

# COMMON PRAYER

*Resources for  
gospel-shaped  
gatherings*

*Final Draft for Synod 2012*

Common Prayer 2012  
*Resources for  
gospel-shaped  
gatherings*

© Archbishop of Sydney's Liturgical Panel 2012

[www.bettergatherings.com.au](http://www.bettergatherings.com.au)

[www.commonprayer.org.au](http://www.commonprayer.org.au)

Published 2012 by Anglican Press Australia  
an imprint of Anglican Youthworks  
PO Box A287, Sydney South NSW 1235  
Australia

*So at last we have arrived at the heart of Anglican Theology. Divine gracious love, constantly communicated by the Holy Spirit in the regular repetition of Scripture's promises through Word and Sacrament, is to inspire human love, drawing believers towards God and their fellow human beings in the pursuit of lifelong godliness.*

Ashley Null,  
writing on the work of Archbishop Thomas Cranmer (1489–1556),  
the principal author of *The Book of Common Prayer*



# CONTENTS

<b>SERVICES OF THE WORD AND PRAYER</b>	<b>8</b>
Form 1	9
Form 2	12
Form 3	17
Form 4	21
<b>SERVICES OF THE LORD'S SUPPER</b>	<b>24</b>
Form 1	25
Form 2	32
Form 3	38
Form 4	43
<b>PRAYERS FOR VARIOUS OCCASIONS</b>	<b>46</b>
Modern versions of some traditional prayers	46
Seasonal prayers or collects	47
Thematic prayers or collects	48
Other prayers and thanksgivings	50
Simplified affirmations of faith	55
<b>SERVICES FOR SPECIAL OCCASIONS</b>	
Baptism for infants and children	58
Baptism for those able to answer for themselves	61
Confirmation	64
Public naming with thanksgiving to God	66
Reception into the Anglican Church of Australia	69
Marriage Form 1	71
Marriage Form 2	76
Funeral service and resources	81
A note on the use of Psalms	87
Acknowledgments	88
<b>THE ARTICLES OF RELIGION</b>	<b>91</b>



# PREFACE

## GOSPEL-SHAPED GATHERINGS

*Let the message of Christ dwell among you richly; as you teach and admonish one another with all wisdom; through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. (Colossians 3:16)*

The apostle urges the gathering of believers to engage with Christ and each other through teaching, prayer and song, as they meet together in his name. At the centre of it all is the word of Christ, the gospel.

*Common Prayer 2012* is presented to the churches as a resource for such gospel-shaped gatherings in the evangelical Anglican tradition.

This book is produced by the Archbishop of Sydney's Liturgical Panel, as a development and expansion of *Sunday Services 2001*.

Our vision is that *Common Prayer*, together with the resources at [www.bettergatherings.com](http://www.bettergatherings.com), will facilitate gatherings where every part of the service enables us to encounter God through his word and his Spirit. Experiencing the grace of God in the Lord Jesus in this way, God's people should be moved to ongoing expressions of repentance, faith, praise and obedience.

The resources in this book are also available at [www.commonprayer.org.au](http://www.commonprayer.org.au)

**Notes.**

1. It is helpful that the songs and hymns are selected so that their tone and subject are appropriate for the particular place they occur in the service.
2. The announcements need to be at the most appropriate place where they do not interrupt the flow of service but if possible contribute to it.
3. On some occasions it may be appropriate in the creeds to replace the historic word that is used to describe the universal and complete church of God ( 'catholic' = of the whole) simply with 'universal' or gloss 'catholic' with a brief explanatory footnote.

# SERVICES OF THE WORD AND PRAYER

Ever since the New Testament era, Christians have gathered to read and apply Scripture to their lives, to pray together and to praise and thank God.

The Bible gives us no fixed pattern to follow, but it has much to say about the way we approach God and minister to one another in the fellowship of his people.

The following forms reflect some patterns of our Anglican tradition, providing different structures and alternative forms of prayer suitable for contemporary use.

Each form focuses on the reading and exposition of Scripture and provides different patterns of introduction and response.

While the elements in these services, such as verses of Scripture and various prayers, can be interchanged between the different forms it is important to understand the logic and flow of the structure you choose, so that every element, including songs and spontaneous contributions, can be thoughtfully included.

Other forms of prayer and praise can be drawn from pages XXXXX or the website ([www.bettergatherings.com](http://www.bettergatherings.com)).

# SERVICE OF THE WORD AND PRAYER

## FORM 1

In structure and content, Form 1 most closely echoes Morning and Evening Prayer in the *Book of Common Prayer*.

It invites us to draw near to God in praise and confession, to hear his word and respond in prayer and song, before going out to share more informally together and then to serve God in everyday life.

