR CONFIRMATION

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

Defend, O Lord, this thy servant *N.* with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* comes unto thy everlasting kingdom.

People **Amen.**

Or this

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

People **Amen.**

FOR RECEPTION

Those having made adult professions of faith in other Christian traditions are Received with the laying on of hands as follows.

Strengthen, O Lord, with thy Holy Spirit, thy servant *N.*, whom we recognize as a member of the One, Holy, Catholic, and Apostolic Church, and receive into the fellowship of this Communion. Empower *him* for thy service, and sustain *him* all the days of *his* life.

People **Amen.**

FOR REAFFIRMATION

The Bishop may also accept with the laying on of hands the Reaffirmation of vows by a person who has previously been Confirmed or Received in this Church.

N., may the Holy Ghost, who hath begun a good work in thee, direct and empower thee by his grace, that thou mayest continue in the service of our Lord Jesus Christ all the days of thy life.

People **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 may say

N., I sign thee with the Cross of our Lord Jesus Christ in the Name of the Father, and of the Son, and of the Holy Ghost.

CONCLUDING PRAYER AFTER THE LAYING ON OF HANDS

The Bishop then says

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

At a liturgy other than the Easter Vigil, the Exchange of the Peace and Offertory follow.

At the conclusion of the Liturgy, the following blessing may be used.

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 Ghost, be amongst you, and remain with you always. **Amen.**

ADDITIONAL DIRECTIONS

It is particularly appropriate that parents, godparents, or others of godly influence be Presenters at Confirmation.

The Prayers of the People are not used in this Liturgy. However, the Bishop may invite intercessions at an appropriate time.

After the Baptism and signing, and prior to the giving of the candle (if there be one), a white garment may be placed upon the newly baptized. The Bishop says, "Receive this white garment as a token of the righteousness given thee by God's grace in this Sacrament of Baptism, and as a sign that thou shouldest always give thyself unto holy living for the glory of Jesus Christ our Lord. Amen."

The Deacon or Bishop may light a candle from the Paschal Candle and give it to the newly baptized, saying, "*N.*, receive the light of our Lord Jesus Christ who said: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'"

Those who have been Received with the laying on of hands according to this liturgy are considered to have been Confirmed in this Church.

RENEWAL OF BAPTISMAL VOWS

If there are no baptisms or confirmations at the Easter Vigil, the Renewal of Baptismal Vows takes place after the Service of Lessons or the Sermon. On other occasions, the Renewal of Vows follows the Sermon. The Nicene Creed is not said.

The people stand. The Celebrant addresses the Congregation in these or similar words

Through the Paschal mystery, dearly beloved, we are buried with Christ by Baptism into his death, and raised with him to newness of life. I call upon you, therefore, [now that our Lenten observance is ended,] to renew the solemn promises and vows of Holy Baptism, by which we once renounced the devil and all his works, and promised to serve God faithfully in his one holy catholic and apostolic Church.

Dost thou, here in the presence of God and the Church, renew the solemn promises and vows made at thy Baptism and commit thyself to keep them?

People **I do.**

Celebrant Dost thou renounce the devil and all the spiritual forces of wickedness that rebel against God?

People **I renounce them.**

Celebrant Dost thou renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

People **I renounce them.**

Celebrant Dost thou renounce the sinful desires of the flesh that draw thee from the love of God?

People **I renounce them.**

Celebrant Dost thou turn to Jesus Christ and confess him as thy Lord and Savior?

People **I do.**

Celebrant Dost thou joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

People **I do.**

Celebrant Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

People **I will, the Lord being my helper.**

The Celebrant continues

Let us now reaffirm our faith in the words of the ancient baptismal confession, the Apostles' Creed.

Celebrant Dost thou believe and trust in God the Father?

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

Celebrant Dost thou believe and trust in Jesus Christ?

People **I do.**
I believe in Jesus Christ, his only Son, our Lord;
who was conceived by the Holy Ghost,

born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of
God the Father almighty.
From thence he shall come to judge
the quick and the dead

Celebrant Dost thou believe and trust in the Holy Ghost?

People **I do.**
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Celebrant concludes the Renewal of Vows as follows

Let us pray.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Except in the Easter Vigil, the liturgy continues with the Prayers of the People.

PASTORAL RITES

CONCERNING PREPARATION FOR HOLY MATRIMONY

Marriage is a lifelong covenant between a man and a woman, binding both to self-giving love and exclusive fidelity. The rite of Holy Matrimony is a worship service of the Church, in which the couple exchanges vows to uphold this covenant. They do this before God and in the presence of witnesses, who pray that God will bless their life together.

The covenantal union of man and woman in marriage signifies the communion between Christ, the heavenly bridegroom, and the Church, his holy bride (EPHESIANS 5:32). While all do not marry, Holy Matrimony symbolizes the union all Christians share with their Lord.

In Holy Matrimony, God establishes and blesses the covenant between husband and wife, and joins them to live together in a communion of love, faithfulness, and peace within the fellowship of Christ and his Church. God enables all married people to grow in love, wisdom, and godliness through a common life patterned on the sacrificial love of Christ.

Great care should be taken to prepare all candidates for Holy Matrimony.

In preparing couples for Holy Matrimony, the clergy should comply with their Provincial and Diocesan Canons, and any Diocesan Customaries. The canons expect that both candidates are baptized. It is also the responsibility of the clergy to understand local law and to consult with the Bishop should they believe themselves compelled by law to act in a manner contrary to the teaching or canons of this Church.

BANNS OF MARRIAGE

The ancient custom of announcing the wedding publicly at least three times, also known as the "Banns of Marriage," bids the prayers and support of the community. This speaks to the great necessity for the whole body of Christ to support those joined in Holy Matrimony and their witness in Church and in society.

If the Banns are published, it shall be in the following form:

"I publish the Banns of Marriage between *N.N.*, and *N.N.,* and I bid your prayers on their behalf. If any of you know cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, ye are to declare it. This is the first [second *or* third] time of asking."

DECLARATION OF INTENTION

The text of the Declaration of Intention, to be signed and dated by both parties prior to the marriage, reads as follows:

> "We, *N.N.* and *N.N.*, desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is established by God for the procreation of children, and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name. We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

It may also be appropriate to conduct the signing of the Declaration of Intention during a public liturgy, to signify that the betrothal has taken place and that both parties have agreed to be prepared by the Church for Holy Matrimony, and to bid the prayers of the Congregation.

A brief liturgy for the signing of the Declaration of Intention appears on page 213.

HOLY MATRIMONY

At the time appointed, the persons to be married, with their witnesses and guests, assemble in the church or some other authorized place.

During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Then the Officiant, facing the people and the persons to be married, with the woman to the right and the man to the left, addresses the Congregation saying

Dearly beloved, we are gathered together here in the sight of God, to witness and bless the joining together of this Man and this Woman in holy Matrimony;

Which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church. This holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in holy Scripture to be honorable among all men.

The union of husband and wife in heart, body, and mind was ordained by God: for the procreation of children, to be brought up in the knowledge and love of the Lord; for mutual joy, and for the help and comfort that the one ought to have of the other, both in prosperity and adversity; to maintain purity, that

husbands and wives, with all the household of God, might serve as holy and undefiled members of Christ's body; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name.

And therefore it is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Into this holy estate *N.N.* and *N.N.* come now to be joined. Therefore if any man can show any just cause, why they may not be joined together in accordance with God's Word, let him now speak, or else hereafter for ever hold his peace.

The Officiant then continues, saying to the persons to be married

I require and charge you both, as ye shall answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God.

The Officiant says to the Man

N., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man answers

I will.

The Officiant says to the Woman

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman answers

I will.

The Officiant then addresses the Congregation, saying

Will all of you witnessing these promises do all in your power to uphold this man and this woman in their marriage?

People **We will.**

If there is to be a Presentation, the Officiant asks the following, or some other suitable question.

Who presents *N.* [and *N.*] for Holy Matrimony?

Response We do.

THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

O gracious and everliving God, who hast created us male and female in thine image: Look mercifully upon this man and this woman who come unto thee seeking thy blessing; and so assist them with thy grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

One or more of the following passages is read.

GENESIS 1:26-28 *(Male and female he created them)*
GENESIS 2:4-9, 15-24 *(A man holds fast to his wife and they become one flesh)*
SONG OF SOLOMON 2:10-13; 8:6-7 *(Many waters cannot quench love)*
TOBIT 8:5B-8 *(That she and I may grow old together)*

Between the Lessons, a Psalm, hymn, or anthem may be sung or said. Appropriate Psalms are 45, 67, 127, or 128.

1 CORINTHIANS 13:1-13 *(Love is patient and kind)*
EPHESIANS 3:14-19 *(The Father from whom every family is named)*
EPHESIANS 5:1-2, 21-33 *(Walk in love, as Christ loved us)*
COLOSSIANS 3:12-17 *(Love which binds everything together in harmony)*
1 JOHN 4:7-16 *(Let us love one another, for love is of God)*

MATTHEW 5:1-10 *(The Beatitudes)*
MATTHEW 5:13-16 *(You are the light . . . Let your light shine)*
MATTHEW 7:24-29 *(Like a wise man who built his house on the rock)*
MARK 10:6-16 *(They are no longer two but one)*
JOHN 2:1-11 *(The wedding at Cana)*
JOHN 15:9-12 *(Love one another as I have loved you)*

If Communion is to follow, a passage from the Gospels always concludes the Lessons. At a Eucharist, all stand, and the Deacon or Minister appointed says

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE MARRIAGE

The Man, facing the Woman and taking her right hand in his, says

In the Name of God, I, *N.*, take thee, *N.*, to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then they loose their hands, and the Woman, still facing the Man, takes his right hand in hers, and says

In the Name of God, I, *N.*, take thee, *N.*, to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

They loose their hands. If there is to be an exchange of rings, the Bishop or Priest may ask God's blessing on a ring or rings as follows

Bless, O Lord, *this ring* to be *a sign* of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. **Amen.**

The giver places the ring on the ring-finger of the other's left hand and says

With this ring I thee wed, with my body I thee worship, and with all my worldly goods with thee I share: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Officiant then joins the right hands of the husband and wife, and says

Forasmuch as *N.* and *N.* have given themselves to each other by solemn vows, with the joining of hands [and the giving and receiving of *a ring*], I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Ghost.

Those whom God hath joined together let no man put asunder.

People **Amen.**

THE PRAYERS

If Communion is to follow, the Lord's Prayer may be omitted here.

All standing, the Officiant says

Let us pray together in the words our Savior taught us.

People and Officiant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Deacon or other person appointed reads the following or other suitable prayers.

Let us pray, saying, "Hear our prayer."

Eternal God, who art the creator and preserver of all life, the author of salvation, and the giver of all grace: Look with favor upon this man and this woman whom thou dost make one flesh in Holy Matrimony, and enable them to fulfill the vows they have made.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant them wisdom and devotion in the ordering of their common life, that each may be unto the other a partner in prayer, a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant that their wills may be so knit together in thy will, and their spirits in thy Spirit, that they may grow in love and devotion to thee and with one another all the days of their lives.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Encourage them, when they hurt each other, to recognize and acknowledge their faults, to seek thy forgiveness, and to forgive and be reconciled one to another.

Reader Lord, in thy mercy:
People **Hear our prayer.**

May their union in Holy Matrimony be a sign of the love betwixt Christ and his Church, and a joyful witness to the world.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Bestow upon them, if it be thy will, the gift and heritage of children, and the grace to bring them up to know thee, to love thee, and to serve thee.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Give them such grace that together they may reach out in love and concern for others; and grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant these our prayers, O Father, who with thy Son and the Holy Ghost liveth and reigneth in perfect unity, world without end. **Amen.**

THE BLESSING OF THE MARRIAGE

The Husband and Wife kneel, and the Officiant says

Most gracious God, we give thee thanks for thy tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the Cross to be the way of life. We thank thee, also, for consecrating the union of man and woman in his Name. By the power of thy Holy Ghost, pour out the dew of thy blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. In thy mercy, bring them to thy heavenly banquet where thy saints feast for ever at the great marriage supper of the Lamb; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. **Amen.**

The Husband and Wife still kneeling, the Bishop or Priest adds this nuptial blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may faithfully live together in this life, that in the world to come ye may have life everlasting. **Amen.**

THE PEACE

The Officiant may say to the People

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

The newly married couple may then exchange the Kiss of Peace, after which greetings may be exchanged throughout the Congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

When there is Communion, the liturgy continues with the Offertory, at which the newly married couple, or members of their family, may present the offerings of bread and wine.

The Proper Preface of Holy Matrimony is used (page 156).

At the Communion, it is appropriate that the newly married couple receive Communion first, after the Ministers, and then be seated in a place suitable to allow others to receive Communion.

The following Post Communion Prayer is used.

POST COMMUNION PRAYER

O God, the giver of all that is true and lovely and gracious: we thank thee for binding us together in these holy mysteries of the Body and Blood of thy Son Jesus Christ, uniting us with him, and giving us a foretaste of the great marriage supper of the Lamb. Grant that by thy Holy Ghost, *N.* and *N.*, now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love thee; for the sake of Jesus Christ our Lord. **Amen.**

ADDITIONAL DIRECTIONS

The entrance of the principals at Holy Matrimony may consist of two processions, one of the groom and one of the bride, or of a single procession or gathering. The father of the bride, or another appointed family member, may serve as the representative of both families in presenting the couple for Holy Matrimony.

In place of the examination of the man and the woman given in this liturgy (on pages 202-203), the following questions based on the 2019 *Book of Common Prayer* may be substituted:

The Officiant says to the Man

N. wilt thou have this woman to be thy wedded wife; to live together out of reverence for Christ in the covenant of Holy Matrimony? Wilt thou love her, honor her, comfort and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as ye both shall live?

The Man answers

I will.

The Officiant says to the Woman

N. wilt thou have this man to be thy wedded husband; to live together out of reverence for Christ in the covenant of Holy Matrimony? Wilt thou honor him, love him, comfort and keep him, in sickness and in health; and, forsaking all others, be faithful to him as long as ye both shall live?

The Woman answers

I will.

In place of the sentence given for the exchange of rings (on page 206), the following sentence based on the 2019 *Book of Common Prayer* may be substituted:

> *N.*, I give thee this ring as a symbol of my vow, and with all that I am, and all that I have, I honor thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The signing of the congregational register, if done publicly, occurs immediately after the Marriage and prior to the Prayers, or, if done outside the liturgy, immediately after the rite.

At the conclusion of the liturgy, the newly married couple may be introduced with these, or similar words:

"Dearly beloved, please greet _____."

The liturgy may end with a procession of the bridal party and their families or according to local custom.

Should a Deacon, by lawful authority, be permitted by the Bishop to officiate at Holy Matrimony, there can be no blessing of rings, nor the nuptial blessing which begins, "God the Father, God the Son, God the Holy Ghost." Such blessings should be received at a later time from a Priest or Bishop.

A BRIEF LITURGY FOR THE SIGNING OF THE DECLARATION OF INTENTION

This liturgy is intended for public use in the context of a normal Sunday Eucharist after the Peace, or at any other public gathering.

The Officiant says

Dearly beloved, two members of the Church have announced their desire to be married to one another in the sight of God and this Congregation. The pursuit of Holy Matrimony is a good and holy ambition, which requires thorough preparation and our prayerful support.

Therefore, *N.* and *N.* have come before us to declare their intention to be married and to profess and subscribe to the Church's Declaration of Intention, which reads:

The Officiant reads the Declaration

"We, N.N. and N.N., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is established by God for the procreation of children, and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name. We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship

and to seek God's help thereto."

The Officiant then asks

Is this your intention?

The couple responds

It is.

The betrothed then sign the Declaration.

The Officiant says

Forasmuch as *N.* and *N.* have declared their intention for a Holy Marriage, and have begun the process of pre-marital preparation, let us pray for their relationship [and for their families].

Almighty God, we give thee thanks for the love of *N.* and *N.*, and we ask thy blessing upon them [and their families] during this time of preparation. Open their minds and hearts to one another, enable them faithfully to receive thy Word and Sacrament, and help us to support them, that they may rightly prepare for their marriage. And, we pray also, that thou wouldest give us wisdom to uphold and encourage all who have been united in Holy Matrimony; through Jesus Christ our Lord. **Amen.**

THANKSGIVING *for the* BIRTH *or* ADOPTION *of a* CHILD

The Birth or Adoption of a Child is always an occasion for thanksgiving and prayer in family and community. This rite is provided for use in a hospital or home, during public worship, or in some other appropriate place. If used in public worship, this liturgy takes place at the Peace or at the close of the Office. If used apart from public worship, a passage of Scripture is first read. Luke 18:15-17 or the Gospel appointed for the day is appropriate.

FOR THE BIRTH OF A CHILD

The Officiant addresses the mother and father

Dearly beloved: The birth of a child is a joyous and solemn occasion in the life of a family, and an occasion for rejoicing in the Church. It hath pleased Almighty God, our heavenly Father, to bless you with the gift of *N.*, your *son*.

FOR AN ADOPTION

The Officiant addresses the mother and father

Dearly beloved: The adoption of a child is a joyous and solemn occasion in the life of a family, and an occasion for rejoicing in the Church. Our heavenly Father hath given us the Spirit of

adoption, that we who were strangers might become members of the household of God. It hath pleased Almighty God, our heavenly Father, to bless you with the gift of *N.* your *son*.

The service continues with the Magnificat or Psalm 116, the Officiant first saying

Let us, therefore, give thanks unto God in the words of Scripture.

MAGNIFICAT
The Song of Mary

My soul doth magnify the Lord, *
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold, from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me; *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things; *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel; *
as he promised to our forefathers, Abraham and his seed,
for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen. LUKE 1:46-55

or this

PSALM 116

(vv.1-2,4-5,11-12,16)

1 My delight is in the LORD; *
because he hath heard the voice of my prayer;
2 Because he hath inclined his ear unto me; *
therefore will I call upon him as long as I live.
4 I found trouble and heaviness;
then called I upon the Name of the LORD; *
O LORD, I beseech thee, deliver my soul.
5 Gracious is the LORD, and righteous; *
yea, our God is merciful.
11 What reward shall I give unto the LORD *
for all the benefits that he hath done unto me?
12 I will receive up the cup of salvation, *
and call upon the Name of the LORD.
16 I will pay my vows unto the LORD,
in the sight of all his people, *
in the courts of the LORD's house; even in the midst of thee,
O Jerusalem. Praise the LORD.

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

The Kyrie and the Lord's Prayer follow, unless this rite is used within public worship.

Officiant The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

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

Officiant and People say 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, and the power, and the glory,
for ever and ever. Amen.

If the occasion is the birth of a child, the Officiant may address the mother as follows. Otherwise, the liturgy continues with the Prayer for the Child.

N., forasmuch as it hath pleased Almighty God of his goodness, to give thee safe deliverance, and hath preserved thee in the great danger of child-birth: let us therefore give hearty thanks unto God.

Officiant O Lord, save this woman thy servant;
People **Who putteth her trust in thee.**
Officiant Be thou to her a strong tower;
People **From the face of her enemy.**
Officiant Lord, hear our prayer;
People **And let our cry come unto thee.**
Officiant Let us pray.

O Almighty God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, this woman, thy servant *N.*, who desireth now to offer her praises and thanksgivings unto thee.

Grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life present, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. **Amen.**

PRAYER FOR THE CHILD

The Officiant then prays one or both of the following prayers.

Watch over thy child *N.*, O Lord, as *his* days increase; bless and guide *him,* keeping *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* fall; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord. **Amen.**

O eternal God, who hast promised to be a father to a thousand generations of those who love and fear thee: Bless this child and preserve *his* life; receive *him* and enable *him* to receive thee, that through thy grace and the Sacrament of Baptism *he* may become a child of God; through Jesus Christ our Lord. **Amen.**

The Officiant may add one or more of the following prayers.

FOR THE PARENTS

O God, who hast taught us through thy blessed Son that whosoever receives a little child in the Name of Christ receives Christ himself: We give thee thanks for the blessing thou hast bestowed upon this family in giving them this child. Confirm their joy by a lively sense of thy presence, and give them calm strength and patient wisdom as they seek to bring this child to love all that is true and noble, just and pure, lovable and gracious, excellent and admirable, following the example of our Lord and Savior Jesus Christ. **Amen.**

FOR A SIBLING

O heavenly Father, whose Son our Savior took young children into his arms and blessed them: Strengthen *N.* to be a wholesome and godly example, a companion, and an encourager to *his* new *brother.* Preserve them from quarrel and strife, and through injury give them thy grace readily to forgive; through Jesus Christ our Lord. **Amen.**

FOR THE BIRTH PARENTS OF AN ADOPTED CHILD

O heavenly Father, we beseech thee to bless the birth parents of this child. Reveal the fullness of thy love, both for them and for the child entrusted to this family; through Jesus Christ our Lord. **Amen.**

The Officiant prays for the family, saying

May God the Father, who in Baptism hath adopted you as his children, grant you his grace. **Amen.**

May God the Son, who sanctified a home at Nazareth, fill you with his love. **Amen.**

May God the Holy Ghost, who maketh the Church one family, keep you in his peace. **Amen.**

A Priest may then bless the family, saying

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

The Peace may be exchanged.

ADDITIONAL DIRECTIONS

The minister shall encourage parents not to defer the Baptism of their children. This rite does not serve to replace Holy Baptism, but provides the opportunity for families to give thanks upon the birth or adoption of a child.

The minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their children, and the duty of all persons, as stewards of God's provision, to make a will.

This liturgy may only be adapted with the permission of the Bishop. In difficult circumstances, this service may require particular pastoral sensitivity.

In the case of a single parent, the address "*N.* and *N.*" is shortened to "*N.*" In the case of the mother dying in childbirth or some other tragic event, the Church still proclaims, even through pain, that the child is a gift from God.

CONCERNING THE RITES OF HEALING

RECONCILIATION OF PENITENTS
MINISTRY TO THE SICK
COMMUNION OF THE SICK

Healing was central to the ministry of Jesus, our incarnate Lord. Healing is central to the ministry of the Church, the Body of Christ. Spoken prayer, anointing with oil, and the laying on of hands are the principal outward means employed by the Church for its ministry to those whose health is in any way impaired. The rite of Reconciliation and the reception of Holy Communion are also gifts through which healing takes place.

All Christians are called to be agents of healing. Nevertheless, the regular forms of healing ministry set forth in this Prayer Book are expected to be coordinated and ordered under the authority of the Diocesan Bishop and the Priest having spiritual charge. Some aspects of healing ministry, most notably absolution and formal blessings, are reserved to Bishops and Priests. The use of holy oils (healing and exorcism), like the ministries of which they are a sign, may be extended to lay ministers by the Bishop and Priest having pastoral jurisdiction. Similarly, lay persons may be trained and authorized to carry the consecrated elements of Christ's Body and Blood to the sick (or those otherwise confined or kept away from regular celebrations of the Holy Communion) under provisions set forward by the Ordinary.

Because physical, emotional, and spiritual healing are often interrelated, it is particularly appropriate to encourage confession, reconciliation, and forgiveness in the context of ministry to the sick. The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally binding for the confessor and is not to be broken.

These rites are foundational to the many ways that the Church ministers to those who suffer in body, mind, or spirit.

THE RITES OF HEALING

RECONCILIATION OF PENITENTS

The Penitent begins

Bless me, for I have sinned.

The Priest says

The Lord be in thy heart and upon thy lips, that thou mayest truly and humbly confess all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Penitent

I confess to Almighty God, to his Church, and to thee, that I have sinned by my own fault in thought, word, and deed, in things done and left undone; especially _____. For these and all other sins which I cannot now remember, I am truly sorry. I pray God to have mercy on me. I firmly purpose amendment of life, and I humbly beg forgiveness of God and his Church, and ask thee for counsel, direction, and absolution.

Here the Priest may offer counsel, direction, and comfort.

The Priest then declares

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

or

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon thee, pardon and deliver thee from all thy sins, confirm and strengthen thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord hath put away all thy sins.

Penitent **Thanks be to God.**

The following prayer may also be said

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: Restore and renew in thy servant whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this member in the unity of the Church; hear *his* prayers and assuage *his* pain; through Jesus Christ our Lord. **Amen.**

The Priest concludes

Go (*or* abide) in peace, and pray for me, a sinner.

MINISTRY TO THE SICK

The Officiant begins

O Savior of the world, by thy Cross and precious blood thou hast redeemed us;
Save us, and help us, we humbly beseech thee, O Lord.

The Priest (or other authorized person) anoints the sick person's forehead with the Oil of the Sick by making the sign of the Cross. If appropriate, other parts of the body which suffer from sickness or injury may also be anointed. Others may join in the laying on of hands. The Officiant says

N., I anoint thee with oil and I (*or* we) lay my (*or* our) hands upon thee in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

O Lord Jesus Christ, heal this thy servant, sustain *him* with thy presence, drive away all sickness of body, mind, and spirit, and give to *him* that victory of life and peace which will enable *him* to serve thee both now and evermore. **Amen.**

A Priest may add the following prayer. If this rite is used with multiple persons, it is appropriate for this prayer to be used after all have received individual prayer.

As with this holy oil thou art outwardly anointed, so may our heavenly Father grant that thou mayest be inwardly anointed with the Holy Spirit.

May he of his great mercy forgive thee thy sins, send thee release from suffering, and restore unto thee health and strength. May he deliver thee from all evil, preserve thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. **Amen.**

Additional prayers or intercessions may be said. Additional prayers are on pages 231–235. See also Occasional Prayers #56–63 on pages 663–665.

The Lord's Prayer is said.

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

The Officiant then prays

The Almighty Lord, who is a most strong tower to all those that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defense; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. **Amen.**

A Priest may conclude the above prayer with a blessing.

COMMUNION OF THE SICK

This rite is used when the consecrated elements are brought from an earlier celebration of Holy Communion.

The Minister says

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. PHILIPPIANS 1:2

The Minister continues

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

A psalm may be prayed. Psalms 23, 62, 103, and 145 are particularly appropriate.

One of the following Gospel lessons is read, or the readings appropriate to the day.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. JOHN 3:16

Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." JOHN 6:51, 55-56

Reflection on the Lessons may follow. Additional prayers may be offered.

The Minister may say the Confession, and the sick person joins in as able.

Most merciful God,
we confess that we have sinned against thee
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will, and walk in thy ways,
to the glory of thy Name. Amen.

A Priest, if present, says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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.**

A Deacon or lay person prays

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins,

and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen.**

Minister The peace of the Lord be always with you.
People **And with thy spirit.**
Minister Let us pray.

Minister and People

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

Then may be said

O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
have mercy upon us.
O Lamb of God, that takest away the sin of the world;
grant us thy peace.

The minister may say

The Gifts of God for the People of God. Take them in remembrance that Christ died for thee, and feed on him in thy hearts by faith, with thanksgiving.

The Sacrament is then distributed with the following words

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul to everlasting life.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul to everlasting life.

After Communion, the Minister says

Almighty and everliving God,
we most heartily thank thee, for that thou dost vouchsafe
to feed us, who have duly received these holy mysteries,
with the spiritual food of the most precious Body and Blood
of thy Son our Savior Jesus Christ;
and dost assure us thereby of thy favor and goodness towards us;
and that we are very members incorporate in the mystical
body of thy Son,
which is the blessed company of all faithful people;
and are also heirs, through hope,
of thy everlasting kingdom.
And we humbly beseech thee, O heavenly Father,
so to assist us with thy grace,
that we may continue in that holy fellowship,
and do all such good works as thou hast prepared
for us to walk in;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. Amen.

A Priest gives this blessing

The peace of God which passeth 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 Ghost, be amongst you, and remain with you always. **Amen.**

A Deacon or lay person says the following

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

2 CORINTHIANS 13:14

Minister Let us bless the Lord.
People **Thanks be to God.**

ADDITIONAL PRAYERS

FOR A SICK PERSON

O Father of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit, and relieve thy sick servant *N.* for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; and give *him* patience under *his* affliction. In thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. **Amen**.

FOR RECOVERY FROM SICKNESS

O God, the strength of the weak and the comfort of those who suffer; Mercifully accept our prayers, and grant to thy servant *N.* the help of thy power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. **Amen**.

or this

O God of heavenly powers, by the might of thy command thou dost drive away from our bodies all sickness and infirmity: Be

present in thy goodness with thy servant *N.*, that *his* weakness may be banished and *his* strength restored; and that, *his* health being renewed, *he* may bless thy holy Name; through Jesus Christ our Lord. **Amen.**

FOR A SICK CHILD

O Heavenly Father, watch with us, we pray thee, over thy child *N.*, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. **Amen.**

or this

Lord Jesus Christ, Good Shepherd of the sheep, who gatherest the lambs in thine arms and carriest them in thy bosom: We commend unto thy loving care this thy child *N.* Relieve *his* pain, guard *him* from all danger, restore unto *him* thy gifts of gladness and strength, and raise *him* up to a life of service unto thee. Hear us, we pray, for thy dear Name's sake. **Amen.**

BEFORE AN OPERATION

Almighty God, our heavenly Father, graciously comfort thy servant *N.* in *his* suffering, and bless the means used for *his* cure. Though at times *he* may be afraid, fill *his* heart with confidence that *he* may yet put *his* trust in thee; through Jesus Christ our Lord. **Amen.**

FOR STRENGTH AND CONFIDENCE

O Heavenly Father, who art the giver of life and health: Comfort and relieve thy sick servant *N.*, and give thy power of healing to those who minister to *his* needs, that *he* may be

strengthened in *his* weakness and have confidence in thy loving care; through Jesus Christ our Lord. **Amen.**

FOR THE SANCTIFICATION OF ILLNESS

Sanctify, we beseech thee, O Lord, the sickness of this thy servant *N.*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. **Amen.**

FOR HEALTH OF BODY AND SOUL

May God the Father bless thee, God the Son heal thee, God the Holy Ghost give thee strength. May God the holy and undivided Trinity guard thy body, save thy soul, and bring thee safely to his heavenly country; where he liveth and reigneth, ever one God, world without end. **Amen.**

THANKSGIVING FOR A BEGINNING OF RECOVERY

O Lord, whose compassions faileth not, and whose mercies are new every morning: We give thee thanks for granting our *brother N.* both relief from pain and hope of health renewed. Continue in *him*, we pray thee, the good work thou hast begun; that *he*, daily increasing in bodily strength, and rejoicing in thy goodness, may so order *his* life that *he* may always think and do those things that please thee; through Jesus Christ our Lord. **Amen.**

FOR A SICK PERSON WHEN THERE IS LITTLE HOPE OF RECOVERY

O Father of mercies and God of all comfort, our only help in time of need: We fly unto thee for succor on behalf of this thy

servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son, our Lord and Savior Jesus Christ. **Amen.**

PRAYERS FOR USE BY A SICK PERSON

FOR TRUST IN GOD

O God, the source of all health: So fill my heart with faith in thy love, that with calm expectancy I may make room for thy power to possess me, and gracefully accept thy healing; through Jesus Christ our Lord. **Amen.**

IN PAIN

Lord Jesus Christ, who by thy patience in suffering didst hallow earthly pain and didst give us thy example of obedience to thy Father's will: Be near to me in my time of weakness and pain; sustain me by thy grace, that my strength and courage may not fail; heal me according to thy will; and help me always to believe that whatsoever happeneth to me here is of little account if thou holdest me in eternal life, my Lord and my God. **Amen.**

A PRAYER WHEN TAKING MEDICINE

Almighty God, in thy goodness thou didst create the earth and all its elements, and thou hast given us skill to make medicines that heal and relieve our pain. All healing cometh from thee, and in thee I put my trust. Grant that this medicine may, in

thy mercy, give comfort and bring healing to my body; through Jesus Christ our Lord. **Amen.**

FOR SLEEP

O heavenly Father, who givest thy children sleep for the refreshing of soul and body: Grant me this gift, I pray; keep me in that perfect peace which thou hast promised to those whose minds are fixed on thee; and give me such a sense of thy presence, that in the hours of silence I may enjoy the blessed assurance of thy love; through Jesus Christ our Lord. **Amen.**

IN THE MORNING

This is another day, O Lord, and I know not what it will bring forth; but make me ready, Lord, for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to sit quietly. If I am to lie low, help me to do it patiently. And if I am to do nothing, help me to do it gallantly. Make these words more than words, and give me the Spirit of Jesus. **Amen.**

SCRIPTURES FOR USE BY A SICK PERSON

For perseverance in suffering: ISAIAH 53, 1 PETER 2:21-25, 1 THESSALONIANS 5:16-24, 2 CORINTHIANS 12:7-10, ROMANS 8:18-39

For hope for healing: 2 KINGS 5:1-14, JAMES 5:13-20, LUKE 5:12-26, LUKE 13:10-17, ACTS 3:1-10

For the hope of eternity: LUKE 2:25-35, JOHN 14, 1 CORINTHIANS 15:42-58, 2 CORINTHIANS 4:7-18, 1 THESSALONIANS 4:13-18

See also the Selections of Psalms on page 269.

CONCERNING MINISTRY TO THE DYING

For Christians, death is a defeated enemy. In Christ, death has become the gateway to everlasting life. As St. Paul reminded the Church at Corinth:

> 'Death is swallowed up in victory.
> O death, where is thy victory?
> O grave, where is thy sting?'
> The sting of death is sin; and the strength of sin is the law.
> But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 CORINTHIANS 15:54-57

When a person is near death, the minister should be notified. This rite is a customary part of the Church's pastoral care.

This liturgy is intended to be prayed with one who has received Jesus Christ as Savior and Lord. The Officiant may appropriately inquire of the dying person as to his or her acceptance of the Christian faith. If the person has not been baptized, Emergency Baptism (page 173) should be administered before the use of this rite.

MINISTRY *to the* DYING

The Officiant begins

Peace be to this house [*or* place], and to all who dwell in it.

LUKE 10:5

The Officiant continues with the following prayer

Almighty God, look upon this thy servant, lying in great weakness, and comfort *him* with the promise of life everlasting, given in the resurrection of thy Son Jesus Christ our Lord. **Amen.**

LITANY AT THE TIME OF DEATH

The following may be said. When possible, it is desirable that those present join in the responses.

O God the Father,
Have mercy upon the soul of thy servant.

O God the Son,
Have mercy upon the soul of thy servant.

O God the Holy Ghost,
Have mercy upon the soul of thy servant.

O Holy Trinity, one God,
Have mercy upon the soul of thy servant.

Lord Jesus Christ, deliver thy servant from all evil, sin, and tribulation;
Good Lord, deliver *him*.

By thine holy Incarnation, by thy Cross and Passion, by thy precious Death and Burial,
Good Lord, deliver *him*.

By thy glorious Resurrection and Ascension, and by the Coming of the Holy Ghost,
Good Lord, deliver *him*.

We sinners do beseech thee to hear us, Lord Christ: That it may please thee to deliver the soul of thy servant from the power of evil, and from eternal death,
We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins,
We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light,
We beseech thee to hear us, good Lord.

That it may please thee to raise *him* up at the last day,
We beseech thee to hear us, good Lord.

The following or some other suitable anthem may be sung or said

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sin of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sin of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sin of the world;
Grant *him* thy peace.

O Christ, hear us
O Christ, hear us.

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

Officiant and People say 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, and the power, and the glory,
for ever and ever. Amen.

Officiant O Lord, let thy mercy be showed upon us;
People **As we do put our trust in thee.**

The Officiant prays

Let us pray.

O Sovereign Lord, who desirest not the death of a sinner; we beseech thee to loose the spirit of this thy servant *N.* from every bond, and set *him* free from all evil; that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The Officiant may invite those present to offer words of thanksgiving, reconciliation, or farewell. The Officiant may conclude with words of comfort.

COMMENDATION AT THE TIME OF DEATH

Here a Priest may anoint the dying person with oil.

The Priest says

Depart, O Christian soul, out of this world;
In the Name of God the Father Almighty who created thee;
In the Name of Jesus Christ who redeemed thee;
In the Name of the Holy Ghost who sanctifieth thee.
May thy rest be this day in peace, and thy dwelling place in the Paradise of God.

A COMMENDATORY PRAYER

Into thy hands, O merciful Savior, we commend the soul of thy servant *N.* Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. **Amen.**

The Officiant and People may say

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word.
For mine eyes have seen thy salvation, *
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen. LUKE 2:29-32

CLOSING PRAYER

The Officiant prays

May *his* soul and the souls of all the faithful departed, through the mercy of God, rest in peace. **Amen.**

ADDITIONAL DIRECTIONS

This rite is designed to be flexible in length. It may be adjusted according to the circumstances and condition of the dying person. Different portions of the rite may be used at different times, provided the order of the various elements is retained. In cases of great urgency, the Commendation at the Time of Death may be used alone. In the absence of a member of the clergy, this service may be led by any Christian.

The minister may inquire of the dying person as to his or her desire to be reconciled to both God and neighbor. If the dying person feels troubled in conscience with any matter, the minister should offer the rite

of Reconciliation of a Penitent. On evidence of repentance, the minister shall give assurance of God's mercy and forgiveness.

If desired, Holy Communion may be administered using the rite for Communion of the Sick. It is appropriate for others present to receive the Sacrament as well. If the dying person cannot receive both the consecrated bread and wine, it is suitable to administer the Sacrament in one kind only. If he or she desires to receive, but by reason of extreme sickness is unable to consume either element, the minister is to assure the person that all the benefits of Holy Communion are conveyed, even though the elements are not received with the mouth.

PRAYERS *for a* VIGIL

It is appropriate that family and friends come together prior to a funeral. This rite may be used on such an occasion, whether at the church, a funeral home, or elsewhere.

The Minister says

Dearly beloved: It was our Lord Jesus himself who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Let us pray, therefore, for our *brother N.*, that *he* may rest from *his* labors, and enter into God's eternal Sabbath rest.

A psalm may be prayed. Psalms 23 and 121 are particularly appropriate.

One or more of the following Lessons is read.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 1 THESSALONIANS 4:13-15

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. JOHN 14:2-3

The following and other additional prayers may be said. The Litany at the Time of Death (pages 237–239) may also be used.

O God, who by the glorious resurrection of thy Son Jesus Christ didst destroy death and bring life and immortality to light: Grant that thy servant *N.*, being raised with Christ, may know the strength of *his* presence and rejoice in *his* eternal glory; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Most merciful God, whose wisdom is beyond our understanding: deal graciously with those who mourn [especially _____]. Surround them with thy love, that they may not be overwhelmed by their loss, but have confidence in thy great goodness, and strength to meet the days to come; through Jesus Christ our Lord. **Amen.**

The Minister says

And now as our Savior Christ hath taught us, we are bold to say

Minister and People say 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, and the power, and the glory,
for ever and ever. Amen.

The Minister says

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. **Amen.** ROMANS 15:13

The Minister may say

May *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

People **And may light perpetual shine upon them. Amen.**

REGARDING CHRISTIAN DEATH AND BURIAL

The burial of a Christian is an occasion of both sorrow and joy—our sorrow in the face of death, and our joy in Jesus' promise of the resurrection of the body and the life everlasting. As the burial liturgy proclaims, "life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens."

The Christian burial liturgy looks forward to eternal life rather than backward to past events. It does not primarily focus on the achievements or failures of the deceased; rather, it calls us to proclaim the Good News of Jesus and his triumph over death, even as we celebrate the life and witness of the deceased.

The readings should always be drawn from the Bible, and the prayers and music from the Christian tradition. A wake preceding the service and a reception following the service are appropriate places for personal remembrances. Where possible, the burial liturgy is conducted in a church, and it is often celebrated within the context of the Eucharist.

The *Book of Common Prayer* has always admonished Christians to be mindful of their mortality. It is therefore the duty of all Christians, as faithful stewards, to draw up a Last Will and Testament, making provision for the well-being of their families and not neglecting to leave bequests for the mission of the Church. In addition, it is important while in health to provide direction for one's own funeral arrangements, place of burial, and the Scripture readings and hymns of the burial liturgy, and to make them known to the Priest.

RECEPTION OF THE BODY

The following form may be used at whatever time the body is brought to the church.

The Officiant meets the body at the door of the church and says

With faith in Jesus Christ, we receive the body of our *brother N.* for burial. Let us pray with confidence to God, the Giver of life, that he will raise *him* to perfection in the company of the saints.

Silence may be kept; after which the Officiant says

O Sovereign Lord, who desirest not the death of a sinner; we beseech thee to loose the spirit of this thy servant *N.* from every bond, and set *him* free from all evil; that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Let us also pray for all who mourn, that they may cast their care upon God, and know the consolation of his love.

Silence may be kept; after which the Officiant says

Almighty God, look with pity upon the sorrows of thy servants for whom we pray. Remember them, O Lord, in mercy; nourish them with patience; comfort them with a sense of thy goodness; lift up thy countenance upon them; and give them peace; through Jesus Christ our Lord. **Amen.**

If a funeral pall is to be used, it should be draped over the casket at this time.

CONCERNING THE BURIAL OF THE DEAD

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation.

The Baptized are properly buried from a church.

This Burial Office is intended for those who have been baptized and profess the Christian Faith. Portions of this Office may be adapted for other circumstances.

The coffin is to be closed before the liturgy, and it remains closed thereafter. It is appropriate that it be covered with a funeral pall or other suitable covering.

The Committal normally follows the burial liturgy, at the place where the remains are to be interred. If necessary, the Committal and interment may take place before the burial liturgy. The Committal may also be used prior to cremation.

A Priest normally presides at the liturgy. It is appropriate that the Bishop, when present, preside at the Eucharist and pronounce the Commendation. When the services of a Priest cannot be obtained, a Deacon or lay reader may preside at the liturgy.

It is desirable that the Lesson from the Old Testament and the Epistle be read by lay persons. At the burial of a child, the passages from Lamentations, 1 John, and John 6, together with Psalm 23, are recommended.

It is customary that the Officiant meet the body and go before it into the church (page 247) or towards the grave.

The anthems at the beginning of the liturgy are sung or said as the body is borne into the church, or during the entrance of the Ministers, or by the Officiant standing in the accustomed place.

THE
BURIAL *of the* DEAD

PROCESSION OF THE BODY

All stand while the following anthems are said or sung. A hymn, psalm, or some other suitable anthem may also be used.

I am the resurrection and the life, saith the Lord:
He that believeth in me,
though he were dead, yet shall he live:
and whosoever liveth and believeth in me
shall never die. JOHN 11:25-26[T]

I know that my Redeemer liveth,
and that he shall stand at the latter day upon the earth.
And though this body be destroyed,
yet shall I see God:
whom I shall see for myself,
and mine eyes shall behold, and not as a stranger. JOB 19:25-27[T]

For none of us liveth to himself,
and no man dieth to himself.
For whether we live, we live unto the Lord;
and whether we die, we die unto the Lord:
whether we live therefore, or die,
we are the Lord's. ROMANS 14:7-9

We brought nothing into the world,
and it is certain we can carry nothing out.
The Lord gave, and the Lord hath taken away;
blessed be the name of the Lord. 1 Timothy 6:7; Job 1:21

Blessed are the dead which die in the Lord from henceforth;
Yea, saith the Spirit,
that they may rest from their labors. Revelation 14:13

The Officiant may greet the Congregation and briefly introduce the purpose of Christian Burial.

The Officiant then says

The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

At the Burial of an Adult

O God, who by the glorious resurrection of thy Son Jesus Christ didst destroy death and bring life and immortality to light: Grant that thy servant *N.*, being raised with Christ, may know the strength of *his* presence and rejoice in *his* eternal glory; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

At the Burial of a Child

O God, whose beloved Son didst take little children into his arms and bless them: Give us grace, we beseech thee, to entrust the soul of this child *N.* to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The Officiant may add the following prayer

Most merciful God, whose wisdom is beyond our understanding: deal graciously with those who mourn [especially _____]. Surround them with thy love, that they may not be overwhelmed by their loss, but have confidence in thy goodness, and strength to meet the days to come; through Jesus Christ our Lord. **Amen.**

The People sit.

One or more of the following passages from Holy Scripture is read.

THE LESSONS

ISAIAH 25:6-9 *(He will swallow up death in victory)*
ISAIAH 61:1-3 *(To comfort all that mourn)*
LAMENTATIONS 3:22-26,31-33 *(The Lord is good unto them that wait)*
WISDOM 3:1-5, 9 *(The souls of the righteous are in the hand of God)*
JOB 19:21-27A *(I know that my Redeemer liveth)*

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 39, 42:1-7, 46, 90:1-12, 121, 130, 139:1-11^{v}.

ROMANS 8:14-19,34-39 *(The glory which shall be revealed)*
1 CORINTHIANS 15:20-26,35-38,42-44,53-58 *(The imperishable body)*
2 CORINTHIANS 4:16—5:9 *(Things which are not seen are eternal)*
1 JOHN 3:1-2 *(We shall be like him)*
REVELATION 7:9-17 *(God will wipe away all tears)*
REVELATION 21:2-7 *(Behold, I make all things new)*

A suitable psalm, hymn, or canticle may follow.
The following Psalms are appropriate: 23, 27, 106:1-5^{v}, 116.

JOHN 5:24-27 *(Whoever believes has eternal life)*
JOHN 6:37-40 *(All that the Father giveth me will come to me)*

JOHN 10:11-16 *(I am the good shepherd)*
JOHN 11:21-27 *(I am the resurrection and the life)*
JOHN 14:1-6 *(In my Father's house are many mansions)*

If Communion is to follow, a passage from the Gospels always concludes the Lessons. At a Eucharist, all stand, and the Deacon or Minister appointed says

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

THE APOSTLES' CREED

The Officiant invites the people to stand and says

Let us confess the Faith in the words of the Apostles' Creed:

Officiant and People

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.

The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

If Communion is not to follow, the Lord's Prayer is said here, and the liturgy continues with the Prayers of the People, or with other suitable prayers.

When there is Communion, the following form of the Prayers of the People is used.

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says the following or other appropriate prayers.

Let us pray, saying, "Hear our prayer."

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Jesus Christ our Lord: Grant, we beseech thee, to thy whole Church in heaven and on earth, thy light and thy peace.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with him to our joyful resurrection.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant to all who mourn a sure confidence in thy fatherly care, that, casting every care on thee, they may know the consolation of thy love.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Help us, we pray, in the midst of things we cannot understand, to believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant us grace to entrust *N.* to thy never-failing love; receive *him* into the arms of thy mercy, and remember *him* according to the favor which thou bearest unto thy people.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Grant that, increasing in knowledge and love of thee, *he* may go from strength to strength in the life of perfect service in thy heavenly kingdom.

Reader Lord, in thy mercy:
People **Hear our prayer.**

Silence may be kept.

The Officiant concludes with the following or some other prayer

Almighty God, grant us, with all who have died in the hope of the resurrection, the fullness of life in thine eternal and everlasting glory, and, with all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

When there is no Communion, the liturgy continues with the Commendation, or with the Committal.

AT THE EUCHARIST

The liturgy continues with the Peace and the Offertory. An offertory hymn or anthem may be sung.

The Proper Preface of Burial is used (page 156).

POST COMMUNION PRAYER

The following Post Communion Prayer is used

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all thy saints; through Jesus Christ our Savior. **Amen.**

If the body is not present, the liturgy continues with the blessing and dismissal; otherwise, the following Commendation is used.

THE COMMENDATION

The Officiant and other ministers take their places at the body.

Officiant Give rest, O Christ, to thy servant with thy saints,

All **Where sorrow and pain are no more, neither sighing, but life everlasting.**

Officiant Thou only art immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so didst thou decree, saying, "Dust thou art, and unto dust shalt thou return." All we go down to the dust; yet even at the grave we make our song:
Alleluia, alleluia, alleluia.

All **Give rest, O Christ, to thy servant with thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.**

The Officiant, facing the body, says

Into thy hands, O merciful Savior, we commend the soul of thy servant *N.* Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. **Amen.**

The Priest, or the Bishop if present, may then bless the people, and a Deacon or other Minister may dismiss them, saying

Alleluia, alleluia. Let us go forth in the Name of Christ.

People **Thanks be to God. Alleluia, alleluia**

As the body is borne from the church, a hymn, or one or more of these anthems, may be sung or said

Christ is risen from the dead, trampling down death by death,
and giving life to those in the tomb.
The Sun of Righteousness is gloriously risen,
giving light to those who sat in darkness
and in the shadow of death.

The Lord will guide our feet into the way of peace,
having taken away the sin of the world.
Christ will open the kingdom of heaven
to all who believe in his Name, saying,
Come, O blessed of my Father;
inherit the kingdom prepared for you.

Into paradise may the angels lead thee.
At thy coming may the martyrs receive thee,
and bring thee into the holy city Jerusalem.

or one of the following Canticles

BENEDICTUS
The Song of Zechariah

Blessed be the Lord God of Israel; *
for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us, *
in the house of his servant David;
As he spake by the mouth of his holy Prophets, *
which have been since the world began;
That we should be saved from our enemies, *
and from the hand of all that hate us.
To perform the mercy promised to our forefathers, *
and to remember his holy covenant.

To perform the oath which he sware
to our forefather Abraham, *
that he would give us;
That we being delivered out of the hand of our enemies *
might serve him without fear;
In holiness and righteousness before him, *
all the days of our life.
And thou, child, shalt be called the prophet of the Highest: *
for thou shalt go before the face of the Lord
to prepare his ways;
To give knowledge of salvation unto his people *
for the remission of their sins,
Through the tender mercy of our God; *
whereby the day-spring from on high hath visited us;
To give light to them that sit 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 Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 1:68-79

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word.
For mine eyes have seen thy salvation, *
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.

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

LUKE 2:29-32

PASCHA NOSTRUM
Christ our Passover

Alleluia. Christ our Passover is sacrificed for us; *
therefore let us keep the feast;
Not with the old leaven, the leaven of malice and wickedness: *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead dieth no more: *
death hath no more dominion over him.
For in that he died, he died unto sin once: *
but in that he liveth, he liveth unto God.
Likewise reckon ye also yourselves to be dead indeed unto sin: *
but alive unto God through Jesus Christ our Lord. Alleluia.
Christ is risen from the dead: *
and become the first-fruits of them that slept.
For since by man came death: *
by man came also the resurrection of the dead.
For as in Adam all die, *
even so in Christ shall all be made alive. Alleluia.

1 CORINTHIANS 5:7-8; ROMANS 6:9-11; 1 CORINTHIANS 15:20-22

THE COMMITTAL

The following anthems may be said

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth like a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

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

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

or this

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. JOHN 6:37

He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. ROMANS 8:11[T]

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. PSALM 16:10

Thou shalt show me the path of life: in thy presence is the fullness of joy, and at thy right hand there is pleasure for evermore. PSALM 16:12

The grave may be blessed. The Priest may use the following prayer here, or before the liturgy of Committal, or at some other convenient time.

O God, whose blessed Son was laid in a sepulcher in the garden: Bless, we pray, this grave, set apart for the repose of thy servant *N.*, that *he* whose body is buried here may rest from *his* labors in peace and quietness, until the resurrection on the last day, when the New Jerusalem comes down, the dead are raised, and the righteous are called to the marriage supper of the Lamb; through thy Son Jesus Christ our Lord. **Amen.**

Then, while earth is cast upon the coffin, the Officiant says these words

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* [*or* this beloved child], here departed, we therefore commit *his* body to the ground [*or* the deep *or* its resting place]; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our mortal body, that it may be like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto himself. **Amen.**

or this

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our *brother N.*, and we commit *his* body to the ground [*or* the deep *or* its resting place]; earth to earth, ashes to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord make his face to shine upon *him* and be gracious unto *him*, the Lord lift up his countenance upon *him* and give *him* peace. **Amen.**

Officiant The Lord be with you.
People **And with thy spirit.**
Officiant Let us pray.

Officiant and People

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

The following prayer or other Additional Prayers (pages 263–265) may be added.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful are in joy and felicity: We give thee hearty thanks for the good examples of all those thy servants, who having finished their course in faith do now rest from their labors; and committing our *brother N.* to thy gracious keeping, we pray that, together with *him* and with all those who are departed in the true faith of thy holy Name, we may have our perfect consummation and bliss, both in body and soul, in thine eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

Then may be said

Officiant Rest eternal grant unto *him*, O Lord; and may *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

People **And may light perpetual shine upon them.**

A Priest may bless the people saying

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

The Officiant may dismiss the people with these words

Alleluia, alleluia. Let us go forth in the Name of Christ.

People **Thanks be to God. Alleluia, alleluia.**

ADDITIONAL PRAYERS

O God, the King of saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear: for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all other thy righteous servants, known to us and unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. **Amen.**

O Lord Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee and wake up after thy likeness; for thy tender mercies' sake. **Amen.**

Father of all, we pray to thee for those we love, but see no longer: Grant them thy peace; let light perpetual shine upon them; and, in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. **Amen.**

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life: We meekly beseech thee to raise us from the death of sin to the life of righteousness; that, when we shall depart this life, we may rest in him, and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. **Amen.**

Grant, O Lord, to all who are bereaved the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of thy great goodness, and in the joyful expectation of eternal life with all who love thee. This we ask in the Name of Jesus Christ our Savior. **Amen.**

Almighty God, Father of mercies and giver of comfort: Deal graciously, we pray thee, with all those who mourn; that, casting every their care on thee, they may know the consolation of thy

love; through Jesus Christ our Lord. **Amen.**

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee, our God; and in perfect charity with the world. All this we ask through Jesus Christ our Lord. **Amen.**

For a veteran of the armed forces.

O Ruler of the universe, Lord God, who by the strength of thine own arm hast won for us final victory over the power of sin and death: We give thee thanks for thy servant *N.* who served as a (*soldier, seaman, airman, mariner, etc.*) in the armed forces of our nation, giving of *his* life for the defense of liberty and the preservation of freedom. Grant to *him* a place of eternal rest and peace in thy eternal dwelling place, that with all the heavenly host, the noble army of martyrs, and all the powers of heaven *he* may praise thy great and glorious Name unto the ages of ages. **Amen.**

ADDITIONAL DIRECTIONS

It is particularly appropriate to light the Paschal Candle for the Burial of the Dead. It may be carried in procession and placed near the body.

If the Committal is long delayed from the time of the Burial Office, one of the lessons from the Burial Office may be read at the Committal, followed by a brief homily.

AT CREMATION

At the cremation of a body, this alternate committal prayer may be used:

> In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our *brother N.*, and we commit *his* body to be consumed by fire; earth to earth, ashes to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord make *his* face to shine upon *him* and be gracious unto *him*, the Lord lift up *his* countenance upon *him* and give *him* peace. **Amen**.

THE COVERDALE PSALTER

CONCERNING THE PSALTER

The Coverdale Psalter of 1535 (employed with every Prayer Book from the mid-16th to the mid-20th centuries) is one of the timeless treasures of the *Book of Common Prayer*. It has here been printed according to the revision produced for the 1928 American Prayer Book.

Recitation of the Psalms is central to daily worship throughout the Christian Tradition. Anglicanism at the time of the Reformation established that the entire Psalter should be read in the Daily Office every month. This one-month cycle is indicated within the Psalter itself. Contemporary practice sometimes lessens the number of daily psalms, so a sixty-day cycle is also printed alongside the readings in the Daily Office Lectionary on pages 738-763.

When recited in the Office, the Gloria Patri (Glory be...) may be said after each psalm, or at the conclusion of all the psalms of the Office. The Gloria Patri is not customarily said after a psalm in the Eucharist.

The manner of recitation of the psalms can be adapted to the size of the Congregation and physical setting: responsive (between leader and people), antiphonal (alternating sides of the Congregation), or in unison, and by whole or half verse. For purposes of reflective pause, half-verse recitation, or musical chant, the asterisk (*) printed in each verse indicates the place where the verse divides.

The numbering of verses in the Coverdale Psalter in certain psalms may differ from the numbering found in other translations.

SELECTIONS OF PSALMS

God the Creator: 8, 19, 33, 65, 111, 104, 145, 147
God the Redeemer: 33, 103, 111, 126, 113, 114, 130, 138
God the Judge: 1, 11, 7, 46, 97, 50, 62, 82, 75, 76, 90, 96, 98
God's Glory: 18, 29, 99, 46, 148, 150
God's Sovereignty: 24, 93, 46, 47, 72, 89, 96, 97, 98, 99, 112, 146, 145
God's Wisdom: 33, 104 111, 113, 139, 145, 147
God's Law: 19, 50, 62, 111, 119, 147
God's Providence: 23, 121, 33, 34, 124, 89, 139, 145, 146, 147
God's Mercy: 23, 100, 32, 130, 57, 61, 62, 63, 73, 77, 85, 86, 103, 118, 145
The Incarnation: 2, 110, 8, 113, 85, 111, 89, 132
The Passion: 22, 40, 42, 54, 130, 69, 88, 116
The Church: 46, 111, 48, 84, 122, 133, 147
Worship: 5, 26, 43, 63, 65, 66, 67, 122, 84, 138, 96, 100, 116
Thanksgiving: 30, 67, 65, 92, 100, 98, 111, 103, 107, 116, 134, 138, 145, 147, 148, 150
Prayer: 4, 5, 17, 20, 28, 31, 54, 61, 84, 86, 141, 142
Trust in God: 27, 31, 57, 146, 62, 63, 71, 73, 77, 91, 118, 121, 124, 125 123, 143
God our Refuge: 4, 20, 17, 37, 46, 49, 54, 61, 71, 91, 103, 121, 146
Divine Guidance: 25, 43, 85, 80, 111, 112
In Time of Trouble: 3, 11, 12, 13, 18, 20, 46, 30, 146, 40, 49, 57, 85, 62, 63, 80, 86, 90, 107, 118, 144
Righteousness: 1, 15, 11, 12, 18:21–35, 19, 26, 34, 40, 92, 111, 112
Peace: 29, 46, 76, 85, 98, 100, 124, 125, 126
The Transitoriness of Life: 39, 49, 90
The Hope of Immortality: 16, 146, 30, 121, 42, 49, 66, 73, 103, 116, 139
Morning: 3, 20, 5, 63, 90, 143
Evening: 4, 31, 91, 134, 13, 121 16, 17, 77
Penitential Psalms: 6, 32, 38, 51, 102, 130, 143
Preparation for Holy Communion: 23, 25, 26, 43, 41, 63, 84, 122, 85, 86, 130, 133, 139
Thanksgiving after Holy Communion: 8, 15, 19, 27, 29, 30, 34, 100, 110, 103, 118, 145, 150

1

Beatus vir qui non abiit

1 Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, *
and hath not sat in the seat of the scornful.
2 But his delight is in the law of the LORD; *
and in his law will he exercise himself day and night.
3 And he shall be like a tree planted by the water-side, *
that will bring forth his fruit in due season.
4 His leaf also shall not wither; *
and look, whatsoever he doeth, it shall prosper.
5 As for the ungodly, it is not so with them; *
but they are like the chaff, which the wind scattereth away from the face of the earth.
6 Therefore the ungodly shall not be able to stand in the judgment, *
neither the sinners in the congregation of the righteous.
7 But the LORD knoweth the way of the righteous; *
and the way of the ungodly shall perish.

2

Quare fremuerunt gentes?

1 Why do the heathen so furiously rage together? *
and why do the people imagine a vain thing?
2 The kings of the earth stand up,
and the rulers take counsel together *
against the LORD, and against his Anointed:
3 Let us break their bonds asunder, *
and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: *
the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, *
and vex them in his sore displeasure:
6 Yet have I set my King *
upon my holy hill of Zion.
7 I will rehearse the decree; *
the Lord hath said unto me,
Thou art my Son, this day have I begotten thee.
8 Desire of me, and I shall give thee the nations
for thine inheritance, *
and the utmost parts of the earth for thy possession.
9 Thou shalt bruise them with a rod of iron, *
and break them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings; *
be instructed, ye that are judges of the earth.
11 Serve the Lord in fear, *
and rejoice unto him with reverence.
12 Kiss the Son, lest he be angry, and so ye perish
from the right way, if his wrath be kindled, yea but a little. *
Blessed are all they that put their trust in him.

3

Domine, quid multiplicati?

1 Lord, how are they increased that trouble me! *
many are they that rise against me.
2 Many one there be that say of my soul, *
There is no help for him in his God.
3 But thou, O Lord, art my defender; *
thou art my worship, and the lifter up of my head.
4 I did call upon the Lord with my voice, *
and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again; *
for the LORD sustained me.
6 I will not be afraid for ten thousands of the people, *
that have set themselves against me round about.
7 Up, LORD, and help me, O my God, *
for thou smitest all mine enemies upon the cheekbone;
thou hast broken the teeth of the ungodly.
8 Salvation belongeth unto the LORD; *
and thy blessing is upon thy people.

4

Cum invocarem

1 Hear me when I call, O God of my righteousness: *
thou hast set me at liberty when I was in trouble;
have mercy upon me, and hearken unto my prayer.
2 O ye sons of men, how long will ye blaspheme mine honor, *
and have such pleasure in vanity, and seek after falsehood?
3 Know this also, that the LORD hath chosen to himself
the man 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,
and in your chamber, and be still.
5 Offer the sacrifice of righteousness, *
and put your trust in the LORD.
6 There be many that say, *
Who will show us any good?
7 LORD, lift thou up *
the light of thy countenance upon us.
8 Thou hast put gladness in my heart; *
yea, more than when their corn and wine and oil increase
9 I will lay me down in peace, and take my rest; *
for it is thou, LORD, only, that makest me dwell in safety.

5

Verba mea auribus

1 Ponder my words, O Lord, *
consider my meditation.
2 O hearken thou unto the voice of my calling,
my King and my God:*
for unto thee will I make my prayer.
3 My voice shalt thou hear betimes, O Lord; *
early in the morning will I direct my prayer unto thee,
and will look up.
4 For thou art the God that hast no pleasure in wickedness; *
neither shall any evil dwell with thee.
5 Such as be foolish shall not stand in thy sight; *
for thou hatest all them that work iniquity.
6 Thou shalt destroy them that speak lies: *
the Lord will abhor both the blood-thirsty and
deceitful man.
7 But as for me, in the multitude of thy mercy I will come
into thine house; *
and in thy fear will I worship toward thy holy temple.
8 Lead me, O Lord, in thy righteousness,
because of mine enemies; *
make thy way plain before my face.
9 For there is no faithfulness in their mouth; *
their inward parts are very wickedness.
10 Their throat is an open sepulcher; *
they flatter with their tongue.
11 Destroy thou them, O God;
let them perish through their own imaginations; *
cast them out in the multitude of their ungodliness;
for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: *
they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee.
13 For thou, LORD, wilt give thy blessing unto the righteous, *
and with thy favorable kindness
wilt thou defend him as with a shield.

6

Domine, ne in furore

1 O LORD, rebuke me not in thine indignation, *
neither chasten me in thy displeasure.
2 Have mercy upon me, O LORD, for I am weak; *
O LORD, heal me, for my bones are vexed.
3 My soul also is sore troubled: *
but, LORD, how long wilt thou punish me?
4 Turn thee, O LORD, and deliver my soul; *
O save me, for thy mercy's sake.
5 For in death no one man remembereth thee; *
and who will give thee thanks in the pit?
6 I am weary of my groaning; *
every night wash I my bed,
and water my couch with my tears.
7 My beauty is gone for very trouble, *
and worn away because of all mine enemies.
8 Away from me, all ye that work iniquity; *
for the LORD hath heard the voice of my weeping.
9 The LORD hath heard my petition; *
the LORD will receive my prayer.
10 All mine enemies shall be confounded, and sore vexed; *
they shall be turned back, and put to shame suddenly.

7

Domine, Deus meus

1 O Lord my God, in thee have I put my trust: *
save me from all them that persecute me, and deliver me;
2 Lest he devour my soul like a lion, and tear it in pieces, *
while there is none to help.
3 O Lord my God, if I have done any such thing; *
or if there be any wickedness in my hands;
4 If I have rewarded evil to him that dealt friendly with me; *
(yea, I have delivered him that without any cause
is mine enemy;)
5 Then let mine enemy persecute my soul, and take me; *
yea, let him tread my life down upon the earth,
and lay mine honor in the dust.
6 Stand up, O Lord, in thy wrath, and lift up thyself,
because of the indignation of mine enemies; *
arise up for me in the judgment that thou hast commanded.
7 And so shall the assembly of the peoples come about thee: *
for their sakes therefore lift up thyself again.
8 The Lord shall judge the peoples:
give sentence with me, O Lord, *
according to my righteousness,
and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end; *
but guide thou the just.
10 For the righteous God *
trieth the very hearts and reins.
11 My help cometh of God, *
who preserveth them that are true of heart.
12 God is a righteous Judge, strong, and patient; *
and God is provoked every day.

13 If a man will not turn, he will whet his sword; *
he hath bent his bow, and made it ready.
14 He hath prepared for him the instruments of death; *
he ordaineth his arrows against the persecutors
15 Behold, the ungodly travaileth with iniquity; *
he hath conceived mischief, and brought forth falsehood.
16 He hath graven and digged up a pit, *
and is fallen himself into the destruction
that he made for others.
17 For his travail shall come upon his own head, *
and his wickedness shall fall on his own pate.
18 I will give thanks unto the Lord,
according to his righteousness; *
and I will praise the Name of the Lord Most High.

8

Domine, Dominus noster

1 O Lord our Governor,
how excellent is thy Name in all the world; *
thou that hast set thy glory above the heavens!
2 Out of the mouth of very babes and infants hast thou
ordained strength, because of thine enemies, *
that thou mightest still the enemy and the avenger.
3 When I consider thy heavens, even the works of thy fingers; *
the moon and the stars which thou hast ordained;
4 What is man, that thou art mindful of him? *
and the son of man, that thou visitest him?
5 Thou madest him lower than the angels, *
to crown him with glory and worship
6 Thou makest him to have dominion of the works of thy hands; *
and thou hast put all things in subjection under his feet:

7 All sheep and oxen; *
yea, and the beasts of the field;
8 The fowls of the air, and the fish of the sea; *
and whatsoever walketh through the paths of the seas.
9 O Lord our Governor, *
how excellent is thy Name in all the world!

9

Confitebor tibi

1 I will give thanks unto thee, O Lord, with my whole heart; *
I will speak of all thy marvelous works.
2 I will be glad and rejoice in thee; *
yea, my songs will I make of thy Name, O thou Most High.
3 While mine enemies are driven back, *
they shall fall and perish at thy presence.
4 For thou hast maintained my right and my cause; *
thou art set in the throne that judgest right.
5 Thou hast rebuked the heathen, and destroyed the ungodly; *
thou hast put out their name for ever and ever.
6 O thou enemy, thy destructions are come to a perpetual end; *
even as the cities which thou hast destroyed,
whose memorial is perished with them.
7 But the Lord shall endure for ever; *
he hath also prepared his seat for judgment.
8 For he shall judge the world in righteousness, *
and minister true judgment unto the people.
9 The Lord also will be a defense for the oppressed, *
even a refuge in due time of trouble.
10 And they that know thy Name will put their trust in thee; *
for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Zion; *
show the people of his doings.
12 For when he maketh inquisition for blood,
he remembereth them, *
and forgetteth not the complaint of the poor.
13 Have mercy upon me, O Lord;
consider the trouble which I suffer of them that hate me, *
thou that liftest me up from the gates of death;
14 That I may show all thy praises within the gates
of the daughter of Zion; *
I will rejoice in thy salvation.
15 The heathen are sunk down in the pit that they made; *
in the same net which they hid privily is their foot taken.
16 The Lord is known to execute judgment, *
the ungodly is trapped in the works of his own hands.
17 The wicked shall be turned to destruction, *
and all the people that forget God.
18 For the poor shall not alway be forgotten; *
the patient abiding of the meek shall not perish for ever.
19 Up, O Lord, and let not man have the upper hand; *
let the heathen be judged in thy sight.
20 Put them in fear, O Lord, *
that the heathen may know themselves to be but men.

10

Ut quid, Domine?

1 Why standest thou so far off, O Lord, *
and hidest thy face in the needful time of trouble?
2 The ungodly, for his own lust, doth persecute the poor: *
let them be taken in the crafty wiliness that they have
imagined.

3 For the ungodly hath made boast of his own heart's desire, *
and speaketh good of the covetous,
whom the LORD abhorreth.
4 The ungodly is so proud that he cares not for God; *
neither is God in any of his thoughts.
5 His ways are alway grievous; *
thy judgments are far above out of his sight, and therefore
defieth he all his enemies.
6 For he hath said in his heart, Tush, I shall never be cast down, *
there shall no harm happen unto me.
7 His mouth is full of cursing, deceit, and fraud; *
under his tongue is ungodliness and vanity.
8 He sitteth lurking in the thievish corners of the streets, *
and privily in his lurking dens doth he murder the innocent;
his eyes are set against the poor.
9 For he lieth waiting secretly;
even as a lion lurketh he in his den, *
that he may ravish the poor.
10 He doth ravish the poor,*
when he getteth him into his net.
11 He falleth down, and humbleth himself, *
that the congregation of the poor may fall into the hands
of his captains.
12 He hath said in his heart, Tush, God hath forgotten; *
he hideth away his face, and he will never see it.
13 Arise, O LORD God, and lift up thine hand; *
forget not the poor.
14 Wherefore should the wicked blaspheme God, *
while he doth say in his heart,
Tush, thou God carest not for it?
15 Surely thou hast seen it; *
for thou beholdest ungodliness and wrong, that thou mayest
take the matter into thy hand.

16 The poor commiteth himself unto thee; *
for thou art the helper of the friendless.
17 Break thou the power of the ungodly and malicious; *
search out his ungodliness until thou find none.
18 The Lord is King for ever and ever, *
and the heathen are perished out of the land.
19 Lord, thou hast heard the desire of the poor; *
thou preparest their heart, and thine ear hearkeneth;
20 To help the fatherless and poor unto their right, *
that the man of the earth be no more exalted against them.

11

In Domino confido

1 In the Lord put I my trust; *
how say ye then to my soul, that she should flee as a bird
unto the hill?
2 For lo, the ungodly bend their bow,
and make ready their arrows within the quiver,*
that they may privily shoot at them which are true of heart.
3 If the foundations be destroyed, *
what can the righteous do?"
4 The Lord is in his holy temple; *
the Lord's seat is in heaven.
5 His eyes consider the poor, *
and his eyelids try the children of men.
6 The Lord approveth the righteous: *
but the ungodly, and him that delighteth in wickedness,
doth his soul abhor.
7 Upon the ungodly he shall rain snares, fire and brimstone,
storm and tempest: *
this shall be their portion to drink.

8 For the righteous LORD loveth righteousness; *
his countenance will behold the thing that is just.

DAY 2 : EVENING PRAYER

12

Salvum me fac

1 Help me, O LORD, for there is not one godly man left; *
for the faithful are minished from among the children of men.
2 They talk of vanity every one with his neighbor; *
they do but flatter with their lips,
and dissemble in their double heart.
3 The LORD shall root out all deceitful lips, *
and the tongues that speaketh proud things;
4 Which have said, With our tongue will we prevail; *
we are they that ought to speak; who is lord over us?
5 Now for the comfortless troubles' sake of the needy, *
and because of the deep sighing of the poor,
6 I will up, saith the LORD, *
and will help every one from him that swelleth against him,
and will set him at rest.
7 The words of the LORD are pure words; *
even as the silver which from the earth is tried,
and purified seven times in the fire.
8 Thou shalt keep them, O LORD; *
thou shalt preserve them from this generation for ever.
9 The ungodly walk on every side: *
when they are exalted,
the children of men are put to rebuke.

13

Usquequo, Domine?

1 How long wilt thou forget me, O Lord; for ever? *
how long wilt thou hide thy face from me?
2 How long shall I seek counsel in my soul, and be so vexed in my heart? *
how long shall mine enemy triumph over me?
3 Consider and hear me, O Lord my God; *
lighten mine eyes, that I sleep not in death;
4 Lest mine enemy say, I have prevailed against him: *
for if I be cast down, they that trouble me will rejoice at it.
5 But my trust is in thy mercy, *
and my heart is joyful in thy salvation.
6 I will sing of the Lord, because he hath dealt so lovingly with me; *
yea, I will praise the Name of the Lord Most Highest.

14

Dixit insipiens

1 The fool hath said in his heart, *
There is no God.
2 They are corrupt, and become abominable in their doings;*
there is none that doeth good, no not one.
3 The Lord looked down from heaven upon the children of men, *
to see if there were any that would understand,
and seek after God.
4 But they are all gone out of the way,
they are altogether become abominable; *
there is none that doeth good, no not one.

5 Have they no knowledge,
that they are all such workers of mischief,*
eating up my people as it were bread,
and call not upon the Lord?
6 There were they brought into great fear, even where no fear was;*
for God is in the generation of the righteous.
7 As for you, ye have made a mock at the counsel of the poor, *
because he putteth his trust in the Lord.
8 Who shall give salvation unto Israel out of Zion? *
When the Lord turneth the captivity of his people,
then shall Jacob rejoice, and Israel shall be glad.

DAY 3 : MORNING PRAYER

15

Domine, quis habitabit?

1 Lord, who shall dwell in thy tabernacle? *
or who shall rest upon thy holy hill?
2 Even he that leadeth an uncorrupt life, *
and doeth the thing which is right,
and speaketh the truth from his heart.
3 He that hath used no deceit in his tongue,
nor done evil to his neighbor, *
and hath not slandered his neighbor.
4 He that setteth not by himself, but is lowly in his own eyes, *
and he maketh much of them that fear the Lord.
5 He that sweareth unto his neighbor,
and disappointeth him not, *
though it were to his own hindrance.
6 He that hath not given his money upon usury, *
nor taken reward against the innocent.
7 Whoso doeth these things *
shall never fall.

16

Conserva me, Domine

1 Preserve me, O God: *
  for in thee have I put my trust.
2 O my soul, thou hast said unto the Lord, *
  Thou art my God; I have no good like unto thee.
3 All my delight is upon the saints that are in the earth, *
  and upon such as excel in virtue.
4 But they that run after another god *
  shall have great trouble.
5 Their drink offerings of blood will I not offer, *
  neither make mention of their names within my lips.
6 The Lord himself is the portion of mine inheritance,
and of my cup; *
  thou shalt maintain my lot.
7 The lot is fallen unto me in a fair ground; *
  yea, I have a goodly heritage.
8 I will thank the Lord for giving me warning; *
  my reins also chasten me in the night season.
9 I have set the Lord alway before me; *
  for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart is glad, and my glory rejoiceth: *
  my flesh also shall rest in hope.
11 For why? thou shall not leave my soul in hell; *
  neither shalt thou suffer thy Holy One to see corruption.
12 Thou shalt show me the path of life:
in thy presence is the fullness of joy, *
  and at thy right hand there is pleasure for evermore.

17

Exaudi, Domine

1 Hear the right, O Lord, consider my complaint, *
and hearken unto my prayer,
that goeth not out of feigned lips.
2 Let my sentence come forth from thy presence; *
and let thine eyes look upon the thing that is equal.
3 Thou hast proved and visited mine heart in the night season;
thou hast tried me, and shalt find no wickedness in me; *
for I am utterly purposed that my mouth shall not offend.
4 As for the works of men, *
by the word of thy lips
I have kept me from the ways of the destroyer.
5 O hold thou up my goings in thy paths, *
that my footsteps slip not.
6 I have called upon thee, O God, for thou shalt hear me: *
incline thine ear to me, and hearken unto my words.
7 Show thy marvelous loving-kindness, thou that art the Savior
of them which put their trust in thee, *
from such as resist thy right hand.
8 Keep me as the apple of an eye; *
hide me under the shadow of thy wings,
9 From the ungodly, that trouble me; *
mine enemies compass me round about,
to take away my soul.
10 They are inclosed in their own fat, *
and their mouth speaketh proud things.
11 They lie waiting in our way on every side, *
watching to cast us to the ground;
12 Like a lion that is greedy of his prey, *
and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down; *
deliver my soul from the ungodly, by thine own sword;
14 Yea, by thy hand, O Lord; from the men of the evil world; *
which have their portion in this life,
whose bellies thou fillest with thy hid treasure.
15 They have children at their desire, *
and leave the rest of their abundance for their babes.
16 But as for me, I shall behold thy presence in righteousness; *
and when I awake up after thy likeness, I shall be satisfied.

DAY 3 : EVENING PRAYER

18

Diligam te, Domine

1 I will love thee, O Lord my strength. *
The Lord is my stony rock, and my defense;
2 My Savior, my God, and my might, in whom I will trust; *
my buckler, the horn also of my salvation, and my refuge.
3 I will call upon the Lord, which is worthy to be praised; *
so shall I be safe from mine enemies.
4 The sorrows of death compassed me, *
and the overflowings of ungodliness made me afraid.
5 The pains of hell came about me; *
the snares of death overtook me.
6 In my trouble I called upon the Lord, *
and complained unto my God:
7 So he heard my voice out of his holy temple, *
and my complaint came before him;
it entered even into his ears.
8 The earth trembled and quaked, *
the very foundations also of the hills shook,
and were removed, because he was wroth.

9 There went out a smoke in his presence, *
and a consuming fire out of his mouth,
so that coals were kindled at it.
10 He bowed the heavens also, and came down, *
and it was dark under his feet.
11 He rode upon the Cherubim, and did fly; *
he came flying upon the wings of the wind.
12 He made darkness his secret place, *
his pavilion round about him with dark water,
and thick clouds to cover him.
13 At the brightness of his presence his clouds removed;*
hailstones and coals of fire.
14 The Lord also thundered out of heaven,
and the Highest gave his thunder; *
hailstones and coals of fire.
15 He sent out his arrows and scattered them; *
he cast forth lightnings, and destroyed them.
16 The springs of water were seen, and the foundations
of the round world were discovered, *
at thy chiding, O Lord,
at the blasting of the breath of thy displeasure.
17 He sent down from on high to fetch me, *
and he took me out of many waters.
18 He delivered me from my strongest enemy,
and from them which hate me; *
for they were too mighty for me.
19 They came upon me in the day of my trouble; *
but the Lord was my upholder.
20 He brought me forth also into a place of liberty; *
he brought me forth,
even because he had a favor unto me.

21 The Lord rewarded me after my righteous dealing, *
according to the cleanness of my hands
did he recompense me.
22 Because I have kept the ways of the Lord, *
and have not forsaken my God, as the wicked doth.
23 For I have an eye unto all his laws, *
and will not cast out his commandments from me.
24 I was also uncorrupt before him, *
and eschewed mine own wickedness.
25 Therefore the Lord rewarded me after my righteous dealing, *
and according unto the cleanness of my hands
in his eyesight.
26 With the holy thou shalt be holy, *
and with a perfect man thou shalt be perfect.
27 With the clean thou shalt be clean, *
and with the froward thou shalt be froward.
28 For thou shalt save the people that are in adversity, *
and shalt bring down the high looks of the proud.
29 Thou also shalt light my candle; *
the Lord my God shall make my darkness to be light.
30 For in thee I shall discomfit an host of men, *
and with the help of my God I shall leap over the wall.
31 The way of God is an undefiled way: *
the word of the Lord also is tried in the fire;
he is the defender of all them that put their trust in him.
32 For who is God, but the Lord? *
or who hath any strength, except our God?
33 It is God that girdeth me with strength of war *
and maketh my way perfect.
34 He makes my feet like harts' feet, *
and setteth me up on high.
35 He teacheth mine hands to fight, *
and mine arms shall bend even a bow of steel.

36 Thou hast given me the defense of thy salvation; *
thy right hand also shall hold me up,
and thy loving correction shall make me great.
37 Thou shalt make room enough under me for to go, *
that my footsteps shall not slide.
38 I will follow upon mine enemies, and overtake them; *
neither will I turn again till I have destroyed them.
39 I will smite them, that they shall not be able to stand, *
but fall under my feet.
40 Thou hast girded me with strength unto the battle; *
thou shalt throw down mine enemies under me.
41 Thou hast made mine enemies also
to turn their backs upon me, *
and I shall destroy them that hate me.
42 They shall cry, but there shall be none to help them; *
yea, even unto the Lord shall they cry, but he shall not hear them.
43 I will beat them as small as the dust before the wind: *
I will cast them out as the clay in the streets.
44 Thou shalt deliver me from the strivings of the peoples, *
and thou shalt make me the head of the nations;
a people whom I have not known shall serve me.
45 As soon as they hear of me, they shall obey me; *
the strangers shall feign obedience unto me.
46 The strangers shall fail, *
and come trembling out of their strongholds.
47 The Lord liveth; and blessed be my strong helper, *
and praised be the God of my salvation;
48 Even the God that seeth that I be avenged, *
and and subdueth the people unto me.
49 It is he that delivereth me from my cruel enemies,
and setteth me up above mine adversaries: *
thou shalt rid me of the wicked man.

50 For this cause will I give thanks unto thee, O Lord,
among the Gentiles, *
and sing praises unto thy Name.
51 Great prosperity giveth he unto his King, *
and showeth loving-kindness unto David his Anointed,
and unto his seed for evermore.

DAY 4 : MORNING PRAYER

19

Cæli enarrant

1 The heavens declare the glory of God, *
and the firmament showeth his handy-work.
2 One day telleth another; *
and one night certifieth another.
3 There is neither speech nor language; *
but their voices are heard among them.
4 Their sound is gone out into all lands; *
and their words into the ends of the world.
5 In them hath he set a tabernacle for the sun; *
which cometh forth as a bridegroom out of his chamber,
and rejoiceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven,
and runneth about unto the end of it again; *
and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul; *
the testimony of the Lord is sure,
and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoice the heart; *
the commandment of the Lord is pure,
and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever; *
the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold,
yea, than much fine gold; *
sweeter also than honey, and the honeycomb.
11 Moreover, by them is thy servant taught; *
and in keeping of them there is great reward.
12 Who can tell how oft he offendeth? *
O cleanse thou me from my secret faults.
13 Keep thy servant also from presumptuous sins,
lest they get the dominion over me; *
so shall I be undefiled, and innocent from the great offense.
14 Let the words of my mouth, and the meditation of my heart
be alway acceptable in thy sight, *
O Lord, my strength and my redeemer.

20

Exaudiat te Dominus

1 The Lord hear thee in the day of trouble; *
the Name of the God of Jacob defend thee:
2 Send thee help from the sanctuary, *
and strengthen thee out of Zion:
3 Remember all thy offerings, *
and accept thy burnt-sacrifice:
4 Grant thee thy heart's desire, *
and fulfill all thy mind.
5 We will rejoice in thy salvation,
and triumph in the Name of the Lord our God: *
the Lord perform all thy petitions.
6 Now know I that the Lord helpeth his Anointed,
and will hear him from his holy heaven, *
even with the wholesome strength of his right hand.
7 Some put their trust in chariots, and some in horses; *
but we will remember the Name of the Lord our God.

8 They are brought down and fallen; *
but we are risen and stand upright.
9 Save, LORD; and hear us, O King of heaven, *
when we call upon thee.

21

Domine, in virtute tua

1 The King shall rejoice in thy strength, O LORD; *
exceedingly glad shall he be of thy salvation.
2 Thou hast given him his heart's desire, *
and hast not denied him the request of his lips.
3 For thou shalt meet him with the blessings of goodness, *
and shalt set a crown of pure gold upon his head.
4 He asked life of thee; and thou gavest him a long life, *
even for ever and ever.
5 His honor is great in thy salvation; *
glory and great worship shalt thou lay upon him.
6 For thou shalt give him everlasting felicity, *
and make him glad with the joy of thy countenance.
7 And why? Because the King putteth his trust in the LORD; *
and in the mercy of the Most Highest he shall not miscarry.
8 All thine enemies shall feel thine hand; *
thy right hand shall find out them that hate thee.
9 Thou shalt make them like a fiery oven in time of thy wrath: *
the LORD shall destroy them in his displeasure,
and the fire shall consume them.
10 Their fruit shall thou root out of the earth, *
and their seed from among the children of men.
11 For they intended mischief against thee, *
and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight, *
and the strings of thy bow shalt thou make ready against the face of them.
13 Be thou exalted, O Lord, in thine own strength; *
so will we sing, and praise thy power.

DAY 4 : EVENING PRAYER

22

Deus, Deus meus

1 My God, my God, look upon me;
why hast thou forsaken me, *
and art so far from my health,
and from the words of my complaint?
2 O my God, I cry in the day-time, but thou hearest not; *
and in the night season also I take no rest.
3 And thou continuest holy, *
O thou Worship of Israel.
4 Our fathers hoped in thee; *
they trusted in thee, and thou didst deliver them.
5 They called upon thee, and were holpen; *
they put their trust in thee, and were not confounded.
6 But as for me, I am a worm, and no man; *
a very scorn of men, and the outcast of the people.
7 All they that see me laugh me to scorn; *
they shoot out their lips, and shake their heads, saying,
8 He trusted in the Lord, that he would deliver him; *
let him deliver him, if he will have him.
9 But thou art he that took me out of my mother's womb; *
thou wast my hope,
when I hanged yet upon my mother's breasts.
10 I have been left unto thee ever since I was born; *
thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand, *
and there is none to help me.
12 Many oxen are come about me; *
fat bulls of Bashan close me in on every side.
13 They gape upon me with their mouths, *
as it were a ramping and a roaring lion.
14 I am poured out like water, and all my bones are out of joint; *
my heart also in the midst of my body
is even like melting wax.
15 My strength is dried up like a potsherd, and my tongue
cleaveth to my gums, *
and thou bringest me into the dust of death.
16 For many dogs are come about me, *
and the council of the wicked layeth siege against me.
17 They pierced my hands and my feet: I may tell all my bones: *
they stand staring and looking upon me.
18 They part my garments among them, *
and casts lots upon my vesture.
19 But be thou not far from me, O Lord; *
Thou art my succor, haste thee to help me.
20 Deliver my soul from the sword, *
my darling from the power of the dog.
21 Save me from the lion's mouth; *
thou hast heard me also from among
the horns of the unicorns.
22 I will declare thy Name unto my brethren; *
in the midst of the congregation will I praise thee.
23 O praise the Lord, ye that fear him: *
magnify him, all ye of the seed of Jacob;
and fear him, all ye seed of Israel.
24 For he hath not despised nor abhorred
the low estate of the poor; *
he hath not hid his face from him;
but when he called unto him he heard him.

25 My praise is of thee in the great congregation; *
my vows will I perform in the sight of them that fear him.
26 The poor shall eat and be satisfied;
they that seek after the LORD shall praise him: *
your heart shall live for ever.
27 All the ends of the world shall remember themselves,
and be turned unto the LORD; *
and all the kindreds of the nations shall worship before him.
28 For the kingdom is the LORD's, *
and he is the Governor among the nations.
29 All such as be fat upon earth *
have eaten, and worshiped.
30 All they that go down into the dust shall kneel before him; *
and no man hath quickened his own soul.
31 My seed shall serve him: *
they shall be counted unto the Lord for a generation.
32 They shall come, and shall declare his righteousness*
unto a people that shall be born, whom the Lord hath made.

23

Dominus regit me

1 The LORD is my shepherd; *
therefore can I lack nothing.
2 He shall feed me in a green pasture *
and lead me forth beside the waters of comfort.
3 He shall convert my soul, *
and bring me forth in the paths of righteousness for his Name's sake.
4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil; *
for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me
in the presence of them that trouble me; *
thou hast anointed my head with oil,
and my cup shall be full.
6 Surely thy loving-kindness and mercy
shall follow me all the days of my life;*
and I will dwell in the house of the LORD for ever.

DAY 5 : MORNING PRAYER

24

Domini est terra

1 The earth is the LORD's and all that therein is; *
the compass of the world, and they that dwell therein.
2 For he hath founded it upon the seas, *
and stablished it upon the floods.
3 Who shall ascend the hill of the LORD? *
or who shall rise up in his holy place?
4 Even he that hath clean hands, and a pure heart; *
and that hath not lift up his mind unto vanity,
nor sworn to deceive his neighbor.
5 He shall receive the blessing from the LORD, *
and righteousness from the God of his salvation.
6 This is the generation of them that seek him; *
even of them that seek thy face, O God of Jacob.
7 Lift up your heads, O ye gates; and be lift up,
ye everlasting doors; *
and the King of glory shall come in.
8 Who is this King of glory? *
It is the LORD strong and mighty, even the LORD
mighty in battle.

9 Lift up your heads, O ye gates; and be lift up,
ye everlasting doors; *
and the King of glory shall come in.
10 Who is the King of glory? *
Even the Lord of hosts, he is the King of glory.

25

Ad te, Domine, levavi

1 Unto thee, O Lord, will I lift up my soul;
my God, I have put my trust in thee: *
O let me not be confounded,
neither let mine enemies triumph over me.
2 For all they that hope in thee shall not be ashamed; *
but such as transgress without a cause
shall be put to confusion.
3 Show me thy ways, O Lord, *
and teach me thy paths.
4 Lead me forth in thy truth, and learn me: *
for thou art the God of my salvation;
in thee hath been my hope all the day long.
5 Call to remembrance, O Lord, thy tender mercies, *
and thy loving-kindnesses, which have been ever of old.
6 O remember not the sins and offenses of my youth; *
but according to thy mercy think thou upon me,
O Lord, for thy goodness.
7 Gracious and righteous is the Lord; *
therefore will he teach sinners in the way.
8 Them that are meek shall he guide in judgment; *
and such as are gentle, shall he learn his way.
9 All the paths of the Lord are mercy and truth, *
unto such as keep his covenant and his testimonies.

10 For thy Name's sake, O Lord, *
be merciful unto my sin; for it is great.
11 What man is he that feareth the Lord? *
Him shall he teach in the way that he shall choose.
12 His soul shall dwell at ease, *
and his seed shall inherit the land.
13 The secret of the Lord is among them that fear him; *
and he will show them his covenant.
14 Mine eyes are ever looking unto the Lord; *
for he shall pluck my feet out of the net.
15 Turn thee unto me, and have mercy upon me; *
for I am desolate, and in misery.
16 The sorrows of my heart are enlarged: *
O bring thou me out of my troubles.
17 Look upon my adversity and misery, *
and forgive me all my sin.
18 Consider mine enemies, how many they are; *
and they bear a tyrannous hate against me.
19 O keep my soul and deliver me: *
let me not be confounded, for I have put my trust in thee.
20 Let perfectness and righteous dealing wait upon me; *
for my hope hath been in thee.
21 Deliver Israel, O God, *
out of all his troubles.

26

Judica me, Domine

1 Be thou my Judge, O Lord, for I have walked innocently: *
my trust hath been also in the Lord,
therefore shall I not fall.
2 Examine me, O Lord, and prove me; *
try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes; *
and I will walk in thy truth.
4 I have not dwelt with vain persons; *
neither will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked; *
and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord; *
and so will I go to thine altar;
7 That I may show the voice of thanksgiving, *
and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house, *
and the place where thine honor dwelleth.
9 O shut not up my soul with the sinners, *
nor my life with the blood-thirsty,
10 In whose hands is wickedness, *
and their right hand is full of gifts.
11 But as for me, I will walk innocently: *
O deliver me, and be merciful unto me.
12 My foot standeth right: *
I will praise the Lord in the congregations.

DAY 5 : EVENING PRAYER

27

Dominus illuminatio

1 The Lord is my light and my salvation; whom then shall I fear? *
The Lord is the strength of my life; of whom then shall I be afraid?
2 When the wicked, even mine enemies and my foes,
came upon me to eat up my flesh, *
they stumbled and fell.

3 Though an host of men were laid against me,
yet shall not my heart be afraid; *
and though there rose up war against me,
yet will I put my trust in him.
4 One thing have I desired of the LORD, which I will require; *
even that I may dwell in the house of the LORD all the days
of my life, to behold the fair beauty of the LORD, and to
visit his temple.
5 For in the time of trouble he shall hide me in his tabernacle; *
yea, in the secret place of his dwelling he shall hide me,
and set me up upon a rock of stone.
6 And now shall he lift up mine head *
above mine enemies round about me.
7 Therefore will I offer in his dwelling an oblation,
with great gladness: *
I will sing and speak praises unto the LORD.
8 Hearken unto my voice, O LORD, when I cry unto thee; *
have mercy upon me, and hear me.
9 My heart hath talked of thee, Seek ye my face: *
Thy face, LORD, will I seek.
10 O hide not thou thy face from me, *
nor cast thy servant away in displeasure.
11 Thou hast been my succor; *
leave me not, neither forsake me, O God of my salvation.
12 When my father and my mother forsake me, *
the LORD taketh me up.
13 Teach me thy way, O LORD, *
and lead me in the right way, because of mine enemies.
14 Deliver me not over into the will of mine adversaries: *
for there are false witnesses risen up against me,
and such as speak wrong.

15 I should utterly have fainted, *
but that I believe verily to see the goodness of the LORD in the land of the living.
16 O tarry thou the LORD's leisure;
be strong, and he shall comfort thine heart; *
and put thou thy trust in the LORD.

28

Ad te, Domine

1 Unto thee will I cry, O LORD my strength: *
think thou no scorn of me;
lest, if thou make as though thou hearest not,
I become like them that go down into the pit.
2 Hear the voice of my humble petitions, when I cry unto thee; *
when I hold up my hands towards the mercy-seat
of thy holy temple.
3 O pluck me not away,
neither destroy me with the ungodly and wicked doers, *
which speak friendly to their neighbors,
but imagine mischief in their hearts.
4 Reward them according to their deeds, *
and according to the wickedness of their own inventions.
5 Recompense them after the work of their hands; *
pay them that they have deserved.
6 For they regard not in their mind the works of the LORD,
nor the operation of his hands; *
therefore shall he break them down, and not build them up.
7 Praised be the LORD; *
for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield;
my heart hath trusted in him, and I am helped; *
therefore my heart danceth for joy,
and in my song will I praise him.
9 The LORD is my strength, *
and he is the wholesome defense of his anointed.
10 O save thy people,
and give thy blessing unto thine inheritance: *
feed them, and set them up for ever.

29

Afferte Domino

1 Ascribe unto the LORD, O ye mighty, *
ascribe unto the LORD worship and strength.
2 Ascribe unto the LORD the honor due unto his Name; *
worship the LORD with holy worship.
3 The voice of the LORD is upon the waters; *
it is the glorious God that maketh the thunder.
4 It is the LORD that ruleth the sea;
the voice of the LORD is mighty in operation; *
the voice of the LORD is a glorious voice.
5 The voice of the LORD breaketh the cedar-trees; *
yea, the LORD breaketh the cedars of Lebanon.
6 He maketh them also to skip like a calf; *
Lebanon also, and Sirion, like a young unicorn.
7 The voice of the LORD divideth the flames of fire;
the voice of the LORD shaketh the wilderness; *
yea, the LORD shaketh the wilderness of Kadesh.
8 The voice of the LORD maketh the hinds to bring forth young,
and strippeth bare the forests: *
in his temple doth every thing speak of his honor.

9 The Lord sitteth above the water-flood, *
and the Lord remaineth a King for ever
10 The Lord shall give strength unto his people; *
the Lord shall give his people the blessing of peace.

DAY 6 : MORNING PRAYER

30

Exaltabo te, Domine

1 I will magnify thee, O Lord; for thou hast set me up, *
and not made my foes to triumph over me.
2 O Lord my God, I cried unto thee; *
and thou hast healed me.
3 Thou, Lord, hast brought my soul out of hell: *
thou hast kept my life,
that I should not go down into the pit.
4 Sing praises unto the Lord, O ye saints of his, *
and give thanks unto him, for a remembrance of his holiness.
5 For his wrath endureth but the twinkling of an eye,
and in his pleasure is life; *
heaviness may endure for a night, but joy cometh
in the morning.
6 And in my prosperity I said, I shall never be removed: *
thou, Lord, of thy goodness, hast made my hill so strong.
7 Thou didst turn thy face from me, *
and I was troubled.
8 Then cried I unto thee, O Lord; *
and gat me to my Lord right humbly.
9 What profit is there in my blood, *
when I go down into the pit?
10 Shall the dust give thanks unto thee? *
Or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me; *
Lord, be thou my helper.
12 Thou hast turned my heaviness into joy; *
thou hast put off my sackcloth,
and girded me with gladness:
13 Therefore shall every good man sing
of thy praise without ceasing. *
O my God, I will give thanks unto thee for ever.

31

In te, Domine, speravi

1 In thee, O Lord, have I put my trust;
let me never be put to confusion;*
deliver me in thy righteousness.
2 Bow down thine ear to me; *
make haste to deliver me.
3 And be thou my strong rock, and house of defense, *
that thou mayest save me.
4 For thou art my strong rock and my castle: *
be thou also my guide, and lead me for thy Name's sake.
5 Draw me out of the net that they have laid privily for me; *
for thou art my strength.
6 Into thy hands I commend my spirit; *
for thou hast redeemed me, O Lord, thou God of truth.
7 I have hated them that hold of lying vanities, *
and my trust hath been in the Lord.
8 I will be glad and rejoice in thy mercy; *
for thou hast considered my trouble,
and hast known my soul in adversities.
9 Thou hast not shut me up in the hand of the enemy; *
but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble, *
and mine eye is consumed with heaviness;
yea, my soul and my body.
11 For my life is waxen old with heaviness, *
and my years with mourning.
12 My strength faileth me, because of mine iniquity, *
and my bones are consumed.
13 I have become a reproach among all mine enemies,
but especially among my neighbors; *
and they of mine acquaintance were afraid of me;
and they that did see me without,
conveyed themselves from me.
14 I am clean forgotten as a dead man out of mind; *
I am become like a broken vessel.
15 For I have heard the blasphemy of the multitude,
and fear is on every side; *
while they conspire together against me,
and take their counsel to take away my life.
16 But my hope hath been in thee, O Lord; *
I have said, Thou art my God.
17 My times are in thy hand;
deliver me from the hand of mine enemies,*
and from them who persecute me.
18 Show thy servant the light of thy countenance, *
and save me for thy mercy's sake.
19 Let me not be confounded, O Lord,
for I have called upon thee; *
let the ungodly be put to confusion,
and be put to silence in the grave.
20 Let the lying lips be put to silence, *
which cruelly, disdainfully, and despitefully speak
against the righteous.

21 O how plentiful is thy goodness,
which thou hast laid up for them that fear thee, *
and that thou hast prepared for them that put their trust in thee, even before the sons of men!
22 Thou shalt hide them in the covert of thine own presence from the plottings of men: *
thou shalt keep them secretly in thy tabernacle from the strife of tongues.
23 Thanks be to the Lord; *
for he hath showed me marvellous great kindness in a strong city.
24 But in my haste I said, *
I am cast out of the sight of thine eyes.
25 Nevertheless, thou heardest the voice of my prayer *
when I cried unto thee.
26 O love the Lord, all ye his saints; *
for the Lord preserveth them that are faithful,
and plenteously rewardeth the proud doer.
27 Be strong, and he shall establish your heart, *
all ye that put your trust in the Lord.

DAY 6 : EVENING PRAYER

32

Beati quorum

1 Blessed is the one whose unrighteousness is forgiven, *
and whose sin is covered.
2 Blessed is the one to whom the Lord imputeth no sin, *
and in whose spirit there is no guile.
3 For whilst I held my tongue, *
my bones consumed away through my daily complaining.
4 For thy hand was heavy upon me day and night, *
and my moisture was like the drought in summer.

5 I acknowledged my sin unto thee; *
and mine unrighteousness I have not hid.
6 I said, I will confess my sins unto the Lord; *
and so thou forgavest the wickedness of my sin.
7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; *
surely the great water-floods shall not come nigh him.
8 Thou art a place to hide me in;
thou shalt preserve me from trouble; *
thou shalt compass me about with songs of deliverance.
9 I will inform thee,
and teach thee in the way wherein thou shalt go; *
and I will guide thee with mine eye.
10 Be ye not like to horse and mule,
which have no understanding; *
whose mouths must be held with bit and bridle,
else they will not obey thee.
11 Great plagues remain for the ungodly; *
but whoso putteth his trust in the Lord,
mercy embraceth him on every side.
12 Be glad, O ye righteous, and rejoice in the Lord; *
and be joyful, all ye that are true of heart.

33

Exultate, justi

1 Rejoice in the Lord, O ye righteous; *
for it becometh well the just to be thankful.
2 Praise the Lord with harp; *
sing praises unto him with the lute,
and instrument of ten strings.
3 Sing unto the Lord a new song; *
sing praises lustily unto him with a good courage.

4 For the word of the LORD is true; *
and all his works are faithful.
5 He loveth righteousness and judgment; *
the earth is full of the goodness of the LORD.
6 By the word of the LORD were the heavens made; *
and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together,
as it were upon an heap; *
and layeth up the deep, as in a treasure-house.
8 Let all the earth fear the LORD; *
stand in awe of him, all ye that dwell in the world.
9 For he spake, and it was done; *
he commanded, and it stood fast.
10 The LORD bringeth the counsel of the heathen to naught, *
and maketh the devices of the people to be of none effect,
and casteth out the counsels of princes.
11 The counsel of the LORD shall endure for ever, *
and the thoughts of his heart from generation to generation.
12 Blessed are the people whose God is the Lord JEHOVAH; *
and blessed are the folk that he hath chosen to him,
to be his inheritance.
13 The LORD looketh down from heaven and beholdeth all the
children of men; *
from the habitation of his dwelling, he considereth all them
that dwell on the earth.
14 He fashioneth all the hearts of them, *
and understandeth all their works.
15 There is no king who can be saved by
the multitude of an host; *
neither is any mighty man delivered by much strength.
16 A horse is counted but a vain thing to save a man; *
neither shall he deliver any man by his great strength.

17 Behold, the eye of the LORD is upon them that fear him, *
and upon them that put their trust in his mercy;
18 To deliver their soul from death, *
and to feed them in the time of dearth.
19 Our soul hath patiently tarried for the LORD; *
for he is our help and our shield.
20 For our heart shall rejoice in him; *
because we have hoped in his holy Name.
21 Let thy merciful kindness, O LORD, be upon us, *
like as we do put our trust in thee.

34

Benedicam Dominum

1 I will alway give thanks unto the LORD; *
his praise shall ever be in my mouth.
2 My soul shall make her boast in the LORD; *
the humble shall hear thereof, and be glad.
3 O praise the LORD with me, *
and let us magnify his Name together.
4 I sought the LORD, and he heard me; *
yea, he delivered me out of all my fear.
5 They had an eye unto him, and were lightened; *
and their faces were not ashamed.
6 Lo, the poor crieth, and the LORD heareth him; *
yea, and saveth him out of all his troubles.
7 The angel of the LORD tarrieth round about
them that fear him, *
and delivereth them.
8 O taste, and see, how gracious the LORD is: *
blessed is the man that trusteth in him.
9 O fear the LORD, ye that are his saints; *
for they that fear him lack nothing.

10 The lions do lack and suffer hunger, *
but they who seek the LORD shall want
no manner of thing that is good.
11 Come, ye children, and hearken unto me; *
I will teach you the fear of the LORD.
12 What man is he that lusteth to live, *
and would fain see good days?
13 Keep thy tongue from evil, *
and thy lips, that they speak no guile.
14 Eschew evil and do good; *
seek peace, and ensue it.
15 The eyes of the LORD are over the righteous, *
and his ears are open unto their prayers.
16 The countenance of the LORD is against them that do evil, *
to root out the remembrance of them from the earth.
17 The righteous cry, and the LORD heareth them, *
and delivereth them out of all their troubles.
18 The LORD is nigh unto them that are of a contrite heart, *
and will save such as be of an humble spirit.
19 Great are the troubles of the righteous; *
but the LORD delivereth him out of all.
20 He keepeth all his bones, *
so that not one of them is broken.
21 But misfortune shall slay the ungodly; *
and they that hate the righteous shall be desolate.
22 The LORD delivereth the souls of his servants; *
and all they that put their trust in him shall not be destitute.

35

Judica, Domine

1 Plead thou my cause, O LORD,
with them that strive with me, *
and fight thou against them that fight against me.
2 Lay hand upon the shield and buckler, *
and stand up to help me.
3 Bring forth the spear,
and stop the way against them that pursue me; *
say unto my soul, I am thy salvation.
4 Let them be confounded, and put to shame,
that seek after my soul; *
let them be turned back, and brought to confusion,
that imagine mischief for me.
5 Let them be as dust beforre the wind, *
and the angel of the LORD scattering them.
6 Let their way be dark and slippery, *
and let the angel of the LORD pursue them.
7 For they have privily laid their net to destroy me
without a cause; *
indeed, without a cause have they made a pit
yea, even without a cause have they made a pit for my soul.
8 Let a sudden destruction come upon him unawares,
and his net that he hath laid privily catch himself;*
that he may fall into his own mischief.
9 And my soul shall be joyful in the LORD; *
it shall rejoice in his salvation.
10 All my bones shall say, LORD, who is like unto thee,
who deliverest the poor from him that is too strong for him; *
yea, the poor, and him that is in misery,
from him that spoileth him?

11 False witnesses did rise up: *
they laid to my charge things that I knew not.
12 They rewarded me evil for good, *
to the great discomfort of my soul.
13 Nevertheless, when they were sick, I put on sackcloth,
and humbled my soul with fasting; *
and my prayer shall turn into mine own bosom.
14 I behaved myself as though it had been my friend
or my brother; *
I went heavily, as one that mourneth for his mother.
15 But in mine adversity they rejoiced,
and gathered themselves together; *
yea, the very abjects came together against me unawares,
making mouths at me, and ceased not.
16 With the flatterers were busy mockers, *
who gnashed upon me with their teeth.
17 Lord, how long wilt thou look upon this? *
O deliver my soul from the calamities which they bring on
me, and my darling from the lions.
18 So will I give thee thanks in the great congregation; *
I will praise thee among much people.
19 O let not them that are mine enemies triumph
over me ungodly; *
neither let them wink with their eyes, those who hate me
without a cause.
20 And why? Their communing is not for peace*
but they imagine deceitful words against them that are
quiet in the land.
21 They gaped upon me with their mouths, and said, *
Fie on thee! Fie on thee! We saw it with our eyes.
22 This thou hast seen, O Lord; *
hold not thy tongue then; go not far from me, O Lord.