### **Drawing near to God**

Opening songs  
Confession of sins  
Assurance of forgiveness  
Songs of praise

### **Hearing God's word**

Bible readings  
Song  
Sermon  
Song  
(Collection)  
Creed

### **Praying for God's world**

Prayers  
Song

### **Going out to serve**

Prayer of dedication or blessing

# SERVICE OF THE WORD AND PRAYER

## FORM 1

### DRAWING NEAR TO GOD

1. *Songs may be sung, focusing on the character of God or his saving work in Christ.*
2. *Appropriate verses of Scripture (such as Isaiah 55:6–7; Daniel 9:9–10; Acts 17:30–31; Titus 2:13–14; Hebrews 4:14–16; 1 John 1:8–9) and the following exhortation may be used to call people to confess their sins to God.*

The Bible tells us not to hide our sins from God our heavenly Father, but to confess them with a repentant and obedient heart, so that we may be forgiven through his boundless goodness and mercy.

We ought to admit our sins to God at all times, and especially when we come together like this, to give thanks for the benefits we have received from him, to offer the praise that is due to him, to hear his holy word, and to ask him to supply whatever we need.

So let us approach the throne of our gracious God, with a true heart in full assurance of faith, and pray together:

**Merciful Father,  
we have strayed from your ways like lost sheep.  
We have followed too much the schemes and desires of our own hearts  
and have broken your holy laws.  
We have left undone what we ought to have done,  
and we have done what we ought not to have done.  
Yet, good Lord, have mercy on us;  
restore those who are repentant,  
according to the promises declared to us  
through your Son Jesus Christ.  
Grant, merciful Father, for his sake,  
that from now on,  
we may live godly and obedient lives,  
to the glory of your holy name. Amen.**

3. *The minister stands and assures the people of God's forgiveness, using these words.*

God desires that no one should perish, but that all should turn to Christ and live. We confess our sins in response to his call. God pardons those who humbly repent and truly believe the gospel. Therefore, we have peace with God, through Jesus Christ our Lord. **Amen.**

*Or this prayer is said*

Almighty God and loving Father,  
we rejoice that you pardon and forgive  
those who truly repent and sincerely believe your holy gospel.  
Grant us true repentance and your Holy Spirit,  
that we may live godly, righteous and holy lives,  
and finally come to your eternal glory,  
through Jesus Christ our Lord. **Amen.**

4. *The minister may invite the people to stand and leads them in thanksgiving.*

Give thanks to the Lord for he is good:  
**his steadfast love endures forever!**

5. *Songs of praise and thanksgiving follow or a psalm may be read together.*

### HEARING GOD'S WORD

6. *The following or another prayer for the hearing of God's word may be said.*

Thank you, Father, for making yourself known to us  
and showing us the way of salvation through faith in your Son.  
Teach us through your word  
and equip us for every good work,  
for the glory of our Lord Jesus Christ. **Amen.**

7. *The Bible readings follow, one from the Old Testament and one from the New Testament. A psalm or suitable songs may follow either of the readings.*
8. *The sermon is preached here or after the creed.*
9. *A song may be sung after the sermon. A collection may be taken. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Luke 6:30-31; 6:38; 12:32-34; 1 Timothy 6:6-8; 6:17-18; James 1:16-17. When the collection is received one of the prayers on page 54 may be used.*

*10. The Apostles' Creed is said, the people standing .*

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

**I believe in Jesus Christ,  
his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge  
the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## PRAYING FOR GOD'S WORLD

*11. The minister says*

The Lord be with you.  
**And also with you.**

Let us pray.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory  
are yours, now and forever. Amen.**

*12. A prayer for the day may be said here (see pages 46-49) or a prayer that collects themes from the word of God just heard. Prayers for the world, the community, the church and the spread of the gospel follow (see pages 49-54). This set of responses may also be used.*

Be exalted, Lord, above the heavens:

**let your glory cover the earth.**

Keep our nation under your care:

**and guide us in justice and truth.**

Let your way be known on earth:

**your saving power among all nations.**

Send out your light and truth:

**that we may tell of your saving works.**

Hear our prayers, O Lord:

**for we put our trust in you.**

*13. A song may be sung.*

## GOING OUT TO SERVE

*14. A prayer of dedication may be said.*

Eternal God and Father,  
by whose power we are created  
and by whose love we are redeemed,  
guide and strengthen us by your Spirit,  
that we may give ourselves to your service  
and live this week in love  
to one another and to you;  
through Jesus Christ our Lord. **Amen.**

*Or*

Lord Jesus Christ,  
fill us with your Spirit and send us out with confidence in your word,  
to tell the world of your saving acts,  
and bring glory to your name. **Amen.**

*15. These or other appropriate words of farewell may be said.*

Go in peace to love and serve the Lord:  
**in the name of Christ. Amen.**

*Or*

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

# SERVICE OF THE WORD AND PRAYER

## FORM 2

Form 2 begins with praise and moves directly to the reading and exposition of Scripture. An affirmation of faith, a confession of sin and assurance of God's forgiveness follow, leading into a time of prayer.

Since the confession follows the hearing of God's word, this order is best used when the reading and exposition of Scripture particularly call for repentance or renewed commitment.