23 Awaked, and stand up to judge my quarrel; *
avenge thou my cause, my God and my Lord.
24 Judge me, O Lord my God, according to thy righteousness; *
and let them not triumph over me.
25 Let them not say in their hearts, There! There!
So would we have it;*
neither let them say, We have devoured him.
26 Let them be put to confusion and shame together,
that rejoice at my trouble; *
let them be clothed with rebuke and dishonor,
that boast themselves against me.
27 Let them be glad and rejoice, that favor my righteous dealing;*
yea, let them say alway, Blessed be the Lord,
who hath pleasure in the prosperity of his servant.
28 And as for my tongue, it shall be talking of thy righteousness,*
and of thy praise, all the day long.

36

Dixit injustus

1 My heart showeth me the wickedness of the ungodly, *
there is no fear of God before his eyes.
2 For he flattereth himself in his own sight, *
until his abominable sin be found out.
3 The words of his mouth are unrighteous and full of deceit: *
he hath left off to behave himself wisely, and to do good.
4 He imagineth mischief upon his bed, and hath set himself
in no good way; *
neither doth he abhor any thing that is evil.
5 Thy mercy, O Lord, reacheth unto the heavens, *
and thy faithfulness unto the clouds.
6 Thy righteousness standeth like the strong mountains: *
thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast:
How excellent is thy mercy, O God! *
and the children of men shall put their trust under the shadow of thy wings.
8 They shall be satisfied with the plenteousness of thy house; *
and thou shalt give them drink of thy pleasures, as out of the river.
9 For with thee is the well of life; *
and in thy light shall we see light.
10 O continue forth thy loving-kindness unto them that know thee, *
and thy righteousness unto them that are true of heart.
11 O let not the foot of pride come against me; *
and let not the hand of the ungodly cast me down.
12 There are they fallen, all that work wickedness; *
they are cast down, and shall not be able to stand.

DAY 7 : EVENING PRAYER

37

Noli æmulari

1 Fret not thyself because of the ungodly; *
neither be thou envious against the evil doers.
2 For they shall soon be cut down like the grass, *
and be withered even as the green herb.
3 Put thou thy trust in the Lord, and be doing good; *
dwell in the land, and verily thou shalt be fed.
4 Delight thou in the Lord, *
and he shall give thee thy heart's desire.
5 Commit thy way unto the Lord and put thy trust in him, *
and he shall bring it to pass.
6 He shall make thy righteousness as clear as the light, *
and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: *
and grieve not thyself at him whose way doth prosper,
against the man that doeth after evil counsels.
8 Leave off from wrath, and let go displeasure: *
fret not thyself, else shalt thou be moved to do evil.
9 Wicked doers shall be rooted out; *
and they that patiently abide the Lord,
those shall inherit the land.
10 Yet a little while, and the ungodly shall be clean gone: *
thou shalt look after his place, and he shall be away.
11 But the meek-spirited shall possess the earth, *
and shall be refreshed in the multitude of peace.
12 The ungodly seeketh counsel against the just, *
and gnasheth upon him with his teeth.
13 The Lord shall laugh him to scorn; *
for he hath seen that his day is coming.
14 The ungodly have drawn out the sword,
and have bent their bow, *
to cast down the poor and needy,
and to slay such as be upright in their ways.
15 Their sword shall go through their own heart, *
and their bow shall be broken.
16 A small thing that the righteous hath, *
is better than great riches of the ungodly.
17 For the arms of the ungodly shall be broken, *
and the Lord upholdeth the righteous.
18 The Lord knoweth the days of the godly; *
and their inheritance shall endure for ever.
19 They shall not be confounded in the perilous time; *
and in the days of dearth they shall have enough.
20 As for the ungodly, they shall perish, and the enemies
of the Lord shall consume as the fat of lambs: *
yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again; *
but the righteous is merciful and liberal.
22 Such as are blessed of God, shall possess the land; *
and they that are cursed of him, shall be rooted out.
23 The Lord ordereth a good man's going, *
and maketh his way acceptable to himself.
24 Though he fall, he shall not be cast away; *
for the Lord upholdeth him with his hand.
25 I have been young, and now am old; *
and yet saw I never the righteous forsaken,
nor his seed begging their bread.
26 The righteous is ever merciful, and lendeth; *
and his seed is blessed.
27 Flee from evil, and do the thing that is good; *
and dwell for evermore.
28 For the Lord loveth the thing that is right; *
he forsaketh not his that be godly,
but they are preserved for ever.
29 The unrighteous shall be punished; *
as for the seed of the ungodly, it shall be rooted out.
30 The righteous shall inherit the land, *
and dwell therein for ever.
31 The mouth of the righteous is exercised in wisdom, *
and his tongue will be talking of judgment.
32 The law of his God is in his heart, *
and his goings shall not slide.
33 The ungodly watcheth the righteous, *
and seeketh occasion to slay him.
34 The Lord will not leave him in his hand, *
nor condemn him when he is judged.
35 Hope thou in the Lord, and keep his way,
and he shall promote thee, that thou shalt possess the land: *
when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power, *
and flourishing like a green bay-tree.
37 I went by, and lo, he was gone: *
I sought him, but his place could no where be found.
38 Keep innocency, and take heed unto the thing that is right; *
for that shall bring a man peace at the last.
39 As for the transgressors, they shall perish together; *
and the end of the ungodly is,
they shall be rooted out at the last.
40 But the salvation of the righteous cometh of the Lord; *
who is also their strength in the time of trouble.
41 And the Lord shall stand by them, and save them: *
he shall deliver them from the ungodly, and shall save them,
because they put their trust in him.

DAY 8 : MORNING PRAYER

38

Domine, ne in furore

1 Put me not to rebuke, O Lord, in thine anger; *
neither chasten me in thy heavy displeasure:
2 For thine arrows stick fast in me, *
and thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure; *
neither is there any rest in my bones, by reason of my sin.
4 For my wickednesses are gone over my head, *
and are like a sore burden, too heavy for me to bear.
5 My wounds stink, and are corrupt, *
through my foolishness.
6 I am brought into so great trouble and misery, *
that I go mourning all the day long.
7 For my loins are filled with a sore disease, *
and there is no whole part in my body.

8 I am feeble and sore smitten; *
I have roared for the very disquietness of my heart.
9 Lord, thou knowest all my desire; *
and my groaning is not hid from thee.
10 My heart panteth, my strength hath failed me, *
and the light of mine eyes is gone from me.
11 My lovers and my neighbors did stand upon my trouble, *
and my kinsmen stood afar off.
12 They also that sought after my life lay snares for me; *
and they that went about to do me evil talked of
wickedness, and imagined deceit all the day long.
13 As for me, I am like a deaf man, and heard not; *
and as one that is dumb, who doth not open his mouth.
14 I became even as a man that heareth not, *
and in whose mouth are no reproofs.
15 For in thee, O Lord, have I put my trust; *
thou shalt answer for me, O Lord my God.
16 I have required that they, even mine enemies,
should not triumph over me; *
for when my foot slipt, they rejoiced greatly against me.
17 And I truly am set in the plague, *
and my heaviness is ever in my sight.
18 For I will confess my wickedness, *
and be sorry for my sin.
19 But mine enemies live, and are mighty; *
and they that hate me wrongfully are many in number.
20 They also that reward evil for good are against me; *
because I follow the thing that good is.
21 Forsake me not, O Lord my God; *
be not thou far from me.
22 Haste thee to help me, *
O Lord God of my salvation.

39

Dixi, Custodiam

1 I said, I will take heed to my ways, *
that I offend not in my tongue.
2 I will keep my mouth as it were with a bridle, *
while the ungodly is in my sight.
3 I held my tongue, and spake nothing: *
I kept silence, yea, even from good words;
but it was pain and grief to me.
4 My heart was hot within me:
and while I was thus musing the fire kindled, *
and at the last I spake with my tongue:
5 Lord, let me know mine end, and the number of my days; *
that I may be certified how long I have to live.
6 Behold, thou hast made my days as it were a span long,
and mine age is even as nothing in respect of thee; *
and verily every man living is altogether vanity.
7 For man walketh in a vain shadow,
and disquieteth himself in vain;*
he heapeth up riches, and cannot tell who shall gather them.
8 And now, Lord, what is my hope? *
truly my hope is even in thee.
9 Deliver me from all mine offenses, *
and make me not a rebuke unto the foolish.
10 I became dumb and opened not my mouth; *
for it was thy doing.
11 Take thy plague away from me: *
I am even consumed by the means of thy heavy hand.
12 When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away,
like as it were a moth fretting a garment: *
every man therefore is but vanity.

13 Hear my prayer, O Lord,
and with thine ears consider my calling; *
hold not thy peace at my tears;
14 For I am a stranger with thee, and a sojourner, *
as all my fathers were.
15 O spare me a little, that I may recover my strength, *
before I go hence, and be no more seen.

40

Expectans expectavi

1 I waited patiently for the Lord, *
and he inclined unto me, and heard my calling.
2 He brought me also out of the horrible pit,
out of the mire and clay, *
and set my feet upon the rock, and ordered my goings.
3 And he hath put a new song in my mouth, *
even a thanksgiving unto our God.
4 Many shall see it, and fear, *
and shall put their trust in the Lord.
5 Blessed is the man that hath set his hope in the Lord, *
and turned not unto the proud,
and to such as go about with lies.
6 O Lord my God, great are the wondrous works which thou
hast done, like as be also thy thoughts, which are to us-ward; *
and yet there is no man that ordereth them unto thee.
7 If I should declare them, and speak of them, *
they should be more than I am able to express.
8 Sacrifice and offering thou wouldest not, *
but mine ears hast thou opened.
9 Burnt-offering and sacrifice for sin hast thou not required: *
then said I, Lo, I come;

10 In the volume of the book it is written of me,
that I should fulfill thy will, O my God: *
I am content to do it; yea, thy law is within my heart.
11 I have declared thy righteousness in the great congregation: *
lo, I will not restrain my lips, O Lord,
and that thou knowest.
12 I have not hid thy righteousness within my heart; *
my talk hath been of thy truth, and of thy salvation.
13 I have not kept back thy loving mercy and truth *
from the great congregation.
14 Withdraw not thou thy mercy from me, O Lord; *
let thy loving-kindness and thy truth alway preserve me.
15 For innumerable troubles are come about me;
my sins have taken such hold upon me,
that I am not able to look up; *
yea, they are more in number than the hairs of my head,
and my heart hath failed me.
16 O Lord, let it be thy pleasure to deliver me; *
make haste, O Lord, to help me.
17 Let them be ashamed, and confounded together,
that seek after my soul to destroy it; *
let them be driven backward, and put to rebuke,
that wish me evil.
18 Let them be desolate and rewarded with shame, *
that say unto me, Fie upon thee! fie upon thee!
19 Let all those that seek thee, be joyful and glad in thee; *
and let such as love thy salvation, say alway,
The Lord be praised.
20 As for me, I am poor and needy; *
but the Lord careth for me.
21 Thou art my helper and redeemer; *
make no long tarrying, O my God.

41

Beatus qui intelligit

1 Blessed is he that considereth the poor and needy; *
the LORD shall deliver him in the time of trouble.
2 The LORD preserve him, and keep him alive,
that he may be blessed upon earth; *
and deliver not thou him into the will of his enemies.
3 The LORD comfort him when he lieth sick upon his bed; *
make thou all his bed in his sickness.
4 I said, LORD, be merciful unto me; *
heal my soul, for I have sinned against thee.
5 Mine enemies speak evil of me, *
When shall he die, and his name perish?
6 And if he come to see me, he speaketh vanity, *
and his heart conceiveth falsehood within himself;
and when he cometh forth, he telleth it.
7 All mine enemies whisper together against me; *
even against me do they imagine this evil.
8 An evil disease, say they, cleaveth fast unto him; *
and now that he lieth, he shall rise up no more.
9 Yea, even mine own familiar friend whom I trusted, *
who did also eat of my bread, hath laid great wait for me.
10 But be thou merciful unto me, O LORD; *
raise thou me up again, and I shall reward them.
11 By this I know thou favorest me, *
that mine enemy doth not triumph against me.
12 And in my innocency thou upholdest me, *
and shalt set me before thy face for ever.
13 Blessed be the LORD God of Israel, *
world without end. Amen.

42

Quemadmodum

1 Like as the hart desireth the water-brooks, *
so longeth my soul after thee, O God.
2 My soul is athirst for God, yea, even for the living God: *
when shall I come to appear before the presence of God?
3 My tears have been my meat day and night,*
while they daily say unto me, Where is now thy God?
4 Now when I think thereupon, I pour out my heart by myself; *
for I went with the multitude,
and brought them forth into the house of God.
5 In the voice of praise and thanksgiving, *
among such as keep holy-day.
6 Why art thou so full of heaviness, O my soul? *
and why art thou so disquieted within me?
7 O put thy trust in God; *
for I will yet thank him, which is the help of my
countenance, and my God.
8 My soul is vexed within me; *
therefore will I remember thee from the land of Jordan,
from Hermon and the little hill.
9 One deep calleth another,
because of the noise of thy water-floods; *
all thy waves and storms are gone over me.
10 The Lord will grant his loving-kindness in the daytime; *
and in the night season will I sing of him,
and make my prayer unto the God of my life.
11 I will say unto the God of my strength,
Why hast thou forgotten me? *
why go I thus heavily, while the enemy oppresseth me?
12 My bones are smitten asunder as with a sword, *
while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me, *
Where is now thy God?
14 Why art thou so vexed, O my soul? *
and why art thou so disquieted within me?
15 O put thy trust in God; *
for I will yet thank him, which is the help of my countenance, and my God.

43

Judica me, Deus

1 Give sentence with me, O God,
and defend my cause against the ungodly people; *
O deliver me from the deceitful and wicked man.
2 For thou art the God of my strength;
why hast thou put me from thee? *
and why go I so heavily, while the enemy oppresseth me?
3 O send out thy light and thy truth, that they may lead me, *
and bring me unto thy holy hill, and to thy dwelling;
4 And that I may go unto the altar of God,
even unto the God of my joy and gladness; *
and upon the harp will I give thanks unto thee,
O God, my God.
5 Why art thou so heavy, O my soul? *
and why art thou so disquieted within me?
6 O put thy trust in God; *
for I will yet give him thanks, which is the help of my countenance, and my God.

44

Deus, auribus

1 We have heard with our ears, O God, our fathers have told us *
what thou hast done in their time of old:
2 How thou hast driven out the heathen with thy hand,
and planted our fathers in; *
how thou hast destroyed the nations,
and made thy people to flourish.
3 For they gat not the land in possession
through their own sword, *
neither was it their own arm that helped them;
4 But thy right hand, and thine arm,
and the light of thy countenance; *
because thou hadst a favor unto them.
5 Thou art my king, O God; *
send help unto Jacob.
6 Through thee will we overthrow our enemies, *
and in thy Name will we tread them under that rise up
against us.
7 For I will not trust in my bow, *
it is not my sword that shall help me;
8 But it is thou that savest us from our enemies, *
and puttest them to confusion that hate us.
9 We make our boast of God all day long, *
and will praise thy Name for ever.
10 But now thou art far off, and puttest us to confusion, *
and goest not forth with our armies.
11 Thou makest us to turn our backs upon our enemies, *
so that they which hate us spoil our goods.
12 Thou lettest us be eaten up like sheep, *
and hast scattered us among the heathen.

13 Thou sellest thy people for nought, *
and takest no money for them.
14 Thou makest us to be rebuked of our neighbors, *
to be laughed to scorn,
and had in derision of them that are round about us.
15 Thou makest us to be a byword among the nations, *
and that the peoples shake their heads at us.
16 My confusion is daily before me, *
and the shame of my face hath covered me;
17 For the voice of the slanderer and blasphemer, *
for the enemy and avenger.
18 And though all this be come upon us,
yet do we not forget thee, *
nor behave ourselves frowardly in thy covenant.
19 Our heart is not turned back, *
neither our steps gone out of thy way;
20 No, not when thou hast smitten us into the place of dragons, *
and covered us with the shadow of death.
21 If we have forgotten the Name of our God,
and holden up our hands to any strange god, *
shall not God search it out? for he knoweth the very secrets
of the heart.
22 For thy sake also are we killed all the day long, *
and are counted as sheep appointed to be slain.
23 Up, Lord, why sleepest thou? *
awake, and be not absent from us for ever.
24 Wherefore hidest thou thy face, *
and forgettest our misery and trouble?
25 For our soul is brought low, even unto the dust; *
our belly cleaveth unto the ground.
26 Arise, and help us, *
and deliver us, for thy mercy's sake.

45

Eructavit cor meum

1 My heart overfloweth with a good matter;
I speak the things which I have made concerning the King. *
My tongue is the pen of a ready writer.
2 Thou art fairer than the children of men; *
full of grace are thy lips,
because God hath blessed thee for ever.
3 Gird thee with thy sword upon thy thigh,
O thou Most Mighty, *
according to thy worship and renown.
4 Good luck have thou with thine honor: *
rise on, because of the word of truth, of meekness,
and righteousness; and thy right hand shall teach thee
terrible things.
5 Thy arrows are very sharp in the heart of the King's enemies, *
and the people shall be subdued unto thee.
6 Thy seat, O God, endureth for ever; *
the scepter of thy kingdom is a right scepter.
7 Thou hast loved righteousness, and hated iniquity; *
wherefore God, even thy God, hath anointed thee with
the oil of gladness above thy fellows.
8 All thy garments smell of myrrh, aloes, and cassia; *
out of the ivory palaces, whereby they have made thee glad.
9 Kings' daughters are among thy honorable women; *
upon thy right hand doth stand the queen in a vesture of
gold, wrought about with divers colors.
10 Hearken, O daughter, and consider; incline thine ear; *
forget also thine own people, and thy father's house.
11 So shall the King have pleasure in thy beauty; *
for he is thy Lord, and worship thou him.

12 And the daughter of Tyre shall be there with a gift; *
like as the rich also among the people shall make their supplication before thee.
13 The King's daughter is all glorious within; *
her clothing is of wrought gold.
14 She shall be brought unto the King in raiment of needlework: *
the virgins that be her fellows shall bear her company, and shall be brought unto thee.
15 With joy and gladness shall they be brought, *
and shall enter into the King's palace.
16 Instead of thy fathers, thou shalt have children, *
whom thou mayest make princes in all lands.
17 I will make thy Name to be remembered from one generation to another; *
therefore shall the people give thanks unto thee, world without end.

46

Deus noster refugium

1 God is our hope and strength, *
a very present help in trouble.
2 Therefore will we not fear, though the earth be moved, *
and though the hills be carried into the midst of the sea;
3 Though the waters thereof rage and swell, *
and though the mountains shake at the tempest of the same.
4 There is a river, the streams whereof make glad the city of God; *
the holy place of the tabernacle of the Most Highest.
5 God is in the midst of her,
therefore shall she not be removed; *
God shall help her, and that right early.

6 The nations make much ado, and the kingdoms are moved; *
but God hath showed his voice,
and the earth shall melt away.
7 The Lord of hosts is with us; *
the God of Jacob is our refuge.
8 O come hither, and behold the works of the Lord, *
what destruction he hath brought upon the earth.
9 He maketh wars to cease in all the world; *
he breaketh the bow, and knappeth the spear in sunder,
and burneth the chariots in the fire.
10 Be still then, and know that I am God: *
I will be exalted among the nations,
and I will be exalted in the earth.
11 The Lord of hosts is with us; *
the God of Jacob is our refuge.

DAY 9 : EVENING PRAYER

47

Omnes gentes, plaudite

1 Clap your hands together, all ye peoples: *
O sing unto God with the voice of melody.
2 For the Lord is high, and to be feared; *
he is the great King upon all the earth.
3 He shall subdue the peoples under us, *
and the nations under our feet.
4 He shall choose out an heritage for us, *
even the excellency of Jacob, whom he loved.
5 God is gone up with a merry noise, *
and the Lord with the sound of the trump.
6 O sing praises, sing praises unto our God; *
O sing praises, sing praises unto our King.

7 For God is the King of all the earth: *
sing ye praises with understanding.
8 God reigneth over the nations; *
God sitteth upon his holy seat.
9 The princes of the peoples are joined unto
the people of the God of Abraham;*
for God, which is very high exalted, doth defend the earth,
as it were with a shield.

48

Magnus Dominus

1 Great is the Lord, and highly to be praised *
in the city of our God, even upon his holy hill.
2 The hill of Zion is a fair place, and the joy of the whole earth; *
upon the north side lieth the city of the great King: God is
well known in her palaces as a sure refuge.
3 For lo, the kings of the earth *
were gathered, and gone by together.
4 They marvelled to see such things; *
they were astonished, and suddenly cast down.
5 Fear came there upon them; and sorrow, *
as upon a woman in her travail.
6 Thou dost break the ships of the sea *
through the east-wind.
7 Like as we have heard, so have we seen in the city of the Lord
of hosts, in the city of our God; *
God upholdeth the same for ever.
8 We wait for thy loving-kindness, O God, *
in the midst of thy temple.
9 O God, according to thy Name,
so is thy praise unto the world's end; *
thy right hand is full of righteousness.

10 Let the mount Zion rejoice,
and the daughters of Judah be glad, *
because of thy judgments.
11 Walk about Zion, and go round about her; *
and tell the towers thereof.
12 Mark well her bulwarks, consider her palaces, *
that ye may tell them that come after.
13 For this God is our God for ever and ever: *
he shall be our guide unto death.

49

Audite hæc, omnes

1 O hear ye this, all ye people; *
ponder it with your ears, all ye that dwell in the world;
2 High and low, rich and poor, *
one with another.
3 My mouth shall speak of wisdom, *
and my heart shall muse of understanding.
4 I will incline mine ear to the parable, *
and show my dark speech upon the harp.
5 Wherefore should I fear in the days of evil, *
when wickedness at my heels compasseth me round about?
6 There be some that put their trust in their goods, *
and boast themselves in the multitude of their riches.
7 But no man may deliver his brother, *
nor give a ransom unto God for him,
8 (For it cost more to redeem their souls, *
so that he must let that alone for ever;)
9 That he shall live alway, *
and not see the grave.

10 For he seeth that wise men also die and perish together, *
as well as the ignorant and foolish,
and leave their riches for other.
11 And yet they think that their houses shall continue for ever,
and that their dwelling-places shall endure from
one generation to another; *
and call the lands after their own names.
12 Nevertheless, man being in honor abideth not, *
seeing he may be compared unto the beasts that perish;
13 This their way is very foolishness; *
yet their posterity praise their saying.
14 They lie in the grave like sheep; death is their shepherd;
and the righteous shall have dominion over them
in the morning: *
their beauty shall consume in the sepulchre,
and have no abiding.
15 But God hath delivered my soul from the power of the grave; *
for he shall receive me.
16 Be not thou afraid, though one be made rich, *
or if the glory of his house be increased;
17 For he shall carry nothing away with him when he dieth, *
neither shall his pomp follow him.
18 For while he lived, he counted himself an happy man; *
and so long as thou doest well unto thyself,
men will speak good of thee.
19 He shall follow the generation of his fathers, *
and shall never see light.
20 Man that is in honor but hath no understanding *
is compared unto the beasts that perish.

50

Deus deorum

1 The Lord, even the Most Mighty God, hath spoken, *
and called the world, from the rising up of the sun
unto the going down thereof.
2 Out of Zion hath God appeared *
in perfect beauty.
3 Our God shall come, and shall not keep silence; *
there shall go before him a consuming fire,
and a mighty tempest shall be stirred up round about him.
4 He shall call the heaven from above, *
and the earth, that he may judge his people.
5 Gather my saints together unto me; *
those that have made a covenant with me with sacrifice.
6 And the heavens shall declare his righteousness; *
for God is Judge himself.
7 Hear, O my people, and I will speak; *
I myself will testify against thee, O Israel;
for I am God, even thy God.
8 I will not reprove thee because of thy sacrifices; *
as for thy burnt-offerings, they are alway before me.
9 I will take no bullock out of thine house, *
nor he-goats out of thy folds.
10 For all the beasts of the forest are mine, *
and so are the cattle upon a thousand hills.
11 I know all the fowls upon the mountains, *
and the wild beasts of the field are in my sight.
12 If I be hungry, I will not tell thee; *
for the whole world is mine, and all that is therein.
13 Thinkest thou that I will eat bulls' flesh, *
and drink the blood of goats?

14 Offer unto God thanksgiving, *
and pay thy vows unto the Most Highest.
15 And call upon me in the time of trouble; *
so will I hear thee, and thou shalt praise me.
16 But unto the ungodly saith God, *
Why dost thou preach my laws,
and takest my covenant in thy mouth;
17 Whereas thou hatest to be reformed, *
and hast cast my words behind thee?
18 When thou sawest a thief, thou consentedst unto him; *
and hast been partaker with the adulterers.
19 Thou hast let thy mouth speak wickedness, *
and with thy tongue thou hast set forth deceit.
20 Thou sattest and spakest against thy brother; *
yea, and hast slandered thine own mother's son.
21 These things thou hast done, and I held my tongue,
and thou thoughtest wickedly,
that I am even such a one as thyself; *
but I will reprove thee,
and set before thee the things that thou hast done.
22 O consider this, ye that forget God, *
lest I pluck you away, and there be none to deliver you.
23 Whoso offereth me thanks and praise, he honoreth me; *
and to him that ordereth his way aright,
will I show the salvation of God.

51

Miserere mei, Deus

1 Have mercy upon me, O God, after thy great goodness; *
according to the multitude of thy mercies do away
mine offenses.
2 Wash me throughly from my wickedness, *
and cleanse me from my sin.

EPISCOPAL SERVICES

THE PREFACE TO THE ORDINAL

The Holy Scriptures and ancient authors teach that, from the Apostles' time, these three orders of ministry have existed in Christ's Church: Bishops, Priests, and Deacons. From the earliest days of the Church, these offices were always held in such reverent estimation that no one might presume to execute any of them without being first called, tried, examined, and ascertained to have such qualities as are requisite. Candidates were approved and admitted to these offices by lawful authority, through public prayer and the imposition of hands by a Bishop. And therefore, to the end that these orders may be continued, and reverently used and esteemed in this Church, no one shall be accounted to be a lawful Bishop, Priest, or Deacon in this Church, or allowed to execute any of the said functions, without first being called, tried, examined, and admitted to such office according to the form set forth in this book, or having received Episcopal Consecration or Ordination already.

The Bishop may only admit a candidate as a Deacon or Priest after sufficient examination and testing to determine that the candidate meets the requirements of the Canons, and is of virtuous conduct, without crime or impediment, instructed in the Holy Scriptures, and fit for ministry in Christ's Church.

THE ORDINAL

of the

Anglican Church in North America

BEING THE FORM AND MANNER OF

ORDAINING

BISHOPS, PRIESTS,

and DEACONS

THE FORM AND MANNER OF
ORDAINING DEACONS

A hymn, psalm, or anthem may be sung.

The People standing, the Bishop says this or an appropriate seasonal greeting

The Lord will pour out his Spirit upon all flesh;
People **And your sons and daughters shall prophesy.**
Bishop Your old men shall dream dreams,
People **And your young men shall see visions.**
Bishop Ye shall know that the Lord is in the midst of his people,
People **And that he is the Lord, and none else.**
Bishop And it shall come to pass;
People **That whosoever shall call upon the name of the Lord shall be delivered.** JOEL 2:27-28, 32; ACTS 2:17, 21

The Bishop prays (and the People may be invited to join)

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

THE PRESENTATION

The Bishop and People sit. The Presenters, standing before the Bishop, present each Ordinand, saying

Reverend Father in God, we present *N.N.* to be admitted to the Order of Deacons.

Bishop *Have these persons* been selected in accordance with the Canons of this Church? And do you believe *their* manner of life to be suitable to the exercise of this ministry?

Presenters We certify to thee that *they* have satisfied the requirements of the Canons, and we believe *them* to be qualified for this order.

The Bishop then requires the Ordinand(s) to take the Oath of Conformity and the Oath of Canonical Obedience saying

The Canons require that no one may be ordained a Deacon in the Church before subscribing without reservation to the Oath of Conformity. It is also required that each Ordinand subscribe without reservation to the Oath of Canonical Obedience. In the presence of this Congregation, I now charge *you* to make *your* solemn declaration of these oaths.

Each Ordinand then individually declares

I, *N.N.*, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline, and Worship of Christ as this Church has received them.

And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God.

Each Ordinand then signs the Oath of Conformity and the Oath of Canonical Obedience in the sight of all present.

All stand. The Bishop says to the People

Dearly beloved in Christ, ye know the importance of this ministry, and the weight of your responsibility in presenting *these persons* for ordination to the sacred Order of Deacons. Therefore, if there be any of you who knoweth and impediment or crime for the which *they* ought not to be admitted to that Office, let him come forth in the Name of God, and show what the crime or impediment is.

If no objection is made, the Bishop continues

Is it your will that *these persons* be ordained as Deacons?

People **It is.**

Bishop Will ye uphold *them* in *their* ministry?

People **We will.**

Bishop In peace let us pray to the Lord.

THE LITANY FOR ORDINATIONS

All kneel. Then the Litanist appointed, with the Clergy and People present, says or sings the Litany for Ordinations (Page 510). The Ordinands either kneel or lie prostrate during the Litany.

At the conclusion of the Litany for Ordinations, the Bishop stands and prays the following collect, first saying

The Lord be with you.

People **And with thy spirit.**

Bishop Let us pray.

Almighty God, who by thy divine providence hast appointed diverse Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold *these* thy *servants* now called to the like Office and Administration: so replenish *them* with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve *thee* in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Savior Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

The following Lessons are appointed for the ordination of a Deacon. On a Major Feast, or on a Sunday, the Bishop may select Lessons from the Propers of the Day.

JEREMIAH 1:4-10
PSALM 119:1-8
1 TIMOTHY 3:8-13 *or* ACTS 6:1-7
LUKE 12:35-40

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

All stand to recite the Nicene Creed, the Bishop first saying

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

Bishop and People

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;

by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE EXHORTATION

All are seated except the Ordinand(s), who stand before the Bishop.

The Bishop addresses the Ordinand(s) as follows

It appertaineth to the office of a Deacon to share in the humility and service of our Lord Jesus Christ, for the strengthening of the Church, which is his body. Ye are to read the Gospel and proclaim Christ at all times through your service, to instruct

† *The phrase "and the Son" (Latin* filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

both young and old in the Catechism, and, at the direction of the Bishop or Priest, to baptize and preach.

Ye are to assist the Priest in divine service, to guide the intercessions of the Congregation, to aid in the administration of Holy Communion, and to carry the Sacrament to those who are kept from the Table by illness, infirmity, or imprisonment.

Furthermore, ye are to interpret to the Church the needs, concerns, and hopes of the world. It is the Deacon's office to encourage and equip the household of God to search for the stranger, to embrace the poor and helpless, and to seek them out, so that they may be relieved.

THE EXAMINATION

The Bishop examines the Ordinands as follows

Will ye take up this charge gladly and willingly?

Answer I will so do, the Lord being my helper.

Bishop *Do ye* trust that *ye are* inwardly moved by the Holy Ghost to take upon *ye* this Office and ministration, to serve God for the promoting of his glory and the edifying of his people?

Answer I do so trust.

Bishop *Do ye* believe that *ye are* truly called, according to the will of our Lord Jesus Christ, and in accordance with the Canons of this Church, to the Office and ministry of the same?

Answer I do so believe.

Bishop *Are you* persuaded that the Holy Scriptures contain all things necessary for salvation through faith in Jesus Christ?

Answer I am so persuaded.

Bishop *Will you* diligently read the same unto the people assembled in the church where *ye shall* be appointed to serve?

Answer I will.

Bishop *Will you* apply all *your* diligence to frame and fashion *your* own *lives* [and the *lives* of your *families*], according to the Doctrine of Christ, and to make *yourselves* [and them, as much as in *you* lieth], wholesome example*s* and pattern*s* to the flock of Christ?

Answer I will so do, the Lord being my helper.

Bishop *Will you* reverently obey *your* Bishop and other Ministers who, according to the Canons of the Church, may have charge and authority over *you*, following with a glad mind and a good will their godly admonitions, and submitting *yourself* to their godly judgments?

Answer I will so do, the Lord being my helper.

The Congregation may kneel, and prays silently for the fulfillment of these purposes.

The Bishop prays

Almighty God, our heavenly Father, who hath given *you* a good will to do all these things; Grant also unto *you* strength and power to perform the same; that, he accomplishing in *you* the good work which he hath begun, *you may* be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. **Amen.**

The Ordinands kneel or lie prostrate, facing the Bishop. The Veni, Creator Spiritus (page 492) or other hymn to the Holy Spirit may be sung or said as a prayer for the renewal of the Church.

All now stand as witnesses, except the Ordinands, who kneel facing the Bishop. The Bishop then prays the following prayer, first saying

Let us pray.

O God, most merciful Father, thou didst send thy Son Jesus Christ to take upon himself the form of a servant. He humbled himself, becoming obedient even unto death on a Cross. Yet thou hast highly exalted him, making him Lord of all. For this great mystery, and for *these* thy *servants* whom thou now callest to obedience after his example, we offer unto thee our most hearty thanks; and we ask that we may daily increase in humility and service, that by *their* ministry as well as by those with whom *they serve*, thy holy Name may for ever be glorified, through Jesus Christ our Lord. **Amen.**

Then the Bishop lays his hands upon the head of every one to be made Deacon, each one humbly kneeling before him, and says

Receive the Holy Ghost for the Office and work of a Deacon in the Church of God, now committed unto thee by the imposition of my hands; in the Name of the Father, and of the Son, and of the Holy Ghost.

The Bishop then prays the following over the Ordinands.

In thy great goodness, O Lord, make *these* thy *servants* to be Deacons in thy Church; give *them* grace to be modest, humble, and constant in *their* ministry; give *them* a ready will to observe all spiritual discipline; and with the testimony of a good conscience always before *them*, may *they* continue stable and strong in the service of thy Son Jesus Christ, to whom with thee and the Holy Ghost be glory and honor, world without end.

The People in a loud voice respond

Amen.

The new Deacons may now be vested according to the Order of Deacons.

As the Deacon is vested with a maniple, the Bishop says

Receive this maniple as a sign of thy service, for thy Lord came among us as one who served.

As the Deacon is vested with a stole, the Bishop says

Receive this stole as a sign of the yoke of Christ, thy Savior.

As the Deacon is vested with a dalmatic, the Bishop says

Receive this dalmatic as a sign that thou must daily take up the whole armor of God, that thou mayest be able to withstand in the evil day, and having done all, to stand firm.

Then the Bishop delivers to every one of them a Book of Gospels or New Testament saying

Take thou authority to read the Gospel in the Church of God and to teach the same.

The Bishop then says to the People

The peace of the Lord be always with you.
People **And with thy spirit.**

The liturgy continues with the Offertory. The newly ordained Deacons prepare the Table.

When the Communion is finished, after the Post Communion Prayer, the Bishop prays the following Collect

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. **Amen.**

The Bishop then blesses the People saying

Our help is in the Name of the Lord;
People **Who hath made heaven and earth.**
Bishop Blessed be the Name of the Lord;
People **From this time forth for evermore.**
Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. **Amen.**

The newly ordained Deacons together dismiss the People saying

Let us go forth into the world rejoicing in the power of the Holy Ghost.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to the dismissal. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

People **Thanks be to God. Alleluia, alleluia.**

THE FORM AND MANNER OF
ORDAINING A PRIEST

A hymn, psalm, or anthem may be sung.

The People standing, the Bishop says this or an appropriate seasonal greeting

The Lord will pour out his Spirit upon all flesh;
People **And your sons and daughters shall prophesy.**
Bishop Your old men shall dream dreams,
People **And your young men shall see visions.**
Bishop Ye shall know that the Lord is in the midst of his people,
People **And that he is the Lord and none else.**
Bishop And it shall come to pass;
People **That whosoever shall call on the Name of the Lord shall be delivered.** JOEL 2:27-28, 32; ACTS 2:17, 21

The Bishop prays (and the People may be invited to join)

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

The Bishop and People sit. The Presenters, standing before the Bishop, present the Ordinand, saying

Reverend Father in God, we present *N.N.* to be admitted to the Order of Priests.

Bishop Hath *he* been selected in accordance with the Canons of this Church? And do you believe *his* manner of life to be suitable to the exercise of this ministry?

Presenters We certify to thee that *he* hath satisfied the requirements of the Canons, and we believe *him* to be qualified for this Order.

The Bishop shall then require the Ordinand to take the Oath of Conformity and the Oath of Canonical Obedience saying

The Canons require that no Deacon may be ordained a Priest in the Church before subscribing without reservation to the Oath of Conformity. It is also required that each Ordinand subscribe without reservation to the Oath of Canonical Obedience. In the presence of this Congregation, I now charge *thee* to make *thy* solemn declaration of these oaths.

The Ordinand then declares

I, *N.N.*, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline, and Worship of Christ as this Church has received them.

And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God.

The Ordinand then signs the Oath of Conformity and the Oath of Canonical Obedience in the sight of all present.

All stand. The Bishop says to the People

Dearly beloved in Christ, ye know the importance of this ministry, and the weight of your responsibility in presenting *this person* for ordination to the sacred Priesthood. Therefore, if there be any of you who knoweth any impediment or crime for the which *he* ought not to be admitted to that Office, let him come forth in the Name of God, and show what the crime or impediment is.

If no objection is made, the Bishop continues

Is it your will that *N.* be ordained a Priest?
People **It is.**
Bishop Will ye uphold *him* in this ministry?
People **We will.**
Bishop In peace let us pray to the Lord.

THE LITANY FOR ORDINATIONS

All kneel. Then the Litanist appointed, with the Clergy and People present, says or sings the Litany for Ordinations (Page 510). The Ordinand either kneels or lies prostrate during the Litany.

At the conclusion of the Litany for Ordinations, the Bishop stands and prays the following collect, first saying

The Lord be with you.
People **And with thy spirit.**

Bishop Let us pray.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed diverse Orders of Ministers in thy Church; Mercifully behold *this* thy *servant* now called to the Office of Priesthood; and so replenish *him* with the truth of thy doctrine and adorn *him* with innocency of life, that, both by word and good example, *he* may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church; through the merits of our Savior Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

The following Lessons are appointed for the ordination of a Priest. On a Major Feast, or on a Sunday, the Bishop may select Lessons from the Propers of the Day.

ISAIAH 6:1-8
PSALM 119:33-40
EPHESIANS 4:7-16 *or* PHILIPPIANS 4:4-9
LUKE 10:1-9 *or* JOHN 10:1-16

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

All stand to recite the Nicene Creed, the Bishop first saying

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

Bishop and People

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;

by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE EXHORTATION

All are seated except the Ordinand, who stands before the Bishop.

The Bishop addresses the Ordinand as follows

Thou hast heard, *brother*, during the Church's discernment of *thy* vocation and in the Holy Scriptures themselves, how weighty is this Office to which *thou art* called. I now exhort *thee*, in the Name of our Lord Jesus Christ, to be *a messenger, watchman, and*

† *The phrase "and the Son" (Latin* filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

steward of the Lord. *Thou art* to teach, to premonish, to feed, and to provide for the Lord's family, and to seek for Christ's sheep which are in the midst of this fallen world, that they may be saved through Christ for ever.

Have always therefore printed in *thy* remembrance, how great a treasure is committed to *thy* charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom *thou* must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of *thy* negligence, *thou knowest* the greatness of the fault, and also the horrible punishment that will ensue.

Wherefore, consider the ends of *thy* ministry to the children of God. Work diligently, with *thy* whole heart, to bring those in *thy* care into the unity of the faith and of the knowledge of God, and to maturity in Christ, that there may be among *thee* neither error in religion nor immorality in life. Finally, arm and lead *thy* Congregation to proclaim tirelessly the Gospel of Jesus Christ.

And seeing that the demands of this holy Office are so great, lay aside all worldly distractions and take care to direct all that *thou doest* to this purpose: read, mark, learn, and inwardly digest the Scriptures, that *thou mayest* show *thyself* both dutiful and thankful to the Lord; and frame *thy* conduct, and that of *thy* household and those committed to thy care, according to the doctrine and discipline of Christ. Know, however, that *thou canst* accomplish this of *thyself*; for the will and the ability needed are given by God alone. Therefore, pray earnestly for his Holy Spirit to enlighten *thy* mind and strengthen *thy* resolve.

THE EXAMINATION

The Bishop then examines the Ordinand, saying

So that this Congregation of Christ's Church may know *thy* intent in these things, I charge *thee* to answer plainly these questions, which I, in the Name of God and his Church, now ask:

Dost thou believe in *thy* heart that *thou art* truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and ministry of the Priesthood?

Answer I do so believe.

Bishop *Dost thou* believe that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And *art thou* determined, out of the said Scriptures to instruct the people committed to *thy* charge; and to teach nothing, as necessary to eternal salvation, but that which *thou shalt* be persuaded may be concluded and proved by the Scripture?

Answer I do so believe, and I am so determined, the Lord being my helper.

Bishop *Wilt thou* then give *thy* faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that *thou mayest* teach the people committed to *thy Cure* and *Charge* with all diligence to keep and observe the same?

Answer I will, the Lord being my helper.

Bishop *Wilt thou* be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within *thy Cure*, as need shall require, and occasion shall be given?

Answer I will, the Lord being my helper.

Bishop *Wilt thou* be diligent in prayers, and in the reading of Holy Scripture, and in such study as may further the knowledge of the same, laying aside the study of the world and the flesh?

Answer I will, the Lord being my helper.

Bishop *Wilt thou* be diligent to frame and fashion *thine* own *life* [and the *life* of *thy family*], according to the doctrine of Christ, and to make *thyself* [and them, as much as in *thee lieth*], wholesome examples and patterns to the flock of Christ?

Answer I will so do, the Lord being my helper.

Bishop *Wilt thou* maintain and set forward, as much as lieth in *thee*, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to *thy charge*?

Answer I will so do, the Lord being my helper.

Bishop *Wilt thou* reverently obey *thy* Bishop and other chief Ministers who, according to the Canons of the Church, may have charge and authority over *thee*, following with a glad mind and a good will their godly admonitions, and submitting *thyself* to their godly judgments?

Answer I will so do, the Lord being my helper.

The Congregation may kneel, and prays silently for the fulfillment of these purposes.

The Bishop prays

Almighty God, our heavenly Father, who hath given *thee* a good will to do all these things; Grant also unto *thee* strength and power to perform the same; that, he accomplishing in *thee* the good work which he hath begun, *thou mayest* be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. **Amen.**

The Ordinand kneels or lies prostrate, facing the Bishop, with the priests present surrounding the Ordinand. The Veni, Creator Spiritus is sung or said as a prayer for the renewal of the Church.

VENI, CREATOR SPIRITUS

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

All now stand as witnesses, except the Ordinand, who kneels facing the Bishop. The Bishop prays the following prayer, first saying

Let us pray.

Almighty God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by the Holy Spirit, through their labor and ministry, he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call *this* thy *servant* here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks; and we humbly beseech thee that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, and that by *this minister*, as well as by them over whom *he* shall be appointed thy *Minister*, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord. **Amen.**

The Bishop with the Priests present lay their hands upon the head of each one to receive the Order of Priesthood. The Bishop says

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost.

The Bishop then prays the following over the Ordinand.

Send thy heavenly blessing upon *this* thy *servant*, that *he* may be clothed with righteousness, and that thy Word, spoken by *his* mouth, may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what *he* shall deliver out of thy most holy Word as the means of our salvation; that in all our words and deeds we may seek thy glory and the increase of thy kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.

The People in a loud voice respond

Amen.

The new Priest may now be vested according to the Order of Priests.

As the Priest is vested with a stole, the Bishop says

Take thou the yoke of the Lord, for his yoke is easy and his burden is light.

As the Priest is vested with a chasuble, the Bishop says

Receive this priestly garment which symbolizes charity; for God is well able to give thee an increase of charity and a perfect work.

The Bishop then anoints the hands of the new Priest with the Oil of Chrism, saying

Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and by our blessing, that whatsoever they bless may be blessed, and whatsoever they consecrate may be consecrated and sanctified, in the Name of our Lord Jesus Christ. **Amen.**

The Bishop then gives the new Priest a Bible in one hand and a chalice in the other hand saying

Take thou authority to preach the Word of God and to minister the Holy Sacraments. Do not forget the trust committed unto thee as a Priest in the Church of God.

The Bishop then says to the People

The peace of the Lord be always with you.
People **And with thy spirit.**

The liturgy continues with the Offertory. The Deacon prepares the Table.

Standing at the Holy Table with the Bishop and other Ministers, the newly ordained Priest joins in the celebration of the Holy Communion and in the Breaking of the Bread.

When the Communion is finished, after the Post Communion Prayer, the new Priest prays the following Collect

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. **Amen.**

The Bishop then blesses the People saying

Our help is in the Name of the Lord;
People **Who hath made heaven and earth.**
Bishop Blessed be the Name of the Lord;
People **From this time forth for evermore.**
Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you always. **Amen.**

Or the Bishop may ask the newly ordained Priest to bless the People saying

The peace of God which passeth 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 Ghost, be amongst you, and remain with you always. **Amen.**

The Deacon dismisses the People saying

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

People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to the dismissal. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

People **Thanks be to God. Alleluia, alleluia.**

THE FORM AND MANNER OF
ORDAINING *and* CONSECRATING A BISHOP

The Archbishop normally presides at the Consecration of a Bishop; however, the Archbishop may choose to designate another Bishop to be the Chief Consecrator. When this happens, all rubrics referring to the Archbishop are to be taken to mean "Chief Consecrator."

A hymn, psalm, or anthem may be sung.

The People standing, the Archbishop says this or an appropriate seasonal greeting

The Lord will pour out his Spirit upon all flesh;
People **And your sons and daughters shall prophesy.**
Archbishop Your old men shall dream dreams,
People **And your young men shall see visions.**
Archbishop Ye shall know that the Lord is in the midst of his people,
People **And that he is the Lord, and none else.**
Archbishop And it shall come to pass;
People **That whosoever shall call on the name of the Lord shall be delivered.** JOEL 2:27-28, 32; ACTS 2:17, 21

The Archbishop prays (and the People may be invited to join)

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

THE PRESENTATION

The Archbishop and People sit.

The Bishop Elect, properly vested, is presented to the Archbishop by at least two Bishops of this Church, the Bishops who present him saying

Reverend Father in God, we present unto thee *N.N.*, a godly and well-learned man, to be ordained and consecrated Bishop.

Then the Archbishop causes to be read Testimonials from the President of the Standing Committee and the Secretary of the College of Bishops regarding the person presented for Consecration.

The Archbishop then requires the Bishop Elect to take the Oath of Conformity and the Oath of Canonical Obedience saying

The Canons of this Church require that no Priest may be consecrated as a Bishop in the Church before subscribing without reservation to the Oath of Conformity. It is also required that he subscribe without reservation to the Oath of Canonical Obedience. In the presence of this Congregation, I now charge thee to make thy solemn declaration of these oaths.

The Bishop Elect then declares

I, *N.N.*, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline, and Worship of Christ as this Church has received them.

And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Archbishop of the Anglican Church in North America, and his successors, so help me God.

The Bishop Elect then signs the Oath of Conformity and Oath of Canonical Obedience in the sight of all present.

Then the Archbishop invites the Congregation present to pray, saying

Brethren, it is written in the Gospel of Saint Luke, that our Savior Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples at Antioch fasted and prayed before they sent forth Paul and Barnabas by laying their hands upon them. Let us, therefore, following the example of our Savior Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

THE LITANY FOR ORDINATIONS

All kneel. Then the Litanist appointed, with the Clergy and People present, says or sings the Litany for Ordinations (Page 510). The Bishop Elect either kneels or lies prostrate during the Litany.

At the conclusion of the Litany for Ordinations, the Archbishop stands and prays the following Collect, first saying

The Lord be with you.
People **And with thy spirit.**
Archbishop Let us pray.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

The following Lessons are appointed for the ordination and consecration of a Bishop. On a Major Feast, or on a Sunday, the Archbishop may select Lessons from the Propers of the Day.

ISAIAH 61:1-11
PSALM 100
1 TIMOTHY 3:1-7 *or* ACTS 20:17-35
JOHN 21:15-19 *or* JOHN 20:19-23 *or* MATTHEW 28:18-20

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

All stand to recite the Nicene Creed, the Archbishop first saying

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

Archbishop and People

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

THE EXHORTATION AND EXAMINATION

All are seated except the Bishop Elect, who stands before the Archbishop.

The Archbishop addresses and examines the Bishop Elect as follows

† *The phrase "and the Son" (Latin* filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

Brother, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit thee to this administration, we will examine thee in certain articles, to the end that the Congregation present may have a trial, and bear witness, how thou art minded to behave thyself in the Church of God.

Art thou persuaded that thou art truly called to this ministration, according to the will of our Lord Jesus Christ, and the Order of this Church?

Answer I am so persuaded.

The following questions are addressed to the Bishop Elect by one or more of the Bishops.

Question Dost thou believe that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And art thou determined out of the same Holy Scriptures to instruct the people committed to thy charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which may be concluded and proved by the same?

Answer I do so believe, and I am so determined, the Lord being my helper.

Question Wilt thou then faithfully exercise thyself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that thou mayest be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer I will so do, by the help of God.

Question Art thou ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer I am ready, the Lord being my helper.

Question Wilt thou deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that thou mayest show thyself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against thee?

Answer I will so do, the Lord being my helper.

Question Wilt thou maintain and set forward, as much as shall lie in thee, quietness, love, and peace among all men; and diligently exercise such discipline as is, by the authority of God's Word and by the Ordinance of this Church, is committed to thee?

Answer I will so do, by the help of God.

Question Wilt thou be faithful in examining, confirming, ordaining, and sending the people of God?

Answer I will so be, by the help of God.

Question Wilt thou show thyself gentle, and be merciful for Christ's sake, to poor and needy people and to all strangers destitute of help?

Answer I will so show myself, by God's help.

The Congregation may kneel, and prays silently for the fulfillment of these purposes.

The Archbishop prays

Almighty God, our heavenly Father, who hath given thee a good will to do all these things; Grant also unto thee strength and power to perform the same; that, he accomplishing in thee the good work which he hath begun, thou mayest be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. **Amen.**

The Bishop Elect kneels or lies prostrate, facing the Archbishop, with the bishops present surrounding the Bishop Elect. The Veni, Creator Spiritus is sung or said over him as follows

VENI, CREATOR SPIRITUS

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

All now stand as witnesses, except the Bishop Elect, who kneels facing the Archbishop.

The Archbishop prays the following Prayer of Consecration, first praying

Lord, hear our prayer;
People **And let our cry come unto thee.**
Archbishop Let us pray

Almighty God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors, and Doctors; by the Holy Ghost, through their labor and ministry, he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through the same Jesus Christ our Lord. **Amen.**

Then the Archbishop and at least two other Bishops lay their hands upon the head of the Bishop Elect, the Archbishop and other Bishops saying

Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost.

The Archbishop then continues

Most merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end.

The People in a loud voice respond

Amen.

The new Bishop is now vested according to the Order of Bishops. During the presentations that follow, the Archbishop may be assisted by others.

The Archbishop presents the new Bishop with a Bible, saying

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that thou art not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, thou mayest receive the never-fading crown of glory; through Jesus Christ our Lord. **Amen.**

The Archbishop presents him with a pastoral staff saying

Take thou this staff and watch over the flock of Christ.

The Archbishop may anoint the forehead of the new Bishop with the Oil of Chrism saying

Receive the anointing of this oil, and remember continually to stir up the grace of God which is given to thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

The Archbishop may give him a pectoral cross saying

Receive this cross; remember that he whom thou servest reconciled us to God by his own blood.

The Archbishop may give him an episcopal ring saying

Take thou this ring; be faithful to the Bride of Christ.

The Archbishop may give him a miter saying

Receive this miter, and remember that thine authority rests in God's Word and Holy Ghost.

The Archbishop then says to the People

The peace of the Lord be always with you.

People **And with thy spirit.**

The liturgy continues with the Offertory. The Deacon prepares the Table.

Standing at the Holy Table, with the Archbishop and other Ministers, the newly consecrated Bishop joins in the celebration of the Holy Communion and in the Breaking of the Bread.

When the Communion is finished, after the Post Communion Prayer, the new Bishop prays the following Collect

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. **Amen.**

The Archbishop, or at his direction the newly-consecrated Bishop, then blesses the People saying

Our help is in the Name of the Lord;
People **Who hath made heaven and earth.**
Bishop Blessed be the Name of the Lord;
People **From this time forth for evermore.**
Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you always. **Amen.**

The Deacon dismisses the People saying

Let us go forth into the world rejoicing in the power of the Holy Ghost.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to the dismissal. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

People **Thanks be to God. Alleluia, alleluia.**

THE LITANY AND SUFFRAGES *for* ORDINATIONS

Other petitions may be added with the consent of the Ordinary.