### **Praising God**

Opening songs

Praise and thanksgiving

### **Hearing God's word**

Bible readings

Song

Sermon

Song

(Collection)

Creed

### **Praying to God**

Confession of sins

Assurance of forgiveness

Prayers

Song

### **Going out to serve**

Prayer of dedication or blessing

# SERVICE OF THE WORD AND PRAYER

## FORM 2

### PRAISING GOD

1. *The service begins with words of welcome, songs of praise, and prayers of thanksgiving. The following thanksgiving or the alternative song of praise from Revelation 4 and 5 may be said together.*

Gracious God,  
we humbly thank you  
for all your gifts so freely given to us,  
for life and health and safety,  
for power to work, leisure to rest,  
and for all that is beautiful in creation and human life.  
But, above all, we praise you  
for our Saviour Jesus Christ,  
for his death and resurrection,  
for the gift of your Spirit,  
and for the hope of sharing in your glory.  
Fill our hearts with all joy and peace in believing;  
through Jesus Christ our Lord. Amen.

*Or*

You are worthy, our Lord and God,  
to receive glory and honour and power,  
for you created all things  
and by your will they were created  
and have their being.  
You are worthy, Lamb of God,  
for you were slain,  
and with your blood you ransomed people for God  
from every tribe and language and people and nation.  
To him who sits on the throne and to the Lamb  
be praise and honour and glory and power,  
for ever and ever. Amen.

*Revelation 4:11; 5:9, 13*

### HEARING GOD'S WORD

2. *This or another prayer for the hearing of God's word may be said.*

Thank you, Father,  
that all Scripture is God-breathed  
and is useful for teaching, rebuking, correcting  
and training in righteousness.  
Open our hearts to receive your word,  
that we may know you better  
and be thoroughly equipped for every good work,  
through your Son, Jesus Christ our Lord. **Amen.**

3. *The Bible readings follow, one from the Old Testament and one from the New Testament. A psalm or suitable songs may follow either of the readings.*
4. *The sermon is preached here or after the creed.*
5. *A song may follow the sermon. A collection may be taken here or at section 12. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Matthew 5:16; 6:19-20; 7:21; 2 Corinthians 9:6-7; Galatians 6:6, 10; Hebrews 13:16; 1 John 3:17. When the collection is received one of the prayers on page 54 may be used.*
6. *The Apostles' Creed or another affirmation of faith may be said, the people standing. Simplified affirmations of faith may be found on page 55. This interrogative version may be used instead of the original form of the Apostles' Creed*

Do you believe in God the Father?  
**We believe in God, the Father Almighty,  
creator of heaven and earth.**

Do you believe in God the Son?  
**We believe in Jesus Christ,  
God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,**

suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge  
the living and the dead.

Do you believe in God the Holy Spirit?

**We believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## PRAYING TO GOD

7. *Appropriate verses of Scripture (such as Psalm 51:17; Isaiah 1:18; Ezekiel 18:27, 32; Mark 1:15; Acts 3:19) or the following call to confess our sins to God may be used.*

Although we are the people of God,  
Scripture reminds us that we still sin.  
We need to confess our failures,  
knowing that the Lord Jesus died for us  
and intercedes for us with the Father.  
Let us draw near to God who freely forgives  
through his infinite goodness and mercy  
and pray to him with sincerity and confidence.

**Heavenly Father,  
we praise you for adopting us as your children  
and making us heirs of eternal life.  
In your mercy you have washed us from our sins  
and made us clean in your sight.  
Yet we still fail to love you  
and serve you as we should.  
Forgive us our sins  
and renew us by your grace,  
that we may continue to grow as members of Christ,  
in whom alone is our salvation. Amen.**

8. *The minister stands and says this declaration of forgiveness.*

God is slow to anger and full of compassion. He forgives all who humbly repent and turn to his Son Jesus Christ, in whom there is no condemnation. **Amen.**

9. *The Lord's Prayer may be said here or after the prayer in section 10.*

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory  
are yours, now and forever. Amen.**

10. *A prayer for the day may be said here (see pages 46-49) or a prayer that collects themes from the word of God just heard. Prayers for the world, the community, the church and the spread of the gospel follow (see pages 49-54).*

## GOING OUT TO SERVE

11. *A song may be sung. A collection may be taken here instead of at section 5, using the following prayer as an expression of dedication.*  
12. *This prayer may be said together.*

**Father, take us and use us  
to love and serve you**

**and all people,  
in the power of your Spirit  
and in the name of your Son,  
Jesus Christ our Lord. Amen.**

*13. These or other appropriate words of farewell may be said.*

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.  
*or*

Go in peace to love and serve the Lord:  
**in the name of Christ. Amen.**

# SERVICE OF THE WORD AND PRAYER

## FORM 3

Form 3 is similar to Form 1 in commencing with confession of sin and singing praise to God. It then moves to the reading of Scripture, an affirmation of faith, and prayer. Whereas in Form 1 the sermon comes midway, in Form 3 the sermon comes at the climax of the service. After the sermon, Form 3 provides an opportunity for informal congregational ministry. This structure would be appropriate when the need was felt for questions or discussion after the sermon or when it was considered important that the sermon be at the climax of the service.

### **Drawing near to God**

Song  
Confession of sins  
Assurance of forgiveness  
Praise

### **Hearing God's word**

Bible readings  
Affirmation of faith

### **Praying for God's world**

Prayers  
Song

### **Teaching the faith**

Sermon  
Questions or discussion  
Song  
(Collection)

### **Going out to serve**

Prayer of dedication

# SERVICE OF THE WORD AND PRAYER

## FORM 3

### DRAWING NEAR TO GOD

1. *Songs may be sung, focusing on the character of God or his saving work in Christ.*
2. *Appropriate verses of Scripture (such as Psalm 143:1–2; Isaiah 53:6; Jeremiah 17:9–10; Luke 15:18–19; James 4:8–10; 1 John 3:2–3) or this call to confession may be used.*

We have come together to meet with God  
and to take our part in the building of his church.  
Christ himself bore our sins in his body on the cross,  
so that we might die to sin and live for righteousness;  
by his wounds we have been healed.  
Let us acknowledge our failure to serve him as he deserves,  
and return to the Lord with repentance and faith, praying together,

**Heavenly Father,  
you have loved us with an everlasting love,  
but we have often gone our own way,  
and rejected your will for our lives.  
We are sorry for our sins  
and turn away from them.  
For the sake of your Son who died for us,  
forgive us, cleanse us, and change us.  
By your Holy Spirit, enable us to live for you,  
and to please you in every way,  
for the glory of our Lord Jesus Christ. Amen.**

3. *The minister stands and assures the people of God's forgiveness, using this declaration.*

As high as the heavens are above the earth,  
so great is God's love towards those who fear him;  
as far as the east is from the west,  
so far has he removed our transgressions from us,  
in Jesus Christ our Lord.  
**Amen.**

4. *The minister invites the people to stand and leads them in praise:*

Give praise to the Lord, call on his name:  
**make known among the nations what he has done.**

5. *Songs of praise and thanksgiving may follow or a psalm may be read by the minister and congregation together.*

### HEARING GOD'S WORD

6. *A prayer for the day may be said here or at section 10 (see pages 46-49). The following, or another prayer for the hearing of God's word, may be said.*

Heavenly Father,  
give us faith to receive your word,  
understanding to know what it means,  
and the will to put it into practice,  
through Jesus Christ our Lord. **Amen.**

7. *The Bible readings follow, one from the Old Testament and one from the New Testament. A psalm or suitable songs may follow either of the readings.*
8. *Either the Apostles' Creed, one of the simplified affirmations on pages 55, or one of the following may be said together, all standing.*

**Jesus Christ, in very nature God,  
did not consider equality with God  
something to be used to his own advantage;  
rather, he made himself nothing  
by taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
by becoming obedient to death,  
even death on a cross.  
Therefore God exalted him to the highest place**

and gave him the name that is above every name,  
that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue acknowledged that Jesus Christ is Lord,  
to the glory of God the Father. Amen. *Philippians 2:6–11 (modified)*

*Or*

Christ is the image of the invisible God,  
the firstborn over all creation.  
For in him all things were created,  
things in heaven and on earth,  
visible and invisible:  
all things have been created through him and for him.  
He is before all things,  
and in him all things hold together.  
He is the head of the body, the church.  
He is the beginning, and the firstborn from the dead,  
so that in everything he might have the supremacy.  
For God was pleased to have all his fullness dwell in him,  
and through him to reconcile to himself all things,  
whether things on earth or things in heaven,  
by making peace through his blood  
shed on the cross. Amen. *Colossians 1:15–20 (abbreviated)*

## PRAYING FOR GOD’S WORLD

9. *The Lord’s Prayer may be said here or after the prayers in section 10.*

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory  
are yours, now and forever. Amen.

10. *A prayer for the day may be said here (see pages 46-49) or a prayer that collects themes from the Bible readings just heard. Prayers for the world, the community, the church and the spread of the gospel follow (see pages 49-54).*

## TEACHING THE FAITH

11. *A song may be sung.*

12. *The sermon is preached here.*

13. *A time of informal congregational ministry may follow, involving questions and discussion, testimony, and words of mutual encouragement or warning, based on the sermon or passages from the Bible read earlier. This may conclude with prayer responses to what has been shared.*

14. *A song responding to the ministry of God’s word may be sung, during which a collection may be taken. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Luke 6:30-31; 6:38; 12:32-34; 1 Timothy 6:6-8; 6:17-18; James 1:16-17. When the collection is received, one of the prayers on page 54 may be used.*

## GOING OUT TO SERVE

15. *The following prayer of dedication, or a prayer for God’s enabling, is said.*

Lord God,  
we rejoice in your greatness and power,  
your patience and love,  
your mercy and justice.  
Enable us by your Spirit  
to honour you in our thoughts,  
words and actions,  
and to serve you in every aspect of our lives;  
through Jesus Christ our Lord. **Amen.**

*Or*

May the God of hope fill you with all joy and peace as you trust in him,

so that you may overflow with hope by the power of the Holy Spirit. **Amen.**

# SERVICE OF THE WORD AND PRAYER

## FORM 4

This form follows a different structure and reflects the language and teaching of the letter to the Hebrews. The introduction briefly outlines reasons for gathering together as the people of God. This may be followed by the reading of appropriate biblical verses, songs and an affirmation of the faith we share. The hearing of God's word is central to this service, with an opportunity for informal congregational ministry and the confession of sin provided as different patterns of response. Assured of God's forgiveness, we are invited to praise God, to contribute to the collection and to join in the intercessions. After congregational news and notices, a concluding prayer for God's grace or a challenge to serve him in everyday life precedes the final song.