O God the Father,
Have mercy upon us.

O God the Son,
Have mercy upon us.

O God the Holy Spirit,
Have mercy upon us.

O holy Trinity, one God,
Have mercy upon us.

We beseech thee to hear us, good Lord: and that it may please thee to grant peace to the whole world and to thy Church,
We beseech thee to hear us, good Lord.

That it may please thee to sanctify and bless thy holy Church throughout the world,
We beseech thee to hear us, good Lord.

That it may please thee to inspire all Bishops, Priests, and Deacons with the love of thee and of thy truth,
We beseech thee to hear us, good Lord.

That it may please thee to endue all ministers of thy Church with devotion to thy glory and to the salvation of souls,
We beseech thee to hear us, good Lord.

At the Ordination of Deacons or Priests this petition is said

That it may please thee to bless *these* thy *servants*, now to be admitted to the Order of Deacons [*or* Priests], and to pour thy grace upon *them*, that *they* may duly execute *their* office to the edifying of thy Church, and to the glory of thy holy Name,
We beseech thee to hear us, good Lord.

At the Ordination and Consecration of a Bishop this petition is said

That it may please thee to bless this our brother *N.,* and to send thy grace upon him, that he may duly execute the office to which he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy Name,
We beseech thee to hear us, good Lord.

That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the ministry of thy Church; that they may go forward with courage, and persevere to the end,
We beseech thee to hear us, good Lord.

That it may please thee to increase the number of ministers in thy Church, that the Gospel may be preached to all people,
We beseech thee to hear us, good Lord.

That it may please thee to grant us true repentance, amendment of life, and the forgiveness of all our sins,
We beseech thee to hear us, good Lord.

That it may please thee to hasten the fulfillment of your purpose, that thy Church may be one,
We beseech thee to hear us, good Lord.

That it may please thee to grant that we, with all thy saints, may be partakers of thine everlasting kingdom,
We beseech thee to hear us, good Lord.

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

Hearken unto us, O Lord, when we cry unto thee;
Have mercy upon us and hear us.

O Lord, arise and help us;
And deliver us for thy Name's sake.

Let thy priests be clothed with righteousness;
And let thy saints sing with joy.

O Lord, hear our prayer;
And let our cry come unto thee.

ADDITIONAL DIRECTIONS

On Ember Days or other occasions, if desired, the Litany of Ordinations may be used in place of the Prayers of the People at the Eucharist, or following the Collects in the Daily Office, or it may be used separately.

A maniple may also be bestowed at the vesting of a Priest or a Bishop.

When the Priest or Deacon being ordained is to be immediately instituted as Rector, the rite of the Institution of a Rector is not used. Instead, the Bishop reads the Letter of Institution (page 514) before the Peace during the Ordination liturgy.

CONCERNING THE INSTITUTION OF A RECTOR

The Bishop holds spiritual oversight as chief Pastor for all the churches in his Diocese. From the earliest days of the Church, the Bishop has delegated spiritual and canonical authority to ministers who lead Congregations.

The Institution should occur early in the Rector's tenure. Because the liturgy may be scheduled some weeks or months after the Rector begins the new ministry, the Bishop may wish to provide initial conveyance of authority, either by private prayer or written instrument, to the new Rector.

The Bishop may adapt the Letter of Institution (page 514) and this liturgy as needed, particularly for a Vicar or other person exercising primary pastoral authority.

LETTER OF INSTITUTION OF A RECTOR

N.N., Presbyter of the Church of God, we hereby install and institute you as Rector of _____*Church, [City, State/Province]*_____, and we give you full power and authority to carry out the ministry of Rector of this Congregation, performing those duties as prescribed by the Constitution and Canons of the Anglican Church in North America and the Diocese of _____. We pray that Almighty God will enable you to fulfill this sacred responsibility.

Heed the words of Holy Scripture:

> Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 PETER 5:2-4

We hereby reserve to the Bishop of the Diocese of _____, and his successors, full power and authority to revoke these presents whenever under the Canons he shall have just cause to do so.

Given under my hand and seal, in the City of _____, on the _____ day of _____, in the year of our Lord 20___, and in the _____ year of my consecration.

(*Signed*) _____

Bishop of _____

THE INSTITUTION *of a* RECTOR

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting.

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

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

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

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

The Congregation sits.

The Wardens and the new Rector stand before the Bishop.

The Bishop says

Dearly beloved in the Lord, we have assembled in the presence of God for the purpose of instituting the new Rector of this Congregation.

The Wardens present the new Rector to the Bishop, saying

Reverend Father in God, on behalf of _____ Church, we present *N.N.* to be instituted as Rector. We believe that *he* is well qualified and has been prayerfully and lawfully selected.

The Bishop reads the Letter of Institution.

The Bishop gives the Letter to the Rector. The Rector then says

I, *N.N.*, receive this letter from thy hands and recognize thine episcopal authority. I promise to be a faithful shepherd to thy flock, the Lord being my helper.

The Bishop says

Let us then offer our prayers to God for all his people, for this Congregation, and for *N.* their Rector.

The Litany for Ordinations (page 510) is sung or said.

At the end of the Litany, the Bishop stands and says

The Lord be with you
People **And with thy spirit.**
Bishop Let us pray

Most gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed leaders for the mission of thy Church; Give thy grace, we beseech thee, to thy

servant, to whom the charge of this Congregation is now committed; and so replenish *him* with the truth of thy doctrine, and endue *him* with innocency of life, that *he* may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

Lay persons read the Old Testament Lesson and the Epistle. The Deacon (or a Priest) reads the Gospel. Selections are ordinarily made from the following list; but on a Major Feast, Sunday, or Feast of Dedication, selections may be made from the Propers of the Day.

JOSHUA 1:7-9 *or* NUMBERS 11:16-17, 24-25A
PSALM 43 *or* 132:1-9, *or* 146 *or*
133 AND 134 *(especially suitable for use in the evening)*
ROMANS 12:1-18 *or* EPHESIANS 4:7-16
JOHN 15:9-16 *or* LUKE 10:1-2 *or* JOHN 14:11-15

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED *(page 501)*

A hymn may be sung.

SYMBOLS OF THE PASTORAL OFFICE

Representatives of the Congregation and clergy, standing before the Bishop and new Rector, may present symbols of the work to which the Rector is called. The principal symbols point to leadership in divine worship (Bible and bread and wine), in Christian formation (Book of Common Prayer, and Catechism) and in Congregational mission (keys and water). Additional symbols may be considered as local circumstances dictate.

The Bishop says

Let the symbols of this office now be presented.

The Bible is presented.

N., receive this Book, that thou mayest preach the Word at all times, and so let it guide the common worship and life of this parish. **Amen.**

Bread and wine are presented.

N., receive this Bread and this Wine, that thou mayest celebrate the holy mysteries, and lead this parish in our prayers, praises, and thanksgivings, as is our bounden duty. **Amen.**

The Book of Common Prayer is presented.

N., receive this Book, that thou mayest be diligent in prayers, and build up the people as lively stones of a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. **Amen**.

The Catechism is presented.

N., receive this Catechism, that thou mayest teach the people committed to thy cure and charge, and make them witnesses of God unto the uttermost part of the earth. **Amen.**

Keys to the buildings used by the Congregation for its life and mission are presented.

N., receive these Keys of the House of God, as the pledges of thy institution, and of our parochial recognition, that thou mayest be a faithful shepherd and call the sheep by name. **Amen.**

The Bishop presents a vessel of water.

N., receive this Water, that thou mayest make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

After all symbols are presented, the Bishop concludes

N., let these symbols be the rule of thy conduct in dispensing the divine Word, in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care. **Amen.**

The new Rector may kneel in the midst of the church and pray

O Lord my God, I am not worthy that thou shouldest come under my roof; yet thou hast honored thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will center in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression; in worship, increase my zeal for godly preparation; and grant that by the clearness and excellency of thy holy Word, all the world may be drawn into thy blessed kingdom. Grant this for the sake of Jesus Christ thy Son our Savior. **Amen.**

The family of the Rector may be presented at this time.

The Bishop then says to the People

The peace of the Lord be always with you.

People **And with thy spirit.**

If there is no Communion, the service continues after the Peace with the Lord's Prayer, followed by the Concluding Prayer and the Blessing.

If there is to be Holy Communion, the Bishop is chief celebrant, assisted by the newly instituted Rector. The service continues with the Offertory. The following Post Communion Prayer is used.

POST COMMUNION PRAYER

Almighty Father, we thank thee for feeding us with the holy food of the Body and Blood of thy Son, and for uniting us with him in the fellowship of thy Holy Spirit. We thank thee for raising up among us faithful servants for the ministry of thy Word and Sacraments. We beseech thee that *N.* may be unto us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve thee now, and always rejoice in thy glory; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE CONCLUDING PRAYER

After the Post Communion Prayer and before the Blessing, the Bishop may say

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church,

and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end. **Amen.**

ADDITIONAL DIRECTIONS

The Collect of the Day or another prayer suitable to the occasion may be used.

The Sermon may be preached by the Bishop, the newly instituted Rector, or some other person appointed by the Bishop.

When the new Rector has recently come from another Diocese, the diocesan Canons may be presented, after the presentation of the keys, with these words: "Obey these Canons, and be among us to share in the councils of this Diocese."

The Preface of Apostles and Ordinations is ordinarily used for this service.

CONCERNING THE CONSECRATION AND DEDICATION OF A PLACE OF WORSHIP

The Bishop presides at this liturgy, and the Rector (or Minister in charge) takes part as indicated. At the discretion of the Bishop, other clergy and leaders from the community may be invited to participate and may be assigned appropriate parts in the liturgy.

This liturgy provides for the consecration and dedication of a Place of Worship and its furnishings. Places that may be set apart include purpose-built church structures, as well as facilities acquired and renovated for long-term use by a worshiping community. A Place of Worship may be consecrated and dedicated, even if the building is leased or mortgaged, provided the Congregation has exclusive control of the facility and to the extent the Ordinary and local canons allow.

Shared-use facilities like school auditoriums or community centers are not consecrated and dedicated, but weekly preparation for worship should include spiritual cleansing (exorcising) of any forces of darkness that may have entered, invited or uninvited.

Portions of the liturgy may be used, or adapted when necessary, for dedicating parts of a building, or furnishings that have been

added, altered, or renovated. Likewise, suitable parts of this rite may be used for dedicating a chapel or an oratory within another building.

This liturgy does not preclude the use of the Place of Worship for educational, missional, or social purposes, or for other activities that give glory to God and build up the Church.

It is desirable that all members of the Congregation, young and old, have some individual or collective part in the celebration, as well as the architect, builders, musicians, artists, benefactors, and friends.

Instructions for the setting apart of a church or chapel long in use, and for other special cases, are provided in Additional Directions (page 537). Also provided is a form for secularizing a facility previously used as a Place of Worship, when the use of the building for worship, or for the ministry of the Congregation, has ended (page 538).

THE

CONSECRATION AND DEDICATION *of a* PLACE OF WORSHIP

On the day appointed, the clergy and people gather with the Bishop in a place apart from the church, chapel, or place of worship to be consecrated.

When all are ready, the Bishop says

Through the ages, Almighty God hath moved his people to build houses of prayer and praise, and to set apart places for the ministry of his holy Word and Sacraments. With gratitude for the building [*or* rebuilding, *or* acquisition, *or* adornment] of _____(*name of church*), we are now gathered to consecrate and dedicate it unto the glory of God Almighty.

Let us pray.

O eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence in whatsoever place even two or three of thy faithful servants shall assemble in thy Name: Vouchsafe, O Lord, to be present with us, who are now gathered together to consecrate this place, with

all humility and readiness of heart, to the honor of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it entirely to thy service, for reading therein thy most holy Word, for celebrating thy holy Sacraments, for offering to thy glorious majesty the sacrifice of prayer and thanksgiving, for blessing thy people in thy Name, and for the mission of thy Church: Accept, O Lord, this service at our hands, and fill this place with thy glory; through Jesus Christ, our blessed Lord and Savior. **Amen.**

The clergy and people enter the Church. Standing at the door of the church, the Bishop knocks three times on the door with his pastoral staff, saying

Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of glory shall come in.

People **Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle. The Lord of hosts, he is the King of glory.** PSALM 24:7-8,10B

The doors are opened by the Rector and Wardens.

With the pastoral staff, the Bishop marks the threshold with the sign of the Cross of Christ, saying

Peace be to this house and to all who enter here: In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Here the Bishop may use the Oil of Exorcism.

May our Lord Jesus Christ put his seal upon this place and protect it from all evil and darkness, that it may be a beacon of his truth and love.

If the Font is at the entrance, the blessing may occur here, followed by the procession and the Prayer for the Consecration of the Church; if not, the procession moves into the midst of the church.

During the procession, a hymn may be sung, or Psalm 122 or some other appropriate psalm may be sung or said.

The Congregation standing, the Bishop begins the Prayer for the Consecration of the Church

O everliving Father, watchful and caring, our source and our end: All that we are and all that we have is thine. Hear us now, as we dedicate this place unto which we come to praise thy Name, to ask thy forgiveness, to know thy healing power, to hear thy Word, and to be nourished by the Body and Blood of thy Son. Be present always to guide and to judge, to illumine and to bless thy people.

A Warden or other representative of the Congregation continues

O Lord Jesus Christ, make this a temple of thy presence and a house of prayer. Be always near us when we seek thee in this place. Draw us unto thyself to find comfort and wisdom, to be supported and strengthened, and to rejoice and give thee thanks. Grant, O Lord Christ, that here we may be united with thee and with one another, so that our lives may be sustained and sanctified for thy service.

The Rector or Minister in charge continues

O Holy Ghost, open our eyes, our ears, and our hearts, that we may grow closer to thee through joy and through suffering. Be with us in the fullness of thy power as new members are added to God's household, as we grow in grace through the years, when we are joined in Holy Matrimony, when we turn to thee in sickness or special need, and, at the last, when we are committed into the Father's hands.

The Bishop pronounces the Sentence of Consecration, in this or some other form

In the Name of the Father, and of the Son, and of the Holy Ghost, I, *N.*, by divine grace Bishop of _____, by virtue of the spiritual authority entrusted to me, now therefore consecrate this _____(*church/chapel/mission/oratory/etc.*), setting it apart from unhallowed and profane use, and dedicating it to Almighty God for the ministration of his holy Word and Sacraments, for building up the Body of Christ, for the mission of the Church, and for public worship according to the rites and ceremonies of the Anglican Church in North America.

All gathered respond, saying

Amen.

INSTRUMENTS AND BELLS

When instruments of music are to be dedicated, the Bishop proceeds to an appropriate place, and says

O Father, whose people worship thee with many voices and sounds, in times of joy and sorrow; move us to express the wonder, the power, and the glory of thy creation and thy salvation in the music we make and in the songs we sing.

Praise him with the sound of the trumpet;
People **Praise him upon the lute and harp.** PSALM 150:3

We dedicate *these* _____(*names of instruments*) in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Instruments are sounded. Bells may be rung. A hymn or anthem may be sung.

THE FONT OR BASIN

If the Font has not already been set apart, the Bishop moves to the Font, lays a hand upon it, and says

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, figuring thereby the Sacrament of Holy Baptism; we thank thee that by faith and through the waters of Baptism we die to sin and are reborn in Christ. Grant through thy Spirit that those baptized here may enjoy the liberty and splendor of the children of God.

There is one Lord, one Faith, one Baptism;
People **One God and Father of all.** EPHESIANS 4:4-5

We dedicate this Font in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Water may be poured into the Font (and the Paschal Candle lit if it to be used to bless the Font), the Bishop saying

Therefore, O Father, sanctify this water by the power of thy Holy Ghost, and grant that all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior; to whom, with thee, in the unity of the Holy Ghost, be all honor and glory, now and evermore. **Amen.**

If the Paschal Candle was not used to bless the Font, it may now be lit.

THE LECTERN

The Bishop proceeds to the lectern, lays a hand upon it, and says

O Father, thy eternal Word speaks to us through the words of Holy Scripture. Here we read about thy mighty acts and purposes in history, and about those who served thee faithfully. Inspired by the revelation of thy Son, we seek to do thy will. Give us ears to hear and hearts to obey.

Thy word is a lantern unto my feet
People **And a light unto my paths.** PSALM 119:105

We dedicate this lectern in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

At the dedication of the lectern, the Bible may be brought forward and put into place.

THE PULPIT

The Bishop goes to the pulpit, lays a hand upon it, and says

O Father, who in every age hath spoken through the voices of prophets, pastors, and teachers: Purify the lives and the lips of those who speak here, that the Gospel of Christ may be boldly and faithfully proclaimed, for the building up of thy Church and the extension of thy kingdom.

Let the words of my mouth and the meditation of my heart
People **Be alway acceptable in thy sight, O LORD, my strength and my redeemer.** PSALM 19:14

We dedicate this pulpit in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

THE HOLY TABLE

The Bishop proceeds to the altar, and says

O Father, on the night that he was betrayed, thy Son Jesus Christ didst institute for us the banquet of our salvation. Accept here our sacrifice of praise and thanksgiving, in union with the one perfect sacrifice of thy Son. Grant that all who eat and drink at this Holy Table may be fed and refreshed by the Sacrament of his Body and Blood. May they come with penitent hearts, lively faith, and perfect charity; and, being filled with thy grace and heavenly benediction, obtain remission of their sins, and all other benefits of his passion.

Whoso eateth my flesh, and drinketh my blood,
hath eternal life;

People **And I will raise him up at the last day.** JOHN 6:54

The Bishop lays a hand upon the Holy Table, and continues

We dedicate and consecrate this Table in the Name of the Father, and of the Son, and of the Holy Ghost. May it be unto us a sign of the heavenly Altar where thy saints and angels praise thee for ever. **Amen.**

Members of the Congregation vest the Holy Table, place the vessels on it, and light the candles.

The Bishop concludes the acts of Consecration and Dedication saying

O God, the Father, the Son, and the Holy Ghost, sanctify this place;

People **For all that is in the heaven and in the earth is thine.**

Bishop Thine is the kingdom, O Lord;

People **And thou art exalted as head above all.**

Amen. 1 Chronicles 29:11

The Collect of the Day

Bishop The Lord be with you.

People **And with thy spirit.**

Bishop Let us pray.

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Three Lessons are read. Lay persons read the Old Testament Lesson and the Epistle. The Deacon (or a Priest) reads the Gospel. Selections are ordinarily made from the following list; but on a Major Feast, Sunday, or Feast of Dedication, selections may be made from the Propers of the Day.

THE LESSONS

I KINGS 8:22-30 *or* 2 SAMUEL 6:12-19 *or* HAGGAI 2:1-8
PSALM 84 *or* 48
REVELATION 21:2-7 *or* I CORINTHIANS 3:1-17
or I PETER 2:1-9
MATTHEW 7:13-25 *or* MATTHEW 21:10-14

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

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

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED *(Page 501)*

THE PRAYERS OF THE PEOPLE

The Deacon or a member of the Congregation leads the Prayers of the People, saying

We praise thee, almighty and eternal God, that for us and for our salvation, thou didst send thy Son Jesus Christ to be born among us, that through him we might become thy sons and daughters.

Blessed be thy Name, O Lord God.

We praise thee for his life on earth, and for his death upon the Cross, through which he offered himself as a perfect sacrifice.

Blessed be thy Name, O Lord God.

We praise thee for raising him from the dead, and for exalting him to be our great High Priest.

Blessed be thy Name, O Lord God.

We praise thee for sending thy Holy Ghost to make us holy, and to unite us in thy holy Church.

Blessed be thy Name, O Lord God.

Other petitions and intercessions may be offered.

After a period of silence, the Bishop concludes with the following prayer

We give thee thanks, O God, for the gifts of thy people, and for the work of many hands, which have beautified this place and furnished it for the celebration of thy holy mysteries. We beseech thee so to accept and bless all which we have done, and grant that in these earthly things we may behold the order and beauty of things heavenly; through Jesus Christ our Lord. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

We pray to thee also for the forgiveness of our sins.

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will, and walk in thy ways,
to the glory of thy Name. Amen.

The Bishop stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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 PEACE

The peace of the Lord be always with you.

People **And with thy spirit.**

THE HOLY COMMUNION

The Preface for the Dedication of a Church is used.

After the Post Communion Prayer, the Bishop may pray

Blessed be thy Name, O Lord God, for that it pleaseth thee to make thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth: Bless, we beseech thee, the service of this day, and grant that in this place, now set apart to thy glory, thy holy Name may be worshiped in truth and purity to all generations; through Jesus Christ our Lord. **Amen.**

The Bishop blesses the people and a Deacon or Priest dismisses them.

ADDITIONAL DIRECTIONS

When the clergy and people assemble before the service, they may gather out of doors, in the parish house, in a former or neighboring place of worship, or in some other building. When convenient, the procession may go around the building(s) to be dedicated and then go to the principal door. Hymns or psalms may be used in procession.

The use of portable musical instruments is suitable. When the weather is inclement, or other circumstances make it necessary, the Congregation may assemble inside the church; the Bishop, other clergy, and attendants will enter in procession through the principal door.

When a new church is being consecrated, it may be desirable that sacred vessels, ornaments, and decorations be carried into the building in the procession. Such things as the deed for the property and the blueprint of the building(s), the keys, and the tools used in its construction may also be carried by appropriate persons.

The cross, signed on the threshold by the Bishop, may also be marked in lasting form (incised, painted, inlaid). In place of a pastoral staff, the foot of a processional cross may be used for the signing.

Selected verses of psalms, hymns, or instrumental music may be used as the ministers move from one part of the church to another.

At the dedication of the Font, children or other lay persons may be assigned the task of pouring the water.

If one reading stand is to serve as both lectern and pulpit, only one of the prayers, and one of the versicles and responses, are used, followed by the words of dedication.

At the dedication and consecration of an altar, the Oil of Chrism may appropriately be used to mark five crosses on the unadorned Altar Table, one each at the four corners and one in the center.

FOR THE DEDICATION OF CHURCHES AND CHAPELS IN SPECIAL CASES

If the place of public worship is also to serve as a school or parish hall, or for some other suitable purpose, the liturgy may be adapted to the circumstances, with the Bishop's permission.

If the church is also to be used for regular worship by other Christian bodies, it is appropriate that their representatives take part in the service, and that the service be adapted.

When buildings have been used for public worship over many years without having been consecrated, consecration and dedication are appropriate. Furnishings already dedicated are not set apart again.

SECULARIZATION OF A BUILDING PREVIOUSLY CONSECRATED AND DEDICATED

The altar(s) and all consecrated and dedicated objects that are to be preserved are removed from the building prior to the service.

The Bishop, or a Minister appointed by the Bishop, begins with these or similar words

We who are gathered here know that this building which hath been set apart for the ministry of God's holy Word and Sacraments will no longer be dedicated to this use [*or* will be taken down]. We thank Almighty God for all that he hath accomplished here.

The Declaration of Secularization is now read.

In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

On the _____ day of _____, in the year of our Lord _____, at the hands of *N.N.*, Bishop of _____, this building was duly consecrated and dedicated [in honor of _____]. The Sentence of Consecration has been in effect until this date.

I, *N.N.*, Bishop of _____, do hereby revoke the said Sentence, and do remit this building, and all the objects remaining in it, for any lawful and reputable use, according to the laws of this land.

This building, having now been declared deconsecrated and secularized, I declare to be no longer subject to my canonical jurisdiction or that of this Church.

This Declaration is given under my hand and seal, in the *City* of _____, *State/Province/Commonwealth* of _____, in the Year of our Lord _____. (Signed) _____

The service concludes with the Lord's Prayer and such other prayers, including the following litany, as the Bishop may direct.

A LITANY OF THANKSGIVING FOR A CHURCH

Let us thank God whom we worship here in the beauty of holiness.

Eternal God, whom the heaven of heavens cannot contain, much less the walls of temples made with hands: Graciously receive our thanks for this place, and accept the work of our hands, offered to thy honor and glory.

For the Church universal, of which these visible buildings are a symbol,
We thank thee, O Lord.
For thy presence whenever two or three have gathered together in thy Name,
We thank thee, O Lord.
For this place where we may be still and know that thou art God,
We thank thee, O Lord.
For making us thy children by adoption and grace, and refreshing us day by day with the bread of life.
We thank thee, O Lord.
For the knowledge of thy will and the grace to perform it,
We thank thee, O Lord.

For the fulfilling of our desires and petitions as thou seest best for us,

We thank thee, O Lord.

For the pardon of our sins, which restoreth us to the company of thy faithful people,

We thank thee, O Lord.

For the blessing of our vows and the crowning of our years with thy goodness,

We thank thee, O Lord.

For the faith of those who have gone before us and for our encouragement by their perseverance,

We thank thee, O Lord.

For the fellowship of [*N.*, our patron, and of] all thy saints,

We thank thee, O Lord.

This Litany may be used on the anniversary of the consecration or dedication of a church, or on other suitable occasions, in which case the Celebrant concludes with the following Doxology.

Celebrant Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all. All things come of thee, O Lord,

People **And of thine own have we given thee.**

1 Chronicles 29:11, 14

SPECIAL LITURGIES *of* LENT & HOLY WEEK

CONCERNING ASH WEDNESDAY

Ash Wednesday marks the beginning of the season of Lent: a time of penitence, fasting, and prayer, in preparation for the great feast of the resurrection.

The season of Lent began in the early days of the Church as a time of preparation for those seeking to be baptized at the Easter Vigil. The forty days refer to our Lord's time of fasting in the wilderness; and since Sundays are never fast days, Ash Wednesday is the beginning of the Lenten Fast.

Throughout the Old Testament, ashes are used as a sign of sorrow and repentance, and Christians have traditionally used ashes to indicate sorrow for our own sin, and as a reminder that the wages of sin is death (ROMANS 6:23). Like Adam and Eve, we have disobeyed and rebelled against God, and are under the same judgment, "dust thou art, and unto dust shalt thou return" (GENESIS 3:19).

But as we are marked with ashes in the same manner that we were signed with the Cross in Baptism, we are also reminded of the life we share in Jesus Christ, the second Adam (ROMANS 5:17, 6:4). It is in this sure hope that we begin the journey of these forty days, that by hearing and answering our Savior's call to repent, we may enter fully into the joyful celebration of his resurrection.

ASH WEDNESDAY

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 forgiveth all our sins.
People **His mercy endureth for ever.**

The Officiant invites the People to the observance of a holy Lent, either here or following the sermon, saying

Brethren, in the primitive Church it was the custom to observe with great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same 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 such persons as had, by reason of notorious sins, been separated from the body of the faithful, were reconciled and restored to the fellowship of the Church by penitence and forgiveness. Thereby the whole Congregation was put in mind of the message of pardon and absolution contained in the Gospel of our Savior, and of the need which all Christians continually have of a renewal of their repentance and faith.

I therefore invite you, in the name of the Church, to the observance of a holy Lent: by self-examination and repentance, by prayer, fasting, and self-denial; and by reading and meditation upon 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.

The Officiant then says

Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

The following Lessons are read. The Psalm may be said or sung.

JOEL 2:1-2, 12-17 *or* ISAIAH 58:1-12
PSALM 103 *or* 103:8-14
2 CORINTHIANS 5:20—6:10
MATTHEW 6:1-6, 16-21

If Communion is to follow, all stand for the Gospel, and the Deacon or Priest reads it, first saying

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise be to thee, O Christ.**

THE SERMON

PENITENTIAL PSALM AND IMPOSITION OF ASHES

The Officiant says

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, who didst create us from the dust of the earth: Grant that these ashes may be unto us a symbol of our mortality and a sign of our penitence, that we may remember that it is by thy grace alone that we receive the gift of eternal life in Jesus Christ our Savior. **Amen.**

Then ashes are imposed with the following words

Remember, O man, that dust thou art, and unto dust shalt thou return.

PSALM 51

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

1 Have mercy upon me, O God, after thy great goodness; *
according to the multitude of thy mercies do away
mine offences.
2 Wash me throughly from my wickedness, *
and cleanse me from my sin.
3 For I acknowledge my faults, *
and my sin is ever before me.
4 Against thee only have I sinned, and done this evil in thy sight, *
that thou mighest be justified in thy saying,
and clear when thou shalt judge.
5 Behold, I was shapen in wickedness, *
and in sin hath my mother conceived me.
6 But lo, thou requirest truth in the inward parts *
and shalt make me understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean; *
thou shalt wash me, and I shall be whiter than snow.
8 Thou shalt make me hear of joy and gladness, *
that the bones which thou hast broken may rejoice.
9 Turn thy face from my sins, *
and put out all my misdeeds.
10 Make me a clean heart, O God, *
and renew a right spirit within me.
11 Cast me not away from thy presence, *
and take not thy holy Spirit from me.
12 O give me the comfort of thy help again, *
and stablish me with thy free Spirit.
13 Then shall I teach thy ways unto the wicked, *
and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God,
thou that art the God of my health; *
and my tongue shall sing of thy righteousness.
15 Thou shalt open my lips, O Lord, *
and my mouth shall show thy praise.
16 For thou desirest no sacrifice, or else would I give it thee; *
but thou delightest not in burnt-offerings.
17 The sacrifice of God is a troubled spirit: *
a broken and contrite heart, O God, shalt thou not despise.

CONFESSION AND LITANY OF PENITENCE

The Deacon or other person appointed says

Let us humbly confess our sins unto Almighty God.

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

Most holy and merciful Father,
we confess unto thee, 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 thee with our whole heart, and mind,
and strength.
We have not loved our neighbors as ourselves,
nor have we forgiven others, as we have been forgiven.
We have failed to heed thy call to serve, as Christ served us,
and we have abandoned the mind of Christ.
We have grieved thy Holy Spirit.

Reader Lord, have mercy upon us:
People **For we have sinned against thee.**

The Reader alone continues, and the People respond

For all our unfaithfulness and disobedience;
for the pride, vanity, and hypocrisy of our lives;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our self-pity and impatience, and our envy of those
we think more fortunate than ourselves;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our unrighteous anger, bitterness, and resentment;
for all lies, gossip, and slander against our neighbors;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our sexual impurity, our exploitation of other people,
and our failure to give of ourselves in love;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our self-indulgent appetites and ways,
and our intemperate pursuit of worldly goods and comforts;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our dishonesty in daily life and work,
our ingratitude for your gifts, and our failure to heed thy call.
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our blindness to human need and suffering,
and our indifference to injustice and cruelty;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our wastefulness and misuse of thy creation,
and our lack of concern for those who come after us;
Lord, have mercy upon us:

People **For we have sinned against you.**

For all false judgments, for prejudice and contempt of others,
and for all uncharitable thoughts toward our neighbors;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our negligence in prayer and worship;
for our presumption and abuse of thy means of grace;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For seeking the praise of men rather than the approval of God;
Lord, have mercy upon us:

People **For we have sinned against thee.**

For our failure to commend the faith that is in us;
Lord, have mercy upon us:

People **For we have sinned against thee.**

All then pray

Be favorable, O Lord, be favorable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, longsuffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us; through the merits and mediation of thy 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, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so 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 of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE COMFORTABLE WORDS

then say one or more of the following sentences, first saying

Hear what comfortable words our Savior Christ saith unto all that truly turn to him.
Come unto me, all ye that travail and are heavy laden, and I will refresh you. MATTHEW 11:28[T]

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. JOHN 3:16T

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 TIMOTHY 1:15T

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and 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

If only some of the sentences are to be said, they may be introduced as

Hear the Word of God to all who truly turn to him.

THE PEACE

Officiant The Peace of the Lord be always with you.
People **And with thy 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.

Officiant Let us pray.

O Lord our God, grant us grace to desire thee with our whole heart:
that desiring thee, we may seek thee;
and that seeking thee, we may find thee;

and that finding thee, we may love thee;
and that loving thee, we may hate those sins from which thou hast delivered us;
through Jesus Christ our Lord. Amen.

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, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. **Amen.**

CONCERNING PALM SUNDAY

Palm Sunday marks the beginning of Holy Week. The procession with palms, which was already observed in Jerusalem in the fourth century, calls to mind the triumphal entry of Jesus, our Lord and King, into Jerusalem. The procession is fundamentally an act of worship, witness, and devotion to our Lord.

Palm Sunday is unique in having two Gospel readings. Originally there were two distinct liturgies. The palms were blessed and the Triumphal Entry Gospel was read outside of the church building. The door of the church represented the gate through which Jesus entered the city.

The purpose of Jesus' journey to Jerusalem was to fulfill his Father's will; thus it is fitting that this service continues with the reading of the Passion Gospel in which the whole story of the week is anticipated. The emphasis of the liturgy turns to the days that lie ahead in Holy Week. We who hail Jesus as King one moment, may in the next deny him, even joining with the crowd in shouting, "Crucify him!"

PALM SUNDAY

THE LITURGY OF THE PALMS

When circumstances permit, the Congregation may gather at a place apart from the church, so that all may go into the church in procession. Palms or other branches to be carried in the procession may be distributed to the people as they arrive, or after the prayer of blessing.

The following or some other suitable anthem is said or sung.

Celebrant Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord.
People **O King of Israel: Hosanna in the highest.**

The Celebrant then greets the people and gives a brief introduction, inviting them to participate in the celebration using these or other similar words

Dearly beloved brethren, from the beginning of Lent until now we have been preparing our hearts by penance and self-sacrifice. Today, we gather to herald, with the whole Church, the beginning of the celebration of our Lord's Paschal Mystery. For it was to accomplish this mystery that he entered his own city of Jerusalem and was welcomed as King with palms and shouts of praise. On this day we greet him as our King, though we know his crown was a crown of thorns, and his throne a Cross.

Therefore, I invite you to follow our Lord this Holy Week, from his triumphal entry, through his suffering and death, to the glory of his resurrection.

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

All standing, the Deacon or Priest reads the Triumphal Entry Gospel, first saying

Deacon The Holy Gospel of our Lord Jesus Christ according to _____.
People **Glory be to thee, O Lord.**

Year A MATTHEW 21:1-11
Year B MARK 11:1-11A
Year C LUKE 19:28-40

Deacon The Gospel of the Lord.
People **Praise be to thee, O Christ.**

The Celebrant then says
Let us pray.

We praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy Son Jesus Christ our Lord. On this day he didst enter the holy city of Jerusalem in triumph, and was hailed as King by those who spread their garments and branches of palm along his way. Sanctify these branches with thy blessing, we humbly beseech thee, that they may be for us signs of his victory. Grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leadeth to eternal life; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The opening anthem may be repeated.

Celebrant Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord.

People **O King of Israel: Hosanna in the highest.**

THE PROCESSION

Deacon Let us go forth in peace.

People **In the Name of Christ. Amen.**

During the procession all hold palms or branches, and appropriate hymns or anthems are sung, such as "All glory, laud and honor" and Psalm 118:19–29.

At a suitable place, the procession may halt while the following, or some other appropriate Collect, is said.

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 the same thy Son Jesus Christ our Lord. **Amen.**

In the absence of a Bishop or Priest, the preceding service may be led by a Deacon or lay reader.

AT THE EUCHARIST

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day.

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our nature, and to suffer death upon the Cross, giving us the example of his great humility: Mercifully grant, that we may walk in the way of his suffering, and also be made partakers in his resurrection; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

ISAIAH 52:13—53:12
PSALM 22:1-22[v], 22:1-11[v] *or* 31:10-18[v]
PHILIPPIANS 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ
according to _____.

The customary responses before and after the Gospel are omitted.

Year A MATTHEW (26:36-75) 27:1-54 (55-66)
Year B MARK (14:32-72) 15:1-39 (40-47)
Year C LUKE (22:39-71) 23:1-49 (50-56)

The Passion Gospel may be read or chanted by clergy and lay persons. Specific roles may be assigned to individuals, the choir or Congregation taking the part of the crowd.

The Congregation may be seated for the first part of the Passion. All stand at the verse that mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33). All may kneel in silence after the verse that mentions Christ's death (Matthew 27:50, Mark 15:37, Luke 23:46).

Following the Sermon, when the Liturgy of the Palms has preceded, the Nicene Creed and Prayers of the People may be omitted at the Eucharist.

The Preface of Holy Week is used.

CONCERNING MAUNDY THURSDAY

The Paschal mystery—the death and resurrection of Jesus Christ—is at the heart of the Christian Gospel. The evening of Maundy Thursday begins the Triduum (the sacred three days). This service, together with Good Friday, Holy Saturday, and The Great Vigil of Easter, form a single liturgy; thus, the final blessing and dismissal is reserved for the conclusion of the Great Vigil.

Maundy Thursday receives its name from the *mandatum* (commandment) given by our Lord: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (JOHN 13:34). At the Last Supper, Jesus washed his disciples' feet and commanded them to love and serve one another as he had done. This day commemorates the Lord's example of servant ministry, the institution of the Eucharist, the agony in the Garden of Gethsemane, and the betrayal leading to the crucifixion.

MAUNDY THURSDAY

This liturgy is celebrated in the evening. A silent procession may replace the processional hymn.

Celebrant Blessed be our God.
People **World without end. Amen.**

The Celebrant may 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

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. **Amen.**

THE LESSONS

EXODUS 12:1-14
PSALM 78:15-26[v]
1 CORINTHIANS 11:23-26(27-34)
JOHN 13:1-15 *or* LUKE 22:14-30

THE SERMON

THE FOOT-WASHING

When observed, the ceremony of the washing of feet appropriately follows the sermon. If it is desired to introduce the ceremony by a brief address, the following may be used.

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 have been appointed as representatives of the Congregation and] 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: "The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

During the ceremony, the following or some other suitable hymns or anthems may be sung or said.

The Lord Jesus, rising from supper, laid aside his outer garments, took a towel, and washed his disciples' feet. Then he said unto them, Know ye what I have done to you? If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. JOHN 13:12,14[T]

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

JOHN 13:34

The liturgy continues with the Prayers of the People.

Where it is desired to administer Holy Communion on Good Friday, the Sacrament for that purpose is consecrated at this service.

The Preface of Maundy Thursday is used.

If the Stripping of the Altar is observed as a public ceremony, it takes place at the conclusion of the Maundy Thursday liturgy. It may be done in silence, or it may be accompanied by the recitation of Psalm 22, which is sung or said without the Gloria Patri.

The final blessing and dismissal are omitted. The Congregation departs in silence.

ADDITIONAL DIRECTIONS

Consecrated elements to be received on Good Friday should be kept in a place apart from the main sanctuary of the church. They may be carried to that place at the end of Communion on Maundy Thursday, prior to the stripping of the Altar. An appropriate hymn or anthem, such as "Now my tongue the mystery telling," may be sung.

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CONCERNING GOOD FRIDAY

The Good Friday liturgy is the second part of the Triduum (the sacred three days). This most somber of all days is appropriately marked by fasting, abstinence, and penitence, leading us to focus on Jesus and the meaning of his Cross. Some churches do not use musical instruments or bells on this day. The church is often darkened. The bare, stark appearance of the church serves as a reminder of the solemnity and the sorrow of the day. The Lord of Life was rejected, mocked, scourged, and then put to death on the Cross. The faithful are reminded of the role which their own sin played in this suffering and agony, as Christ took all sin upon himself, in obedience to his Father's will. By the Cross we are redeemed, set free from bondage to sin and death. The Cross is a sign of God's never-ending love for us. It is a sign of life, in the midst of death.

In addition to the liturgies for the Triduum, there are many other edifying devotions appropriate for this day, including The Way of the Cross, Tenebrae, and The Seven Last Words.

GOOD FRIDAY

On this day the ministers enter in silence.

All then kneel for silent prayer.

The Officiant rises and may say

All we like sheep have gone astray;
we have turned every one to his own way,
People **And the Lord hath laid on him the iniquity of us all.**

The Officiant says

Let us pray.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

GENESIS 22:1-18 *or* ISAIAH 52:13—53:12
PSALM 22:1-11 (12-21)[v] *or* 40:1-16[v] *or* 69:1-22[v]
HEBREWS 10:1-25

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

JOHN 18:1—19:37 *or* 19:1-37

The Passion Gospel may be read or chanted by clergy and lay persons. Specific roles may be assigned to different persons, the choir or Congregation taking the part of the crowd.

The Congregation may be seated for the first part of the Passion. All stand at the verse that mentions the arrival at Golgotha (John 19:17). All may kneel in silence after the verse that mentions Christ's death (John 19:30).

THE SERMON

A hymn may be sung.

THE SOLEMN COLLECTS

All standing, the Officiant says

Dearly beloved brethren: Our heavenly Father sent not his Son into the world 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.

The biddings may be read by a Deacon or other person appointed. The Officiant says the Collects. The People may be directed to stand or kneel.

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 principalities and powers; and that he may grant unto us to dwell in such quiet and tranquility that we may show forth the glory of God.

Silence

Almighty Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in 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, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. **Amen.**

Let us pray likewise for *N.* our Bishop and for *N.* our Archbishop: that like as the Lord our God hath appointed them to their offices, so he may preserve them in health and safety for the governance of God's holy people.

Silence

Almighty and everlasting God, whose judgement upholdeth all things in heaven and earth: We beseech thee mercifully to have respect unto our prayers, that like as thou hast appointed these thy servants to be our Bishops so thou wouldest of thy mercy defend them against all adversities; and that we, acknowledging thee alone as the great Bishop and Shepherd of our souls, may so prosper by their care that we may duly increase in bringing forth the fruits of righteousness; through Jesus Christ our Lord. **Amen.**

Let us pray likewise for all Bishops, Priests, and Deacons; and for all the holy people of God.

Silence

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. **Amen.**

Let us pray likewise for *N.* our *President/Sovereign/Prime Minister*, and for all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honor and glory: and that we and all the people, duly considering whose authority they bear, may faithfully and obediently honor them in accordance with God's holy Word.

Silence

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

Let us pray likewise for those who are preparing for Holy Baptism [especially _____]: 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 Christ Jesus.

Silence

Almighty and everlasting God, who dost ever increase thy Church with the abundance of a new generation: We beseech thee that thou wouldest grant the gifts of faith and understanding to them being taught in thy holy Word; that being washed in the waters of Baptism, they may be born again and numbered among the sons of thine adoption; through Jesus Christ our Lord. **Amen.**

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

Silence

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

Let us pray likewise for all them that 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 desireth not the death of a sinner but rather that he may turn from his wickedness and live: Look with mercy upon 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 thy holy Church; through Jesus Christ our Lord. **Amen.**

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

Silence

Almighty and everlasting God, who didst of old establish thy covenant with Abraham and his seed: Hear the prayers of thy Church, that the people through whom thou didst bring blessing to the world may also receive the blessing of salvation, through Jesus Christ our Lord. **Amen.**

Let us pray likewise for all those who do not believe in Christ, that the Holy Ghost may enlighten them through the Gospel and bring them into the way of salvation.

Silence

Merciful God, who hast made all men and dost love all souls: Have mercy upon all who know thee not as thou art revealed in thy Son Jesus Christ; let thy Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and so fetch them home, blessed Lord, to thy fold, that they may be made 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 with 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 favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Appropriate devotions may follow, which may include any or all of the following. If desired, the liturgy may end here with the singing of a hymn or anthem, the Lord's Prayer, and the Concluding Prayer.

DEVOTION BEFORE THE CROSS

A wooden cross may now be brought into the church and placed in the sight of the people. The following antiphon may be said or sung three times as the cross is being uncovered.

Behold the wood of the Cross, whereon was hung the world's Salvation.

People **O come, let us adore him.**

The following or other suitable anthems may be said or sung.

THE REPROACHES

O my people, what have I done unto thee,
or wherein have I wearied thee? Testify against me.
I brought thee forth from the land of bondage,
and led thee through the waters of salvation,
and thou hast prepared a Cross for thy Savior.

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

I led thee through the desert forty years,
and fed thee with manna;
I brought thee into the land of promise,
and thou hast prepared a Cross for thy Savior.

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

What could I have done unto thee that I have not done?
I indeed did plant thee, O my vineyard, with exceeding fair fruit:
and thou art become very bitter unto me:
for vinegar, mingled with gall, thou gavest me when thirsty:
and hast pierced with a spear the side of thy Savior.

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

I passed over thy first-born and delivered them from death,
and thou hast delivered me into the hands of mine enemies;
I didst lead thee in the pillar of cloud,
and thou didst lead me unto the judgment hall of Pilate.
O my people, what have I done unto thee,
or wherein have I wearied thee? Testify against me.

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

I didst strike down the kings of the Canaanites for thy sake,
and thou didst strike my head with a reed;
I gave unto thee a royal inheritance,
and thou hast crowned my head with thorns.
O my people, what have I done unto thee,
or wherein have I wearied thee? Testify against me.

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

I didst open the rock and give thee the water of life to drink,
and thou didst open my side with a spear.
I didst raise thee on high with great power,
and thou didst hang me high upon the Cross.
O my church, what have I done unto thee,
or wherein have I wearied thee? Testify against me.

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

ANTHEM 1

We glory in thy Cross, O Lord,
and praise and glorify thy holy resurrection;
for by virtue of the Cross
joy hath come to the whole world.

God be merciful unto us, and bless us,
and show us the light of his countenance,
and be merciful unto us;

That thy way may be known upon earth,
thy saving health among all nations.

Let the peoples praise thee, O God;
yea, let all the peoples praise thee.

We glory in thy Cross, O Lord,
and praise and glorify thy holy resurrection;
for by virtue of the Cross
joy hath come to the whole world.

ANTHEM 2

We adore thee, O Christ, and we bless thee,
because by thy holy Cross thou hast redeemed the world.

If we be dead with him, we shall also live with him:
If we suffer, we shall also reign with him.
We adore thee, O Christ, and we bless thee,
because by thy holy Cross thou hast redeemed the world.

The hymn "Sing, my tongue, the glorious battle," or some other hymn extolling the glory of the Cross, may then be sung.

In the absence of a Bishop or Priest, all that precedes may be led by a Deacon or lay reader.

DISTRIBUTION OF COMMUNION

The rite of Holy Eucharist is not celebrated on this day.

If there is no Communion, the liturgy continues with the Concluding Prayer.

If Communion is to be administered from previously consecrated elements, the following order is observed.

The Deacon or other person appointed says the following

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Silence

The Deacon and People kneel as able and pray

Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have
committed by thought, word, and deed
against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent, and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
Have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter serve and please thee

in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

The Bishop or Priest stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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 Officiant then says

And now as our Savior Christ hath taught us, we are bold to say:

The Officiant and People together pray the Lord's Prayer. The concluding doxology is customarily omitted.

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.

Facing the People, the Officiant may say the following invitation

Behold the Lamb of God, behold him that taketh away the sins of the world. JOHN 1:29

The Ministers receive the Sacrament, and then immediately deliver it to the People.

CONCLUDING PRAYER

If the Lord's Prayer has not already been said, it is said here. The concluding doxology is customarily omitted.

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

Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to thy holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Ghost thou livest and reignest, one God, world without end. **Amen.**

The Ministers and People depart in silence.

HOLY SATURDAY

There is no celebration of the Eucharist on this day.

The Officiant says

Let us pray.

O God, Creator of heaven and earth: Grant that, as the crucified body of thy 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 the same Jesus Christ our Lord. **Amen.**

or this

O God of the living, on this day thy Son our Savior descended to the place of the dead: Look with kindness upon all of us who wait in hope for liberation from the corruption of sin and death, and vouchsafe to grant unto us a share in the glory of the children of God; through the same Jesus Christ thy Son our Lord. **Amen.**

THE LESSONS

JOB 14:1-14
PSALM 130 *or* 88 *or* 31:1-6[v]
1 PETER 4:1-8
MATTHEW 27:57-66 *or* JOHN 19:38-42

After the Gospel, a homily may follow.

The following is then sung or said.

THE ANTHEM

**Man that is born of a woman hath but a short time to live,
and is full of misery.
He cometh up, and is cut down, like a flower;
he fleeth like a shadow,
and never continueth in one stay.**

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

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

**Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy,
O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal,
suffer us not, at our last hour,**

for any pains of death, to fall from thee.

The Officiant and People together pray the Lord's Prayer. The concluding doxology is customarily omitted.

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 Officiant concludes

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.
Amen. 2 CORINTHIANS 13:14[T]

CONCERNING THE GREAT VIGIL OF EASTER

The Great Vigil, when observed, is the first liturgy of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter morning. It is appropriate that the service begin in darkness. The liturgy normally consists of four parts:

The Service of Light: a new fire is kindled, and from it the Paschal Candle is lit, symbolizing Christ, the light of the world. The Exsultet, an ancient song of praise, is sung or said as the climax of this part of the liturgy.

The Service of Lessons: key passages from Scripture recount the history of God's mighty acts and promises. These readings are accompanied by psalms, canticles, and prayers.

Holy Baptism is the Sacrament through which candidates are united to the death and resurrection of Jesus Christ (ROMANS 6:3-4), which the Church celebrates on this most holy night. When the Bishop is present, confirmation may also be administered. If there are no candidates for Baptism or confirmation, the Congregation joins in a Renewal of Baptismal Vows.

The Holy Eucharist is the proper culmination of the Easter Liturgy. As we keep this holy feast, we share the joy of our Savior's triumph and are strengthened by his grace to walk in newness of life.

THE

GREAT VIGIL *of* EASTER

THE LIGHTING OF THE PASCHAL CANDLE

In the darkness, fire is kindled; after which the Celebrant says

Dearly beloved in Christ: On this most sacred night, in which our Lord Jesus passed over from death unto life, holy Mother Church calls upon her sons and daughters, scattered throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing his Word and celebrating his Sacraments, we share in his victory over death.

The Celebrant may say the following prayer

Eternal God, who hast illumined this most holy night with the brightness of thy one true Light: Sanctify this new fire, we beseech thee, and so set us aflame with the fire of thy love, that with pure hearts and kindled affections we may attain unto the radiance of thy heavenly glory; through Jesus Christ our Lord. **Amen.**

If the Paschal Candle is to be marked, it is done at this time (Page 595).

The Celebrant lights the Paschal Candle from the newly kindled fire, and says

May the light of Christ, in glory rising, banish all darkness of heart and mind.

The Deacon (or the Celebrant if there is no Deacon), bearing the Candle, leads the procession to the chancel, pausing three times and singing or saying

The light of Christ.
People **Thanks be to God.**

If candles have been distributed to members of the Congregation, they are lit from the Paschal Candle. Other candles and lamps in the church, except for those at the Altar, may also be lit.

The Paschal Candle is placed in its stand.

Then the Deacon, or other person appointed, standing near the Candle, customarily sings or says the Exsultet.

THE EXSULTET

Rejoice now, all ye heavenly legions of angels: all things that pass understanding: for the King that cometh with victory, let the trumpet proclaim salvation.

Sing with joy, O earth, illumined with this celestial radiancy, and enlightened by the eternal God thy glory, believe and know thou hast put away the darkness of all mankind.

So likewise, let our Mother, his holy Church, welcome the bright beams of light shed upon her: and let his holy courts be filled with the praises of his people.

I pray and beseech you therefore, dearly beloved, that all ye who here are present seeking this heavenly brightness, make your supplication with me to the Almighty, that he would show forth his mercy to me.

That he, who in my unworthiness numbered me among his ministers and called me to do him service: so also may vouchsafe to lighten my darkness, making me meet to praise this gift of fire with thankfulness; through Jesus Christ our Mediator and Redeemer, who liveth and reigneth with him and the Holy Ghost, ever one God, world without end. **Amen.**

Deacon The Lord be with you.
People **And with thy spirit.**
Deacon Lift up your hearts.
People **We lift them up unto the Lord.**
Deacon Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

It is very meet and right, that with the service of our lips we should glorify and praise with heart and soul God the Invisible and Almighty, and likewise his only-begotten Son, Jesus Christ our Lord and Savior; who paid for us to the eternal Father the debt of Adam's transgression, and with his dear blood wipepd away the reproach of our former offenses. Now therefore we sacrifice our Passover, wherein for us the very Lamb of God is slain, by whose Blood the doors of his faithful people are made holy.

The night is come, wherein, when our fathers, the children of Israel, were led forth out of Egypt, thou dividest the sea and made them to pass over as on dry land.

Yea, the night is come, that with the fiery pillar hath purged away the darkness of our condemnation.

The night is come, whereby all that believe in Christ upon the face of all the earth, delivered from this naughty world and out of the shadow of death, are renewed unto grace, and are made partakers of eternal life.

The night is come, wherein the bonds of death were loosed, and Christ harrowing hell rose again in triumph.

For wherefore should man be born into this world, save that being born he might be redeemed?

How wonderful then, O God, is thy loving-kindness unto us thy children! Behold, what manner of love he hath bestowed upon us: who to redeem a servant, delivered up his only Son!.

O wonderful providence of Adam's transgression, that by such a death sin might be done away! O blessed iniquity, for whose redemption such a price was paid by such a Savior!

The night is come whereof David said: Behold the night is as clear as the day: then shall my night be turned into day.

The mystery therefore of this most holy night putteth to flight the deeds of darkness, purgeth away sin: restoreth innocence to the fallen, and gladness unto them that mourn, casteth out hatred, bringeth peace to all mankind, and boweth down mighty princes.

O night, wherein heaven and earth are joined, and mankind partaketh with the Godhead.

Therefore, in this thy favorable time, accept, O holy Father, the evening sacrifice of this lighted candle: which as at this time thy holy Church maketh before thee, and offereth to thee [by the hands of thy servants, the work of the bees, thy creatures]. We pray thee, therefore, O most Merciful: that this candle which we have lighted and consecrated before thee in thine own Name, may continue to shine forth without ceasing, and may vanquish all the shades of darkness, that being accepted before thee as a sweet savor, it may be numbered with the lights thou hast kindled.

May the Daystar find it burning when he dawneth into day. The Daystar that riseth and knoweth not his going down. But coming forth from the places of darkness gladly giveth forth light unto all creation; who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

THE LESSONS

The Celebrant may introduce the Scripture readings in these or similar words

Let us hear the record of God's saving deeds in history, remembering how he saved his people in ages past and in the fullness of time sent his Son to be our Redeemer; and let us pray that God may bring to completion in each of us the saving work he hath begun.

At least three of the following Lessons are read, of which one is always the Lesson from Exodus. After each Lesson, the Psalm or Canticle listed, or some other suitable psalm, canticle, or hymn, may be said or sung. A period of silence may be kept; and the Collect provided, or some other suitable Collect, may be said.

THE CREATION

GENESIS 1:1—2:3

PSALM 104:1-13 (14-24)[v] *or*
A SONG OF CREATION (*Supplemental Canticle 10*)

Let us pray. *Silence*

O God, who in a wondrous manner didst create the race of man, and still more wondrously hath redeemed the same: Grant us, we beseech thee, so steadfastly to withstand all the crafts and devices of sin, that we may be found worthy to attain to everlasting felicity; through Jesus Christ thy Son our Lord. **Amen.**

THE FALL

GENESIS 3

PSALM 32

Let us pray. *Silence*

O God, who didst send thy blessed Son, the seed of the woman, that he might crush the head of the serpent and make all things new: Grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; through Jesus Christ our Lord. **Amen.**

THE FLOOD

GENESIS 7:1-5, 11-18; 8:6-20; 9:8-13

PSALM 36 *or* PSALM 46

Let us pray. *Silence*

Grant, O Lord, that as we who are baptized into the death of thy blessed Son our Savior Jesus Christ, so by the continual mortifying of our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. **Amen.**

ABRAHAM'S SACRIFICE OF ISAAC

GENESIS 22:1-18

PSALM 16

Let us pray. *Silence*

Almighty God, whose servant Abraham faithfully hearkened unto thy call, and rejoiced to see the day of thy Son: Multiply, we beseech thee, the number of thy children by the grace of the Lamb that was slain; that thy Church may also rejoice to see fulfilled thy promise unto Abraham our father; through Jesus Christ our Lord. **Amen.**

ISRAEL'S DELIVERANCE AT THE RED SEA

EXODUS 14:10—15:1

THE SONG OF MOSES (*Supplemental Canticle 5*)

Let us pray. *Silence*

O God, who hast ordained that thy mighty works of old should enlighten even this our present generation; who didst by the mighty defense of thy right hand deliver one people from persecution in the land of Egypt to be a figure of the salvation of all nations by the washing of regeneration: Grant, we beseech thee, that the fullness of all mankind, being delivered from its present bondage, may be made sons of Abraham and worthy members of thy true Israel; through Jesus Christ our Lord. **Amen.**

GOD'S PRESENCE IN A RENEWED ISRAEL

ISAIAH 4:2-6

PSALM 122

Let us pray. *Silence*

O God, who didst lead thine ancient people by a pillar of cloud by day and a pillar of fire by night: Grant, we beseech thee, that we, who serve thee now on earth, may come to the joy of that heavenly Jerusalem, where every tear shall be wiped away, and where thy saints for ever sing thy praise; through Jesus Christ our Lord. **Amen.**

SALVATION OFFERED FREELY TO ALL

ISAIAH 55:1-11

SURELY, IT IS GOD WHO SAVES ME (*Supplemental Canticle 8*) *or* PSALM 42:1-7

Let us pray. *Silence*

O God, who didst create all things by the power of thy Word, and who renewest the face of the earth by the outpouring of thy Spirit: Pour forth, we pray thee, the water of life to those who thirst for thee, that they may bring forth abundant fruit in thy glorious kingdom; through Jesus Christ our Lord. **Amen**.

A NEW HEART AND A NEW SPIRIT

EZEKIEL 36:24-28

PSALM 42:1-7 *or*
SURELY, IT IS GOD WHO SAVES ME (*Supplemental Canticle 8*)

Let us pray. *Silence*

O Heavenly Father, who by the power of thy Holy Spirit dost promise unto thy faithful people regeneration in the water of Baptism: Guide and strengthen us by the same Spirit, that we who are born again may serve thee in faith and love, and grow into the full stature of thy Son Jesus Christ our Lord. **Amen.**

THE VALLEY OF DRY BONES

EZEKIEL 37:1-14

PSALM 30 *or* PSALM 126

Let us pray. *Silence*

O Lord God of our salvation, who dost speak the word to thy scattered people, and raise us up from the valley of death: Vouchsafe to breathe thy Spirit upon thy Church, that we may live and stand before thee confident in thy risen Son our Savior Jesus Christ. **Amen.**

THE THREE YOUNG MEN IN THE FURNACE

DANIEL 3:1-28

A SONG OF CREATION (*Supplemental Canticle 10*) *or*
A SONG OF PRAISE (*Benedictus es, Domine*)

Let us pray. *Silence*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. **Amen.**

JONAH AND THE FISH

JONAH 1:1—2:10

PSALM 130

Let us pray. *Silence*

Almighty God, who by the Passover of thy Son hast brought us out of sin into righteousness, and out of death into life: Grant to those who are sealed by thy Holy Spirit the will and the power to proclaim thee unto all the world; through Jesus Christ our Lord. **Amen.**

THE GATHERING OF GOD'S PEOPLE

ZEPHANIAH 3:12-20

PSALM 98

Let us pray. *Silence*

Almighty God, who hast called thy Church to bear witness that thou wast in Christ reconciling the world unto thyself: Give us boldness, we beseech thee, to proclaim the good news of thy love, that all who hear it may be drawn unto thee; through him who was lifted high upon the Cross, even Jesus Christ our Lord. **Amen.**

Or, if the Solemn Collects were not said on Good Friday, the following may be used

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Holy Baptism may be administered here or after the Gospel (and sermon). Confirmation may likewise be administered as provided in Additional Directions. In the absence of Candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows.

THE EASTER ACCLAMATION

Celebrant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

A joyful fanfare may be played, and bells may be rung. The church is lighted, and the candles at the Altar may now be lighted from the Paschal Candle.

The Gloria in Excelsis, or some other hymn of praise, is sung or said

Glory be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world, have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father. Amen.

THE COLLECT

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

O God, who dost illumine this most holy night with the glory of the Lord's resurrection: Stir up, we beseech thee, in thy Church that Spirit of adoption which is given unto us in Baptism, that we, being regenerate both in body and soul, may render unto thee a pure service; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The service continues with the Epistle reading

ROMANS 6:3-11

Psalm 114 or some other suitable psalm, hymn, or anthem may be said or sung. The use of "Alleluia" is particularly appropriate.

All stand, and the Deacon or Priest reads the Gospel, first saying

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

People **Glory be to thee, O Lord.**

MATTHEW 28:1-10

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

BAPTISM, CONFIRMATION,
AND THE RENEWAL OF BAPTISMAL VOWS

Holy Baptism may be administered here. Confirmation may likewise be administered as provided in Additional Directions. In the absence of Candidates for Baptism or Confirmation, the Celebrant leads the people in the Renewal of Baptismal Vows.

The celebration continues with the Prayers of the People.

The Preface of Easter is used at the Eucharist.

The following blessing may be used at the conclusion of the liturgy, in place of the usual blessing.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

ADDITIONAL DIRECTIONS

At the Easter Vigil, one of three rites (Holy Baptism; Holy Baptism with Confirmation, Reception, and Reaffirmation; or the Renewal of Baptismal Vows) follows either the Service of Lessons or the Sermon.

If there are Baptisms only, the order for Holy Baptism is followed, beginning with the Exhortation. If there are Baptisms and Confirmations, the order for Holy Baptism with Confirmation, Reception, and Reaffirmation is followed. If there are Confirmations but no Baptisms, the order for Holy Baptism with Confirmation, Reception, and Reaffirmation is used but ordered as follows:

Presentation of Adults Seeking the Laying on of Hands
The Profession of Faith
The Confirmations, Receptions and Reaffirmations
The prayer that begins, "Almighty and everliving God, let thy fatherly hand…"

The Easter Vigil then continues with the Easter Acclamation or the Prayers of the People.

According to ancient tradition, the light for the Paschal Candle is taken from newly kindled fire and not from an already existing source of light. If a new fire is kindled outside the building, the people may be invited to gather around the fire and to follow the Paschal Candle in procession.

Other than the Paschal Candle and any candles held by the Congregation, it is desirable that the building remain as dark as possible until the Easter Acclamation.

If desired, a homily may be preached after any of the readings in the Service of Lessons.

After the Easter Acclamation, the joy of the resurrection is appropriately demonstrated by bells and music. Bells may also be rung at the end of the service. In place of the *Gloria in Excelsis,* the *Te Deum Laudamus* or the *Pascha Nostrum*, or some other hymn of praise, may be used.

In the absence of a Bishop or Priest, a Deacon or lay reader may lead the first two parts of the service, the Renewal of Baptismal Vows, and the Ministry of the Word of the Vigil Eucharist, concluding with the Prayers of the People, the Lord's Prayer, and the Dismissal (but omitting the final blessing). When the services of a Priest cannot be obtained, and with the authorization of the Bishop, a Deacon may also officiate at public Baptism, and may administer Communion from the Sacrament previously consecrated.

Where the Vigil is not celebrated, the marking and lighting of the Paschal Candle may be used to begin the first liturgy of Easter Day.

The Paschal Candle should be lit for all principal services throughout the season of Easter. It is also traditionally used at Baptism and the Burial of the Dead throughout the year.

If desired, the Paschal Candle may be marked before it is lit, as follows.

As the vertical of the cross is traced the Celebrant says	Christ, yesterday and today,
As the horizontal is traced the Celebrant says	the beginning and the end,
As the Alpha is traced	Alpha
As the Omega is traced	and Omega,
As the first number of the year is traced the Celebrant says	all time belongs to him,
As the second number is traced	and all ages;
As the third number is traced	to him be glory and power,

As the fourth number is traced

Nails or incense studs may be inserted into the Paschal Candle.

through every age and for ever. **Amen.**

By his holy and glorious wounds may Christ our Lord guard and keep us. **Amen.**

COLLECTS & OCCASIONAL PRAYERS

COLLECTS *of the* CHRISTIAN YEAR

ADVENT

THE FIRST SUNDAY IN ADVENT

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Advent

THE SECOND SUNDAY IN ADVENT

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Advent

THE THIRD SUNDAY IN ADVENT

O Lord Jesus Christ, who at thy first coming didst send thy messengers the prophets to preach repentance and prepare the way for our salvation; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Advent

Wednesday, Friday, and Saturday of this week are the traditional winter Ember Days.

THE FOURTH SUNDAY IN ADVENT
Annunciation

Stir up thy power, O Lord, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end. **Amen.**

Preface of Advent

CHRISTMAS

CHRISTMAS EVE

O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Ghost he liveth and reigneth, one God, in glory everlasting. **Amen.**

Preface of Christmas

CHRISTMAS DAY

Almighty God, who hast given us thine only-begotten Son to take our nature upon him, and [as at this time] to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through Jesus Christ our Lord, to whom with thee and the same Spirit be all honor and glory, world without end. **Amen.**

Preface of Christmas

The Collect for Christmas Day and any of the sets of proper lessons for Christmas Day serve for any weekdays between Holy Innocents' Day and the First Sunday of Christmas

When Christmas Day falls on a Sunday, the next Sunday is the Second Sunday of Christmas or The Circumcision and Holy Name of Our Lord Jesus Christ.

THE FIRST SUNDAY OF CHRISTMAS

Almighty God, who hast poured upon us the new light of thine incarnate Word: Grant that the same light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

THE CIRCUMCISION AND HOLY NAME OF OUR LORD JESUS CHRIST
January 1

Almighty God, whose blessed Son didst fulfill the covenant of circumcision for our sake, and was given the Name that is above every name: Grant us grace faithfully to bear his Name, and to worship him with pure hearts according to the New Covenant; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Presentation

THE SECOND SUNDAY OF CHRISTMAS

O God, who didst wonderfully create, and yet more wonderfully restore the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

EPIPHANY

THE EPIPHANY

The Manifestation of Christ to the Gentiles

O God, who by the leading of a star didst manifest thine only-begotten Son to the Gentiles: Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany
This Collect, with the psalm and lessons for the Epiphany, or those for the Second Sunday after Christmas, serve for weekdays between the Epiphany and the following Sunday.
When the Epiphany falls on a Sunday, the following Sunday is the First Sunday of Epiphany.

THE FIRST SUNDAY OF EPIPHANY

The Baptism of Our Lord

Eternal Father, who at the baptism of Jesus didst reveal him as thy Son as thy Holy Spirit descended upon him like a dove: Mercifully grant that we, being regenerate by water and the Spirit, may live faithfully as thine adopted children; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. **Amen.**

Preface of the Epiphany

THE SECOND SUNDAY OF EPIPHANY

Almighty God, whose Son our Savior Jesus Christ is the Light of the world: Grant that thy people, illumined by thy Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany

THE THIRD SUNDAY OF EPIPHANY

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany

THE FOURTH SUNDAY OF EPIPHANY

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany

THE PRESENTATION OF CHRIST IN THE TEMPLE
February 2

Almighty and everliving God, we humbly beseech thy Majesty, that, as thine only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Presentation

THE FIFTH SUNDAY OF EPIPHANY

O Lord, our heavenly Father, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Lord's Day, or of the Epiphany

THE SIXTH SUNDAY OF EPIPHANY

We beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Lord's Day, or of the Epiphany

THE SEVENTH SUNDAY OF EPIPHANY

O God, the strength of all those who put their trust in thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany or of the Transfiguration

THE EIGHTH SUNDAY OF EPIPHANY

Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Lord's Day, or of the Epiphany

THE SECOND TO LAST SUNDAY OF EPIPHANY
World Mission Sunday

Almighty God, who through the outpouring of the Holy Ghost didst reveal the way of eternal life to every race and nation: Pour out this gift anew, that by the preaching of the Gospel thy salvation may reach to the ends of the earth; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany

This Collect, with corresponding psalms and lessons, may be substituted for any Sunday of Epiphany, except the First or the Last.

THE LAST SUNDAY OF EPIPHANY
Transfiguration

O God, who before the passion of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Epiphany or of the Transfiguration

LENT

ASH WEDNESDAY

Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Lent
This Collect, with the corresponding psalm and lessons, also serves for the weekdays that follow, except as otherwise appointed.

THE FIRST SUNDAY IN LENT

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Lent

Wednesday, Friday, and Saturday of this week are the traditional spring Ember Days.

THE SECOND SUNDAY IN LENT

Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Lent

THE THIRD SUNDAY IN LENT

Heavenly Father, who hast made us for thine own self, wherefore our hearts are restless until they rest in thee: Look with compassion upon the heartfelt desires of thy servants, and purify our disordered affections, that we may behold thine eternal glory in the face of Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Lent

THE FOURTH SUNDAY IN LENT

Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Lent

THE FIFTH SUNDAY IN LENT
Passion Sunday

Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Lent

HOLY WEEK

PALM SUNDAY

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our nature, and to suffer death upon the Cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also be made partakers in his resurrection; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Holy Week

MONDAY OF HOLY WEEK

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 the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Holy Week

TUESDAY OF HOLY WEEK

O Lord our God, whose blessed Son our Savior gave his back to the smiters and hid not his face from shame: Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Holy Week

WEDNESDAY OF HOLY WEEK

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Holy Week

MAUNDY THURSDAY

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal, the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Maundy Thursday

GOOD FRIDAY

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

HOLY SATURDAY

O God, creator of heaven and earth: Grant that, as the crucified body of thy 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 the same Jesus Christ our Lord. **Amen.**

or this

O God of the living, on this day thy Son our Savior 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 vouchsafe to grant unto us a share in the glory of the children of God; through the same Jesus Christ thy Son our Lord. **Amen.**

EASTER

EASTER EVE

O God, who dost illumine this most holy night with the glory of the Lord's resurrection: Stir up, we beseech thee, in thy Church that Spirit of adoption which is given unto us in Baptism, that we, being regenerate both in body and soul, may render unto thee a pure service; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

EASTER DAY

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may, by thy life-giving Spirit, be delivered from sin and raised from death; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Easter

or this

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Easter

MONDAY OF EASTER WEEK

Grant, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast may be found worthy to attain unto everlasting joys; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Easter

TUESDAY OF EASTER WEEK

O God, who by the glorious resurrection of thy Son Jesus Christ didst destroy death and bring life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

WEDNESDAY OF EASTER WEEK

O God, whose blessed Son didst manifest himself to his disciples in the breaking of bread: Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

THURSDAY OF EASTER WEEK

Almighty and everlasting God, who dost reveal to those who err the light of thy truth to the end that they may turn unto the path of righteousness: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

FRIDAY OF EASTER WEEK

Almighty Father, who hast given thine only Son to die for our sins and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

SATURDAY OF EASTER WEEK

O Heavenly Father, who hast delivered us from the dominion of sin and death, and hast brought us into the kingdom of thy Son: Grant, we beseech thee, that as by his death he hath recalled us to life, so by his love he may raise us to eternal joys; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

THE SECOND SUNDAY OF EASTER

Almighty and everlasting God, who in the Paschal mystery hast established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

THE THIRD SUNDAY OF EASTER

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

THE FOURTH SUNDAY OF EASTER
Good Shepherd

O God, whose Son Jesus is the Good Shepherd of thy people: Grant that when we hear his voice, we may know him who calleth us each by name, and follow where he doth lead; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. **Amen.**

Preface of Easter

THE FIFTH SUNDAY OF EASTER

O Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leadeth to eternal life; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

THE SIXTH SUNDAY OF EASTER

Rogation

O God, who hast prepared for those who love thee such good things as pass man's understanding: Pour into our hearts such love towards thee, that we, loving thee in all things and above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Easter

Monday, Tuesday, and Wednesday of this week are the traditional Rogation Days.

ASCENSION DAY

Grant we beseech thee, Almighty God, that like as we do believe thine only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Ascension

The Collect for Ascension Day, with the corresponding psalm and lessons, also serves for the Friday and Saturday following, except as otherwise appointed.

THE SUNDAY AFTER THE ASCENSION

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Savior Christ is gone before; who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Ascension

DAY OF PENTECOST

Whitsunday

Almighty God, who on this day didst open the way of eternal life to every race and nation by the promised gift of thy Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. **Amen.**

Preface of Pentecost

or this

O God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Savior, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. **Amen.**

Preface of Pentecost

The Wednesday, Friday, and Saturday of this week are the traditional summer Ember Days.

THE SEASON AFTER PENTECOST

The Easter Season includes and ends with the Day of Pentecost. The First Sunday after Pentecost is Trinity Sunday. All subsequent Sundays have numbered propers and may be designated as "after Pentecost" or "after Trinity." The Collects, lessons, and prefaces for the Day of Pentecost and Trinity Sunday are not used on the following weekdays. In their place, the dated propers for the week are used. There is no seasonal preface for the numbered propers. Prefaces of the Lord's Day are used on Sundays. No preface is required on the weekdays of this season, except for Holy Days or commemorations.

TRINITY SUNDAY

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, ever one God, world without end. **Amen.**

Preface of Trinity Sunday

PROPER 1

Week of the Sunday from May 8 to May 14

O God, the strength of all them that put their trust in thee: Mercifully accept our prayers, and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in the keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 2

Week of the Sunday from May 15 to May 21

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love: Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, even Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 3
Week of the Sunday from May 22 to May 28

O Lord, we beseech thee mercifully to hear us, and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 4
Week of the Sunday from May 29 to June 4

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy, that, thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal; grant this, O heavenly Father, for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 5
Week of the Sunday from June 5 to June 11

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 6

Week of the Sunday from June 12 to June 18

O Lord, from whom all good things do come: Grant to us thine humble servants, that by thine holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 7

Week of the Sunday from June 19 to June 25

Lord of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 8

Week of the Sunday from June 26 to July 2

O God, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 9

Week of the Sunday from July 3 to July 9

Grant to us, Lord, we beseech thee, the spirit to think and do always such things that are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live

according to thy will; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 10

Week of the Sunday from July 10 to July 16

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 11

Week of the Sunday from July 17 to July 23

O God, who declarest thine almighty power most chiefly in showing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 12

Week of the Sunday from July 24 to July 30

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 13
Week of the Sunday from July 31 to August 6

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 14
Week of the Sunday from August 7 to August 13

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 15
Week of the Sunday from August 14 to August 20

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 16
Week of the Sunday from August 21 to August 27

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety

without thy succor, preserve it evermore by thy help and goodness; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 17

Week of the Sunday from August 28 to September 3

O Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 18

Week of the Sunday from September 4 to September 10

O Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 19

Week of the Sunday from September 11 to September 17

O God, forasmuch as without thee we are not able to please thee: Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Wednesday, Friday, and Saturday after September 14 are the traditional autumn Ember Days.

PROPER 20

Week of the Sunday from September 18 to September 24

O Lord, who hast taught us that all our doings without charity are nothing worth: Send thine Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee; grant this for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end. **Amen.**

PROPER 21

Week of the Sunday from September 25 to October 1

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 22

Week of the Sunday from October 2 to October 8

O Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 23

Week of the Sunday from October 9 to October 15

O God, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask

faithfully, we may obtain effectually; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 24
Week of the Sunday from October 16 to October 22

Set us free, O God, from the bondage of our sins, and give us, we beseech thee, the liberty of that abundant life which thou hast manifested to us in thy Son our Savior Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 25
Week of the Sunday from October 23 to October 29

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

ALL SAINTS' DAY
November 1

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those ineffable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, in glory everlasting. **Amen.**
Preface of All Saints'

PROPER 26

Week of the Sunday from October 30 to November 5

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end **Amen.**

PROPER 27

Week of the Sunday from November 6 to November 12

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. **Amen.**

PROPER 28

Week of the Sunday from November 13 to November 19

Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded when our Savior Jesus Christ cometh to restore all things; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

PROPER 29

Week of the Sunday from November 20 to November 26
Christ the King

Almighty and everlasting God, whose will it is to restore all things in thy well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christ the King

HOLY DAYS

SAINT ANDREW

November 30

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew that he readily obeyed the call of thy Son Jesus Christ, and didst bring his brother with him: Grant unto us all, that we, being called by thy holy Word, may have grace to follow him without delay, and forthwith bring those near to us into his gracious presence; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

SAINT THOMAS

December 21

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved; through him who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

SAINT STEPHEN
December 26

O Lord of glory, whose servant Stephen looked up to heaven and prayed for his persecutors: Grant that in all our sufferings here upon earth we may love and forgive our enemies, looking steadfastly unto Jesus Christ our Lord, who sitteth at thy right hand and maketh intercession for us; and who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

SAINT JOHN THE EVANGELIST
December 27

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

THE HOLY INNOCENTS
December 28

Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thine holy Name; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

THE CIRCUMCISION AND HOLY NAME OF OUR LORD JESUS CHRIST
January 1

Almighty God, whose blessed Son didst fulfill the covenant of circumcision for our sake, and was given the Name that is above every name: Grant us grace faithfully to bear his Name, and to worship him with pure hearts according to the New Covenant; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Presentation

CONFESSION OF SAINT PETER
January 18

Almighty Father, who didst inspire Simon Peter, first among the apostles, to confess Jesus as the Christ and Son of the living God: Keep thy Church steadfast upon the rock of this faith, so that in unity and peace we may proclaim the one truth and follow the one Lord, our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

CONVERSION OF SAINT PAUL
January 25

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

THE PRESENTATION OF CHRIST IN THE TEMPLE
February 2

Almighty and everliving God, we humbly beseech thy Majesty, that, as thine only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of the Presentation

SAINT MATTHIAS
February 24

Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Saint Matthias to be of the number of the twelve Apostles: Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Apostles

SAINT JOSEPH
March 19

O God, who from the house of thy servant David didst raise up Saint Joseph to be the guardian of thine incarnate Son and the husband of the blessed Virgin Mary: Give us grace to imitate his uprightness of life and his obedience to thy commands; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of the Presentation

THE ANNUNCIATION
March 25

We beseech thee, O Lord, pour thy grace into our hearts, that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and passion we may be brought unto the glory of his resurrection; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of the Annunciation

SAINT MARK
April 25

O Almighty God, who hast instructed thine holy Church with the heavenly doctrine of thy Evangelist Saint Mark: Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thine holy Gospel; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of All Saints'

SAINT PHILIP AND SAINT JAMES
May 1

O Almighty God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Apostles

THE VISITATION
May 31

O Almighty God, by whose grace Saint Elizabeth rejoiced with the blessed Virgin Mary and greeted her as the Mother of our Lord: Look with favor upon thy lowly servants, that, with the same blessed Mary, we may magnify thy holy Name and rejoice to hail her Son as our Savior; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of the Presentation

SAINT BARNABAS
June 11

Grant, O God, that we may follow the example of thy faithful servant Saint Barnabas, who, seeking not his own renown but the well-being of thy Church, gave generously of his life and substance for the relief of the poor and went forth manfully in mission for the spread of the Gospel; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

THE NATIVITY OF SAINT JOHN BAPTIST
June 24

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Savior by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ thy Son our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Advent

SAINT PETER AND SAINT PAUL
June 29

Almighty God, whose blessed apostles Saint Peter and Saint Paul glorified thee by their martyrdom: Grant that thy Church, instructed by their teaching and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

SAINT MARY MAGDALENE
July 22

Almighty God, whose blessed Son did restore Saint Mary Magdalene to health of body and mind, and called her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities and know thee in the power of his endless life; who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. **Amen.**

Preface of Apostles

SAINT JAMES
July 25

O gracious God, whose servant and apostle James was first among the Twelve to suffer martyrdom for the Name of Jesus Christ: We beseech thee to pour out upon the leaders of thy Church that spirit of self-denying service, by which they may have true authority among thy people; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

THE TRANSFIGURATION
August 6

O God, who on the holy mount didst revealed to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, ever one God, world without end. **Amen.**

Preface of the Transfiguration

SAINT MARY THE VIRGIN
August 15

O God, who hast taken to thyself the blessed Virgin Mary, mother of thine incarnate Son: Grant that we, who have been redeemed by his blood, may share with her the glory of thine eternal kingdom; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Christmas

SAINT BARTHOLOMEW
August 24

Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

HOLY CROSS DAY
September 14

Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world unto himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Holy Week

SAINT MATTHEW
September 21

O Almighty God, who by thy blessed Son didst call Saint Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, that we may follow thee as he did and proclaim to the world around us the Gospel of thy salvation; through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Apostles

HOLY MICHAEL AND ALL ANGELS
September 29

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thine appointment they may succor and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Trinity Sunday

SAINT LUKE
October 18

Almighty God, who didst call Saint Luke the Physician, whose praise is set forth in the Gospel, to be an evangelist and physician of the soul: May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of All Saints'

SAINT JAMES OF JERUSALEM
October 23

Grant, we beseech thee, O God, that after the example of thy servant Saint James the Just, kinsman of our Lord, thy Church may give itself continually unto prayer and to the reconciliation of all who are set at variance and enmity; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

SAINT SIMON AND SAINT JUDE
October 28

Grant, O God, that as thine apostles Saint Simon and Saint Jude were faithful and zealous in their mission, so we may with ardent devotion make known the love and mercy of our Lord and Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Apostles

ALL SAINTS' DAY
November 1

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those ineffable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, in glory everlasting. **Amen.**
Preface of All Saints'

EMBER DAYS
The Ministry of the Church

For use on the traditional days or at other times

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed diverse orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are [now] called to any office and ministry in the same; and so replenish them with the truth of thy doctrine and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Apostles

or this

O God, who didst lead thine holy Apostles to ordain ministers in every place: Grant that thy Church, under the guidance of the Holy Ghost, may choose them that are suitable for the ministry of Word and Sacrament, and may uphold them in their work for the extension of thy kingdom; through him who is the Shepherd and Bishop of our souls, even Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the same Holy Ghost, ever one God, world without end. **Amen.**
Preface of Apostles

ROGATION DAYS
Agriculture and Industry

Almighty God, Lord of heaven and earth: We humbly pray that thy gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who constantly receive good things from thy hand, may always give thee thanks; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Rogation Days

or this

Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with thy people where they work; make those who carry on the industries and commerce of this land responsive to thy will; and give to us all a pride in what we do, and a just return for our labor; through Jesus Christ thy Son our Lord, who liveth and reigneth with

thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Rogation Days

NATIONAL DAYS

MEMORIAL DAY & REMEMBRANCE DAY
United States of America, Monday from May 25 to May 31; Canada, November 11

O King and Judge of the nations: We remember before thee with grateful hearts the men and women of our armed forces, who in the day of decision ventured much for the liberties we now enjoy; grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Remembrance Day or Memorial Day

CANADA DAY
Canada on July 1

O God, who didst lead the fathers of our nation into this land of Canada, and hast increased us by thy favour: Grant, we beseech thee, that we who now enter into their inheritance, may prove ourselves a person mindful of thy mercies and ready to do thy will; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**
Preface of Trinity Sunday

INDEPENDENCE DAY
United States of America on July 4

O Lord God, by whose providence our fathers won their liberties of old: Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Trinity Sunday

THANKSGIVING DAY
Canada and United States of America

O most merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us: for life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men; but above all we thank thee for our spiritual mercies in Christ Jesus our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Rogation Days or Thanksgiving Day

COMMON OF COMMEMORATIONS

The festival of a saint is observed in accordance with the rules of precedence set forth in the Calendar of the Church Year. At the discretion of the Celebrant, and as appropriate, any of the following Collects, with one of the corresponding sets of psalms and lessons, may be used (a) at the commemoration of a saint listed in the Calendar for which no propers are provided in this Book, or (b) at the Feast of Dedication or commemoration of a saint not listed in the Calendar.

OF A MARTYR

O Almighty God, who didst give thy servant *N.* boldness to confess the Name of our Savior Jesus Christ before the rulers of

this world, and courage to die for this faith: Grant that we may always be ready to give a reason for the hope that is in us, and to suffer gladly for the sake of the same our Lord Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Martyr

OF A MISSIONARY OR EVANGELIST

Almighty and everlasting God, who didst call thy servant *N.* to preach the Gospel to the people of _____ [*or* to the _____ people]: Raise up, we beseech thee, in this and every land evangelists and heralds of thy kingdom, that thy Church may proclaim the unsearchable riches of our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Missionary or Evangelist

OF A PASTOR

O God, our heavenly Father, who didst raise up thy faithful servant *N.* to be a [Bishop and] pastor in thy Church and to feed thy flock: Give abundantly to all pastors the gifts of thy Holy Spirit, that they may minister in thy household as true servants of Christ and stewards of thy divine mysteries; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Pastor

OF A TEACHER OF THE FAITH

O Almighty God, who didst give to thy servant *N.* special gifts of grace to understand and teach the truth as it is in Christ Jesus: Grant, we beseech thee, that by this teaching we may know thee, the one true God, and Jesus Christ whom thou hast sent; and who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Teacher of the Faith

OF A MONASTIC OR RELIGIOUS

O God, whose blessed Son became poor for our sake, and chose the Cross over the kingdoms of this world: Deliver us, we beseech thee, from an inordinate love of this world, that, inspired by the devotion of thy servant *N.*, we may seek thee with singleness of heart, behold thy glory by faith, and attain to the riches of the age to come, where we shall be united with our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Monastic or Religious

OF AN ECUMENIST

Almighty God, we give thee thanks for the ministry of *N.*, who labored that the Church of Jesus Christ might be one: Grant that we, instructed by *his* teaching and example, and knit together in unity by thy Spirit, may ever stand firm upon the one foundation, which is Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of an Ecumenist

OF A REFORMER OF THE CHURCH

O God, by thy grace thy servant *N.*, kindled by the flame of thy love, became a burning and shining light in thy Church, turning pride into humility and error into truth: Grant that we may be set aflame with the same spirit of love and discipline, and walk before thee as children of light; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Reformer of the Church

OF A RENEWER OF SOCIETY

Almighty and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant *N.* to manifest divine compassion and mercy to the poor and the persecuted: Vouchsafe unto us, thy humble servants, a like faith and power of love, that we who give thanks for *his* righteous zeal may profit by *his* example; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of a Renewer of Society

OF ANY COMMEMORATION

O Almighty God, who hast compassed us about with so great a cloud of witnesses: Grant that we, encouraged by the good example of thy servant *N.*, may persevere in running the race that is set before us, until at length, through thy mercy, we, with *him*, may attain unto thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

Preface of Any Commemoration

or this

O Almighty God, who by thine Holy Ghost hast made us one with thy saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by so great a witness to thy power and mercy; for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who liveth and reigneth with thee and the same Holy Ghost, ever one God, world without end. **Amen.**
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OCCASIONAL PRAYERS

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THE CHURCH

1. FOR THE UNIVERSAL CHURCH

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's 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 renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

2. FOR THE UNIVERSAL CHURCH *William Laud*

O gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in 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, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Lord. **Amen.**

3. FOR THE UNITY OF THE CHURCH

O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. **Amen.**

4. FOR THE UNITY OF ALL CHRISTIAN PEOPLE

O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God in glory everlasting. **Amen.**

5. FOR THE SPIRIT OF PRAYER

O Almighty God, who pourest out upon all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. **Amen.**

6. FOR A PROVINCE OR DIOCESE

O God, who by thy grace hath called us in *this Diocese* to a good and godly fellowship of faith; we beseech thee to bless our Bishop(s) *N.*, and other clergy, and all our people. Grant that thy Word may be truly preached and truly heard, thy Sacraments faithfully administered and faithfully received. By thy Spirit, fashion our lives according to the example of thy Son, and grant that we may show the power of thy love to all among whom we live; through Jesus Christ our Lord. **Amen.**

7. FOR A PROVINCIAL OR DIOCESAN CONVENTION OR SYNOD

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church [here] assembled in thy Name and Presence. Save us from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Savior. **Amen.**

8. FOR A PROVINCIAL OR DIOCESAN CONVENTION OR SYNOD

Gracious and everliving Father, who hast given the Holy Ghost to abide with us for ever: Bless, we pray, with the Holy Spirit's grace and presence, the Bishop(s), Priests, Deacons, and all the Laity who assemble in thy Name; that thy Church, being preserved in true faith and godly discipline, may fulfill the will of him who loved her and gave himself for her, thy Son Jesus Christ our Savior; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

9. FOR VESTRY AND CHURCH MEETINGS

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel [in _____] for the renewal and mission of thy Church. Teach us in all things first to seek thy honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. **Amen.**

10. FOR THE SELECTION OF A BISHOP OR OTHER MINISTER

Almighty God, giver of every good gift: Look graciously upon thy Church, and so guide the minds of those who shall choose a *Bishop* for this *Diocese* that we may receive a faithful pastor who will preach the Gospel, care for thy people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. **Amen.**

11. FOR THE LOCAL CONGREGATION

O God the Holy Ghost, Sanctifier of the faithful: Sanctify this *Congregation* by thine abiding presence. Bless those who minister in holy things. Enlighten the minds of thy people more and more with the light of the everlasting Gospel. Bring erring souls into the knowledge of God our Savior; and those who are walking in the way of life, keep steadfast unto the end. Give patience to the sick and afflicted, and renew them in body and soul. Guard from forgetfulness of thee those who are strong and prosperous. Increase in us thy manifold gifts of grace, and make us all to be fruitful in good works; O blessed Spirit, whom with the Father and the Son together we worship and glorify, one God, world without end. **Amen.**

12. FOR THE LOCAL CONGREGATION

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear our prayers, and grant that in this *Congregation* the pure Word of God may be preached and the Sacraments duly administered. Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent. Remove all hindrances to the advancement of thy truth; and bring us all to be of one heart and mind within the fold of thy holy Church, to the honor

and glory of thy blessed Name; through Jesus Christ our Lord. **Amen.**

13. FOR VOCATIONS TO ORDAINED MINISTRY

O Lord Jesus, who art the Good Shepherd that careth for thy flock: We beseech thee to bestow upon thy Church the gifts of the Holy Spirit in abundance, and to raise up from among us faithful and able persons called to the ministries of Deacon, Priest, and Bishop. Inspire them to spend and be spent for the sake of the Gospel, and make them holy and loving servants and shepherds of the flock for whom thou didst shed thy most precious blood. Grant this for the sake of thy love. **Amen.**

See also the Ember Day Collects on page 634

14. FOR CHURCH MUSICIANS AND ARTISTS

O God, whom saints and angels delight to worship in heaven: Be ever present with thy servants upon earth who seek through art and music to perfect the praises of thy people. Grant them even now true glimpses of thy beauty, and make them worthy at length to behold it unveiled for evermore; through Jesus Christ our Lord. **Amen.**

15. FOR MONASTIC ORDERS AND VOCATIONS

O Lord Jesus Christ, who didst become poor for our sake that we might be made rich through thy poverty: Guide and sanctify, we beseech thee, those whom thou callest to follow thee in poverty, chastity, and obedience; that by their prayer and service they may enrich thy Church, and by their life and worship may glorify thy Name; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

16. FOR THE MISSION OF THE CHURCH

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. **Amen.**

17. FOR THE MISSION OF THE CHURCH

O God, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world, that all might live through him: Pour out thy Spirit upon thy Church, that we may fulfill his command to preach the Gospel to all people. Send forth laborers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fullness of the nations shall be gathered in, and faithful Israel shall be saved; through thy Son Jesus Christ our Lord. **Amen.**

See also the Prayers for Mission in Morning and Evening Prayer on pages 24, 25 & 51

18. FOR MISSIONARY SOCIETIES

O Lord Jesus, who didst command us to make disciples of all nations: Bless all those who work together for the spread of the Gospel [especially _____]; make them faithful and true witnesses to proclaim thy glorious Name. Send down the grace of the Holy Spirit upon all thy people, that we may give cheerfully of our substance for the evangelization of the world, and that the light of your truth may shine brightly in every place. Hear us, O merciful Savior, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. **Amen.**

19. FOR ALL MISSIONARIES

O God, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, all those who labor in the Gospel at home and in distant lands [particularly _____]; protect them in all perils, and support them in loneliness and in the hour of trial; give them thy grace to bear faithful witness unto thee; and endue them with burning zeal and love, that they may turn many to righteousness; through Jesus Christ our Lord. **Amen.**

20. FOR A SPIRIT OF EVANGELISM

Almighty God our Savior, who desireth that none should perish, and hast taught us through thy Son that there is great joy in heaven over every sinner who repents: Grant that our hearts may grieve this lost and broken world and may thy Holy Spirit work through our words, deeds, and prayers, that the lost may be found and the dead made quick, and that all thy redeemed may rejoice around thy throne; through Jesus Christ our Lord. **Amen.**

CREATION

21. FOR JOY IN GOD'S CREATION

O heavenly Father, who hast filled the world with beauty: Open our eyes to behold thy gracious hand in all thy works; that, rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him through whom all things were made, thy Son Jesus Christ our Lord. **Amen.**

22. FOR STEWARDSHIP OF CREATION

O merciful Creator, whose hand is open wide to satisfy the needs of every living creature: Make us, we beseech thee, ever thankful for thy loving providence; and grant that we,

remembering the account that we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

23. FOR THE HARVEST OF LANDS AND WATERS

O gracious Father, who openest wide thine hand and fillest all things living with plenteousness; Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may bring forth her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. **Amen.**

See also Prayer 48 and the Rogation Day Collects on page 635

24. FOR RAIN

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor; through Jesus Christ our Lord. **Amen.**

25. IN TIME OF SCARCITY AND FAMINE

O God, our heavenly Father, who by thy blessed Son hast taught us to ask our daily bread of thee: Behold, we beseech thee, the afflictions of thy people, and send *us* swift aid in *our* time of need. Increase the fruits of the earth by thy heavenly benediction, and grant that that we, receiving thy gifts with thankful hearts, may use them to thy great glory, for the relief of

those in need, and for our own health; through Jesus Christ our Lord. **Amen.**

26. IN TIMES OF NATURAL DISASTER

Almighty God, who by thy Word hast laid the foundations of the earth, set the bounds of the sea, and stilled the wind and waves: We beseech thee to surround us with thy grace and peace, and preserve us through this *storm* [*or* _____]. By thy Spirit, lift up those who have fallen, strengthen those who work to rescue or rebuild, and fill us with the hope of thy new creation; through Jesus Christ our Lord. **Amen.**

THE NATION

27. FOR THE PEACE OF THE WORLD

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, no strength known but the strength of love: So mightily spread abroad thy Spirit, that all peoples may be gathered under the banner of the Prince of Peace; to whom be dominion and glory, now and for ever. **Amen.**

28. FOR THE PEACE OF THE WORLD

Almighty God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. **Amen.**

29. FOR COURTS OF JUSTICE

Almighty God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son, our Savior, Jesus Christ. **Amen.**

30. FOR CIVIL AUTHORITIES

Almighty God, our heavenly Father, send down upon those who hold public office [especially _____] the spirit of wisdom, charity, and justice; that with steadfast purpose they may faithfully serve in their offices to promote the well-being of all people; through Jesus Christ our Lord. **Amen.**

31. FOR AN ELECTION

Almighty God, to whom we must account for all our powers and privileges: Guide and direct, we humbly pray, the minds of all those who are called to elect fit persons to serve [in _____]. Grant that in the exercise of *our* choice *we* may promote thy glory, and the welfare of this *nation*. This we ask for the sake of our Lord and Savior Jesus Christ. **Amen.**

32. FOR THOSE IN THE ARMED FORCES

Almighty God, we commend to thy gracious care and keeping all the men and women in our armed forces at home and abroad. Defend them day by day with thy heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils which beset them; and grant them a sense of thine abiding presence wherever they may be; through Jesus Christ our Lord. **Amen.**

33. FOR OUR ENEMIES

O Savior of the world, our Redeemer, whose love embraces all mankind, we hear thy prayer from the Cross: "Father, forgive them, for they know not what they do." Forgive, O Lord, those who have poured out the innocent blood and caused suffering in the world. May our prayers be for them a ministry of reconciliation. We ask it in thine own Name. **Amen.**

Specific to Canada

34. FOR THE SOVEREIGN

Almighty and everlasting God, we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *N.* thy Servant, our *Queen* and Governor, that, in all *her* thoughts, words, and works, *she* may ever seek thy honour and glory, and study to preserve thy people committed to *her* charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. **Amen.**

35. FOR THE ROYAL FAMILY

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our most gracious Sovereign, *Queen N.*, [*here may be named other members of the Royal Family*] and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. **Amen.**

36. FOR THE PRIME MINISTER OF CANADA, LIEUTENANT GOVERNORS, AND THE PREMIERS OF THE PROVINCES

Lord of all power and mercy, we beseech thee to assist with thy favour the Governor General and Prime Minister, and the Lieutenant Governors and Premiers of the Provinces. Cause them, we pray thee, to walk before thee in truth and righteousness, and to fulfil their office to thy glory and the public good; through Jesus Christ our Lord. **Amen.**

Specific to the United States or Mexico

37. FOR THE PRESIDENT AND ALL IN CIVIL AUTHORITY

O Lord our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy providence, we may dwell secure in thy peace. Grant to the President of this Nation, the Governor of this State [*or* Commonwealth], and to all in Authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

38. FOR CONGRESS OR A STATE LEGISLATURE

O God, the fountain of wisdom, whose statutes are good and gracious and whose law is truth; We beseech thee so to guide and bless our Senators and Representatives assembled in Congress [*or* the Legislature of this State, Commonwealth, *etc.*], that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. **Amen.**

39. FOR OUR NATION

Almighty God, who hast given us this good land for our heritage: We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure conduct. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom, in thy Name, we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all of which we ask through Jesus Christ our Lord. **Amen.**

SOCIETY

40. FOR ALL SORTS AND CONDITIONS OF MEN

O God, the creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are in any ways afflicted or distressed, in mind, body, or estate, [especially those for whom our prayers are desired]; that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings,

and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. **Amen.**

41. FOR CITIES, TOWNS, AND OTHER COMMUNITIES

O Heavenly Father, who sent thy Son among us to proclaim the kingdom of God in cities, towns, villages, and lonely places. Behold and visit, we beseech thee, the community of _____. Renew the bonds of charity that uphold our civic life. Send us honest and able leaders. Deliver us from poverty, prejudice, and oppression, that peace may prevail with righteousness, and justice with mercy. And at the last, bring us to thy Holy City, the new Jerusalem, where we shall know perfect unity and peace; through Jesus Christ our Lord. **Amen.**

42. FOR THE HUMAN FAMILY

O God, who hast made us in thine own image, and who hast redeemed us through thy Son Jesus Christ: Look with compassion upon the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish thy purposes on earth; that, in thy good time, all nations and races may serve thee in harmony around thy heavenly throne; through Jesus Christ our Lord. **Amen.**

43. FOR SOCIAL JUSTICE

Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. **Amen.**

44. IN TIMES OF SOCIAL CONFLICT OR DISTRESS

Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in suffering tend to one another, and in homelessness, loneliness, or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, until the disciplines and testing of these days are ended, and thou again giveth us peace in our time; through Jesus Christ our Lord. **Amen.**

45. FOR THOSE WHO SERVE OTHERS

O Lord our heavenly Father, whose blessed Son came not to be served, but to serve: We beseech thee to bless all those who, following in his steps, give themselves to the service of others [especially _____]; endue them with wisdom, patience, and courage, that they may strengthen the weak and raise up them that fall, and, being inspired by thy love, may worthily minister to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, thy Son our Savior Jesus Christ. **Amen.**

46. FOR COMMERCE AND INDUSTRY

O Lord Jesus Christ, who in thy earthly life didst share our toil and hallow our labor: We beseech thee to guide those who maintain the commerce and industries of this land, and give to all who labor pride in their work, a just reward, and joy both in supplying need and in serving thee; who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

47. FOR THE UNEMPLOYED

O Heavenly Father, we remember before thee those who suffer want and anxiety from lack of work. Guide the people of this

land so to use our public and private wealth that all may find suitable and fulfilling employment, and receive just payment for their labor; through Jesus Christ our Lord. **Amen.**

48. FOR AGRICULTURE AND FARMING

Almighty God, we thank thee for making the earth fruitful, so that it may produce what is needed to sustain our life: Bless those who work in the fields; give us seasonable weather; and grant that we may all share the fruits of the earth, rejoicing in thy goodness; through Jesus Christ our Lord. **Amen.**

See also Prayer 23 and the Rogation Day Collects on page 635

49. FOR SCHOOLS, COLLEGES, AND UNIVERSITIES

Almighty God, by thy gift alone cometh wisdom and understanding: We beseech thee with thy gracious favor to behold our universities, colleges, and schools, [especially _____,] that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. **Amen.**

50. FOR THE MEDICAL PROFESSIONS

Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us [especially in _____]; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labor to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. **Amen.**

51. FOR THOSE WHO INFORM PUBLIC OPINION

Almighty God, whose truth endureth from age to age: Direct in our time, we beseech thee, those who speak where many listen and write what many read; that they may speak thy truth to make the heart of this people wise, its mind discerning, and its will righteous; to the honor of Jesus Christ our Lord. **Amen.**

THOSE IN NEED

52. FOR THOSE WE LOVE

Almighty God, we entrust all who are dear to us [especially _____] to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for *them* better things than we can desire or pray; through Jesus Christ our Lord. **Amen.**

See also Additional Prayers in Family Prayer on pages 76-78

53. FOR THOSE WHO TRAVEL

O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve those who travel [especially _____]; surround *them* with thy loving care; protect *them* from every danger; and bring *them* in safety to their journey's end; through Jesus Christ our Lord. **Amen.**

54. FOR THE ABSENT

O God, whose fatherly care reacheth to the uttermost parts of the earth: We humbly beseech thee graciously to behold and bless those whom we love, now absent from us [especially _____]. Defend them from all dangers of soul and body, and grant that both they and we, drawing nearer to thee, may be bound together by thy love, in the communion of thy Holy

Ghost and in the fellowship of thy saints; through Jesus Christ our Lord. **Amen.**

55. FOR THOSE WHO LIVE ALONE

Almighty God, whose Son had nowhere to lay his head: Grant that those who live alone [especially _____] may not be lonely in their solitude, but that, following in his steps, they may find fulfillment in loving thee and their neighbors; through Jesus Christ our Lord. **Amen.**

56. FOR THE ELDERLY

Look with mercy, O God our Father, on all whose increasing years bring them weakness, distress, or isolation [especially _____]. Provide for them homes of dignity and peace; give *them* understanding helpers, and the willingness to accept help; and, as *their* strength diminishes, increase *their* faith and *their* assurance of thy love; through Jesus Christ our Lord. **Amen.**

57. FOR THOSE WITH CHRONIC DISEASE

O heavenly Father, who art the sustainer of our life and source of our hope: Comfort and relieve all who endure long-term illness or persistent handicap [especially _____]. Give thy grace unto all who minister to their needs, that *they* may be strengthened in *their* weakness and have confidence in thy loving care; through him who knoweth our weakness and hath shared our sorrows, even Jesus Christ our Lord. **Amen.**

58. FOR A PERSON IN TROUBLE OR BEREAVEMENT

O merciful Father, who hath taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men: Look with pity on the sorrows of thy servant *N.* Remember *him*, O Lord, in mercy; nourish *his* soul with patience; comfort *him*

with a sense of thy goodness; lift up thy countenance upon *him*; and give *him* peace; through Jesus Christ our Lord. **Amen.**

59. FOR THE DISCOURAGED AND DOWNCAST

O God, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy: Let thy fatherly goodness be upon all whom thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all the discouraged and downcast, and by thy heavenly grace preserve from falling those whose poverty tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Savior Jesus Christ. **Amen.**

60. FOR PRISONERS

O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy: We humbly beseech thee, of thy goodness, to comfort and succor all prisoners [especially those who are condemned to die]. Give them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy, they may not place their confidence anywhere but in thee. Relieve the distressed, protect the innocent, awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant to these thy servants, that by the power of thy Holy Spirit they may be set free from the chains of sin, and may be brought to newness of life; through Jesus Christ our Lord. **Amen.**

61. FOR THE RECOVERY OF A SICK PERSON

Almighty and immortal God, the giver of life and health: We beseech thee to hear our prayers for thy servant *N.*, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, according to thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. **Amen.**

See also Additional Prayers in The Rites of Healing on pages 231–235

62. FOR THOSE AFFLICTED WITH MENTAL SUFFERING

Almighty God, whose Son took upon himself the afflictions of thy people: Regard with thy tender compassion those suffering from anxiety, depression, or mental illness [especially _____]; bear *their* sorrows and *their* cares; supply all *their* needs; help *them* to put *their* whole trust and confidence in thee; and restore *them* to strength of mind and cheerfulness of spirit; through Jesus Christ our Lord. **Amen.**

63. FOR THOSE IN BONDAGE TO ADDICTION

O blessed Lord, who didst minister unto all them that came to thee: Look with compassion, we beseech thee, upon those who through addiction have lost their health and freedom [especially _____]. Restore to *them* the assurance of thine unfailing mercy; remove from *them* the fears that beset *them*; strengthen *them* in the work of their recovery; and to those who minister to *them*, give patient understanding and persevering love; through Jesus Christ our Lord. **Amen.**

64. FOR THE UNREPENTANT

Merciful God, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and through

thine only Son hast revealed thyself as the God who pardons iniquity: Have mercy upon the unrepentant and those who do not believe [especially _____]. Awaken in *them*, by thy Word and Holy Spirit, a deep sense of *their* sinfulness and peril. Take from *them* all ignorance, hardness of heart, and contempt of thy Word. Grant *them* to know and feel that there is no other Name under heaven given among men by which *they* must be saved, but only the Name of the Lord Jesus Christ. And so bring *them* home and number *them* among thy children, that *they* may be thine for ever; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

FAMILY AND PERSONAL LIFE

65. FOR FAMILIES

Almighty God, our heavenly Father, who settest the solitary in families: We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vainglory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, and godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. **Amen.**

See also Additional Prayers in Family Prayer on pages 76-78

66. FOR THE CARE OF CHILDREN

Almighty God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train

them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Savior Jesus Christ. **Amen.**

67. FOR A BIRTHDAY

O God, our times are in thy hand: Look with favor, we beseech thee, on thy servant *N.* as *he* begins another year. Grant that *he* may grow in wisdom and grace, and strengthen *his* trust in thy goodness all the days of *his* life; through Jesus Christ our Lord. **Amen.**

68. FOR A CHILD, OR FOR A BIRTHDAY

Watch over thy child *N.*, O Lord, as *his* days increase; bless *him* and guide *him,* and keep *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* fall; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord. **Amen.**

69. FOR A MARRIAGE OR ANNIVERSARY

O God, who hast so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send thy blessing upon these thy servants [as they begin another year], that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

70. FOR INNER RENEWAL THROUGH THE WORD

Most merciful Father, who hast granted unto us the rich and precious jewel of thy holy Word: Assist us with thy Spirit, that the same Word may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine own image, to build us up and edify us into the perfect dwelling place of thy Christ, sanctifying and increasing in us all heavenly virtues; grant this, O heavenly Father, for the sake of the same Jesus Christ our Lord. **Amen.**

71. FOR CHRIST TO BE FORMED IN US

Lord Jesus, Master Carpenter of Nazareth, who on the Cross through wood and nails hath wrought our full salvation: Wield well thy tools in this, thy workshop, that we who come to thee rough-hewn may be fashioned into a truer beauty by thy hand; who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

72. FOR KNOWING AND LOVING GOD

O God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the wills that serve thee: Help us so to know thee that we may truly love thee, and so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord. **Amen.**

73. A PRAYER OF SELF-DEDICATION *William Temple*

Almighty and eternal God, so draw our hearts to thee, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly thine, utterly dedicated unto thee; and then use us, we pray thee, as thou wilt, and always to thy glory and the welfare of thy people; through our Lord and Savior Jesus Christ. **Amen.**

74. FOR DESIRING GOD *Francis Xavier*

O God, grant that we may desire thee, and desiring thee seek thee, and seeking thee find thee, and finding thee be satisfied in thee for ever. **Amen.**

75. FOR HOLY THOUGHT

O God, without whose beauty and goodness our souls are unfed, without whose truth our reason withers: Consecrate our lives to thy will, giving us such purity of heart, such depth of faith, and such steadfastness of purpose, that in time we may come to think thine own thoughts after thee; through Jesus Christ our Savior. **Amen.**

76. FOR GUIDANCE

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. **Amen.**

77. FOR GUIDANCE

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly: Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us do, that the Spirit of wisdom may save us from all false choices; that in thy light we may see light, and in thy straight path we may not stumble; through Jesus Christ our Lord. **Amen.**

78. TO PLEASE GOD RATHER THAN MEN *Thomas à Kempis*

Our God, in whom we trust: Strengthen us not to regard overmuch who is for us or who is against us, but to see to it that we be with thee in everything we do. **Amen.**

79. FOR MERCY

Almighty God, who hast not dealt with us according to our sins, nor rewarded us according to our iniquities: Grant that we, who for our evil deeds deserve to be punished, by the might of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

80. FOR TRUSTFULNESS IN TIMES OF WORRY AND ANXIETY

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us: Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. **Amen.**

81. FOR HELP TO BEAR BEREAVEMENT

O heavenly Father, help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud of witnesses by which we are encompassed, and grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. **Amen.**

82. FOR QUIET CONFIDENCE

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. **Amen.**

Throughout the Day

83. IN THE MORNING

Almighty God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart: We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavors; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Savior. **Amen.**

See also Morning Prayer (pages 10–26) and Family Prayer (pages 67–68)

84. GRACE AT MEALS

Blessed art thou, O Lord God, King of the Universe, for that thou dost give us food and drink to sustain our lives and make our hearts glad; through Jesus Christ our Lord. **Amen.**

See also Additional Prayers in Family Prayer on page 78.