### **Confessing our faith together**

Introduction

Song

Affirmation of faith

### **Hearing God's word**

Prayer

Bible readings

Sermon

Questions, discussion, prayer

Confession of sin

Assurance of forgiveness

Song

### **Praying for God's world**

(Collection)

Prayers

### **Going out to serve**

Prayer or challenge

Song

# SERVICE OF THE WORD AND PRAYER

## FORM 4

### AFFIRMING OUR FAITH TOGETHER

1. *Words of welcome and the following introduction may be used.*

We have come together as the church of God  
to fix our eyes on Jesus the pioneer and perfecter of faith  
to encourage one another to hold fast to the hope he has given us,  
and to spur one another to love and good deeds.

2. *Appropriate verses of Scripture (such as Hebrews 1:1-2; 4:14-16; 12:1-2; 13:15-16) may be read.*
3. *Songs focusing on the saving work of Christ or the challenge to respond to him with faith, hope and love may be sung.*
4. *The minister invites the people to affirm what they believe together, using the Apostles' Creed, one of the simplified affirmations on page 54, or another suitable affirmation of faith.*

Let us affirm with Christians across the ages what we believe about God and his love for us.

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

**I believe in Jesus Christ,  
his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge  
the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

### HEARING GOD'S WORD

5. *A prayer for the day may be said here or at section 14 (see pages 46-49). The following or another prayer for the hearing of God's word may be said.*

Gracious God,  
your word is alive and active,  
sharper than any double-edged sword.  
Today, when we hear your voice,  
deliver us from hardness of heart.  
Help us to put away everything that keeps us  
from persevering in your way,  
for the sake of our Lord Jesus Christ. **Amen.**

6. *The Bible readings follow, one from the Old Testament and one from the New Testament. A psalm or suitable songs may follow either of the readings.*
7. *The sermon is preached here.*
8. *A time of informal congregational ministry may follow, involving questions and discussion, testimony, and words of mutual encouragement or warning, based on the sermon or passages from the Bible read earlier. This may conclude with prayer responses to what has been shared.*
9. *This confession of sin may be used as a response to the sermon.*

**Heavenly Father,  
we praise you for adopting us as your children  
and making us heirs of eternal life.  
In your mercy you have washed us from our sins**

and made us clean in your sight.  
Yet we still fail to love you  
and serve you as we should.  
Forgive us our sins  
and renew us by your grace,  
that we may continue to grow as members of Christ,  
in whom alone is our salvation. Amen.

*10. The minister stands and says either of these declarations of forgiveness.*

Our Lord Jesus Christ was sacrificed once and for all to bear the sins of many.  
God therefore forgives those who look to his Son for mercy. Amen.

*11. A song may follow, reinforcing the promises of forgiveness through Christ.*

## PRAYING FOR GOD'S WORLD

*12. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Matthew 5:16; 6:19-20; 7:21; 2 Corinthians 9:6-7; Galatians 6:6, 10; Hebrews 13:16; 1 John 3:17. When the collection is received, one of the prayers on page 54 may be used.*

*13. The Lord's Prayer may be said here or after the intercessions.*

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory  
are yours, now and forever. Amen.

*14. Prayers for the world, the community, the church and the spread of the gospel follow (see pages 49-54).*

## GOING OUT TO SERVE

*15. A concluding song may draw together the themes of the service and encourage God's people to respond with faith and gratitude.*

*16. This prayer for grace to do God's will may be said*

Gracious God,  
you made an eternal covenant with us  
through the blood of your Son,  
and brought him back from the dead  
as the great Shepherd of your sheep.  
Equip us with everything good for doing your will.  
Work in us what is pleasing to you,  
through Jesus Christ,  
to whom be glory for ever and ever. Amen.

*or this challenge to serve God acceptably in everyday life may be given.*

Since we are receiving a kingdom that cannot be shaken,  
let us be thankful, and so serve God in a way that is pleasing to him  
with reverence and awe,  
for our God is a consuming fire. Amen.

# SERVICES OF THE LORD'S SUPPER

In 1 Corinthians 11:17–34, the apostle Paul refers to the 'supper' or meal being held in honour of the Lord Jesus at Corinth. He recalls what happened at the Last Supper and says, 'whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes'. When the Corinthians came together to eat, some were being neglected and the apostle saw this as a failure to discern that the church is the body of Christ. In an earlier passage he describes 'the cup of thanksgiving for which we give thanks' as a 'participation in the blood of Christ' and 'the bread that we break' as 'a participation in the body of Christ'. He says, 'Because there is one loaf, we, who are many, are one body, for we all share the one loaf.'(10:16).

So giving thanks for the bread and the cup, then eating and drinking together in remembrance of what Jesus said and did for us, is a way of expressing our common participation in the benefits of Christ's sacrifice. As time went by, Christians did this more formally, not in the context of a shared meal.

The Anglican Articles of Religion speak of the Lord's Supper as 'not only a sign of the love that Christians ought to have among themselves one to another' but also as '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' (Article 28).

Four different forms of the Lord's Supper are provided, reflecting the pattern of our Anglican tradition. These provide different structures and alternative forms of prayer suitable for contemporary use.

As with Services of the Word and Prayer, the elements in these services can be interchanged. However, the four forms provide for different occasions and have their own logic, reflecting different biblical emphases.

# THE LORD'S SUPPER

## FORM 1

This is a modern and simplified restatement of the order created by Archbishop Thomas Cranmer during the Reformation of the sixteenth century. It was the only form used in England for over 400 years and has been the basis for many contemporary Anglican revisions.

It focuses on the death of Christ for our sins and the believer's justification by faith. The service moves a number of times from acknowledgment of sin, to hearing the word of grace, to the response of faith.

The service is in two halves. The first half is a service of the Word and Prayer. We appeal for God's mercy following a meditation on the Commandments. God's word of grace is heard in the readings and sermon, and we respond with an affirmation of faith and prayer. A second appeal for God's mercy comes with the confession of sins. God's words of love for the unworthy follow and we respond by joining the heavenly praise of God. We are briefly faced with our unworthiness again before being assured of God's grace as we share in the Lord's Supper together. The service concludes with a response of praise and thanksgiving.

### **The Word and the Prayers**

Scripture

Song

Prayer of preparation

Meditation on the Commandments

Hearing God's word

Creed

(Collection)

Prayers

### **The Lord's Supper**

Confession of sins

Assurance of forgiveness

Joining in the heavenly praise of God

Feeding on Christ by faith

Praise and thanksgiving

# THE LORD'S SUPPER

## FORM 1

(a contemporary version of *The Book of Common Prayer* service)

### THE WORD AND THE PRAYERS

1. *Verses of Scripture highlighting the character of God and how we should respond to him may be read (e.g. Psalms 98:1-2; 105:1-2; Isaiah 45:22-23; John 6:35; 8:12; Acts 17:24-25; Colossians 3:16-17). A suitable hymn or song may follow.*
2. *The minister invites all to pray together.*

Let us pray.

**Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden,  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name,  
through Christ our Lord. Amen.**

3. *The minister may read a form of the Ten Commandments (Exodus 20:1–17) or Jesus' declaration of the Two Great Commandments (Matthew 22:37–40).*

Hear the commandments which God gave his people Israel.

1. I am the Lord your God who brought you out of Egypt, out of the land of slavery; you shall have no other gods besides me.
2. Do not make any idol for yourself; you shall not bow down to them or serve them.
3. Do not misuse the name of the Lord your God.
4. Observe the Sabbath day by keeping it holy. Six days shall you labour and do all you have to do, but the seventh day is a Sabbath to the Lord your God.
5. Honour your father and your mother.
6. Do not murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not give false testimony against your neighbour.
10. Do not covet anything that is your neighbour's.

*After each commandment, the people may say*

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

*After the last commandment, or after the commandments have been read together, the people may say*

**Lord, have mercy on us, and write your commandments  
in our hearts by your Holy Spirit.**

*Or*

Jesus said: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength". This is the first and greatest commandment.

The second is like it: 'Love your neighbour as yourself'.

All the Law and the Prophets hang on these two commandments."

**Lord have mercy on us, and write your commandments in our hearts by your Holy Spirit.**

4. *The prayer of the day is said (see pages 46-49).*
5. *The Bible readings follow, one from the Old Testament and at least one from the New Testament. A psalm may be said and suitable songs may follow any of the readings, to express appropriate responses to what has been heard.*
6. *The Nicene Creed is said here or after the sermon, the people standing.*

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

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten not made,**

of one being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven:  
he was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and glorified,  
who has spoken through the prophets.

We believe in one holy catholic and apostolic church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

7. *The sermon is preached here or before the creed.*
8. *A song may follow and a collection may be taken. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Matthew 5:16; 6:19-20; 7:21; 2 Corinthians 9:6-7; Galatians 6:6, 10; Hebrews 13:16; 1 John 3:17.*
9. *The minister or one or more members of the congregation may pray, using this form or a suitable alternative.*

Let us pray for all people, and for Christ's church throughout the world.

Almighty and eternal God through the apostle Paul you teach us to pray and to give thanks for all people.

In your mercy (accept our gifts and) receive our prayers.

Set the nations on the path of righteousness and peace.

Lead their rulers to wise decisions and right actions for the welfare of all.