85. IN THE EVENING *John Henry Newman*

O Lord, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy, grant us a safe lodging, and a holy rest, and peace at the last. **Amen.**

See also Evening Prayer (pages 41–53), Compline (pages 57–65), and Family Prayer (pages 71–74)

86. FOR SLEEP

O Father, in thy mercy dispel the darkness of this night, and let thy servant sleep in peace, that at the dawn of a new day *he* may wake with joy in thy Name; through Christ our Lord. **Amen.**

PERSONAL DEVOTION

87. FOR PARTICIPATION IN THE PEACE OF GOD

In the Tradition of Francis of Assisi

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is discord, union; where there is error, truth; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. **Amen.**

88. FOR DAILY GROWTH

Richard of Chichester

Thanks be to thee, my Lord Jesus Christ, for all the pains and insults thou hast borne for me, and all the benefits thou hast given me. O most merciful Redeemer, Friend, and Brother: Grant that I may see thee more clearly, love thee more dearly, and follow thee more nearly, day by day. **Amen.**

89. FOR SEEKING GOD

Anselm of Canterbury

Teach me to seek thee, and as I seek thee, show thyself to me; for I cannot seek thee unless thou showest me how, and I will never find thee unless thou dost show thyself to me. Let me seek thee by desiring thee, and desire thee by seeking thee; let me find thee by loving thee, and love thee in finding thee. **Amen.**

90. FOR GRACE TO SEEK GOD IN EVERY WAY *Benedict of Nursia*

Gracious and holy Father, vouchsafe unto me intellect to understand thee, reason to discern thee, diligence to seek thee, wisdom to find thee, a spirit to know thee, a heart to meditate upon thee, ears to hear thee, eyes to see thee, a tongue to proclaim thee, a way of life pleasing unto thee, patience to wait for thee, and perseverance to look for thee. Grant me a perfect end, thy holy presence, a blessed resurrection, and life everlasting. **Amen.**

91. FOR SUBMISSION TO GOD'S WILL *Joseph Mercier*

O Holy Spirit, beloved of my soul, I adore thee. Enlighten me, guide me, strengthen me, console me. Direct me in mine endeavors; give me thine orders. I promise to submit myself to all that thou desirest of me and to accept all that thou permittest to happen to me. Let me only know thy will. **Amen.**

92. FOR SATISFACTION IN CHRIST *Julian of Norwich*

O God, of thy goodness, give me thyself, for thou art enough to me, and I may nothing ask that is less than may be full worship to thee; and if I ask for anything less, I shall always be in want, but only in thee have I all. **Amen.**

93. A COVENANT PRAYER *John Wesley*

I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt. Put me to doing, put me to suffering. Let me be employed by thee or laid aside for thee, exalted for thee or brought low for thee. Let me be full, let me be empty. Let me have all things, let me have nothing. I freely and heartily yield all things to thy pleasure and disposal. And now, O glorious and blessed God, Father, Son, and Holy Spirit, thou art mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. **Amen.**

94. FOR A VIRTUOUS HEART *Thomas Aquinas*

Give me, O Lord, a steadfast heart, which no unworthy thought can drag down; an unconquered heart, which no tribulation can wear out; an upright heart, which no unworthy purpose can tempt aside. Bestow upon me understanding to know thee, diligence to seek thee, wisdom to find thee, and faithfulness that finally may embrace thee. **Amen.**

95. IN TIMES OF SUFFERING OR WEAKNESS

Dear Lord and Savior Jesus Christ: I hold up all my weakness to thy strength, my failure to thy faithfulness, my sinfulness to thy perfection, my loneliness to thy compassion, my little pains to thy great agony on the Cross. I pray that thou wouldst cleanse me, strengthen me, guide me, so that in all ways my life may be lived as thou wouldst have it lived, without cowardice and for thee alone. Show me how to live in true humility, true contrition, and true love. **Amen.**

96. FOR UNION WITH CHRIST *Anima Christi*

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesu, hear me. Within thy wounds hide me. Suffer me not to be separated from thee. From the wicked foe defend me. In the hour of my death call me, and bid me come to thee, that with thy saints I may praise thee for ever and ever. **Amen.**

AT TIMES OF PRAYER AND WORSHIP

97. PREPARATION FOR PERSONAL PRAYER

O Holy Spirit, breath of God and fire of love, I cannot pray without thine aid: Kindle in me the fire of thy love, and illumine me with thy light; that with a steadfast will and holy thoughts I may approach the Father in spirit and in truth; through Jesus Christ my Lord, who reigneth with thee and the Father in union eternal. **Amen.**

98. FOR THE ACCEPTANCE OF PRAYER

O Heavenly Father, who hast promised to hear the petitions of those who ask in the Name of thy Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as thou dost know and love us in thy Son Jesus Christ our Lord. **Amen.**

99. FOR THE ACCEPTANCE OF PRAYER

O Lord our God, accept the fervent prayers of thy people; in the multitude of thy mercies, look with compassion upon us and all who turn to thee for help; for thou art gracious, O lover of souls, and unto thee we give glory, Father, Son, and Holy Ghost, world without end. **Amen.**

100. FOR THE ANSWERING OF PRAYER

Almighty God, who hast promised to hear the petitions of those who ask in the Name of thy Son: We beseech thee mercifully to incline thine ear to us who have now made our prayers and supplications unto thee; and grant that those things which we have asked faithfully according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. **Amen.**

101. BEFORE THE READING OF SCRIPTURE

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

102. ON SUNDAYS

O God, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord: Grant us this day such blessing through our worship of thee, that the days to come may be spent in thy favor; through the same Jesus Christ our Lord. **Amen.**

103. PREPARATION FOR PUBLIC WORSHIP

Guide and direct us, O Lord, always and everywhere with thy holy light, that we may discern with clear vision thy presence among us, and partake with worthy intention of thy divine mysteries; for the sake of Jesus Christ thy Son our Lord. **Amen.**

104. BEFORE RECEIVING COMMUNION

Be present, be present, O Jesus, our great High Priest, as thou wast present with thy disciples, and be known unto us in the breaking of Bread; who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

105. AFTER RECEIVING COMMUNION

O Lord Jesus Christ, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

106. FOR SPIRITUAL COMMUNION

Dear Jesus, I believe that thou art truly present in the Holy Sacrament. I love thee above all things, and I desire to possess thee within my soul. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, together with all thy faithful people [gathered around every altar of thy Church], and I embrace thee with all the affections of my soul. Never permit me to be separated from thee. **Amen.**

107. AFTER COMMUNION *Liturgy of St. Basil*

Finished and perfected is the mystery of thy dispensation unto us, O Christ our God: For we have beheld the likeness of thy death, we have seen thy resurrection in the breaking of the Bread, and we have partaken of thine inexhaustible and divine delights, of which do thou make us worthy, both now and in thy kingdom and unto the ages of ages. **Amen.**

108. AFTER PUBLIC WORSHIP

Grant, we beseech thee, Almighty God, that the words which we have heard this day outwardly with our ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name; through Jesus Christ our Lord. **Amen.**

DEATH, THE DEPARTED, AND THE COMMUNION OF SAINTS

109. FOR WATCHFULNESS *Lancelot Andrewes*

Thou, who with thine own mouth hast told us that at midnight the bridegroom shall come: Grant that the cry, "The bridegroom cometh!" may sound evermore in our ears, that so we be never unprepared to meet him, or forgetful of the souls for whom he died, for whom we watch and pray. And save us, O Lord. **Amen.**

110. FOR JOY AT THE END OF LIFE *Miles Coverdale*

O Jesus, be mindful of thy promise; think upon us thy servants; and when we shall depart hence, speak unto our souls these loving words; "Today shalt thou be with me in joy." O Lord Jesus Christ, remember us thy servants that trust in thee, when our tongues cannot speak, when the sight of our eyes faileth, and when our ears are stopped. Let our souls always rejoice in thee, and be joyful of thy salvation, which thou through thy death hast purchased for us. **Amen.**

111. FOR AN ANNIVERSARY OF ONE DEPARTED

Almighty God, we remember this day before thee thy faithful servant *N.*, and we beseech thee that, having opened unto *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service; that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. **Amen.**

112. THE COMMUNION OF SAINTS

O God of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy

faith and fear [especially thy servant *N.*]; and we beseech thee that, encouraged by their examples, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. **Amen.**

113. THE COMMUNION OF SAINTS

O eternal Lord God, who dost hold all souls in life: Shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may enter with them into the fullness of thine unending joy; through Jesus Christ our Lord. **Amen.**

114. FOR ALL FAITHFUL DEPARTED

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; at the general Resurrection in the last day, we and all who are members of the mystical body of thy Son may be set on his right hand, and hear that his most joyful voice: "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. **Amen.**

See also Additional Prayers in Burial of the Dead on pages 263–265

115. FOR THE COMING OF GOD'S KINGDOM

Hasten, O Father, the coming of thy kingdom; and grant that we thy servants, who now live by faith, may with joy behold thy Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. **Amen.**

THANKSGIVINGS

116. A LITANY OF THANKSGIVING

Let us give thanks unto God our Father for all his gifts so freely bestowed upon us:

For the beauty and wonder of thy creation, in earth and sky and sea,
We thank thee, O Lord.

For our daily food and drink, our homes and families, and our friends,
We thank thee, O Lord.

For minds to think, and hearts to love, and hands to serve,
We thank thee, O Lord.

For health and strength to work, and time to rest and worship,
We thank thee, O Lord.

For all who are patient in suffering and faithful in adversity,
We thank thee, O Lord.

For all who earnestly seek after truth, and all who labor for justice,
We thank thee, O Lord.

For all that is good and gracious in the lives of men and women, revealing the image of Christ,
We thank thee, O Lord.

For the communion of saints, in all times and places,
We thank thee, O Lord.

Above all, we give thee thanks for the great mercies and promises given to us in Christ Jesus our Lord;

To him be praise and glory, with thee, O Father, and the Holy Ghost, world without end. Amen

See also the General Thanksgiving on page 25 and A Litany of Thanksgiving for a Church on page 539

117. A THANKSGIVING PRAYER

Accept, O Lord, our thanks and praise for all that thou hast done for us. We thank thee for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. We thank thee for the blessing of family and friends, and for the loving care which surrounds us on every side. We thank thee for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank thee also for those disappointments and failures that lead us to acknowledge our dependence on thee alone. Above all, we thank thee for thy Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of thy kingdom. Grant us the gift of thy Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to thee in all things. **Amen.**

118. FOR THE MISSION OF THE CHURCH

Almighty God, who didst send thy Son Jesus Christ to reconcile the world to thyself: We praise and bless thee for those whom thou hast sent in the power of the Spirit to preach the Gospel to all nations. We thank thee that in all parts of the earth a community of love hast been gathered together by their prayers and labors,

and that in every place thy servants call upon thy Name; for the kingdom and the power and the glory are thine for ever. **Amen.**

119. FOR THE HARVEST

Most gracious God, by whose knowledge the depths are broken up and the clouds drop down the dew: We yield thee hearty thanks and praise for the return of seedtime and harvest, for the increase of the ground and the gathering in of its fruits, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies, such as may appear in our lives by a humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honor and glory, world without end. **Amen.**

120. FOR THE BEAUTY OF THE EARTH

We give thee thanks, most gracious God, for the beauty of earth and sky and sea; for the richness of mountains, plains, and rivers; for the songs of birds and the loveliness of flowers. We praise thee for these good gifts, and pray that we may safeguard them for our posterity. Grant that we may continue to grow in our grateful enjoyment of thine abundant creation, to the honor and glory of thy Name, world without end. **Amen.**

121. FOR THE DIVERSITY OF RACES AND CULTURES

O God, who didst create all peoples in thine image: We thank thee for the diversity of races and cultures in this world. Show us thy presence in those who differ from us, and enrich our lives with their fellowship, until our knowledge of thy love is made perfect in our love for all thy children; through Jesus Christ our Lord. **Amen.**

122. FOR MILITARY VETERANS

O Judge of the nations, we thank thee with grateful hearts for the men and women of our country who in the day of decision ventured much for the liberties we now enjoy. Grant that we may not rest until all the people of this land share the benefits of true freedom and gladly accept its disciplines. This we ask in the Name of Jesus Christ our Lord. **Amen.**

123. FOR DELIVERANCE FROM PERIL

Almighty God, who art a strong tower of defense unto thy servants in the time of trouble: We yield thee praise and hearty thanks for our deliverance from the dangers which lately encompassed us [and for thy gracious gift of peace]. We confess that it is thy goodness alone that hath preserved us; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Savior and mighty Deliverer; through Jesus Christ our Lord. **Amen.**

124. FOR THE RESTORATION OF HEALTH

Almighty God and heavenly Father, we bless and praise thy Name on behalf of thy servant *N.*, and we give thee humble thanks that thou hast been pleased to deliver *him* from sickness. Grant, O gracious Father, that by thy help *he* may live in this world according to thy will, and be made a partaker of everlasting glory in the life to come; through Jesus Christ our Lord. **Amen.**

125. FOR THE SAINTS AND FAITHFUL DEPARTED

We give thanks to thee, O Lord our God, for all thy servants and witnesses of time past: for Abraham, the father of believers, and Sarah his wife; for Moses, the lawgiver, and Aaron, the

priest; for Miriam and Joshua, Deborah and Gideon, and Samuel, with Hannah his mother; for Isaiah and all the prophets; for the Blessed Virgin Mary, the mother of our Lord; for Saints Peter and Paul and all the apostles; for Saints Mary and Martha, and Mary Magdalene; for Saint Stephen, the first martyr, and all the martyrs and saints in every age and in every land. In thy mercy, O Lord our God, give us, as thou gavest to them, the hope of salvation and the promise of eternal life; through Jesus Christ our Lord, the first-born of many from the dead. **Amen.**

A RITE FOR ADMISSION OF CATECHUMENS

To be a Christian - An Anglican Catechism

This form is to be used for adults, or older children who are able to answer for themselves, at the beginning of a course of instruction in the teachings of the Church. It is to be used in preparation for Holy Baptism or, if those seeking admission were baptized as infants, for Confirmation.

GREETING

On the day appointed, the person(s) to be received as Catechumen(s) are brought by their sponsors to the church and remain by the principal door until the Gospel has been proclaimed.

The Celebrant greets them at the door.

Celebrant What is thy hope?
Catechumens **New life in Christ.**
Catechumens What dost thou desire of God and of this congregation?
People **That I may grow in faith, hope, and love.**

Then the Celebrant says,

If thou dost hope to enter into eternal life, thou must, by his grace, follow in our Lord's steps, for he said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

EXAMINATION

Then the Celebrant asks,

Wilt thou turn unto Jesus Christ and accept him as thy Lord and Savior?

I will do so, God being my help.

As none can do this without God's grace, found in Word and Sacrament, wilt thou then join with us in our common life of worship, teaching, service, and fellowship?

I will.

ENROLLMENT AND EXORCISM

The Celebrant leads them to the chancel steps, where they kneel, and the Celebrant prays over them, saying,

Let us pray.

O Lord God of hosts, before the terrors of whose presence the armies of Hell are put to flight: Deliver *these* thy *servants* from the powers of the world, the flesh, and the Devil; cast out from *them* every evil and unclean spirit that dost lurk in the heart, and any spirit of error or wickedness; and make *them* ready to receive the fullness of thy Holy Ghost; through Jesus Christ our Lord. **Amen.**

The Celebrant then makes the sign of the Cross upon the forehead of each one (and may use the Oil of Catechumens to do so), saying to each

Almighty God deliver thee from the powers of darkness and evil, and lead thee into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

THE BLESSING

The Catechumen(s) all kneeling, the Celebrant then blesses them, saying,

Almighty God, who in his love for *you* hast called *you* unto the knowledge of his grace, grant *you* an entrance into his kingdom; through Jesus Christ our Lord. **Amen.**

Sponsors accompany Catechumens to seats among the people.

The service continues with the Sermon and Nicene Creed.

CALENDARS & LECTIONARIES

THE CALENDAR *of the* CHRISTIAN YEAR

AN INTRODUCTION

The Christian Year consists of two cycles of holy days. The first is the Paschal Cycle, which follows the lunar calendar and identifies the first Sunday after the full moon that falls on or after March 21 as Easter Day. (Easter Day cannot occur before March 22 or after April 25.) The season of Lent precedes Eastertide and the Season after Pentecost follows it. The second cycle, the Incarnation Cycle, follows the solar calendar and places our Lord's birth on December 25 (Christmas Day) with the season of Advent preceding it. The season of Epiphany follows the twelve days of the Christmas season (Christmastide.)

SUNDAYS

The sequence of the Sundays of the Calendar depends on the date of Easter, because every Sunday is a celebration of our Lord's resurrection from the dead. Nevertheless, Sundays also reflect the character of the seasons in which they are set. Following ancient Jewish tradition, the celebration of any Sunday begins at sundown on the Saturday that precedes it. Therefore at Evening Prayer on Saturdays (other than Holy Days), the Collect appointed for the ensuing Sunday is used.

PRINCIPAL FEASTS

Easter Day
Ascension Day
The Day of Pentecost
Trinity Sunday
Christmas Day *December 25*
The Epiphany *January 6*
All Saints' Day *November 1*

These feasts take precedence over any other day or observance. All Saints' Day may also be observed on the Sunday following November 1, in addition to its observance on the fixed date. In Canada, when Remembrance Day observances fall on the first Sunday of November, All Saints' Day may be observed on the preceding Sunday.

HOLY DAYS

The Holy Days, traditionally called Red-Letter Days, observed in this church, in addition to the Principal Feasts, are the following:

The Circumcision and Holy Name *January 1*
The Presentation of Christ in the Temple *February 2*
Joseph, the Guardian of Jesus *March 19*
The Annunciation *March 25*
The Feasts of the Apostles
The Feasts of the Evangelists
The Visitation *May 31*
The Nativity of John the Baptist *June 24*
Mary Magdalene *July 22*
The Transfiguration *August 6*
The Virgin Mary *August 15*
Holy Cross Day *September 14*
Holy Michael and All Angels *September 29*
James of Jerusalem *October 23*
Stephen, Deacon and Martyr *December 26*
The Holy Innocents *December 28*

Any of these feasts that fall on a Sunday, other than in Advent, Lent, and Easter, may be observed on that Sunday or transferred to the nearest following weekday.

The last three Sundays before Lent may be observed as Septuagesima, Sexagesima, and Quinquagesima.

No holy day or observance can replace the fixed propers for Ash Wednesday, Holy Week, or Easter Week.

DAYS OF DISCIPLINE, DENIAL, AND SPECIAL PRAYER

Ash Wednesday, the first day of Lent, and Good Friday, the day of our Lord's Crucifixion, are traditionally days of special devotion and total abstinence. Maundy Thursday is observed with rites recalling the Last Supper and betrayal at Gethsemane.

The weekdays of Lent and every Friday of the year (outside the 12 Days of Christmas and the 50 days of Eastertide) are encouraged as days of fasting. Ember Days and Rogation Days may also be kept in this way.

Fasting, in addition to reduced consumption, normally also includes prayer, self-examination, and acts of mercy.

Ember Days are set aside for prayers for those called to Holy Orders, and occur on the following Wednesdays, Fridays, and Saturdays:

After St. Lucy's Day *December 13*
After the First Sunday in Lent
After the Day of Pentecost
After Holy Cross Day *September 14*

Rogation Days are the three days preceding Ascension Day, especially devoted to asking for God's blessing on agriculture and industry.

National Days with proper lessons are:

Memorial Day *(United States on the Monday closest to May 28)*

Canada Day *(Canada on July 1)*

Independence Day *(United States on July 4)*

Thanksgiving Day *(Canada on the second Monday in October; United States on the fourth Thursday in November)*

Remembrance Day (*Canada on November 11*)

COMMEMORATIONS

The Book of Common Prayer of 1662 appointed days of optional commemoration (Black Letter Days). In this edition of the Book of Common Prayer, two categories of optional commemorations are presented: Anglican and Ecumenical. These commemorations may be transferred or observed as local needs dictate. Collects and Lessons are offered in nine categories: Martyr, Missionary or Evangelist, Pastor, Teacher of the Faith, Monastic or Religious, Ecumenist, Reformer of the Church, Renewer of Society, and any Saint. The daily psalms and readings at Morning and Evening Prayer are not usually superseded by these commemorations.

Those preparing weekday liturgies are encouraged to limit the number of commemorations, especially in Advent or Lent, in order that the spirit of the season be maintained.

CALENDAR

OF HOLY DAYS *and* COMMEMORATIONS
IN THE ANGLICAN CHURCH IN NORTH AMERICA

JANUARY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
1	**The Circumcision and Holy Name of Our Lord Jesus Christ**		
2		Vedanayagam Samuel Azariah, *Bishop in South India, Evangelist*, 1945	
3			
4			
5			
6	**The Epiphany of Our Lord Jesus Christ**		
7			
8			
9			
10		William Laud, *Archbishop of Canterbury, Martyr*, 1645	
11			
12			
13			Hilary of Poitiers, *Bishop and Teacher of the Faith,* 367
14		Kentigern, *Missionary to Strathclyde and Cumbria*, 603	
15			

JANUARY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
16			
17			Anthony, *Hermit in Egypt*, 356
18	**Confession of Peter the Apostle**		
19		Wulfstan, *Bishop of Worcester*, 1095	
20			Fabian, *Bishop of Rome and Martyr*, 250
21			Agnes, *Martyr at Rome*, 304
22			Vincent, *Deacon of Saragossa, Martyr,* 304
23			
24			
25	**Conversion of Paul the Apostle**		
26			Timothy and Titus, *Companions of Paul the Apostle*
27			Lydia, Dorcas, and Phoebe, *Helpers of the Apostles*
28			Thomas Aquinas, *Friar, Priest, and Teacher of the Faith,* 1274
29		Lesslie Newbigin, *Bishop and Ecumenist,* 1998	
30		Charles, *King and Martyr,* 1649	
31		Samuel Shoemaker, *Priest and Renewer of Society,* 1963	

FEBRUARY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
1		Brigid, *Abbess of Kildare,* 523	
2	**The Presentation of Our Lord Jesus Christ in the Temple**		
3			Anskar, *Bishop and Missionary to Denmark and Sweden,* 865
4			Cornelius the Centurion
5			Martyrs of Japan, 1597
6			
7			
8			
9			
10			Scholastica, *Abbess*, 543
11			
12			
13		Absalom Jones, *First African-American Priest,* 1818	
14			Cyril and Methodius, *Apostles to the Slavs*, 869, 885
15		Thomas Bray, *Priest and Missionary, founder of SPG and SPCK*, 1730	
16			
17		Janani Luwum, *Archbishop of Uganda and Martyr,* 1977	
18			Martin Luther, *Reformer of the Church*, 1546

FEBRUARY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
19			
20			
21			William "Billy" Graham, *Evangelist,* 2018
22			
23			Polycarp, *Bishop of Smyrna, Martyr,* 156
24	**Matthias the Apostle**		
25			
26			
27		George Herbert, *Priest and Poet,* 1633	
28			John Cassian, *Monk and Teacher of the Faith,* 453
MARCH			
1		David, *Bishop and Apostle of Wales,* 601	
2		Chad, *Bishop of Lichfield and Missionary,* 672	
3		John and Charles Wesley, *Priests and Reformers of the Church,* 1791, 1788	
4			
5			
6			
7			Perpetua and Her Companions, *Martyrs at Carthage,* 203
8		Felix, *Bishop and Missionary to the Angles,* 647	

MARCH			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
9			
10		Robert Machray, *First Primate of Canada,* 1904	
11			
12			Gregory the Great, *Bishop of Rome and Teacher of the Faith*, 604
13			
14			
15			
16			
17		Patrick, *Bishop and Apostle to the Irish*, 461	
18			Cyril, *Bishop of Jerusalem and Teacher of the Faith*, 386
19	**Joseph, *Husband of the Virgin Mary and Guardian of Jesus***		
20		Cuthbert, *Bishop-Abbot of Lindisfarne and Missionary*, 687	
21		Thomas Cranmer, *Archbishop of Canterbury and Martyr*, 1556	
22		James DeKoven, *Priest*, 1879	
23			Gregory the Illuminator, *Missionary to Armenia*, 333
24			

MARCH			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
25	**The Annunciation of our Lord Jesus Christ to the Virgin Mary**		
26			
27		Charles Henry Brent, *Bishop and Missionary to the Philippines*, 1929	
28			
29		John Keble, *Priest and Reformer of the Church,* 1866	
30			
31		John Donne, *Priest and Poet,* 1631	
APRIL			
1		Frederick Denison Maurice, *Priest and Renewer of Society*, 1872	
2		Henry Budd, *First Native Priest in Canada,* 1850	
3		James Lloyd Breck, *Priest and Missionary,* 1879	
4			Martin Luther King, Jr., *Renewer of Society,* 1968
5			
6			
7			Tikhon, *Bishop and Ecumenist*, 1925
8		William Augustus Muhlenberg, *Priest, Reformer of the Church, and Renewer of Society,* 1877	

APRIL			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
9			
10		William Law, *Priest and Teacher of the Faith,* 1761	
11		George Augustus Selwyn, *Bishop and Missionary to New Zealand,* 1878	
12			
13			
14			
15			
16			
17			
18			
19		Alphege, *Archbishop of Canterbury and Martyr,* 1012	
20			
21		Anselm, *Archbishop of Canterbury and Teacher of the Faith,* 1109	
22			
23			George, *Martyr,* c. 304
24		Arthur Michael Ramsey, *Archbishop of Canterbury, Ecumenist, and Teacher of the Faith,* 1988	
25	**Mark the Evangelist**		
26			
27			
28			

APRIL			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
29			Catherine of Siena, *Reformer of the Church*, 1380
30			
MAY			
1	**Philip and James, *Apostles***		
2			Athanasius, *Bishop of Alexandria and Teacher of the Faith,* 373
3			
4			
5			
6			
7			
8		Julian of Norwich, *Anchoress,* c. 1417	
9			Gregory of Nazianzus, *Bishop of Constantinople and Teacher of the Faith,* 389
10			
11			
12			
13			
14			
15			Pachomius, *Abbot and Organizer of Monasticism*, 346
16		The Martyrs of the Sudan, 2011	
17			

MAY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
18			
19		Dunstan, *Archbishop of Canterbury and Reformer of the Church*, 988	
20		Alcuin, *Deacon and Abbot of Tours,* 804	
21			Helena, *Mother of Constantine and Protector of the Holy Places,* 330
22			
23			
24		Jackson Kemper, *First Missionary Bishop in the United States,* 1870	
25		Bede the Venerable, *Priest and Monk of Jarrow, Teacher of the Faith,* 735	
26		Augustine, *First Archbishop of Canterbury and Missionary,* 605	
27			John Calvin, *Reformer of the Church,* 1564
28			
29			
30		Josephine Butler, *Renewer of Society,* 1906	
31	**The Visitation of the Virgin Mary to Elizabeth and Zechariah**		

JUNE			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
1			Justin, *Teacher of the Faith and Martyr at Rome,* c. 165
2			Blandina and Her Companions, *Martyrs at Lyons,* 177
3		The Martyrs of Uganda, 1886, 1977	
4			John XXIII, *Bishop of Rome, Ecumenist, and Reformer of the Church*, 1963
5		Boniface, *Archbishop of Mainz, Missionary to the Germans, and Martyr*, 754	
6		William Grant Broughton, *Bishop and Missionary to Australia,* 1853	
7			
8		Thomas Ken, *Bishop of Bath and Wells, Non-juror*, 1711	
9		Columba, *Abbot of Iona and Missionary to the Scots*, 597	
10			Ephrem of Edessa, *Deacon and Teacher of the Faith*, 373
11	**Barnabas the Apostle**		
12			
13			
14			Basil the Great, *Bishop of Caesarea and Teacher of the Faith,* 379
15		Evelyn Underhill, *Teacher of the Faith,* 1941	

JUNE			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
16			
17			
18		Bernard Mizeki, *Catechist and Martyr in Rhodesia*, 1896	
19		Sundar Singh, *Evangelist in India and Teacher of the Faith*, 1929	
20			
21			
22		Alban, *First Martyr of Britain*, c. 250	
23			
24	**The Nativity of John the Baptist**		
25			
26			
27			Cyril of Alexandria, *Bishop and Teacher of the Faith*, 444
28			Irenaeus, *Bishop of Lyons and Teacher of the Faith*, 200
29	**Peter and Paul, *Apostles***		
30			
JULY			
1			*Canada Day*
2			
3			
4			*Independence Day (USA)*
5			

JULY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
6			
7			
8			
9			
10			
11			Benedict of Nursia, *Abbot and Founder of the Benedictine Order*, c. 550
12			Nathan Soderblom, *Archbishop of Uppsala and Ecumenist,* 1931
13			
14			Bonaventure, *Friar, Bishop, and Teacher of the Faith,* 1274
15			Olga and Vladimir, *Patrons of the Church in Russia*, 969, 1016
16			
17		William White, *Bishop of Pennsylvania and First Presiding Bishop of the Church in the USA,* 1836	
18			Macrina, *Nun and Teacher of the Faith*, 379
19			Gregory, *Bishop of Nyssa and Teacher of the Faith*, 396
20			Margaret of Antioch, *Martyr,* 4th c.
21			
22	**Mary Magdalene**		
23			

JULY			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
24			Thomas à Kempis, *Priest and Teacher of the Faith,* 1471
25	**James the Elder, *Apostle***		
26			The Parents of the Virgin Mary
27		William Reed Huntington, *Priest and Ecumenist,* 1909	
28			
29			Lazarus, Mary, and Martha of Bethany, *Companions of our Lord*
30		William Wilberforce, *Renewer of Society,* 1833	
31			
AUGUST			
1			Joseph of Arimathea
2			
3			
4			
5		Oswald, *King of Northumbria and Martyr,* 642	
6	**The Transfiguration of Our Lord Jesus Christ**		
7		John Mason Neale, *Priest and Reformer of the Church,* 1866	
8			Dominic, *Priest and Friar,* 1221

AUGUST			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
9		Mary Sumner, *Founder of the Mothers' Union and Renewer of Society*, 1921	
10			Laurence, *Deacon and Martyr at Rome*, 258
11			Clare, *Abbess of Assisi,* 1253
12		Charles Inglis, *First Bishop of Canada,* 1787	
13		Jeremy Taylor, *Bishop of Down and Connor, Teacher of the Faith*, 1667	
14			Roger Schutz, *Monk of Taizé and Ecumenist,* 2005
15	**The Virgin Mary, *Mother of Our Lord Jesus Christ***		
16			
17			
18			
19			
20			Bernard, *Abbot of Clairvaux and Teacher of the Faith*, 1153
21		Jonathan Myrick Daniels, *Martyr*, 1965	
22			
23			
24	**Bartholomew the Apostle**		
25			Louis, *King of France,* 1270
26			

AUGUST			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
27			Monica, *Mother of Augustine of Hippo,* 387
28			Augustine, *Bishop of Hippo and Teacher of the Faith*, 430
29			The Beheading of John the Baptist
30		Charles Chapman Grafton, *Bishop of Fond du Lac and Ecumenist,* 1912	
31		Aidan, *Abbot-Bishop of Lindisfarne, Missionary to Northumbria,* 651	
SEPTEMBER			
1			
2		The Martyrs of Papua New Guinea, 1901 and 1942	
3			
4		Birinus, *Bishop of Dorchester and Evangelist to Wessex*, 650	
5			Mother Teresa of Calcutta, *Renewer of Society*, 1997
6		Alan Gardiner, *Missionary and Founder of SAMS*, 1851	
7		Hannah More, *Renewer of Society and Founder of Sunday Schools,* 1833	
8			
9		Constance and her Companions, *Martyrs of Memphis,* 1878	
10		Alexander Crummell, *Priest and Missionary to Liberia,* 1898	

SEPTEMBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
11			
12		John Henry Hobart, *Bishop of New York and Reformer of the Church,* 1830	
13			John Chrysostom, *Bishop of Constantinople and Teacher of the Faith*, 407
14	**Holy Cross Day**		
15			Cyprian, *Bishop of Carthage and Martyr*, 258
16		Ninian, *Bishop of Galloway and Missionary to the Picts*, 432	
17		Edward Bouverie Pusey, *Priest and Teacher of the Faith,* 1882	
18			
19		Theodore of Tarsus, *Archbishop of Canterbury,* 690	
20		John Coleridge Patteson, *Bishop of Melanesia,* and his Companions, *Martyrs*, 1871	
21	**Matthew, *Apostle and Evangelist***		
22			
23			
24			
25			Sergius, *Monk and Reformer of the Church in Russia,* 1392
26		Lancelot Andrewes, *Bishop of Winchester and Teacher of the Faith,* 1626	

SEPTEMBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
27		Wilson Carlile, *Evangelist and Founder of the Church Army,* 1942	
28			
29	**Holy Michael and All Angels**		
30			Jerome, *Monk of Bethlehem and Translator of the Bible,* 420
OCTOBER			
1			Remigius, *Bishop of Reims and Missionary to the Franks,* 533
2			
3		George Bell, *Advocate for the Confessing Church, Bishop and Ecumenist,* 1958	
4			Francis of Assisi, *Friar and Deacon, Reformer of the Church,* 1226
5			
6		William Tyndale, *Priest, Translator of the Bible, and Martyr,* 1536	
7			
8			
9		Robert Grosseteste, *Bishop of Lincoln,* 1253	
10		Paulinus, *Bishop of York and Missionary,* 644	
11			Philip, *Deacon and Evangelist*

OCTOBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
12		Cecil Frances Alexander, *Hymn-writer and Teacher of the Faith*, 1895	
13		Edward the Confessor, *King of England,* 1066	
14		Samuel Isaac Joseph Schereschewsky, *Bishop of Shanghai,* 1906	
15			Teresa of Ávila, *Nun and Reformer of the Church*, 1582
16		Hugh Latimer and Nicholas Ridley, *Bishops and Martyrs,* 1555	
17			Ignatius, *Bishop of Antioch and Martyr,* ca. 115
18	**Luke the Evangelist and Companion of Paul**		
19		Henry Martyn, *Priest and Missionary to India and Persia,* 1812	
20			
21			
22			
23	**James of Jerusalem, *Bishop and Martyr, Brother of Our Lord***		
24			
25			

OCTOBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
26		Alfred the Great, *King of the West Saxons and Reformer of the Church,* 899	
27			
28	**Simon and Jude, *Apostles***		
29		James Hannington, *Bishop of Eastern Equatorial Africa,* and his Companions, *Martyrs,* 1885	
30			
31			
NOVEMBER			
1	**All Saints' Day**		
2			Commemoration of the Faithful Departed
3		Richard Hooker, *Priest and Teacher of the Faith,* 1600	
4			
5			Elizabeth and Zechariah, *Parents of John the Baptist*
6		William Temple, *Archbishop of Canterbury and Teacher of the Faith,* 1944	
7			Willibrord, *Archbishop of Utrecht and Missionary to Frisia,* 739
8			
9			
10			Leo the Great, *Bishop of Rome and Teacher of the Faith,* 461

NOVEMBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
11			Martin, *Bishop of Tours,* 397
12			
13		Charles Simeon, *Priest and Evangelist,* 1836	
14		Consecration of Samuel Seabury, *First Bishop in the United States*, 1784	
15			Herman, *Monk and Missionary to the Native Alaskans,* 1837
16		Margaret, *Queen of Scotland, Reformer of the Church, and Renewer of Society,* 1093	
17		Hugh, *Bishop of Lincoln and Renewer of Society,* 1200	
18			Elizabeth of Hungary, *Renewer of Society,* 1231
19		Hilda, *Abbess of Whitby*, 680	
20		Edmund, *King of East Anglia and Martyr*, 870	
21			
22			Cecilia, *Martyr at Rome,* c. 230
23			Clement, *Bishop of Rome and Martyr,* c. 100
24			
25			Catherine of Alexandria, *Martyr*, c. 305
26			
27			
28			

NOVEMBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
29		Clive Staples Lewis, *Teacher of the Faith*, 1963	
30	**Andrew the Apostle**		
DECEMBER			
1		Nicholas Ferrar, *Deacon and Founder of the Little Gidding Community*, 1637	
2		Channing Moore Williams, *Missionary Bishop in China and Japan*, 1910	
3			
4			John of Damascus, *Priest and Teacher of the Faith*, 760
5			Clement of Alexandria, *Priest and Teacher of the Faith*, 210
6			Nicholas, *Bishop of Myra*, c.326
7			Ambrose, *Bishop of Milan and Teacher of the Faith*, 397
8		Richard Baxter, *Pastor and Teacher of the Faith*, 1691	
9			
10			
11			
12			
13			Lucy, *Martyr at Syracuse*, 304
14			
15			

DECEMBER			
DAY	RED-LETTER HOLY DAYS	OPTIONAL COMMEMORATIONS ANGLICAN	OPTIONAL COMMEMORATIONS ECUMENICAL
16		*O Sapientia** *O Wisdom from on high*	
17		*O Adonai* *O Lord of Might*	
18		*O Radix Jesse* *O Root of Jesse*	
19		*O Clavis David* *O Key of David*	
20		*O Oriens* *O Dayspring*	
21	**Thomas the Apostle**	*O Rex Gentium* *O Desire of Nations*	
22		*O Emmanuel* *O Come, Emmanuel*	
23		*O Virgo Virginum* *O Virgin of Virgins*	
24			
25	**The Nativity of our Lord Jesus Christ** *Christmas*		
26	**Stephen,** ***Deacon and Martyr***		
27	**John,** ***Apostle and Evangelist***		
28	**The Holy Innocents**		
29		Thomas Becket, *Archbishop of Canterbury, Martyr*, 1170	
30			
31		John Wyclif, *Priest and Translator of the Bible into English*, 1384	

** These traditional Advent antiphons are the basis for the hymn, "O Come, O Come, Emmanuel."*

A TABLE *for* FINDING THE DATE OF EASTER

YEAR	EASTER SUNDAY
2001	Apr 15
2002	Mar 31
2003	Apr 20
2004	Apr 11
2005	Mar 27
2006	Apr 16
2007	Apr 8
2008	Mar 23
2009	Apr 12
2010	Apr 4
2011	Apr 24
2012	Apr 8
2013	Mar 31
2014	Apr 20
2015	Apr 5
2016	Mar 27
2017	Apr 16
2018	Apr 1
2019	Apr 21
2020	Apr 12
2021	Apr 4
2022	Apr 17
2023	Apr 9
2024	Mar 31
2025	Apr 20
2026	Apr 5
2027	Mar 28
2028	Apr 16
2029	Apr 1
2030	Apr 21

YEAR	EASTER SUNDAY
2031	Apr 13
2032	Mar 28
2033	Apr 17
2034	Apr 9
2035	Mar 25
2036	Apr 13
2037	Apr 5
2038	Apr 25
2039	Apr 10
2040	Apr 1
2041	Apr 21
2042	Apr 6
2043	Mar 29
2044	Apr 17
2045	Apr 9
2046	Mar 25
2047	Apr 14
2048	Apr 5
2049	Apr 18
2050	Apr 10
2051	Apr 2
2052	Apr 21
2053	Apr 6
2054	Mar 29
2055	Apr 18
2056	Apr 2
2057	Apr 22
2058	Apr 14
2059	Mar 30
2060	Apr 18

YEAR	EASTER SUNDAY
2061	Apr 10
2062	Mar 26
2063	Apr 15
2064	Apr 6
2065	Mar 29
2066	Apr 11
2067	Apr 3
2068	Apr 22
2069	Apr 14
2070	Mar 30
2071	Apr 19
2072	Apr 10
2073	Mar 26
2074	Apr 15
2075	Apr 7
2076	Apr 19
2077	Apr 11
2078	Apr 3
2079	Apr 23
2080	Apr 7
2081	Mar 30
2082	Apr 19
2083	Apr 4
2084	Mar 26
2085	Apr 15
2086	Mar 31
2087	Apr 20
2088	Apr 11
2089	Apr 3
2090	Apr 16

YEAR	EASTER SUNDAY
2091	Apr 8
2092	Mar 30
2093	Apr 12
2094	Apr 4
2095	Apr 24
2096	Apr 15
2097	Mar 31
2098	Apr 20
2099	Apr 12
2100	Mar 28
2101	Apr 17
2102	Apr 9
2103	Mar 25
2104	Apr 13
2105	Apr 5
2106	Apr 18
2107	Apr 10
2108	Apr 1
2109	Apr 21
2110	Apr 6
2111	Mar 29
2112	Apr 17
2113	Apr 2
2114	Apr 22
2115	Apr 14
2116	Mar 29
2117	Apr 18
2118	Apr 10
2119	Mar 26
2120	Apr 14

A TABLE *for* FINDING MOVEABLE DATES

Organized by the date of Easter

EASTER DAY	SUNDAYS AFTER EPIPHANY	ASH WEDNESDAY	ASCENSION DAY	PENTECOST	COLLECT TO BEGIN WITH AFTER TRINITY SUNDAY	ADVENT SUNDAY
Mar 22	4	Feb 4	Apr 30	May 10	Proper 3	Nov 29
Mar 23	4	Feb 5	May 1	May 11	Proper 3	Nov 30
Mar 24	4	Feb 6	May 2	May 12	Proper 3	Dec 1
Mar 25	5	Feb 7	May 3	May 13	Proper 3	Dec 2
Mar 26	5	Feb 8	May 4	May 14	Proper 3	Dec 3
Mar 27	5	Feb 9	May 5	May 15	Proper 4	Nov 27
Mar 28	5	Feb 10	May 6	May 16	Proper 4	Nov 28
Mar 29	5	Feb 11	May 7	May 17	Proper 4	Nov 29
Mar 30	5	Feb 12	May 8	May 18	Proper 4	Nov 30
Mar 31	5	Feb 13	May 9	May 19	Proper 4	Dec 1
Apr 1	6	Feb 14	May 10	May 20	Proper 4	Dec 2
Apr 2	6	Feb 15	May 11	May 21	Proper 4	Dec 3
Apr 3	6	Feb 16	May 12	May 22	Proper 5	Nov 27
Apr 4	6	Feb 17	May 13	May 23	Proper 5	Nov 28
Apr 5	6	Feb 18	May 14	May 24	Proper 5	Nov 29
Apr 6	6	Feb 19	May 15	May 25	Proper 5	Nov 30
Apr 7	6	Feb 20	May 16	May 26	Proper 5	Dec 1
Apr 8	7	Feb 21	May 17	May 27	Proper 5	Dec 2
Apr 9	7	Feb 22	May 18	May 28	Proper 5	Dec 3
Apr 10	7	Feb 23	May 19	May 29	Proper 6	Nov 27
Apr 11	7	Feb 24	May 20	May 30	Proper 6	Nov 28
Apr 12	7	Feb 25	May 21	May 31	Proper 6	Nov 29
Apr 13	7	Feb 26	May 22	Jun 1	Proper 6	Nov 30
Apr 14	7	Feb 27	May 23	Jun 2	Proper 6	Dec 1
Apr 15	8	Feb 28	May 24	Jun 3	Proper 6	Dec 2
Apr 16	8	Mar 1	May 25	Jun 4	Proper 6	Dec 3

EASTER DAY	SUNDAYS AFTER EPIPHANY	ASH WEDNESDAY	ASCENSION DAY	PENTECOST	COLLECT TO BEGIN WITH AFTER TRINITY SUNDAY	ADVENT SUNDAY
Apr 17	8	Mar 2	May 26	Jun 5	Proper 7	Nov 27
Apr 18	8	Mar 3	May 27	Jun 6	Proper 7	Nov 28
Apr 19	8	Mar 4	May 28	Jun 7	Proper 7	Nov 29
Apr 20	8	Mar 5	May 29	Jun 8	Proper 7	Nov 30
Apr 21	8	Mar 6	May 30	Jun 9	Proper 7	Dec 1
Apr 22	9	Mar 7	May 31	Jun 10	Proper 7	Dec 2
Apr 23	9	Mar 8	Jun 1	Jun 11	Proper 7	Dec 3
Apr 24	9	Mar 9	Jun 2	Jun 12	Proper 8	Nov 27
Apr 25	9	Mar 10	Jun 3	Jun 13	Proper 8	Nov 28

NOTE: *In Leap Years, the number of Sundays after Epiphany will be the same as if Easter Day were one day later than it is listed here. Additionally, the date of Ash Wednesday will be one day later in the month of February.*

SUNDAY, HOLY DAY, *and* COMMEMORATION LECTIONARY

GENERAL INSTRUCTIONS

The public reading of Scripture in the liturgies of the Church is among the most important features of any act of worship. No one should be admitted to this high privilege who has not thoroughly prepared the passage to be read, so that the lesson can be read with clarity, authority, and understanding.

This lectionary provides a three-year cycle of four readings for each Sunday of the Christian Year. Year A begins with Advent Sunday in those years evenly divisible by 3. Thus, Advent 2019 begins a new cycle with Year A. Multiple sets of lessons are assigned for Christmas Day, Easter Day, and All Saints' Day. Also included are single sets of readings for all other Prayer Book Principal Feasts and Holy Days (Red-Letter Days), including Ash Wednesday and the days of Holy Week and Easter Week. Lessons for Ember Days, Rogation Days, National Days, and Commemorations (Black-Letter Days) are appointed as well.

Readings from the Apocrypha are in italics. It is appropriate to conclude readings from the Apocrypha with "Here ends the Reading."

The number of readings on any Sunday or Holy Day may be lessened according to pastoral circumstance, provided the Gospel is always read at Eucharist. The English Standard Version of the Scriptures is the normative text; however, the Psalms should be read or sung in a version intended for that

purpose. The Bishop of the Diocese is to be consulted where a regular pattern of fewer than four lessons is adopted as the Sunday customary of a Congregation, or when a pattern of alternate readings or a "sermon series" is proposed. The rector of a Congregation may direct that an appointed lesson be shortened or lengthened, provided the plain sense is retained.

Feasts of Dedication, special observances customary in the local setting, or days of national or provincial mourning or celebration may employ lessons other than those regularly established for a given Sunday.