We pray for the leaders of our nation (especially ...), and for all who exercise authority in this land. Enable them to uphold justice, restrain wickedness and promote integrity and truth.

Comfort and sustain, merciful Lord, everyone in this fleeting life who is in sorrow, need, sickness, or any other distress (especially ...).

Pour out your Spirit on your church, so that all who acknowledge your holy name may agree in the truth of your word, and live in unity and godly love.

Give grace to all bishops and other ministers (especially ...), to set forth your life-giving word by their example and teaching and rightly administer your holy sacraments.

Give grace to your people gathered here, to receive your word with humble and obedient hearts and serve you in holiness and righteousness all the days of our lives.

We praise you for all who have died in the faith of Christ (especially ...). Help us to follow their good examples, that with them we may inherit your heavenly kingdom.

Hear us, Father, for the sake of Jesus Christ, our only mediator and advocate. **Amen.**

10. *A song may follow.*

## THE LORD'S SUPPER

11. *The minister may say the following exhortation.*

Brothers and sisters in Christ,

we who come to receive the holy communion of the body and blood of our Saviour Christ can come only because of his great love for us. For, although we are completely undeserving of his love, yet in order to raise us from the darkness of death to everlasting life as God's sons and daughters, our Saviour Christ humbled himself to share our life and to die for us on the cross. In remembrance of his death, and as a pledge of his love, Jesus instituted this holy sacrament, which we are now to share.

But those who would eat the bread and drink the cup of the Lord must examine themselves, and amend their lives. They must come with a repentant heart and steadfast faith. Above all, they must give thanks to God for his love towards us in Christ Jesus.

*And then the minister invites the people to genuine repentance and faith in Christ*

You then who truly repent of your sins, and are reconciled with others, intending to lead a new life of joyful obedience to God, draw near with faith, and take this holy sacrament to strengthen and sustain you. But first, let us make a humble confession of our sins to Almighty God.

12. *A pause for self-examination may follow. All then say the following confession together.*

**Almighty God,  
Father of our Lord Jesus Christ,  
you made all things,  
and you call everyone to account.  
With shame we confess  
the sins we have committed against you,  
in thought, word and deed.  
We rightly deserve your condemnation.  
We turn from our sins  
and are truly sorry for them;  
they are a burden we cannot bear.  
Have mercy on us, most merciful Father.  
For the sake of your Son our Lord Jesus Christ,  
forgive us all that is past.  
Enable us to serve and please you in newness of life,  
to your honour and glory,  
through Jesus Christ our Lord. Amen.**

13. *The minister stands and assures the people of God's forgiveness.*

Almighty God our heavenly Father,  
who has promised to forgive the sins of all  
who turn to him with repentance and faith,  
have mercy on you;  
pardon and deliver you from all your sins,  
strengthen you to do his will,  
and keep you in eternal life,  
through Jesus Christ our Lord. **Amen.**

14. *The minister says the following words of assurance.*

Hear these words of assurance for those who truly turn to Christ.

Jesus said: 'Come to me, all you who are weary and burdened, and I will give you rest'. *Matthew 11:28*

'God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish, but have eternal life.' *John 3:16*

The apostle Paul said: 'Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners'.  
*1 Timothy 1:15*

The apostle John said: 'If anyone sins, we have an advocate with the Father, Jesus Christ the Righteous One. He is the atoning sacrifice for our sins.' *1 John 2:1-2*

15. *The minister leads the people in praise and thanksgiving.*

Lift up your hearts,  
**We lift them to the Lord.**  
Let us give thanks to the Lord our God.  
**He is worthy of all praise.**  
Always and everywhere,  
it is right for us to praise you, Lord,  
holy Father, mighty Creator and eternal God.

*On certain days a special preface (see below) is said here.*

Therefore, with all those gathered around your throne in heaven,  
we proclaim your great and glorious name,  
in words of never-ending praise:  
**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Glory to you, Lord most high.**

*Special prefaces for use at Christmas, Easter, Ascension, Pentecost and Trinity:*

*Christmas*

We praise you for giving your only Son Jesus Christ to be made man for us. By the power of the Holy Spirit he was born of the virgin Mary his mother, without sin, to make us free from all sin.

*or*

We praise you that the Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

### *Easter*

We praise you especially for the glorious resurrection of your Son Jesus Christ our Lord. He is the true Passover lamb who was offered for us and has taken away the sin of the world. By his death he has destroyed death; by his rising to life again he has restored to us eternal life.

### *Ascension*

We praise you through Jesus Christ our ascended Lord, who was seen by his disciples after his resurrection and in their sight went into heaven to sit at your right hand and prepare a place for us, that where he is we might also be and reign with him in glory.

### *Pentecost*

We praise you through Jesus Christ our Lord, by whose sure promise the Holy Spirit came upon the apostles to teach them and lead them into all truth, giving them boldness and fervent zeal to preach the gospel to all nations. By that gospel we have been brought out of darkness and error into the true knowledge of you and of your Son Jesus Christ.