SUNDAY, HOLY DAY, *and* COMMEMORATION LECTIONARY

DAY	YEAR A	YEAR B	YEAR C
		ADVENT	
THE FIRST SUNDAY IN ADVENT	Isa 2:1-5 Ps 122 Rom 13:8-14 Matt 24:29-44	Isa 64:1-9a Ps 80 *or* 80:1-7[v] 1 Cor 1:1-9 Mark 13:24-37	Zech 14:(1-2)3-9 Ps 50 *or* 50:1-6 1 Thess 3:6-13 Luke 21:25-33
THE SECOND SUNDAY IN ADVENT	Isa 11:1-10 Ps 72:1-15(16-19) Rom 15:1-13 Matt 3:1-12	Isa 40:1-11 Ps 85 2 Pet 3:8-18 Mark 1:1-8	Mal 3:1-5 Ps 126 1 Cor 4:(1-7)8-21 Luke 3:1-6
THE THIRD SUNDAY IN ADVENT	Isa 35:1-10 Ps 146 James 5:7-20 Matt 11:2-19	Isa 65:17-25 Ps 126 1 Thess 5:12-28 John 3:22-30 *or* John 1:19-28	Zeph 3:14-20 Ps 85 Phil 4:4-9 Luke 3:7-20
THE FOURTH SUNDAY IN ADVENT *Annunciation*	Isa 7:10-17 Ps 24 Rom 1:1-7 Matt 1:18-25	2 Sam 7:1-17 Ps 132:(1-7) 8-19 Rom 16:25-27 Luke 1:26-38	Mic 5:2-5a Ps 80:1-7[v] Heb 10:1-10 Luke 1:39-56

DAY	YEAR A	YEAR B	YEAR C
	CHRISTMAS		
CHRISTMAS DAY I	Isa 9:1-7 Ps 96 Titus 2:11-14 Luke 2:1-14(15-20)	Isa 9:1-7 Ps 96 Titus 2:11-14 Luke 2:1-14(15-20)	Isa 9:1-7 Ps 96 Titus 2:11-14 Luke 2:1-14(15-20)
CHRISTMAS DAY II	Isa 62:6-12 Ps 97 Titus 3:4-7 Luke 2:(1-14)15-20	Isa 62:6-12 Ps 97 Titus 3:4-7 Luke 2:(1-14)15-20	Isa 62:6-12 Ps 97 Titus 3:4-7 Luke 2:(1-14)15-20
CHRISTMAS DAY III	Isa 52:7-12 Ps 98 Heb 1:1-12 John 1:1-18	Isa 52:7-12 Ps 98 Heb 1:1-12 John 1:1-18	Isa 52:7-12 Ps 98 Heb 1:1-12 John 1:1-18
THE FIRST SUNDAY OF CHRISTMAS	Isa 61:10—62:5 Ps 147:12-20[v] Gal 3:23—4:7 John 1:1-18	Isa 61:10—62:5 Ps 147:12-20[v] Gal 3:23—4:7 John 1:1-18	Isa 61:10—62:5 Ps 147:12-20[v] Gal 3:23—4:7 John 1:1-18
THE CIRCUMCISION & HOLY NAME OF OUR LORD JESUS CHRIST *January 1*	Ex 34:1-9 Ps 8 Rom 1:1-7 Luke 2:15-21	Ex 34:1-9 Ps 8 Rom 1:1-7 Luke 2:15-21	Ex 34:1-9 Ps 8 Rom 1:1-7 Luke 2:15-21
THE SECOND SUNDAY OF CHRISTMAS	Jer 31:7-14 Ps 84 Eph 1:3-14 Luke 2:41-52 *or* Matt 2:1-12	Jer 31:7-14 Ps 84 Eph 1:3-14 Matt 2:13-23 *or* Matt 2:1-12	Jer 31:7-14 Ps 84 Eph 1:3-14 Luke 2:22-40 *or* Matt 2:1-12
	EPIPHANY		
THE EPIPHANY OF OUR LORD JESUS CHRIST *January 6*	Isa 60:1-9 Ps 72 *or* 72:1-11 Eph 3:1-13 Matt 2:1-12	Isa 60:1-9 Ps 72 *or* 72:1-11 Eph 3:1-13 Matt 2:1-12	Isa 60:1-9 Ps 72 *or* 72:1-11 Eph 3:1-13 Matt 2:1-12

[v] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

DAY	YEAR A	YEAR B	YEAR C
THE FIRST SUNDAY OF EPIPHANY *Baptism of our Lord*	Isa 42:1-9 Ps 89:1-29[v] *or* 89:20-29[v] Acts 10:34-38 Matt 3:13-17	Isa 42:1-9 Ps 89:1-29[v] *or* 89:20-29[v] Acts 10:34-38 Mark 1:7-11	Isa 42:1-9 Ps 89:1-29[v] *or* 89:20-29[v] Acts 10:34-38 Luke 3:15-22
THE SECOND SUNDAY OF EPIPHANY	Ex 12:21-28 Ps 40:1-11[v] 1 Cor 1:1-9 John 1:29-42	1 Sam 3:1-20 Ps 63:1-9(10-12)[v] 1 Cor 6:9-20 John 1:43-51	Isa 62:1-5 Ps 96 1 Cor 12:1-11 John 2:1-11
THE THIRD SUNDAY OF EPIPHANY	Amos 3:1-11 Ps 139:1-18[v] 1 Cor 1:10-17 Matt 4:12-22	Jer 3:19-4:4 Ps 130 1 Cor 7:17-24 Mark 1:14-20	Neh 8:1-12 Ps 113 1 Cor 12:12-27 Luke 4:14-21
THE FOURTH SUNDAY OF EPIPHANY	Mic 6:1-8 Ps 37:1-11[v] 1 Cor 1:18-31 Matt 5:1-12	Deut 18:15-22 Ps 111 1 Cor 8:1-13 Mark 1:21-28	Jer 1:4-10 Ps 71:11-20[v] 1 Cor 14:12-25 Luke 4:21-32
PRESENTATION OF CHRIST IN THE TEMPLE *February 2*	Mal 3:1-4 Ps 84 Heb 2:14-18 Luke 2:22-40	Mal 3:1-4 Ps 84 Heb 2:14-18 Luke 2:22-40	Mal 3:1-4 Ps 84 Heb 2:14-18 Luke 2:22-40
THE FIFTH SUNDAY OF EPIPHANY	2 Kings 22:8-20 Ps 27 1 Cor 2:1-16 Matt 5:13-20	2 Kings 4:8-21 (22-31)32-37 Ps 142 1 Cor 9:16-23 Mark 1:29-39	Judg 6:11-24 Ps 85 1 Cor 15:1-11 Luke 5:1-11
THE SIXTH SUNDAY OF EPIPHANY	*Ecclesiasticus* 15:11-20 Ps 119:(1-8)9-16 1 Cor 3:1-9 Matt 5:21-37	2 Kings 5:1-15a Ps 42:1-7(8-15) 1 Cor 9:24-27 Mark 1:40-45	Jer 17:5-10 Ps 1 1 Cor 15:12-20 Luke 6:17-26
THE SEVENTH SUNDAY OF EPIPHANY	Lev 19:1-2,9-18 Ps 71 *or* 71:11-23[v] 1 Cor 3:10-23 Matt 5:38-48	Isa 43:18-25 Ps 32 2 Cor 1:18-22 Mark 2:1-12	Gen 45:3-11,21-28 Ps 37:(1-7)8-17[v] 1 Cor 15:35-49 Luke 6:27-38

DAY	YEAR A	YEAR B	YEAR C
THE EIGHTH SUNDAY OF EPIPHANY	Isa 49:8-18(19-23) Ps 62 1 Cor 4:1-13 Matt 6:24-34	Hos 2:14-23 Ps 103 *or* 103:1-14 2 Cor 3:4-18 Mark 2:18-22	Jer 7:1-15 Ps 92 1 Cor 15:50-58 Luke 6:39-49
THE SECOND TO LAST SUNDAY OF EPIPHANY *World Mission*†	Isa 49:1-7 Ps 67 Acts 1:1-8 Matt 9:35-38	Gen 12:1-3 Ps 86:8-13 Rev 7:9-17 Matt 28:16-20	Isa 61:1-4 Ps 96 Rom 10:9-17 John 20:19-31
THE LAST SUNDAY OF EPIPHANY *Transfiguration*	Ex 24:12-18 Ps 99 Phil 3:7-14 Matt 17:1-9	1 Kings 19:9-18 Ps 27 2 Pet 1:13-21 Mark 9:2-9	Ex 34:29-35 Ps 99 1 Cor 12:27—13:13 Luke 9:28-36
	LENT		
ASH WEDNESDAY	Joel 2:1-2, 12-17 *or* Isa 58:1-12 Ps 103 *or* 103:8-14 2 Cor 5:20—6:10 Matt 6:1-6, 16-21	Joel 2:1-2, 12-17 *or* Isa 58:1-12 Ps 103 *or* 103:8-14 2 Cor 5:20—6:10 Matt 6:1-6, 16-21	Joel 2:1-2, 12-17 *or* Isa 58:1-12 Ps 103 *or* 103:8-14 2 Cor 5:20—6:10 Matt 6:1-6, 16-21
THE FIRST SUNDAY IN LENT	Gen 2:4-9, 15-17, 25—3:7 Ps 51 *or* Ps 51:1-12[v] Rom 5:12-21 Matt 4:1-11	Gen 9:8-17 Ps 25 *or* 25:3-9 1 Pet 3:18-22 Mark 1:9-13	Deut 26:(1-4)5-11 Ps 91 *or* 91:9-16 Rom 10:4-13 Luke 4:1-13
THE SECOND SUNDAY IN LENT	Gen 12:1-9 Ps 33:12-21[v] Rom 4:1-5(6-12)13-17 John 3:1-16	Gen 22:1-14 Ps 16 *or* 16:6-12[v] Rom 8:31-39 Mark 8:31-38	Gen 15:1-18 Ps 27 *or* 27:9-17[v] Phil 3:17—4:1 Luke 13:(22-30)31-35
THE THIRD SUNDAY IN LENT	Ex 17:1-7 Ps 95 Rom 1:16-32 John 4:5-26(27-38) 39-42	Ex 20:1-21 Ps 19:7-14 Rom 7:12-25 John 2:13-22	Ex 3:1-15 Ps 103 *or* 103:1-12 1 Cor 10:1-13 Luke 13:1-9(10-17)

[v] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

†*These lessons may be substituted for any Sunday of Epiphany, except the First or the Last*

DAY	YEAR A	YEAR B	YEAR C
THE FOURTH SUNDAY IN LENT	1 Sam 16:1-13 Ps 23 Eph 5:1-14 John 9:1-13, 28-38 (39-41)	2 Chr 36:14-23 Ps 122 Eph 2:1-10 John 6:1-15	Josh (4:19-24) 5:1(2-8)9-12 Ps 34 *or* 34:1-8 2 Cor 5:17-21 Luke 15:11-32
THE FIFTH SUNDAY IN LENT *Passion Sunday*	Ezek 37:1-14 Ps 130 Rom 6:15-23 John 11:(1-17)18-44	Jer 31:31-34 Ps 51 *or* 51:10-15[v] Heb (4:14-16) 5:1-10 John 12:20-33(34-36)	Isa 43:16-21 Ps 126 Phil 3:7-16 Luke 20:9-19
	HOLY WEEK		
PALM SUNDAY: LITURGY OF THE PALMS	Matt 21:1-11 Ps 118:19-29	Mark 11:1-11a Ps 118:19-29	Luke 19:29-40 Ps 118:19-29
PALM SUNDAY	Isa 52:13—53:12 Ps 22:1-21[v] *or* Ps 22:1-11[v] Phil 2:5-11 Matt (26:36-75) 27:1-54 (55-66)	Isa 52:13—53:12 Ps 22:1-11[v] *or* Ps 22:1-21[v] Phil 2:5-11 Mark (14:32-72) 15:1-39 (40-47)	Isa 52:13—53:12 Ps 22:1-11[v] *or* Ps 22:1-21[v] Phil 2:5-11 Luke (22:39-71) 23:1-49 (50-56)
MONDAY OF HOLY WEEK	Isa 42:1-9 Ps 36:5-10 Heb 11:39—12:3 John 12:1-11 *or* Mark 14:3-9	Isa 42:1-9 Ps 36:5-10 Heb 11:39—12:3 John 12:1-11 *or* Mark 14:3-9	Isa 42:1-9 Ps 36:5-10 Heb 11:39—12:3 John 12:1-11 *or* Mark 14:3-9
TUESDAY OF HOLY WEEK	Isa 49:1-6 Ps 71:1-11[v] 1 Cor 1:18-31 John 12:37-38,42-50 *or* Mark 11:15-19	Isa 49:1-6 Ps 71:1-11[v] 1 Cor 1:18-31 John 12:37-38,42-50 *or* Mark 11:15-19	Isa 49:1-6 Ps 71:1-11[v] 1 Cor 1:18-31 John 12:37-38,42-50 *or* Mark 11:15-19
WEDNESDAY OF HOLY WEEK	Isa 50:4-9 Ps 69:6-14,21-22[v] Heb 9:11-28 Matt 26:1-5,14-25	Isa 50:4-9 Ps 69:6-14,21-22[v] Heb 9:11-28 Matt 26:1-5,14-25	Isa 50:4-9 Ps 69:6-14,21-22[v] Heb 9:11-28 Matt 26:1-5,14-25

DAY	YEAR A	YEAR B	YEAR C
MAUNDY THURSDAY	Ex 12:1-14 Ps 78:15-26[v] 1 Cor 11:23-26(27-34) John 13:1-15 *or* Luke 22:14-30	Ex 12:1-14 Ps 78:15-26[v] 1 Cor 11:23-26(27-34) John 13:1-15 *or* Luke 22:14-30	Ex 12:1-14 Ps 78:15-26[v] 1 Cor 11:23-26(27-34) John 13:1-15 *or* Luke 22:14-30
GOOD FRIDAY	Gen 22:1-18 *or* Isa 52:13—53:12 Ps 22:1-11(12-21)[v] *or* Ps 40:1-16[v] *or* Ps 69:1-22[v] Heb 10:1-25 John (18:1-40) 19:1-37	Gen 22:1-18 *or* Isa 52:13—53:12 Ps 22:1-11(12-21)[v] *or* Ps 40:1-16[v] *or* Ps 69:1-22[v] Heb 10:1-25 John (18:1-40) 19:1-37	Gen 22:1-18 *or* Isa 52:13—53:12 Ps 22:1-11(12-21)[v] *or* Ps 40:1-16[v] *or* Ps 69:1-22[v] Heb 10:1-25 John (18:1-40) 19:1-37
HOLY SATURDAY	Job 14:1-17 Ps 130 *or* 31:1-6[v] 1 Pet 4:1-8 Matt 27:57-66 *or* John 19:38-42	Job 14:1-17 Ps 130 *or* 31:1-6[v] 1 Pet 4:1-8 Matt 27:57-66 *or* John 19:38-42	Job 14:1-17 Ps 130 *or* 31:1-6[v] 1 Pet 4:1-8 Matt 27:57-66 *or* John 19:38-42
	EASTER		
THE GREAT VIGIL OF EASTER	Gen 1:1—2:3 Gen 3 Gen 7:1-5,11-18; 8:6-20; 9:8-13 Gen 22:1-18 Ex 14:10—15:1 Isa 4:2-6 Isa 55:1-11 Ezek 36:24-28 Ezek 37:1-14 Dan 3:1-28 Jonah 1:1—2:10 Zeph 3:12-20 Rom 6:3-11 Matt 28:1-10	Gen 1:1—2:3 Gen 3 Gen 7:1-5,11-18; 8:6-20; 9:8-13 Gen 22:1-18 Ex 14:10—15:1 Isa 4:2-6 Isa 55:1-11 Ezek 36:24-28 Ezek 37:1-14 Dan 3:1-28 Jonah 1:1—2:10 Zeph 3:12-20 Rom 6:3-11 Matt 28:1-10	Gen 1:1—2:3 Gen 3 Gen 7:1-5,11-18; 8:6-20; 9:8-13 Gen 22:1-18 Ex 14:10—15:1 Isa 4:2-6 Isa 55:1-11 Ezek 36:24-28 Ezek 37:1-14 Dan 3:1-28 Jonah 1:1—2:10 Zeph 3:12-20 Rom 6:3-11 Matt 28:1-10

[v] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

DAY	YEAR A	YEAR B	YEAR C
EASTER DAY: EARLY SERVICE	*Use one of the Old Testament Lessons from the Vigil* Ps 114 Rom 6:3-11 Matt 28:1-10	*Use one of the Old Testament Lessons from the Vigil* Ps 114 Rom 6:3-11 Matt 28:1-10	*Use one of the Old Testament Lessons from the Vigil* Ps 114 Rom 6:3-11 Matt 28:1-10
EASTER DAY: PRINCIPAL SERVICE	Acts 10:34-43 *or* Ex 14:10-14,21-31 Ps 118:14-17,22-24 Col 3:1-4 *or* Acts 10:34-43 John 20:1-10(11-18) *or* Matt 28:1-10	Acts 10:34-43 *or* Isa 25:6-9 Ps 118:14-17,22-24 Col 3:1-4 *or* Acts 10:34-43 Mark 16:1-8	Acts 10:34-43 *or* Isa 51:9-11 Ps 118:14-17,22-24 Col 3:1-4 *or* Acts 10:34-43 Luke 24:1-12
EASTER DAY: EVENING SERVICE	Dan 12:1-3 Ps 136 1 Cor 5:6-8 Luke 24:13-35	Dan 12:1-3 Ps 136 1 Cor 5:6-8 Luke 24:13-35	Dan 12:1-3 Ps 136 1 Cor 5:6-8 Luke 24:13-35
MONDAY OF EASTER WEEK	Acts 2:14,22-32 Ps 16 Matt 28:9-15	Acts 2:14,22-32 Ps 16 Matt 28:9-15	Acts 2:14,22-32 Ps 16 Matt 28:9-15
TUESDAY OF EASTER WEEK	Acts 2:14,36-41 Ps 33:17-21[v] John 20:11-18	Acts 2:14,36-41 Ps 33:17-21[v] John 20:11-18	Acts 2:14,36-41 Ps 33:17-21[v] John 20:11-18
WEDNESDAY OF EASTER WEEK	Acts 3:1-10 Ps 105:1-8[v] Luke 24:13-35	Acts 3:1-10 Ps 105:1-8[v] Luke 24:13-35	Acts 3:1-10 Ps 105:1-8[v] Luke 24:13-35
THURSDAY OF EASTER WEEK	Acts 3:11-26 Ps 8 Luke 24:36-49	Acts 3:11-26 Ps 8 Luke 24:36-49	Acts 3:11-26 Ps 8 Luke 24:36-49
FRIDAY OF EASTER WEEK	1 Pet 1:3-9 Ps 116:1-9[v] John 21:1-14	1 Pet 1:3-9 Ps 116:1-9[v] John 21:1-14	1 Pet 1:3-9 Ps 116:1-9[v] John 21:1-14
SATURDAY OF EASTER WEEK	Acts 4:1-22 Ps 118:14-18 Mark 16:9-20	Acts 4:1-22 Ps 118:14-18 Mark 16:9-20	Acts 4:1-22 Ps 118:14-18 Mark 16:9-20

DAY	YEAR A	YEAR B	YEAR C
THE SECOND SUNDAY OF EASTER	Acts 2:14a,22-32 *or* Gen 8:6-16, 9:8-16 Ps. 111 1 Pet 1:3-9 John 20:19-31	Acts 3:12a, 13-15,17-26 *or* Isa 26:1-9,19 Ps 111 1 John 5:1-5 John 20:19-31	Acts 5:12a, 17-22, 25-29 *or* Job 42:1-6 Ps 111 Rev 1:(1-8)9-19 John 20:19-31
THE THIRD SUNDAY OF EASTER	Acts 2:14a,36-47 *or* Isa 43:1-12 Ps 116:11-16[v] 1 Pet 1:13-25 Luke 24:13-35	Acts 4:5-14 *or* Mic 4:1-5 Ps 98 *or* 98:1-5 1 John 1:1-2:2 Luke 24:36-49	Acts 9:1-19a *or* Jer 32:36-41 Ps 33 *or* 33:1-11[v] Rev 5:(1-5)6-14 John 21:1-14
THE FOURTH SUNDAY OF EASTER *Good Shepherd*	Acts 6:1-9, 7:2a,51-60 *or* Neh 9:(1-3)6-15 Ps 23 1 Pet 2:13-25 John 10:1-10	Acts 4:(23-31)32-37 *or* Ezek 34:1-10 Ps 23 1 John 3:1-10 John 10:11-16	Acts 13:14b-16, 26-39 *or* Num 27:12-23 Ps 100 Rev 7:9-17 John 10:22-30
THE FIFTH SUNDAY OF EASTER	Acts 17:1-15 *or* Deut 6:20-25 Ps 66:1-11[v] *or* 66:1-8[v] 1 Pet 2:1-12 John 14:1-14	Acts 8:26-40 *or* Deut 4:32-40 Ps 66:1-11[v] *or* 66:1-8[v] 1 John 3:(11-17)18-24 John 14:15-21	Acts 13:44-52 *or* Lev 19:1-2,9-18 Ps 145 *or* 145:1-9[v] Rev 19:1-9 John 13:31-35
THE SIXTH SUNDAY OF EASTER *Rogation Sunday*	Acts 17:(16-21)22-34 *or* Isa 41:17-20 Ps 148 *or* 148:7-14 1 Pet 3:8-18 John 15:1-11	Acts 11:19-30 *or* Isa 45:11-13,18-19 (20-25) Ps 33 *or* 33:1-8,18-22[v] 1 John 4:7-21 John 15:9-17	Acts 14:8-18 *or* Joel 2:21-27 Ps 67 Rev 21:1-4,22-22:5 John 14:21-29
ASCENSION DAY	Acts 1:1-11 Ps 47 *or* 110:1-5 Eph 1:15-23 Luke 24:44-53 *or* Mark 16:9-20	Acts 1:1-11 Ps 47 *or* 110:1-5 Eph 1:15-23 Luke 24:44-53 *or* Mark 16:9-20	Acts 1:1-11 Ps 47 *or* 110:1-5 Eph 1:15-23 Luke 24:44-53 *or* Mark 16:9-20
THE SUNDAY AFTER ASCENSION DAY	Acts 1:(1-5)6-14 *or* Ezek 39:21-29 Ps 68:1-20 *or* 47 1 Pet 4:12-19 John 17:1-11	Acts 1:15-26 *or* Ex 28:1-4,9-10,29-30 Ps 68:1-20 *or* 47 1 John 5:6-15 John 17:11b-19	Acts 16:16-34 *or* 1 Sam 12:19-24 Ps 68:1-20 *or* 47 Rev 22:10-21 John 17:20-26

[v] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

DAY	YEAR A	YEAR B	YEAR C
PENTECOST	Gen 11:1-9 *or* Acts 2:1-11(12-21) Ps 104:24-35[v] Acts 2:1-11(12-21) *or* 1 Cor 12:4-13 John 14:8-17	Gen 11:1-9 *or* Acts 2:1-11(12-21) Ps 104:24-35[v] Acts 2:1-11(12-21) *or* 1 Cor 12:4-13 John 14:8-17	Gen 11:1-9 *or* Acts 2:1-11(12-21) Ps 104:24-35[v] Acts 2:1-11(12-21) *or* 1 Cor 12:4-13 John 14:8-17

THE SEASON AFTER PENTECOST

Sundays may also be named "After Trinity"
The Lessons for each Sunday are used at celebrations of the Holy Communion during the following week.

TRINITY SUNDAY	Gen 1:1—2:3 Ps 150 2 Cor 13:5-14 Matt 28:16-20	Ex 3:1-6 Ps 93 Rom 8:12-17 John 3:1-16	Isa 6:1-7 Ps 29 Rev 4:1-11 John 16:(5-11)12-15
PROPER 1 *Weekdays following the Sunday from May 8 to May 14*	*Ecclesiasticus* 15:11-20 Ps 119:1-16 1 Cor 3:1-9 Matt 5:21-37	2 Kings 5:1-15a Ps 42 1 Cor 9:24-27 Mark 1:40-45	Jer 17:5-10 Ps 1 1 Cor 15:12-20 Luke 6:17-26
PROPER 2 *Weekdays following the Sunday from May 15 to May 21*	Lev 19:1-2,9-18 Ps 71 *or* 71:11-23[v] 1 Cor 3:10-23 Matt 5:38-48	Isa 43:18-25 Ps 32 2 Cor 1:18-22 Mark 2:1-12	Gen 45:3-11,21-28 Ps 37:(1-6)7-17[v] 1 Cor 15:35-49 Luke 6:27-38
PROPER 3 *Sunday from May 22 to May 28*	Isa 49:8-18(19-23) Ps 62 1 Cor 4:1-13 Matt 6:24-34	Hos 2:14-23 Ps 103 *or* 103:1-14 2 Cor 3:4-18 Mark 2:18-22	Jer 7:1-15 Ps 92 1 Cor 15:50-58 Luke 6:39-49
PROPER 4 *Sunday from May 29 to June 4*	Deut 11:18-32 Ps 31 *or* Ps 31:18-27[v] Rom 3:21-31 Matt 7:21-27	Deut 5:6-21 Ps 81:1-10(11-16) 2 Cor 4:1-12 Mark 2:23-28	1 Kings 8:22-30,41-43 Ps 96 Gal 1:1-10 Luke 7:1-10

DAY	YEAR A	YEAR B	YEAR C
PROPER 5 *Sunday from* *June* 5 *to* *June* 11	Hos 5:15—6:6 Ps 50 Rom 4:13-18 Matt 9:9-13	Gen 3:1-21 Ps 130 2 Cor 4:13-18 Mark 3:20-35	1 Kings 17:17-24 Ps 30 Gal 1:11-24 Luke 7:11-17
PROPER 6 *Sunday from* *June* 12 *to* *June* 18	Ex 19:1-8 Ps 100 Rom 5:1-11 Matt 9:35—10:15	Ezek 31:1-6(7-9)10-14 Ps 92 2 Cor 5:1-10 Mark 4:26-34	2 Sam 11:26—12:15 Ps 32:1-6(7-12)[v] Gal 2:11-21 Luke 7:36—8:3
PROPER 7 *Sunday from* *June* 19 *to* *June* 25	Jer 20:7-13 Ps 69:1-15(16-18)[v] Rom 5:15b-19 Matt 10:16-33	Job 38:1-11(12-15) 16-18 Ps 107:1-3(4-22)23-32 2 Cor 5:14-21 Mark 4:35-41(5:1-20)	Zech 12:8-10,13:1 Ps 63 Gal 3:23-29 Luke 9:18-24
PROPER 8 *Sunday from* *June* 26 *to* *July* 2	Isa 2:10-17 Ps 89:1-18[v] Rom 6:1-11 Matt 10:34-42	Deut 15:7-11 Ps 112 2 Cor 8:1-15 Mark 5:22-43	1 Kings 19:15-21 Ps 16 Gal 5:1,13-25 Luke 9:51-62
PROPER 9 *Sunday from* *July* 3 *to* *July* 9	Zech 9:9-12 Ps 145:1-13(14-21)[v] Rom 7:21—8:6 Matt 11:25-30	Ezek 2:1-7 Ps 123 2 Cor 12:2-10 Mark 6:1-6	Isa 66:10-16 Ps 66 *or* 66:1-8[v] Gal 6:(1-5)6-18 Luke 10:1-20
PROPER 10 *Sunday from* *July* 10 *to* *July* 16	Isa 55 Ps 65 Rom 8:7-17 Matt 13:1-9,18-23	Amos 7:7-15 Ps 85 Eph 1:1-14(15-23) Mark 6:7-13	Deut 30:9-14 Ps 25:1-14(15-21)[v] Col 1:1-14 Luke 10:25-37
PROPER 11 *Sunday from* *July* 17 *to* *July* 23	*Wisdom* 12:13, 16-19 Ps 86 Rom 8:18-25 Matt 13:24-30,34-43	Isa 57:14-21 Ps 22:23-31[v] Eph 2:11-22 Mark 6:30-44	Gen 18:1-14 Ps 15 Col 1:21-29 Luke 10:38-42
PROPER 12 *Sunday from* *July* 24 *to* *July* 30	1 Kings 3:3-14 Ps 119:121-136 Rom 8:26-34 Matt 13:31-33,44-50	2 Kings 2:1-15 Ps 114 Eph 3:(1-7)8-21 Mark 6:45-52	Gen 18:20-33 Ps 138 Col 2:6-15 Luke 11:1-13

[v] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

DAY	YEAR A	YEAR B	YEAR C
PROPER 13 *Sunday from July 31 to August 6*	Neh 9:16-21 Ps 78:(1-13)14-26[v] Rom 8:35-39 Matt 14:13-21	Ex 16:2-4(5-8)9-15 Ps 78:(1-13)14-26[v] Eph 4:1-16 John 6:24-35	Eccl 1:12—2:11 Ps 49:1-12(13-21)[v] Col 3:5-17 Luke 12:13-21
PROPER 14 *Sunday from August 7 to August 13*	Jon 2:1-10 Ps 29 Rom 9:1-5 Matt 14:22-33	Deut 8:1-10 Ps 34:(1-7)8-15(16-22) Eph 4:17—5:2 John 6:37-51	Gen 15:1-6 Ps 33(1-9)10-21[v] Heb 11:1-16 Luke 12:32-40
PROPER 15 *Sunday from August 14 to August 20*	Isa 56:1-8 Ps 67 Rom 11:13-24 Matt 15:21-28	Prov 9:1-6 Ps 147 Eph 5:3-14 John 6:53-59	Jer 23:23-29 Ps 82 Heb 12:1-14 Luke 12:49-56
PROPER 16 *Sunday from August 21 to August 27*	Isa 51:1-6 Ps 138 Rom 11:25-36 Matt 16:13-20	Josh 24:1-2a,14-25 Ps 16 Eph 5:15-33(6:1-9) John 6:60-69	Isa 28:14-22 Ps 46 Heb 12:(15-17)18-29 Luke 13:22-30
PROPER 17 *Sunday from August 28 to September 3*	Jer 15:15-21 Ps 26 Rom 12:1-8 Matt 16:21-27	Deut 4:1-9 Ps 15 Eph 6:10-20 Mark 7:1-23	*Ecclesiasticus* 10:7-18 Ps 112 Heb 13:1-8 Luke 14:1,7-14
PROPER 18 *Sunday from September 4 to September 10*	Ezek 33:1-11 Ps 119:33-48 Rom 12:9-21 Matt 18:15-20	Isa 35:4-7a Ps 146 James 1:17-27 Mark 7:31-37	Deut 30:15-20 Ps 1 Philemon (1-3)4-21(22-25) Luke 14:25-33
PROPER 19 *Sunday from September 11 to September 17*	*Ecclesiasticus* 27:30—28:7 Ps 103 *or* 103:1-14 Rom 14:5-12 Matt 18:21-35	Isa 50:4-9 Ps 116:1-9(10-16)[v] James 2:1-18 Mark 9:14-29	Ex 32:1,7-14 Ps 51:1-17[v] 1 Tim 1:12-17 Luke 15:1-10
PROPER 20 *Sunday from September 18 to September 24*	Jonah 3:10—4:11 Ps 145:(1-13)14-21[v] Phil 1:21-27 Matt 20:1-16	*Wisdom* 1:16—2:1, 12-22 Ps 54 James 3:16—4:6 Mark 9:30-37	Amos 8:4-12 Ps 138 1 Tim 2:1-7(8-15) Luke 16:1-13

DAY	YEAR A	YEAR B	YEAR C
PROPER 21 *Sunday from September 25 to October 1*	Ezek 18:1-4,25-32 Ps 25:1-14(15-21) Phil 2:1-13 Matt 21:28-32	Num 11:4-6,10-17, 24-29 Ps 19:(1-6)7-14 James 4:7-12(13—5:6) Mark 9:38-48	Amos 6:1-7 Ps 146 1 Tim 6:11-19 Luke 16:19-31
PROPER 22 *Sunday from October 2 to October 8*	Isa 5:1-7 Ps 80:(1-6)7-19[v] Phil 3:14-21 Matt 21:33-44	Gen 2:18-24 Ps 8 Heb 2:(1-8)9-18 Mark 10:2-16	Hab 1:1-13, 2:1-4 Ps 37:1-17[v] 2 Tim 1:1-14 Luke 17:5-10
PROPER 23 *Sunday from October 9 to October 15*	Isa 25:1-9 Ps 23 Phil 4:4-13 Matt 22:1-14	Amos 5:6-15 Ps 90:1-12(13-17) Heb 3:1-6 Mark 10:17-31	Ruth 1:1-19a Ps 113 2 Tim 2:1-15 Luke 17:11-19
PROPER 24 *Sunday from October 16 to October 22*	Mal 3:6-12 Ps 96 1 Thess 1:1-10 Matt 22:15-22	Isa 53:4-12 Ps 91 Heb 4:12-16 Mark 10:35-45	Gen 32:3-8,22-30 Ps 121 2 Tim 3:14—4:5 Luke 18:1-8
PROPER 25 *Sunday from October 23 to October 29*	Ex 22:21-27 Ps 1 1 Thess 2:1-8 Matt 22:34-46	Isa 59:9-20 Ps 13 Heb 5:11—6:12 Mark 10:46-52	Jer 14:(1-6)7-10,19-22 Ps 84 2 Tim 4:6-18 Luke 18:9-14
ALL SAINTS' DAY *November 1*	*Ecclesiasticus* 44:1-14 *or* Rev 7:9-17 Ps 149 Rev 7:9-17 *or* Eph 1:(11-14)15-23 Matt 5:1-12 *or* Luke 6:20-26(27-36)	*Ecclesiasticus* 44:1-14 *or* Rev 7:9-17 Ps 149 Rev 7:9-17 *or* Eph 1:(11-14)15-23 Matt 5:1-12 *or* Luke 6:20-26(27-36)	*Ecclesiasticus* 44:1-14 *or* Rev 7:9-17 Ps 149 Rev 7:9-17 *or* Eph 1:(11-14)15-23 Matt 5:1-12 *or* Luke 6:20-26(27-36)
PROPER 26 *Sunday from October 30 to November 5*	Mic 3:5-12 Ps 43 1 Thess 2:9-20 Matt 23:1-12	Deut 6:1-9 Ps 119:1-16 Heb 7:23-28 Mark 12:28-34	Isa 1:10-20 Ps 32 2 Thess 1:1-12 Luke 19:1-10

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DAY	YEAR A	YEAR B	YEAR C
PROPER 27 *Sunday from November 6 to November 12*	Amos 5:18-24 Ps 70 1 Thess 4:13-18 Matt 25:1-13	1 Kings 17:8-16 Ps 146 Heb 9:24-28 Mark 12:38-44	Job 19:23-27a Ps 17 2 Thess 2:13—3:5 Luke 20:27-38
PROPER 28 *Sunday from November 13 to November 19*	Zeph 1:7,12-18 Ps 90:1-12(13-17) 1 Thess 5:1-10 Matt 25:14-30	Dan 12:1-4a(4b-13) Ps 16 Heb 10:31-39 Mark 13:14-23	Mal 3:13—4:6 Ps 98 2 Thess 3:6-16 Luke 21:5-19
PROPER 29 *Sunday from November 20 to November 26* *Christ the King*	Ezek 34:11-20 Ps 95 1 Cor 15:20-28 Matt 25:31-46	Dan 7:9-14 Ps 93 Rev 1:1-8 John 18:33-37	Jer 23:1-6 Ps 46 Col 1:11-20 Luke 23:35-43

HOLY DAYS

ST. ANDREW *November 30*	Deut 30:11-14 Ps 19 *or* 19:1-6 Rom 10:8b-18 Matt 4:18-22
ST. THOMAS *December 21*	Hab 2:1-4 Ps 126 Heb 10:35—11:1 John 20:19-29
ST. STEPHEN *December 26*	Jer 26:1-9(10-11)12-15 Ps 31:1-6(7-27)[V] Acts 6:8—7:2a,51-60 Matt 23:29-39
ST. JOHN *December 27*	Ex 33:18-23 Ps 92:1-4(5-10)11-14 1 John 1 John 21:9-25 *or* John 1:1-18
HOLY INNOCENTS *December 28*	Jer 31:15-17 Ps 124 Rev 21:1-7 Matt 2:13-18
CIRCUMCISION & HOLY NAME *January 1*	Ex 34:1-9 Ps 8 Rom 1:1-7 Luke 2:15-21
CONFESSION OF ST. PETER *January 18*	Acts 4:8-13 Ps 23 1 Pet 5:1-11 Matt 16:13-19
CONVERSION OF ST. PAUL *January 25*	Acts 26:9-21 Ps 67 Gal 1:11-24 Matt 10:16-25
THE PRESENTATION OF CHRIST IN THE TEMPLE *February 2*	Mal 3:1-4 Ps 84 Heb 2:14-18 Luke 2:22-40
ST. MATTHIAS *February 24*	Acts 1:15-26 Ps 15 Phil 3:12-21 John 15:1-16
ST. JOSEPH *March 19*	2 Sam 7:4,8-16 Ps 89:1-4(5-18)19-29[V] Rom 4:13-18 Luke 2:41-52
THE ANNUNCIATION *March 25*	Isa 7:10-14 Ps 40:1-13[V] *or* *Magnificat* Heb 10:5-10 Luke 1:26-38
ST. MARK *April 25*	Isa 52:7-10 Ps 2 Eph 4:7-8,11-16 Mark 16:15-20
ST. PHILIP & ST. JAMES *May 1*	Isa 30:18-21 Ps 119:33-40 2 Cor 4:1-7 John 14:6-14
THE VISITATION *May 31*	Zeph 3:14-18 Ps 113 *or Ecce Deus* Col 3:12-17 Luke 1:39-56
ST. BARNABAS *June 11*	Isa 42:5-12 Ps 112 Acts 11:19-30,13:1-3 Matt 10:7-16

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HOLY DAYS

NATIVITY OF ST. JOHN THE BAPTIST *June 24*	Isa 40:1-11 Ps 85:7-13 Acts 13:14b-26 Luke 1:57-80
ST. PETER & ST. PAUL *June 29*	Ezek 34:11-16 Ps 87 2 Tim 4:1-8 John 21:15-19
ST. MARY MAGDALENE *July 22*	Judg 4:4-10 *or* *Judith* 9:1,11-14 Ps 42:1-7(8-15) 2 Cor 5:14-20a John 20:11-18
ST. JAMES *July 25*	Jer 45:1-5 Ps 7:1-11(12-18) Acts 11:27—12:3 Matt 20:20-28
THE TRANSFIGURATION *August 6*	Ex 34:29-35 Ps 99 2 Pet 1:13-21 Luke 9:28-36
ST. MARY THE VIRGIN *August 15*	Isa 61:10-11 Ps 34 Gal 4:4-7 Luke 1:46-55
ST. BARTHOLOMEW *August 24*	Deut 18:15-18 Ps 91 1 Cor 4:9-16 Luke 22:24-30
HOLY CROSS DAY *September 14*	Isa 45:21-25 Ps 98 Phil 2:5-11 John 12:31-36a
ST. MATTHEW *September 21*	Prov 3:1-12 Ps 119:33-40 2 Tim 3:1-17 Matt 9:9-13
HOLY MICHAEL & ALL ANGELS *September 29*	Gen 28:10-17 Ps 103 Rev 12:7-12 John 1:47-51
ST. LUKE *October 18*	*Ecclesiasticus* 38:1-14 Ps 147:1-11[v] 2 Tim 4:1-13 Luke 4:14-21
ST. JAMES OF JERUSALEM *October 23*	Acts 15:12-22a Ps 1 1 Cor 15:1-11 Matt 13:54-58
ST. SIMON & ST. JUDE *October 28*	Deut 32:1-4 Ps 119:89-96 Eph 2:13-22 John 15:17-27
ALL SAINTS' DAY *November 1*	*Ecclesiasticus* 44:1-14 *or* Rev 7:9-17 Ps 149 Rev 7:9-17 *or* Eph 1:(11-14)15-23 Matt 5:1-12 *or* Luke 6:20-26(27-36)

EMBER, ROGATION AND NATIONAL DAYS & COMMONS

EMBER DAYS

EMBER DAYS I	Num 11:16-17, 24-29 Ps 99 1 Cor 3:5-11 John 4:31-38
EMBER DAYS II	1 Sam 3:1-10 Ps 63:1-8[V] Eph 4:11-16 Matt 9:35-38
ROGATION DAYS I	Deut 11:10-15 Ps 147 Rom 8:18-25 Mark 4:26-32
ROGATION DAYS II	*Ecclesiasticus* 38:27-32 Ps 107:1-9 1 Cor 3:10-14 Matt 6:19-24

NATIONAL DAYS

THANKSGIVING DAY CANADA AND THE UNITED STATES	Deut 8 Ps 65:1-8(9-14) James 1:17-27 Matt 6:25-33
CANADA DAY *July 1*	Deut 6:1-15 Ps 145 1 Peter 2:1-6 Matt 22:16-21 *or* Matt 25:14-30
INDEPENDENCE DAY *July 4*	Deut 10:17-21 Ps 145 Heb 11:8-16 Matt 5:43-48
REMEMBRANCE DAY (CANADA) *Nov 11* & MEMORIAL DAY (USA) *Monday Nearest May 28*	*Wisdom* 3:1-9 Ps 121 Rev 7:9-17 John 11:21-27 *or* John 15:12-17

THE COMMON *of* THE COMMEMORATIONS

MARTYR	Jer 15:15-21 Ps 34 Rev 7:9-17 Luke 12:4-12
MISSIONARY OR EVANGELIST	Isa 49:1-7 Ps 98 Rom 10:11-18 Luke 5:1-11
PASTOR	Isa 6:1-8 Ps 71:17-24[V] 1 Pet 5:1-11 *or* Acts 20:24-35 Matt 24:42-50
TEACHER OF THE FAITH	Prov 3:13-26 Ps 119:89-106 1 John 1:1-10 Matt 13:47-52
MONASTIC OR RELIGIOUS	Lam 3:22-33 Ps 1 Heb 4:1-13 *or* Acts 2:42-47 Mark 10:23-31
ECUMENIST	Ezk 34:11-16 Ps 133 Eph 3:14-21 John 17:10-26
REFORMER OF THE CHURCH	Jer 1:4-10 Ps 46 1 Cor 3:10-23 Matt 5:13-20
RENEWER OF SOCIETY	Ex 3:7-12 Ps 145:1-13[V] Rom 12:9-21 Luke 6:20-38

[V] *Psalm verse numbers correspond to the New Coverdale Psalter found in this book*

	Mic 6:6-8		*Wisdom* 3:1-9
ANY	Ps 1	ANY	Ps 15
COMMEMORATION I	1 Cor 1:18-31	COMMEMORATION II	Phil 4:4-9
	Joh 3:16-21		Luke 6:17-23

PROPERS FOR VARIOUS OCCASIONS

OF THE HOLY TRINITY	*Propers for Trinity Sunday*
OF THE HOLY SPIRIT	*Propers for Day of Pentecost*
OF THE HOLY ANGELS	*Propers for Holy Michael and All Angels*
OF THE INCARNATION	*Propers for Christmas Day*
OF THE HOLY EUCHARIST	*Propers for Maundy Thursday*
OF THE HOLY CROSS	*Propers for Holy Cross Day*
FOR THE DEPARTED	*Propers for Burial of the Dead*
OF THE REIGN OF CHRIST	*Propers for Christ the King*
FOR BAPTISM	*Propers of the Day*
FOR CONFIRMATION	*Propers of the Day*
ANNIVERSARY OF THE DEDICATION OF A CHURCH	*Propers for Consecration of a Place of Worship*
FOR A CHURCH CONVENTION	Isaiah 55:1-13
	Ps 19:7-14
	2 Cor 4:1-10
	John 15:1-11
FOR THE UNITY OF THE CHURCH	Isaiah 35:1-10
	Ps 122
	Ephesians 4:1-6
	John 17:6a, 15-23
FOR THE MINISTRY	*Propers for Ember Days*
FOR THE MISSION OF THE CHURCH	*Propers for World Mission Sunday*
FOR THE NATION	*Propers for a National Day*
FOR PEACE	Micah 4:1-5
	Psalm 85:7-13
	Ephesians 2:13-18 or Colossians 3:12-15
	John 16:23-33 or Matthew 5:33-48
FOR THE SICK	*Scriptures on page 235*
FOR SOCIAL JUSTICE	Isaiah 42:1-7
	Psalm 72
	James 2:5-9,12-17
	Matthew 10:32-42
FOR LABOR DAY	*Propers for Rogation Days*

DAILY OFFICE LECTIONARY

USE OF PSALMS IN THE DAILY OFFICE

Recitation of the Psalms is central to daily worship throughout the Christian Tradition. Anglicanism at the time of the Reformation established that the entire Psalter should be read in the Daily Office every month. This one-month cycle is printed on the following page, and is indicated within the Psalter itself.

An alternate sixty-day cycle of shorter psalm readings is also printed alongside the readings in this lectionary. Proper psalms for the feasts of Epiphany, the Presentation, the Annunciation, the Transfiguration, All Saints', and Christmas have been included within the sixty-day psalm cycle.

For any day, the psalms appointed may be reduced in number according to local circumstance, provided that the entire Psalter is read regularly. If only one Office is prayed in a day, any of the psalms appointed for that day may be used.

The Gloria Patri (Glory be...) may be said after each psalm, or at the conclusion of all the psalms of the Office. The manner of recitation of the psalms can be adapted to size of Congregation and physical setting: responsive (between leader and people), antiphonal (alternating sides of the Congregation), or in unison, and by whole or half verse. For purposes of reflective pause, half-verse recitation, or musical chant, the asterisk (*) printed in each verse indicates the place where the verse divides.

Verse numbers correspond to the New Coverdale Psalter found in this book, which may differ from other translations.

TRADITIONAL ONE-MONTH PSALM CYCLE

DATE	MORNING PRAYER PSALMS	EVENING PRAYER PSALMS
1	1, 2, 3, 4, 5	6, 7, 8
2	9, 10, 11	12, 13, 14
3	15, 16, 17	18
4	19, 20, 21	22, 23
5	24, 25, 26	27, 28, 29
6	30, 31	32, 33, 34
7	35, 36	37
8	38, 39, 40	41, 42, 43
9	44, 45, 46	47, 48, 49
10	50, 51, 52	53, 54, 55
11	56, 57, 58	59, 60, 61
12	62, 63, 64	65, 66, 67
13	68	69, 70
14	71, 72	73, 74
15	75, 76, 77	78
16	79, 80, 81	82, 83, 84, 85
17	86, 87, 88	89
18	90, 91, 92	93, 94
19	95, 96, 97	98, 99, 100, 101
20	102, 103	104
21	105	106
22	107	108, 109
23	110, 111, 112, 113	114, 115
24	116, 117, 118	119:1-32
25	119:33-72	119:73-104
26	119:105-144	119:145-176
27	120, 121, 122, 123, 124, 125	126, 127, 128, 129, 130, 131
28	132, 133, 134, 135	136, 137, 138
29	139, 140	141, 142, 143
30	144, 145, 146	147, 148, 149, 150

If there is a 31st day of the month, psalms are chosen from among the Songs of Ascents (120 to 134).

ANNUAL CYCLE OF LESSONS APPOINTED

The principle adopted at the Reformation was that "the whole of Holy Scripture (or the greatest part thereof)" should be read each year. This cycle of lessons is based on that principle.

The first lesson is normally taken from the Old Testament or the Apocrypha. The Old Testament is read in its entirety once each year (with the exception of a few passages in Leviticus, Numbers, Joshua, Judges, Ezra, Nehemiah, Ezekiel, and the majority of Chronicles). These readings may be shortened if necessary, as long as the plain sense of the text is not lost. The dagger symbol (†) indicates a way to abbreviate a longer chapter if desired. The Gospels and Acts are read in their entirety twice each year, at Morning Prayer during the first part of the year, at Evening Prayer during the second part of the year. The Epistles are read twice each year in the opposite pattern, except for the Revelation to John, which is read only once, during the Advent season. Less of the Apocrypha has been included than in the 1662 *Book of Common Prayer*; however, select passages have been retained, in keeping with the classic Anglican principle that "the Church doth read [these books] for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine" (Article VI of the Thirty-Nine Articles).

In general, readings move continuously through books of the Bible, interrupted only by Holy Days. For most Holy Days a single proper lesson is included, usually in Morning Prayer. For major feasts of our Lord, two proper lessons are included. The Holy Days connected to the date of Easter (Ash Wednesday, Maundy Thursday, Good Friday, Holy Saturday, Easter Day, Ascension, and Pentecost) have a variable calendar date year to year. Proper readings for these days are provided in additional tables in the midst of the lectionary, and are indicated at the earliest possible date with a double dagger (‡).

If Morning Prayer is the principal liturgy on a Sunday, the psalms and lessons appointed for the day should be replaced with the psalm and two of the lessons from the SUNDAY, HOLY DAY, AND COMMEMORATION LECTIONARY. On other Holy Days, the psalm and lessons from the SUNDAY, HOLY DAY, AND COMMEMORATION LECTIONARY may be used, if those lessons are not to be used at a celebration of the Eucharist on that day.

When a Lesson begins with a pronoun, the reader should substitute the appropriate noun.

Readings from the Apocrypha are in italics. It is appropriate to conclude readings from the Apocrypha with "Here ends the Reading." Should an alternate reading be desired to replace the Apocrypha, the reading appointed as the first lesson of the other Office for that day may be divided between the two Offices.

This Daily Office Lectionary may be adapted for use in a two-year cycle (indicated by I and II in the monthly headings) by reading only the two lessons appointed for Morning Prayer in odd-numbered years (e.g., 2019) and the two lessons appointed for Evening Prayer in even-numbered years (e.g., 2020). The two lessons each day may be divided across the two Offices. In this way, the New Testament will be read through once each year, and the Old Testament will be read through in two years.

JANUARY (1)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1 *Circ. & Name*	Gen 1	John 1:1-28	1, 2
2	Gen 2	John 1:29-*end*	5, 6
3	Gen 3	John 2	9
4	Gen 4	John 3:1-21	8, 11
5	Gen 5	John 3:22-*end*	12, 13, 14
6 *Epiphany*	Gen 6	Matt 2:1-12	96, 97
7	Gen 7	John 4:1-26	18:1-20[v]
8	Gen 8	John 4:27-*end*	19
9	Gen 9	John 5:1-24	22
10	Gen 10 † 1-9,15-22,30-32	John 5:25-*end*	25
11	Gen 11 † 1-9,27-32	John 6:1-21	26, 28
12	Gen 12	John 6:22-40	29, 30
13	Gen 13	John 6:41-*end*	34
14	Gen 14	John 7:1-24	32, 36
15	Gen 15	John 7:25-52	37:1-17[v]
16	Gen 16	John 7:53—8:30	40
17	Gen 17	John 8:31-*end*	42, 43
18 *Conf. Peter*	Gen 18	Matt 16:13-20	45
19	Gen 19 † 1-29	John 9	47, 48
20	Gen 20	John 10:1-21	50
21	Gen 21 † 1-21	John 10:22-*end*	52, 53, 54
22	Gen 22	John 11:1-44	56, 57
23	Gen 23	John 11:45-*end*	59
24	Gen 24 † 1-28,53-58	John 12:1-19	61, 62
25 *Conv. Paul*	Acts 9:1-22	John 12:20-*end*	68:1-18
26	Gen 25 † 7-11,19-34	John 13	69:1-18[v]
27	Gen 26 † 1-25	John 14:1-14	66
28	Gen 27 † 1-13,18-36,39-40	John 14:15-*end*	71
29	Gen 28	John 15:1-17	74
30	Gen 29 † 1-28	John 15:18-*end*	75, 76
31	Gen 30 † 1-2,22-43	John 16:1-15	78:1-18[v]

† *Optional abbreviation*

JANUARY (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
3, 4	**1** *Circ. & Name*	Gal 1	Luke 2:8-21
7	**2**	Jer 1	Gal 2
10	**3**	Jer 2 † 1-22	Gal 3
15, 16	**4**	Jer 3	Gal 4
17	**5**	Jer 4	Gal 5
67, 72	**6** *Epiphany*	Jer 5	John 2:1-12
18:21-52[v]	**7**	Jer 6	Gal 6
20, 21	**8**	Jer 7 † 1-28,34	1 Thess 1
23, 24	**9**	Jer 8	1 Thess 2:1-16
27	**10**	Jer 9	1 Thess 2:17—3 *end*
31	**11**	Jer 10	1 Thess 4:1-12
33	**12**	Jer 11	1 Thess 4:13—5:11
35	**13**	Jer 12	1 Thess 5:12-*end*
38	**14**	Jer 13	2 Thess 1
37:18-41[v]	**15**	Jer 14	2 Thess 2
39, 41	**16**	Jer 15	2 Thess 3
44	**17**	Jer 16	1 Cor 1:1-25
46	**18** *Conf. Peter*	Jer 17	1 Cor 1:26—2 *end*
49	**19**	Jer 18	1 Cor 3
51	**20**	Jer 19	1 Cor 4:1-17
55	**21**	Jer 20	1 Cor 4:18—5 *end*
58, 60	**22**	Jer 21	1 Cor 6
63, 64	**23**	Jer 22	1 Cor 7
65, 67	**24**	Jer 23 † 1-9,16-18,21-40	1 Cor 8
68:19-36[v]	**25** *Conv. Paul*	Jer 24	1 Cor 9
69:19-37[v]	**26**	Jer 25 † 1-19,26-31	1 Cor 10
70, 72	**27**	Jer 26	1 Cor 11
73	**28**	Jer 27	1 Cor 12
77	**29**	Jer 28	1 Cor 13
79, 82	**30**	Jer 29 † 1-14,24-32	1 Cor 14:1-19
78:19-40[v]	**31**	Jer 30	1 Cor 14:20-*end*

† *Optional abbreviation*

FEBRUARY (I)

MORNING PRAYER				60 DAY PSALTER—MP
DATE	FIRST LESSON		SECOND LESSON	
1	Gen 31	† 1-3,17-45	John 16:16-*end*	78:41-73[v]
2 *Presentation*	Gen 32	† 1-13,21-32	Luke 2:22-40	24, 81
3	Gen 33		John 17	83
‡ **4**	Gen 34		John 18:1-27	86, 87
5	Gen 35		John 18:28-*end*	89:1-18[v]
6	Gen 36	† 1-8	John 19:1-37	90
7	Gen 37	† 3-8,12-36	John 19:38-*end*	92, 93
8	Gen 38	† 1-26	John 20	95, 96
9	Gen 39		John 21	99, 100, 101
10	Gen 40		Matt 1:1-17	103
11	Gen 41	† 1-15,25-40	Matt 1:18-*end*	105:1-22[v]
12	Gen 42	† 1-28	Matt 2	106:1-18[v]
13	Gen 43	† 1-10,15-34	Matt 3	107:1-22
14	Gen 44	† 1-20,30-34	Matt 4	108, 110
15	Gen 45		Matt 5:1-20	111, 112
16	Gen 46	† 1-7,28-34	Matt 5:21-48	115
17	Gen 47	† 1-15,23-31	Matt 6:1-18	119:1-24
18	Gen 48		Matt 6:19-*end*	119:49-72
19	Gen 49		Matt 7	119:89-104
20	Gen 50		Matt 8:1-17	119:129-152
21	Exod 1		Matt 8:18-*end*	118
22	Exod 2		Matt 9:1-17	122, 123
23	Exod 3		Matt 9:18-34	127, 128
24 *Matthias*	Acts 1:15-26		Matt 9:35—10:23	132, 133
25	Exod 4		Matt 10:24-*end*	136
26	Exod 5		Matt 11	139
27	Exod 6	† 1-13	Matt 12:1-21	140
28	Exod 7		Matt 12:22-*end*	144

If the year is a leap year, the following lessons are appointed for February 29th:

29	2 Kings 2	Luke 24:44-53	90

‡ *Ash Wednesday falls between February 4th and March 10th. See pages 713-715 to determine its date in a given year. The Lessons are:*

Psalms	*First Lesson*	*Second Lesson*		*Psalms*	*First Lesson*	*Second Lesson*
38	Isa 58:1-12	Luke 18:9-14		6, 32	Jonah 3	1 Cor 9:24-27

FEBRUARY (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
80	**1**	Jer 31 † 1-17,27-37	1 Cor 15:1-34
84	**2** *Presentation*	Jer 32 † 1-15,36-44	1 Cor 15:35-*end*
85	**3**	Jer 33	1 Cor 16
88	**4**	Jer 34	2 Cor 1:1—2:11
89:19-51[v]	**5**	Jer 35	2 Cor 2:12—3 *end*
91	**6**	Jer 36 † 1-10,19-32	2 Cor 4
94	**7**	Jer 37	2 Cor 5
97, 98	**8**	Jer 38	2 Cor 6
102	**9**	Jer 39	2 Cor 7
104	**10**	Jer 40	2 Cor 8
105:23-44[v]	**11**	Jer 41	2 Cor 9
106:19-46[v]	**12**	Jer 42	2 Cor 10
107:23-43	**13**	Jer 43	2 Cor 11
109	**14**	Jer 44 † 1-19,24-30	2 Cor 12:1-13
113, 114	**15**	Jer 45	2 Cor 12:14—13 *end*
116, 117	**16**	Jer 46	Rom 1
119:25-48	**17**	Jer 47	Rom 2
119:73-88	**18**	Jer 48 † 1-20,40-47	Rom 3
119:105-128	**19**	Jer 49 † 1-13,23-39	Rom 4
119:153-176	**20**	Jer 50 † 1-20,33-40	Rom 5
120, 121	**21**	Jer 51 † 6-10,45-64	Rom 6
124, 125, 126	**22**	Jer 52 † 1-27,31-34	Rom 7
129, 130, 131	**23**	*Baruch* 4 † 5-13,21-37	Rom 8:1-17
134, 135	**24** *Matthias*	*Baruch* 5	Rom 8:18-*end*
137, 138	**25**	Lam 1 † 1-12,17-22	Rom 9
141, 142	**26**	Lam 2 † 1-18	Rom 10
143	**27**	Lam 3 † 1-9,19-33,52-66	Rom 11
145	**28**	Lam 4	Rom 12
104	**29**	Joel 2 † 1-2,12-32	2 Pet 3

† *Optional abbreviation*

MARCH (I)

MORNING PRAYER			60 DAY PSALTER–MP
DATE	FIRST LESSON	SECOND LESSON	
1	Exod 8	Matt 13:1-23	146
2	Exod 9 † 1-29,33-34	Matt 13:24-43	148
3	Exod 10	Matt 13:44-*end*	1, 2
4	Exod 11	Matt 14	5, 6
5	Exod 12 † 1-20,28-36	Matt 15:1-28	9
6	Exod 13	Matt 15:29—16:12	8, 11
7	Exod 14 † 5-31	Matt 16:13-*end*	12, 13, 14
8	Exod 15	Matt 17:1-23	18:1-20[v]
9	Exod 16 † 1-7,11-33	Matt 17:24—18:14	19
10	Exod 17	Matt 18:15-*end*	22
11	Exod 18	Matt 19:1-15	25
12	Exod 19	Matt 19:16—20:16	26, 28
13	Exod 20	Matt 20:17-*end*	29, 30
14	Exod 21 † 1-19,22-29	Matt 21:1-22	34
15	Exod 22	Matt 21:23-*end*	32, 36
16	Exod 23 † 1-13,18-30	Matt 22:1-33	37:1-17[v]
17	Exod 24	Matt 22:34—23:12	40
18	Exod 25 † 1-23,31-40	Matt 23:13-*end*	42, 43
‡ **19** *Joseph*	Exod 26 † 1-10,15-16,29-37	Matt 24:1-28	45
20	Exod 27	Matt 24:29-*end*	47, 48
21	Exod 28 † 1-6,15-21, 29-43	Matt 25:1-30	50
22	Exod 29 † 1-18,35-46	Matt 25:31-*end*	52, 53, 54
23	Exod 30 † 1-3,7-33	Matt 26:1-30	56, 57
24	Exod 31	Matt 26:31-56	59
25 *Annun.*	Exod 32 † 1-29	Luke 1:26-38	113, 138
26	Exod 33	Matt 26:57-*end*	61, 62
27	Exod 34 † 1-17,27-35	Matt 27:1-26	68:1-18
28	Exod 35 † 1-10,20-35	Matt 27:27-56	69:1-18[v]
29	Exod 36 † 1-10,18-20, 31-38	Matt 27:57—28 *end*	66
30	Exod 37 † 1-11,16-29	Mark 1:1-13	71
31	Exod 38 † 1-23	Mark 1:14-31	74

† *Optional abbreviation*

‡ *See page 744 for proper lessons for Maundy Thursday through Easter Day*

MARCH (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
147	**1**	Lam 5	Rom 13
149, 150	**2**	Prov 1	Rom 14
3, 4	**3**	Prov 2	Rom 15
7	**4**	Prov 3 † 1-27	Rom 16
10	**5**	Prov 4	Phil 1:1-11
15, 16	**6**	Prov 5	Phil 1:12-*end*
17	**7**	Prov 6 † 1-11,20-35	Phil 2:1-11
18:21-52[v]	**8**	Prov 7	Phil 2:12-*end*
20, 21	**9**	Prov 8	Phil 3
23, 24	**10**	Prov 9	Phil 4
27	**11**	Prov 10	Col 1:1-20
31	**12**	Prov 11	Col 1:21—2:7
33	**13**	Prov 12	Col 2:8-19
35	**14**	Prov 13	Col 2:20—3:11
38	**15**	Prov 14	Col 3:12-*end*
37:18-41[v]	**16**	Prov 15	Col 4
39, 41	**17**	Prov 16	Philemon
44	**18**	Prov 17	Eph 1:1-14
46	**19** *Joseph*	Eph 1:15-*end*	Matt 1:18-*end*
49	**20**	Prov 18	Eph 2:1-10
51	**21**	Prov 19	Eph 2:11-*end*
55	**22**	Prov 20	Eph 3
58, 60	**23**	Prov 21	Eph 4:1-16
63, 64	**24**	Prov 22	Eph 4:17-*end*
131, 132	**25** *Annun.*	Prov 23	Eph 5:1-17
65, 67	**26**	Prov 24 † 1-14, 23-34	Eph 5:18-*end*
68:19-36[v]	**27**	Prov 25	Eph 6:1-9
69:19-37[v]	**28**	Prov 26	Eph 6:10-*end*
70, 72	**29**	Prov 27	1 Tim 1:1-17
73	**30**	Prov 28	1 Tim 1:18—2 *end*
77	**31**	Prov 29	1 Tim 3

† *Optional abbreviation*

PROPER LESSONS FOR MAUNDY THURSDAY *through* EASTER DAY

Maundy Thursday falls between March 19th and April 22nd. See pages 713-715 to determine its date in a given year. The readings for it, and through Easter Day, replace those appointed for the Calendar dates.

	Psalms	*First Lesson*	*Second Lesson*	*Psalms*	*First Lesson*	*Second Lesson*
MAUNDY THURSDAY	41	Dan 9	John 13:1-20	142, 143	1 Cor 10:1-22	John 13:21-38
GOOD FRIDAY	40	Lam 3:1-36	John 18	102	1 Pet 2:11-25	Luke 23:18-49
HOLY SATURDAY	88	Lam 3:37-58	Heb 4	91	1 Pet 4:1-8	Luke 23:50-56
EASTER DAY	118	Exod 15	Acts 2:22-32	111,113,114	Rom 6	Luke 24:13-43

PROPER LESSONS FOR
ASCENSION & PENTECOST

Ascension falls between April 30th and June 3rd. See pages 713-715 to determine its date in a given year. The readings are:

	Psalms	*First Lesson*	*Second Lesson*	*Psalms*	*First Lesson*	*Second Lesson*
ASCENSION	8, 47	2 Kings 2	Eph 4:1-17	21, 24	Heb 8	Luke 24:44-53

Pentecost falls between May 10th and June 13th. See pages 713-715 to determine its date in a given year. The readings are:

	Psalms	*First Lesson*	*Second Lesson*	*Psalms*	*First Lesson*	*Second Lesson*
PENTECOST	48	Isa 11	John 16:1-15	145	Acts 2	Acts 10:34-*end*

APRIL (1)

MORNING PRAYER				60 DAY PSALTER—MP
DATE	FIRST LESSON		SECOND LESSON	
1	Exod 39	† 1-14,27-43	Mark 1:32-*end*	75, 76
2	Exod 40	† 1-2,16-38	Mark 2:1-22	78:1-18[v]
3	Lev 1		Mark 2:23—3:12	78:41-73[v]
4	Lev 8	† 1-24,30-36	Mark 3:13-*end*	81
5	Lev 10		Mark 4:1-34	84
6	Lev 16	† 1-22,29-34	Mark 4:35—5:20	86, 87
7	Lev 17		Mark 5:21-*end*	89:1-18[v]
8	Lev 18		Mark 6:1-29	90
9	Lev 19	† 1-2,9-37	Mark 6:30-*end*	92, 93
10	Lev 20		Mark 7:1-23	95, 96
11	Lev 23	† 9-32,39-43	Mark 7:24—8:10	99, 100, 101
12	Lev 26	† 3-20,38-46	Mark 8:11-*end*	103
13	Num 6		Mark 9:1-29	105:1-22[v]
14	Num 8	† 5-26	Mark 9:30-*end*	106:1-18[v]
15	Num 11	† 4-6,10-33	Mark 10:1-31	107:1-22
16	Num 12		Mark 10:32-*end*	108, 110
17	Num 13	† 1-3,17-33	Mark 11:1-26	111, 112
18	Num 14	† 1-31	Mark 11:27—12:12	115
19	Num 15	† 22-41	Mark 12:13-34	119:1-24
20	Num 16	† 1-11,20-38	Mark 12:35—13:13	119:49-72
21	Num 17		Mark 13:14-*end*	119:89-104
22	Num 18	† 1-24	Mark 14:1-25	119:129-152
23	Num 20		Mark 14:26-52	118
24	Num 21	† 4-9,21-35	Mark 14:53-*end*	122, 123
25 *Mark*	Acts 12:11-25		Mark 15	127, 128
26	Num 22	† 1-35	Mark 16	132, 133
27	Num 23	† 1-26	Luke 1:1-23	136
28	Num 24		Luke 1:24-56	139
29	Num 25		Luke 1:57-*end*	140
‡ **30**	Deut 1	† 1-21,26-33	Luke 2:1-21	144

† *Optional abbreviation*

‡ *See page 745 for proper lessons for Ascension and Pentecost*

APRIL (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
79, 82	**1**	Prov 30 † 1-9,15-33	1 Tim 4
78:19-40[v]	**2**	Prov 31	1 Tim 5
80	**3**	Job 1	1 Tim 6
83	**4**	Job 2	Titus 1
85	**5**	Job 3	Titus 2
88	**6**	Job 4	Titus 3
89:19-51[v]	**7**	Job 5	2 Tim 1
91	**8**	Job 6	2 Tim 2
94	**9**	Job 7	2 Tim 3
97, 98	**10**	Job 8	2 Tim 4
102	**11**	Job 9	Heb 1
104	**12**	Job 10	Heb 2
105:23-44[v]	**13**	Job 11	Heb 3
106:19-46[v]	**14**	Job 12	Heb 4:1-13
107:23-43	**15**	Job 13	Heb 4:14—5:10
109	**16**	Job 14	Heb 5:11—6 *end*
113, 114	**17**	Job 15	Heb 7
116, 117	**18**	Job 16	Heb 8
119:25-48	**19**	Job 17	Heb 9:1-14
119:73-88	**20**	Job 18	Heb 9:15-*end*
119:105-128	**21**	Job 19	Heb 10:1-18
119:153-176	**22**	Job 20	Heb 10:19-*end*
120, 121	**23**	Job 21	Heb 11
124, 125, 126	**24**	Job 22	Heb 12:1-17
129, 130, 131	**25** *Mark*	Job 23	Heb 12:18-*end*
134, 135	**26**	Job 24	Heb 13
137, 138	**27**	Job 25 & 26	Jas 1
141, 142	**28**	Job 27	Jas 2:1-13
143	**29**	Job 28	Jas 2:14-*end*
145	**30**	Job 29	Jas 3

† *Optional abbreviation*

MAY (I)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1 *Phil. & Jam.*	Deut 2 † 1-9,14-19,24-37	Luke 2:22-*end*	146
2	Deut 3	Luke 3:1-22	148
3	Deut 4 † 1-18,24-40	Luke 3:23-*end*	1, 2
4	Deut 5	Luke 4:1-30	5, 6
5	Deut 6	Luke 4:31-*end*	9
6	Deut 7	Luke 5:1-16	8, 11
7	Deut 8	Luke 5:17-*end*	12, 13, 14
8	Deut 9	Luke 6:1-19	18:1-20[v]
9	Deut 10	Luke 6:20-38	19
10	Deut 11	Luke 6:39—7:10	22
11	Deut 12	Luke 7:11-35	25
12	Deut 13	Luke 7:36-*end*	26, 28
13	Deut 14	Luke 8:1-21	29, 30
14	Deut 15	Luke 8:22-*end*	34
15	Deut 16	Luke 9:1-17	32, 36
16	Deut 17	Luke 9:18-50	37:1-17[v]
17	Deut 18	Luke 9:51-*end*	40
18	Deut 19	Luke 10:1-24	42, 43
19	Deut 20	Luke 10:25-*end*	45
20	Deut 21	Luke 11:1-28	47, 48
21	Deut 22	Luke 11:29-*end*	50
22	Deut 23	Luke 12:1-34	52, 53, 54
23	Deut 24	Luke 12:35-53	56, 57
24	Deut 25	Luke 12:54—13:9	59
25	Deut 26	Luke 13:10-*end*	61, 62
26	Deut 27	Luke 14:1-24	68:1-18
27	Deut 28 † 1-25,64-68	Luke 14:25—15:10	69:1-18[v]
28	Deut 29	Luke 15:11-*end*	66
29	Deut 30	Luke 16	71
30	Deut 31	Luke 17:1-19	74
31 *Visitation*	Deut 32 † 1-10,15-22,39-52	Luke 1:39-56	75, 76

† *Optional abbreviation*

MAY (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
147	**1** *Phil. & Jam.*	Jas 4	John 1:43-*end*
149, 150	**2**	Job 30	Jas 5
3, 4	**3**	Job 31 † 1-23,35-40	1 Pet 1:1-21
7	**4**	Job 32	1 Pet 1:22—2:10
10	**5**	Job 33	1 Pet 2:11—3:7
15, 16	**6**	Job 34 † 1-15,21-28,31-37	1 Pet 3:8—4:6
17	**7**	Job 35	1 Pet 4:7-*end*
18:21-52[v]	**8**	Job 36	1 Pet 5
20, 21	**9**	Job 37	2 Pet 1
23, 24	**10**	Job 38 † 1-27,31-33	2 Pet 2
27	**11**	Job 39	2 Pet 3
31	**12**	Job 40	Jude
33	**13**	Job 41	1 John 1:1—2:6
35	**14**	Job 42	1 John 2:7-*end*
38	**15**	Eccl 1	1 John 3:1-10
37:18-41[v]	**16**	Eccl 2	1 John 3:11—4:6
39, 41	**17**	Eccl 3	1 John 4:7-*end*
44	**18**	Eccl 4	1 John 5
46	**19**	Eccl 5	2 John
49	**20**	Eccl 6	3 John
51	**21**	Eccl 7	Acts 1:1-14
55	**22**	Eccl 8	Acts 1:15-*end*
58, 60	**23**	Eccl 9	Acts 2:1-21
63, 64	**24**	Eccl 10	Acts 2:22-*end*
65, 67	**25**	Eccl 11	Acts 3:1—4:4
68:19-36[v]	**26**	Eccl 12	Acts 4:5-31
69:19-37[v]	**27**	Ezek 1	Acts 4:32—5:11
70, 72	**28**	Ezek 2	Acts 5:12-*end*
73	**29**	Ezek 3	Acts 6:1—7:16
77	**30**	Ezek 4	Acts 7:17-34
79, 82	**31** *Visitation*	Ezek 5	Acts 7:35—8:3

† *Optional abbreviation*

JUNE (1)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1	Deut 33	Luke 17:20-*end*	78:1-18[v]
2	Deut 34	Luke 18:1-30	78:41-73[v]
3	Josh 1	Luke 18:31—19:10	81
4	Josh 2	Luke 19:11-28	84
5	Josh 3	Luke 19:29-*end*	86, 87
6	Josh 4	Luke 20:1-26	89:1-18[v]
7	Josh 5	Luke 20:27—21:4	90
8	Josh 6	Luke 21:5-*end*	92, 93
9	Josh 7	Luke 22:1-38	95, 96
10	Josh 8 † 1-22,30-35	Luke 22:39-53	99, 100, 101
11 *Barnabas*	Acts 4:32-37	Luke 22:54-*end*	103
12	Josh 9	Luke 23:1-25	105:1-22[v]
13	Josh 10 † 1-27,40-43	Luke:23:26-49	106:1-18[v]
14	Josh 14 † 5-15	Luke 23:50—24:12	107:1-22
15	Josh 22 † 7-31	Luke 24:13-*end*	108, 110
16	Josh 23	Gal 1	111, 112
17	Josh 24 † 1-31	Gal 2	115
18	Judg 1 † 1-21	Gal 3	119:1-24
19	Judg 2 † 6-23	Gal 4	119:49-72
20	Judg 3 † 7-30	Gal 5	119:89-104
21	Judg 4	Gal 6	119:129-152
22	Judg 5 † 1-5,19-31	1 Thess 1	118
23	Judg 6 † 1,6,11-24,33-40	1 Thess 2:1-16	122, 123
24 *Nat. Bap.*	1 Thess 2:17—3 *end*	Matt 14:1-13	127, 128
25	Judg 7 † 1-8,16-25	1 Thess 4:1-12	132, 133
26	Judg 8 † 4-23,28	1 Thess 4:13—5:11	136
27	Judg 9 † 1-6,22-25,43-56	1 Thess 5:12-*end*	139
28	Judg 10 † 6-18	2 Thess 1	140
29 *Pet. & Paul*	2 Thess 2	2 Pet 3:14-*end*	144
30	Judg 11 † 1-11,29-40	2 Thess 3	146

† *Optional abbreviation*

JUNE (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
78:19-40[v]	**1**	Ezek 6	Acts 8:4-25
80	**2**	Ezek 7	Acts 8:26-*end*
83	**3**	Ezek 8	Acts 9:1-31
85	**4**	Ezek 9	Acts 9:32-*end*
88	**5**	Ezek 10	Acts 10:1-23
89:19-51[v]	**6**	Ezek 11	Acts 10:24-*end*
91	**7**	Ezek 12	Acts 11:1-18
94	**8**	Ezek 13	Acts 11:19-*end*
97, 98	**9**	Ezek 14	Acts 12:1-24
102	**10**	Ezek 15	Acts 12:25—13:12
104	**11** *Barnabas*	Ezek 16 † 1-15,33-47,59-63	Acts 13:13-43
105:23-44[v]	**12**	Ezek 17	Acts 13:44—14:7
106:19-46[v]	**13**	Ezek 18	Acts 14:8-*end*
107:23-43	**14**	Ezek 33 † 1-23,30-33	Acts 15:1-21
109	**15**	Ezek 34	Acts 15:22-35
113, 114	**16**	Ezek 35	Acts 15:36—16:5
116, 117	**17**	Ezek 36 † 16-37	Acts 16:6-*end*
119:25-48	**18**	Ezek 37	Acts 17:1-15
119:73-88	**19**	Ezek 40 † 1-5,17-19,35-49	Acts 17:16-*end*
119:105-128	**20**	Ezek 43	Acts 18:1-23
119:153-176	**21**	Ezek 47	Acts 18:24—19:7
120, 121	**22**	Dan 1	Acts 19:8-20
124, 125, 126	**23**	Dan 2 † 1-14,25-28,31-45	Acts 19:21-*end*
129, 130, 131	**24** *Nat. Bap.*	Dan 3	Acts 20:1-16
134, 135	**25**	Dan 4 † 1-9,19-35	Acts 20:17-*end*
137, 138	**26**	Dan 5	Acts 21:1-16
141, 142	**27**	Dan 6	Acts 21:17-36
143	**28**	Dan 7	Acts 21:37—22:22
145	**29** *Pet. & Paul*	Dan 8	Acts 22:23—23:11
147	**30**	Dan 9	Acts 23:12-*end*

† *Optional abbreviation*

JULY (1)

MORNING PRAYER			60 DAY PSALTER–MP
DATE	FIRST LESSON	SECOND LESSON	
1	Judg 12	1 Cor 1:1-25	148
2	Judg 13	1 Cor 1:26—2 *end*	1, 2
3	Judg 14	1 Cor 3	5, 6
4	Judg 15	1 Cor 4:1-17	9
5	Judg 16	1 Cor 4:18—5 *end*	8, 11
6	Ruth 1	1 Cor 6	12, 13, 14
7	Ruth 2	1 Cor 7	18:1-20[v]
8	Ruth 3	1 Cor 8	19
9	Ruth 4	1 Cor 9	22
10	1 Sam 1 † 1-20	1 Cor 10	25
11	1 Sam 2 † 1-21	1 Cor 11	26, 28
12	1 Sam 3	1 Cor 12	29, 30
13	1 Sam 4	1 Cor 13	34
14	1 Sam 5	1 Cor 14:1-19	32, 36
15	1 Sam 6 † 1-15	1 Cor 14:20-*end*	37:1-17[v]
16	1 Sam 7	1 Cor 15:1-34	40
17	1 Sam 8	1 Cor 15:35-*end*	42, 43
18	1 Sam 9	1 Cor 16	45
19	1 Sam 10	2 Cor 1:1—2:11	47, 48
20	1 Sam 11	2 Cor 2:12—3 *end*	50
21	1 Sam 12	2 Cor 4	52, 53, 54
22 *Mary Mag.*	2 Cor 5	Luke 7:36—8:3	56, 57
23	1 Sam 13	2 Cor 6	59
24	1 Sam 14 † 1-15,20,24-30	2 Cor 7	61, 62
25 *James*	2 Cor 8	Mark 1:14-20	68:1-18
26	1 Sam 15	2 Cor 9	69:1-18[v]
27	1 Sam 16	2 Cor 10	66
28	1 Sam 17 † 1-11,26-27,31-51	2 Cor 11	71
29	1 Sam 18	2 Cor 12:1-13	74
30	1 Sam 19	2 Cor 12:14—13 *end*	75, 76
31	1 Sam 20 † 1-7,24-42	Rom 1	78:1-18[v]

† *Optional abbreviation*

JULY (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
149, 150	**1**	Dan 10	Acts 24:1-23
3, 4	**2**	Dan 11 † 1-19	Acts 24:24—25:12
7	**3**	Dan 12	Acts 25:13-*end*
10	**4**	*Susanna*	Acts 26
15, 16	**5**	Esth 1	Acts 27
17	**6**	Esth 2	Acts 28:1-15
18:21-52[v]	**7**	Esth 3	Acts 28:16-*end*
20, 21	**8**	Esth 4	Philemon
23, 24	**9**	Esth 5	1 Tim 1:1-17
27	**10**	Esth 6	1 Tim 1:18—2 *end*
31	**11**	Esth 7	1 Tim 3
33	**12**	Esth 8	1 Tim 4
35	**13**	Esth 9 & 10	1 Tim 5
38	**14**	Ezra 1	1 Tim 6
37:18-41[v]	**15**	Ezra 3	Titus 1
39, 41	**16**	Ezra 4	Titus 2
44	**17**	Ezra 5	Titus 3
46	**18**	Ezra 6	2 Tim 1
49	**19**	Ezra 7	2 Tim 2
51	**20**	Ezra 8 † 21-36	2 Tim 3
55	**21**	Ezra 9	2 Tim 4
58, 60	**22** *Mary Mag.*	Ezra 10 † 1-16	John 1:1-28
63, 64	**23**	Neh 1	John 1:29-*end*
65, 67	**24**	Neh 2	John 2
68:19-36[v]	**25** *James*	Neh 3 † 1-15	John 3:1-21
69:19-37[v]	**26**	Neh 4	John 3:22-*end*
70, 72	**27**	Neh 5	John 4:1-26
73	**28**	Neh 6	John 4:27-*end*
77	**29**	Neh 8	John 5:1-24
79, 82	**30**	Neh 9 † 1-15,26-38	John 5:25-*end*
78:19-40[v]	**31**	Neh 10 † 28-39	John 6:1-21

† *Optional abbreviation*

AUGUST (1)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1	1 Sam 21	Rom 2	78:41-73[v]
2	1 Sam 22	Rom 3	81
3	1 Sam 23	Rom 4	84
4	1 Sam 24	Rom 5	86, 87
5	1 Sam 25 † 1-19,23-25,32-42	Rom 6	89:1-18[v]
6 *Transfig.*	Rom 7	Mark 9:2-10	27
7	1 Sam 26	Rom 8:1-17	90
8	1 Sam 27	Rom 8:18-*end*	92, 93
9	1 Sam 28	Rom 9	95, 96
10	1 Sam 29	Rom 10	99, 100, 101
11	1 Sam 30 † 1-25	Rom 11	103
12	1 Sam 31	Rom 12	105:1-22[v]
13	2 Sam 1	Rom 13	106:1-18[v]
14	2 Sam 2 † 1-17,26-31	Rom 14	107:1-22
15 *Mary Virg.*	2 Sam 3 † 6-11,17-39	Luke 1:26-38	108, 110
16	2 Sam 4	Rom 15	111, 112
17	2 Sam 5	Rom 16	115
18	2 Sam 6	Phil 1:1-11	119:1-24
19	2 Sam 7	Phil 1:12-*end*	119:49-72
20	2 Sam 8	Phil 2:1-11	119:89-104
21	2 Sam 9	Phil 2:12-*end*	119:129-152
22	2 Sam 10	Phil 3	118
23	2 Sam 11	Phil 4	122, 123
24 *Bart.*	Col 1:1-20	Luke 6:12-16	127, 128
25	2 Sam 12 † 1-25	Col 1:21—2:7	132, 133
26	2 Sam 13 † 1-29,38-39	Col 2:8-19	136
27	2 Sam 14 † 1-21,28	Col 2:20—3:11	139
28	2 Sam 15 † 1-18,23-25,32-34	Col 3:12-*end*	140
29	2 Sam 16	Col 4	144
30	2 Sam 17 † 1-23	Philemon	146
31	2 Sam 18 † 1-15,19-33	Eph 1:1-14	148

† *Optional abbreviation*

AUGUST (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
80	**1**	Neh 12 † 27-47	John 6:22-40
83	**2**	Neh 13 † 1-22,30-31	John 6:41-*end*
85	**3**	Hos 1	John 7:1-24
88	**4**	Hos 2	John 7:25-52
89:19-51[v]	**5**	Hos 3	John 7:53—8:30
80	**6** *Transfig.*	Hos 4	John 8:31-*end*
91	**7**	Hos 5	John 9
94	**8**	Hos 6	John 10:1-21
97, 98	**9**	Hos 7	John 10:22-*end*
102	**10**	Hos 8	John 11:1-44
104	**11**	Hos 9	John 11:45-*end*
105:23-44[v]	**12**	Hos 10	John 12:1-19
106:19-46[v]	**13**	Hos 11	John 12:20-*end*
107:23-43	**14**	Hos 12	John 13
109	**15** *Mary Virg.*	Hos 13	John 14:1-14
113, 114	**16**	Hos 14	John 14:15-*end*
116, 117	**17**	Joel 1	John 15:1-17
119:25-48	**18**	Joel 2 † 1-17,28-32	John 15:18-*end*
119:73-88	**19**	Joel 3	John 16:1-15
119:105-128	**20**	Amos 1	John 16:16-*end*
119:153-176	**21**	Amos 2	John 17
120, 121	**22**	Amos 3	John 18:1-27
124, 125, 126	**23**	Amos 4	John 18:28-*end*
129, 130, 131	**24** *Bart.*	Amos 5	John 19:1-37
134, 135	**25**	Amos 6	John 19:38-*end*
137, 138	**26**	Amos 7	John 20
141, 142	**27**	Amos 8	John 21
143	**28**	Amos 9	Matt 1:1-17
145	**29**	Obadiah	Matt 1:18-*end*
147	**30**	Jonah 1	Matt 2
149, 150	**31**	Jonah 2	Matt 3

† *Optional abbreviation*

SEPTEMBER (I)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1	2 Sam 19 † 1-30	Eph 1:15-*end*	1, 2
2	2 Sam 20	Eph 2:1-10	5, 6
3	2 Sam 21	Eph 2:11-*end*	9
4	2 Sam 22 † 1-7,14-20,32-51	Eph 3	8, 11
5	2 Sam 23 † 1-23	Eph 4:1-16	12, 13, 14
6	2 Sam 24	Eph 4:17-*end*	18:1-20[v]
7	1 Chron 22	Eph 5:1-17	19
8	1 Kings 1 † 1-18,29-40	Eph 5:18-*end*	22
9	1 Chron 28	Eph 6	25
10	1 Kings 2 † 1-25	Heb 1	26, 28
11	1 Kings 3	Heb 2	29, 30
12	1 Kings 4 † 1-6,20-34	Heb 3	34
13	1 Kings 5	Heb 4:1-13	32, 36
14 *Holy Cross*	Heb 4:14—5:10	John 12:23-33	37:1-17[v]
15	1 Kings 6 † 1-7,11-30,37-38	Heb 5:11—6 *end*	40
16	1 Kings 7 † 1-14,40-44,47-51	Heb 7	42, 43
17	1 Kings 8 † 1-11,22-30,54-63	Heb 8	45
18	1 Kings 9 † 1-9,15-28	Heb 9:1-14	47, 48
19	1 Kings 10 †1-13,23-29	Heb 9:15-*end*	50
20	1 Kings 11 † 1-14,23-33,41-43	Heb 10:1-18	52, 53, 54
21 *Matthew*	Heb 10:19-*end*	Matt 9:9-13	56, 57
22	1 Kings 12 † 1-20,25-30	Heb 11	59
23	1 Kings 13 † 1-25,33-34	Heb 12:1-17	61, 62
24	1 Kings 14	Heb 12:18-*end*	68:1-18
25	2 Chron 12	Heb 13	69:1-18[v]
26	2 Chron 13	Jas 1	66
27	2 Chron 14	Jas 2:1-13	71
28	2 Chron 15	Jas 2:14-*end*	74
29 *Michael*	Rev 12:7-12	Jas 3	75, 76
30	2 Chron 16	Jas 4	78:1-18[v]

† *Optional abbreviation*

SEPTEMBER (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
3, 4	**1**	Jonah 3	Matt 4
7	**2**	Jonah 4	Matt 5:1-20
10	**3**	Mic 1	Matt 5:21-48
15, 16	**4**	Mic 2	Matt 6:1-18
17	**5**	Mic 3	Matt 6:19-*end*
18:21-52[v]	**6**	Mic 4	Matt 7
20, 21	**7**	Mic 5	Matt 8:1-17
23, 24	**8**	Mic 6	Matt 8:18-*end*
27	**9**	Mic 7	Matt 9:1-17
31	**10**	Nahum 1	Matt 9:18-34
33	**11**	Nahum 2	Matt 9:35—10:23
35	**12**	Nahum 3	Matt 10:24-*end*
38	**13**	Hab 1	Matt 11
37:18-41[v]	**14** *Holy Cross*	Hab 2	Matt 12:1-21
39, 41	**15**	Hab 3	Matt 12:22-*end*
44	**16**	Zeph 1	Matt 13:1-23
46	**17**	Zeph 2	Matt 13:24-43
49	**18**	Zeph 3	Matt 13:44-*end*
51	**19**	Hag 1	Matt 14
55	**20**	Hag 2	Matt 15:1-28
58, 60	**21** *Matthew*	Zech 1	Matt 15:29—16:12
63, 64	**22**	Zech 2	Matt 16:13-*end*
65, 67	**23**	Zech 3	Matt 17:1-23
68:19-36[v]	**24**	Zech 4	Matt 17:24—18:14
69:19-37[v]	**25**	Zech 5	Matt 18:15-*end*
70, 72	**26**	Zech 6	Matt 19:1-15
73	**27**	Zech 7	Matt 19:16—20:16
77	**28**	Zech 8	Matt 20:17-*end*
79, 82	**29** *Michael*	Zech 9	Matt 21:1-22
78:19-40[v]	**30**	Zech 10	Matt 21:23-*end*

† *Optional abbreviation*

OCTOBER (1)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1	1 Kings 15 † 1-30	Jas 5	78:41-73[v]
2	1 Kings 16 † 1-4,8-19,23-34	1 Pet 1:1-21	81
3	1 Kings 17	1 Pet 1:22—2:10	84
4	1 Kings 18 † 1-8,17-46	1 Pet 2:11—3:7	86, 87
5	1 Kings 19	1 Pet 3:8—4:6	89:1-18[v]
6	1 Kings 20 † 1,13,21-43	1 Pet 4:7-*end*	90
7	1 Kings 21	1 Pet 5	92, 93
8	1 Kings 22 † 1-23,29-38	2 Pet 1	95, 96
9	2 Chron 20	2 Pet 2	99, 100, 101
10	2 Kings 1	2 Pet 3	103
11	2 Kings 2	Jude	105:1-22[v]
12	2 Kings 3	1 John 1:1—2:6	106:1-18[v]
13	2 Kings 4 † 8-37	1 John 2:7-*end*	107:1-22
14	2 Kings 5	1 John 3:1-10	108, 110
15	2 Kings 6 † 1-24	1 John 3:11—4:6	111, 112
16	2 Kings 7	1 John 4:7-*end*	115
17	2 Kings 8 † 1-19,25-27	1 John 5	119:1-24
18 *Luke*	2 John	Luke 1:1-4	119:49-72
19	2 Kings 9 † 1-26,30-37	3 John	119:89-104
20	2 Kings 10 † 1-11,18-31	Acts 1:1-14	119:129-152
21	2 Kings 11	Acts 1:15-*end*	118
22	2 Kings 12	Acts 2:1-21	122, 123
23 *James Jer.*	Acts 2:22-*end*	James 1	127, 128
24	2 Kings 13	Acts 3:1—4:4	132, 133
25	2 Kings 14	Acts 4:5-31	136
26	2 Chron 26	Acts 4:32—5:11	139
27	2 Kings 15 † 1-29	Acts 5:12-*end*	140
28 *Sim. & Jude*	Acts 6:1—7:16	John 14:15-31	144
29	2 Kings 16	Acts 7:17-34	146
30	2 Kings 17 † 1-28,41	Acts 7:35—8:3	148
31	2 Chron 28	Acts 8:4-25	2

† *Optional abbreviation*

OCTOBER (11)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
80	**1**	Zech 11	Matt 22:1-33
83	**2**	Zech 12	Matt 22:34—23:12
85	**3**	Zech 13	Matt 23:13-*end*
88	**4**	Zech 14	Matt 24:1-28
89:19-51[v]	**5**	Mal 1	Matt 24:29-*end*
91	**6**	Mal 2	Matt 25:1-30
94	**7**	Mal 3	Matt 25:31-*end*
97, 98	**8**	Mal 4	Matt 26:1-30
102	**9**	1 *Macc* 1 † 1-15,20-25,41-64	Matt 26:31-56
104	**10**	1 *Macc* 2 † 1-28	Matt 26:57-*end*
105:23-44[v]	**11**	2 *Macc* 6	Matt 27:1-26
106:19-46[v]	**12**	2 *Macc* 7	Matt 27:27-56
107:23-43	**13**	2 *Macc* 8 † 1-29	Matt 27:57—28 *end*
109	**14**	2 *Macc* 10 † 1-8,24-38	Mark 1:1-13
113, 114	**15**	1 *Macc* 7 † 1-6,23-50	Mark 1:14-31
116, 117	**16**	1 *Macc* 9 † 1-31	Mark 1:32-*end*
119:25-48	**17**	1 *Macc* 13 † 1-30,41-42	Mark 2:1-22
119:73-88	**18** *Luke*	1 *Macc* 14 † 4-18,35-43	Mark 2:23—3:12
119:105-128	**19**	Isa 1	Mark 3:13-*end*
119:153-176	**20**	Isa 2	Mark 4:1-34
120, 121	**21**	Isa 3	Mark 4:35—5:20
124, 125, 126	**22**	Isa 4	Mark 5:21-*end*
129, 130, 131	**23** *James Jer.*	Isa 5	Mark 6:1-29
134, 135	**24**	Isa 6	Mark 6:30-*end*
137, 138	**25**	Isa 7	Mark 7:1-23
141, 142	**26**	Isa 8	Mark 7:24—8:10
143	**27**	Isa 9	Mark 8:11-*end*
145	**28** *Sim. & Jude*	Isa 10	Mark 9:1-29
147	**29**	Isa 11	Mark 9:30-*end*
149, 150	**30**	Isa 12	Mark 10:1-31
3, 4	**31**	Isa 13	Mark 10:32-*end*

† *Optional abbreviation*

NOVEMBER (I)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1 *All Saints'*	Heb 11:32—12:2	Acts 8:26-*end*	1, 15
2	2 Chron 29 † 1-11,20-30,35-36	Acts 9:1-31	5, 6
3	2 Chron 30 † 1-22,26-27	Acts 9:32-*end*	9
4	2 Kings 18 † 1-13,17-30,35-37	Acts 10:1-23	8, 11
5	2 Kings 19 † 1-20,29-31,35-37	Acts 10:24-*end*	12, 13, 14
6	2 Kings 20	Acts 11:1-18	18:1-20[v]
7	2 Chron 33	Acts 11:19-*end*	19
8	2 Kings 21	Acts 12:1-24	22
9	2 Kings 22	Acts 12:25—13:12	25
10	2 Kings 23 † 1-20,26-30	Acts 13:13-43	26, 28
11	2 Kings 24	Acts 13:44—14:7	29, 30
12	2 Kings 25 † 1-22,25-30	Acts 14:8-*end*	34
13	*Judith* 4	Acts 15:1-21	32, 36
14	*Judith* 8	Acts 15:22-35	37:1-17[v]
15	*Judith* 9	Acts 15:36—16:5	40
16	*Judith* 10	Acts 16:6-*end*	42, 43
17	*Judith* 11	Acts 17:1-15	45
18	*Judith* 12	Acts 17:16-*end*	47, 48
19	*Judith* 13	Acts 18:1-23	50
20	*Judith* 14	Acts 18:24—19:7	52, 53, 54
21	*Judith* 15	Acts 19:8-20	56, 57
22	*Judith* 16	Acts 19:21-*end*	59
23	*Ecclesiasticus* 1	Acts 20:1-16	61, 62
24	*Ecclesiasticus* 2	Acts 20:17-*end*	68:1-18
25	*Ecclesiasticus* 4 † 1-19	Acts 21:1-16	69:1-18[v]
26	*Ecclesiasticus* 6 † 5-31	Acts 21:17-36	66
27	*Ecclesiasticus* 7 † 1-21,27-36	Acts 21:37—22:22	71
28	*Ecclesiasticus* 9	Acts 22:23—23:11	74
29	*Ecclesiasticus* 10 † 1-24	Acts 23:12-*end*	75, 76
30 *Andrew*	*Ecclesiasticus* 11 † 1-9,18-28	John 1:35-42	78:1-18[v]

† *Optional abbreviation*

NOVEMBER (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
34	**1** *All Saints'*	Isa 14	Rev 19:1-16
7	**2**	Isa 15	Mark 11:1-26
10	**3**	Isa 16	Mark 11:27—12:12
15, 16	**4**	Isa 17	Mark 12:13-34
17	**5**	Isa 18	Mark 12:35—13:13
18:21-52[v]	**6**	Isa 19	Mark 13:14-*end*
20, 21	**7**	Isa 20	Mark 14:1-25
23, 24	**8**	Isa 21	Mark 14:26-52
27	**9**	Isa 22	Mark 14:53-*end*
31	**10**	Isa 23	Mark 15
33	**11**	Isa 24	Mark 16
35	**12**	Isa 25	Luke 1:1-23
38	**13**	Isa 26	Luke 1:24-56
37:18-41[v]	**14**	Isa 27	Luke 1:57-*end*
39, 41	**15**	Isa 28	Luke 2:1-21
44	**16**	Isa 29	Luke 2:22-*end*
46	**17**	Isa 30	Luke 3:1-22
49	**18**	Isa 31	Luke 3:23-*end*
51	**19**	Isa 32	Luke 4:1-30
55	**20**	Isa 33	Luke 4:31-*end*
58, 60	**21**	Isa 34	Luke 5:1-16
63, 64	**22**	Isa 35	Luke 5:17-*end*
65, 67	**23**	Isa 36	Luke 6:1-19
68:19-36[v]	**24**	Isa 37	Luke 6:20-38
69:19-37[v]	**25**	Isa 38	Luke 6:39—7:10
70, 72	**26**	Isa 39	Luke 7:11-35
73	**27**	Isa 40	Luke 7:36-*end*
77	**28**	Isa 41	Luke 8:1-21
79, 82	**29**	Isa 42	Luke 8:22-*end*
78:19-40[v]	**30** *Andrew*	Isa 43	Luke 9:1-17

† *Optional abbreviation*

DECEMBER (I)

MORNING PRAYER			60 DAY PSALTER—MP
DATE	FIRST LESSON	SECOND LESSON	
1	*Ecclesiasticus* 14	Acts 24:1-23	78:41-73[v]
2	*Ecclesiasticus* 17	Acts 24:24—25:12	81
3	*Ecclesiasticus* 18 † 1-26,30-33	Acts 25:13-*end*	84
4	*Ecclesiasticus* 21	Acts 26	86, 87
5	*Ecclesiasticus* 34	Acts 27	89:1-18[v]
6	*Ecclesiasticus* 38 † 1-15,24-34	Acts 28:1-15	90
7	*Ecclesiasticus* 39 † 1-11,16-35	Acts 28:16-*end*	92, 93
8	*Ecclesiasticus* 44	Rev 1	95, 96
9	*Ecclesiasticus* 45	Rev 2:1-17	99, 100, 101
10	*Ecclesiasticus* 46	Rev 2:18—3:6	103
11	*Ecclesiasticus* 47	Rev 3:7-*end*	105:1-22[v]
12	*Ecclesiasticus* 48	Rev 4	106:1-18[v]
13	*Ecclesiasticus* 49	Rev 5	107:1-22
14	*Ecclesiasticus* 50	Rev 6	108, 110
15	*Ecclesiasticus* 51	Rev 7	111, 112
16	*Wisdom* 1	Rev 8	115
17	*Wisdom* 2	Rev 9	119:1-24
18	*Wisdom* 3	Rev 10	119:49-72
19	*Wisdom* 4	Rev 11	119:89-104
20	*Wisdom* 5	Rev 12	119:129-152
21 *Thomas*	Rev 13	John 14:1-7	118
22	*Wisdom* 6	Rev 14	122, 123
23	*Wisdom* 7	Rev 15	127, 128
24	*Wisdom* 8	Rev 16	132, 133
25 *Christmas*	Isa 9:1-7	Rev 17	19 *or* 45
26 *Stephen*	Acts 6:8—7:6,17-41,44-60	Rev 18	136
27 *John*	Rev 19	John 21:9-25	139
28 *Innocents*	Jer 31:1-17	Rev 20	140
29	*Wisdom* 9	Rev 21:1-14	144
30	*Wisdom* 10	Rev 21:15—22:5	146
31	*Wisdom* 11	Rev 22:6-*end*	148

† *Optional abbreviation*

DECEMBER (II)

60 DAY PSALTER—EP	EVENING PRAYER		
	DATE	FIRST LESSON	SECOND LESSON
80	**1**	Isa 44	Luke 9:18-50
83	**2**	Isa 45	Luke 9:51-*end*
85	**3**	Isa 46	Luke 10:1-24
88	**4**	Isa 47	Luke 10:25-*end*
89:19-51[v]	**5**	Isa 48	Luke 11:1-28
91	**6**	Isa 49	Luke 11:29-*end*
94	**7**	Isa 50	Luke 12:1-34
97, 98	**8**	Isa 51	Luke 12:35-53
102	**9**	Isa 52	Luke 12:54—13:9
104	**10**	Isa 53	Luke 13:10-*end*
105:23-44[v]	**11**	Isa 54	Luke 14:1-24
106:19-46[v]	**12**	Isa 55	Luke 14:25—15:10
107:23-43	**13**	Isa 56	Luke 15:11-*end*
109	**14**	Isa 57	Luke 16
113, 114	**15**	Isa 58	Luke 17:1-19
116, 117	**16**	Isa 59	Luke 17:20-*end*
119:25-48	**17**	Isa 60	Luke 18:1-30
119:73-88	**18**	Isa 61	Luke 18:31—19:10
119:105-128	**19**	Isa 62	Luke 19:11-28
119:153-176	**20**	Isa 63	Luke 19:29-*end*
120, 121	**21** *Thomas*	Isa 64	Luke 20:1-26
124, 125, 126	**22**	Isa 65	Luke 20:27—21:4
129, 130, 131	**23**	Isa 66	Luke 21:5-*end*
134, 135	**24**	Song of Songs 1	Luke 22:1-38
85, 110	**25** *Christmas*	Song of Songs 2	Luke 2:1-14
137, 138	**26** *Stephen*	Song of Songs 3	Luke 22:39-53
141, 142	**27** *John*	Song of Songs 4	Luke 22:54-*end*
143	**28** *Innocents*	Song of Songs 5	Luke 23:1-25
145	**29**	Song of Songs 6	Luke:23:26-49
147	**30**	Song of Songs 7	Luke 23:50—24:12
149, 150	**31**	Song of Songs 8	Luke 24:13-*end*

† *Optional abbreviation*

DOCUMENTARY FOUNDATIONS

FUNDAMENTAL DECLARATIONS *of the* PROVINCE

As the Anglican Church in North America (the Province), being a part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, we identify the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.

2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.

3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.

4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.

5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.

6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.

7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity. We seek to be and remain in full communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments and Discipline of the One, Holy, Catholic, and Apostolic Church.

COLLEGE OF BISHOPS RESOLUTION

CONCERNING THE NICENE CREED

Epiphany, 2013

RESOLVED,
The normative form of the Nicene Creed for the Anglican Church in North America is the original text as adopted by the Councils of Nicaea (325 A.D.) and Constantinople (381 A.D.). This form shall be rendered in English in the best and most accurate translation achievable.

RESOLVED,
The Anglican Church in North America acknowledges that the form of the Nicene Creed customary in the West is that of the 1662 Book of Common Prayer, including the words "and the Son" (*filioque*), which form may be used in worship and for elucidation of doctrine.

RESOLVED,
Because we are committed to the highest level of global unity possible, the College of Bishops of the Anglican Church in North America seeks advice of the Theological Commission of the Global Fellowship of Confessing Anglicans concerning implementation of the recommendation of the Lambeth Conference of 1978 to use the normative form of the Nicene Creed at worship.

THE

ATHANASIAN CREED

Whosoever will be saved, *
before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, *
without doubt he shall perish everlastingly.
And the Catholic Faith is this: *
That we worship one God in Trinity, and Trinity in Unity,
Neither confounding the Persons, *
nor dividing the Substance.
For there is one Person of the Father, another of the Son, *
and another of the Holy Ghost.
But the Godhead of the Father, of the Son,
and of the Holy Ghost, is all one, *
the Glory equal, the Majesty co-eternal.
Such as the Father is, such is the Son, *
and such is the Holy Ghost.
The Father uncreate, the Son uncreate, *
and the Holy Ghost uncreate.
The Father incomprehensible, the Son incomprehensible, *
and the Holy Ghost incomprehensible.
The Father eternal, the Son eternal, *
and the Holy Ghost eternal.
And yet they are not three eternals, *
but one eternal.

As also there are not three incomprehensibles, nor three uncreated, *
but one uncreated, and one incomprehensible.
So likewise the Father is Almighty, the Son Almighty, *
and the Holy Ghost Almighty.
And yet they are not three Almighties, *
but one Almighty.
So the Father is God, the Son is God, *
and the Holy Ghost is God.
And yet they are not three Gods, *
but one God.
So likewise the Father is Lord, the Son Lord, *
and the Holy Ghost Lord.
And yet not three Lords, *
but one Lord.
For like as we are compelled by the Christian verity *
to acknowledge every Person by himself to be both God and Lord,
So are we forbidden by the Catholic Religion, *
to say, There be three Gods, or three Lords.
The Father is made of none, *
neither created, nor begotten.
The Son is of the Father alone, *
not made, nor created, but begotten.
The Holy Ghost is of the Father and of the Son, *
neither made, nor created, nor begotten, but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons; *
one Holy Ghost, not three Holy Ghosts.
And in this Trinity none is afore, or after other; *
none is greater, or less than another;
But the whole three Persons are co-eternal together *
and co-equal.
So that in all things, as is aforesaid, *
the Unity in Trinity and the Trinity in Unity is to be worshiped.

He therefore that will be saved *
must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation *
that he also believe rightly the Incarnation of our Lord Jesus Christ.
For the right Faith is, that we believe and confess, *
that our Lord Jesus Christ, the Son of God, is God and Man;
God, of the Substance of the Father, begotten before the worlds; *
and Man, of the Substance of his Mother, born in the world;
Perfect God and perfect Man, *
of a reasonable soul and human flesh subsisting;
Equal to the Father, as touching his Godhead; *
and inferior to the Father, as touching his Manhood.
Who, although he be God and Man, *
yet he is not two, but one Christ;
One, not by conversion of the Godhead into flesh, *
but by taking of the Manhood into God;
One altogether; not by confusion of Substance, *
but by unity of Person.
For as the reasonable soul and flesh is one man, *
so God and Man is one Christ;
Who suffered for our salvation, *
descended into hell, rose again the third day from the dead.
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, *
from whence he shall come to judge the quick and the dead.
At whose coming all men shall rise again with their bodies *
and shall give account for their own works.
And they that have done good shall go into life everlasting; *
and they that have done evil into everlasting fire.

This is the Catholic Faith, *
which except a man believe faithfully, he cannot be saved.

THE THIRTY-NINE ARTICLES *of* RELIGION *of 1571*

I. OF FAITH IN THE HOLY TRINITY

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. OF THE GOING DOWN OF CHRIST INTO HELL

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. OF THE RESURRECTION OF CHRIST

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. OF THE HOLY GHOST

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua
Judges
Ruth
The First Book of Samuel
The Second Book of Samuel
The First Book of Kings
The Second Book of Kings
The First Book of Chronicles
The Second Book of Chronicles
The First Book of Esdras
The Second Book of Esdras
The Book of Esther
The Book of Job
The Psalms
The Proverbs
Ecclesiastes or Preacher
Cantica, or Songs of Solomon
Four Prophets the greater
Twelve Prophets the less

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras
The Fourth Book of Esdras
The Book of Tobias
The Book of Judith
The rest of the Book of Esther
The Book of Wisdom
Jesus the Son of Sirach
Baruch the Prophet

The Song of the Three Children
The Story of Susanna
Of Bel and the Dragon
The Prayer of Manasses
The First Book of Maccabees
The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. OF THE OLD TESTAMENT

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. OF THE THREE CREEDS

The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. OF ORIGINAL OR BIRTH-SIN

Original Sin standeth not in the following of *Adam,* (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the

offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. OF FREE-WILL

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. OF THE JUSTIFICATION OF MAN

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. OF GOOD WORKS

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure

the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. OF WORKS BEFORE JUSTIFICATION

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. OF WORKS OF SUPEREROGATION

Voluntary Works besides, over, and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. OF CHRIST ALONE WITHOUT SIN

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. OF SIN AFTER BAPTISM

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. OF PREDESTINATION AND ELECTION

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through

Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. OF THE CHURCH

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria,* and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. OF THE AUTHORITY OF THE CHURCH

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. OF THE AUTHORITY OF GENERAL COUNCILS

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. OF PURGATORY

The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. OF MINISTERING IN THE CONGREGATION

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.

And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. OF THE SACRAMENTS

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

XXVI. OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. OF BAPTISM

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost,

are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. OF THE LORD'S SUPPER

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ,

yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. OF BOTH KINDS

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. OF THE MARRIAGE OF PRIESTS

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly

reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. OF THE TRADITIONS OF THE CHURCH

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. OF THE HOMILIES

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that

of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. OF THE CIVIL MAGISTRATES

The King's Majesty hath the chief power in this Realm of *England,* and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England.*

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. OF A CHRISTIAN MAN'S OATH

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

AMENDMENTS OF 1801

The General Convention of 1801 of the Protestant Episcopal Church in the United States of America amended the Articles of Religion, chiefly with respect to the Crown and to the provisions of British constitutional government. The amended articles read as follows:

VIII. OF THE CREEDS.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

XXI. OF THE AUTHORITY OF GENERAL COUNCILS.

[*The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.*]

XXXV. OF THE HOMILIES.

[*This Article is received in this Church, so far as it declares the Book of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.*]

XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. OF THE POWER OF THE CIVIL MAGISTRATES.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

THE JERUSALEM DECLARATION

In the Name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.

2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.

8. We acknowledge God's creation of humankind as male

and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

THE PREFACE OF THE BOOK OF COMMON PRAYER (1549)

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of Holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers has been so altered, broken, and neglected, by planting

in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of Holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth,

which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the Holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used.

It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, same vain and superstitious: and is ordained nothing to be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.

And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing else, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation.

THE PREFACE OF THE
BOOK OF COMMON PRAYER
(1662)

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath

yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so

far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the Holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from

them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account. That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of Holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of

apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.