### *Trinity*

You are one God, one Lord, not one person but three persons. For all that we believe of your glory, Father, we believe also of the glory of your Son and of the Holy Spirit. We worship you, one God in Trinity and Trinity in unity.

*After each of these prefaces the minister and people continue with the words "Therefore, with all those gathered etc."*

### *16. This prayer of preparation (or the version found on page 51) may be said by the minister alone or by all together.*

**We do not presume  
to come to your table, merciful Lord,  
trusting in our own righteousness,  
but in your many and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ,  
and to drink his blood,  
that we may evermore dwell in him,  
and he in us. Amen.**

### *17. Standing at the table, the minister continues to give thanks. As Jesus' words of institution are said, the minister breaks the bread and takes hold of the cup before all the people.*

We thank you, our Father, that in your love and mercy  
you gave your only Son Jesus Christ to die on the cross for our salvation.

By this offering of himself once and for all time Jesus made a full, perfect and sufficient sacrifice for the sins of the whole world and commanded us to continue a remembrance of his precious death until his coming again.

Hear us, merciful Father, and grant that we who receive these gifts of your creation, this bread and this wine, according to our Saviour's command, in remembrance of his suffering and death, may be partakers of his body and blood.

On the night he was betrayed, Jesus took bread and,  
when he had given thanks, he broke it, then gave it to his disciples, saying,  
'Take and eat; this is my body which is given for you;  
do this in remembrance of me.'

In the same way after the meal, Jesus took the cup and,  
when he had given thanks, he gave it to them, saying,  
'Drink from this, all of you. This is my blood of the new covenant,  
which is poured out for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.'

### *18. The minister may say*

Come let us eat and drink in remembrance that Christ died for us, and feed on him in our hearts by faith with thanksgiving.

*The minister and those assisting give the bread to each person saying, within the hearing of each person,*

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

*or*

Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

*The minister and those assisting give the cup to each person saying, within the hearing of each person,*

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that

Christ's blood was shed for you, and be thankful.

*or*

Drink this in remembrance that Christ's blood was shed for you, and be thankful.

**19. *The minister says***

Let us pray.

As our Saviour Christ has taught us, we are confident to say,

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours,  
now and for ever. Amen.**

**20. *The minister leads the people in one of these two prayers of thanksgiving and dedication.***

Lord and heavenly Father,  
in your loving kindness,  
accept our sacrifice of praise and thanksgiving.  
Grant that by the merits and death of your Son Jesus Christ,  
and through faith in his blood,  
we and your whole church  
may receive forgiveness of our sins  
and all other benefits of his suffering.  
With gratitude for all your mercies,  
we offer ourselves to you as a living sacrifice,  
through Jesus Christ our Lord.  
**Send us out in the power of your Spirit  
to live and work to your praise and glory. Amen.**

*Or*

Almighty and everliving God,  
thank you for feeding us with the spiritual food  
of the body and blood of our Saviour Jesus Christ.  
Thank you for assuring us of your goodness and love,  
that we are members of his body,  
and heirs, through hope, of your eternal kingdom.  
Keep us faithful to your Son,  
and strengthen us by your Spirit  
to do the good works you have prepared for us to do  
for your honour and praise. **Amen.**

**21. *The following hymn of praise or another suitable song may be sung.***

**Glory to God in the highest  
and peace to his people on earth.  
Lord God, heavenly king,  
almighty God and Father,  
    we worship you, we give you thanks,  
    we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
    you take away the sin of the world:  
    have mercy upon us;  
    you are seated at the right hand of the Father:  
    receive our prayer.  
For you alone are the Holy One;  
you alone are the Lord;  
you alone are the Most High,  
    Jesus Christ,  
    with the Holy Spirit,  
    in the glory of God the Father. Amen.**

*22. The minister says*

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

# THE LORD'S SUPPER

## FORM 2

The service is in two halves. The first half is a service of the Word and Prayers. After an introduction, an opportunity is provided for the congregation to confess their sins and be assured again of God's forgiveness. Praise and thanksgiving follow. The reading and teaching of God's word is introduced by a prayer asking for a faithful response. The Nicene Creed, a collection and prayers for God's world provide different responses to the sermon.

The second half of this service begins with a brief preparation for the Lord's Supper. The prayer of thanksgiving before communion draws on words from the Book of Revelation and the teaching of Jesus at the Last Supper. This thanksgiving looks back to creation and redemption and forward to the heavenly feast, when all God's people will join in praising him forever. The prayers after communion praise God for the salvation that his Son achieved for us and ask that we might give ourselves in gratitude to serve him in daily life.

### **The Word and the Prayers**

Gathering in God's name  
Confession of sin  
Assurance of forgiveness  
Praise and thanksgiving  
Hearing God's word  
Bible readings  
Creed  
Sermon  
(Collection)  
Praying for God's world

### **The Lord's Supper**

Preparation for Communion  
Thanksgiving and Communion  
Going out to serve

# THE LORD'S SUPPER

## FORM 2

### GATHERING IN GOD'S NAME

1. *Verses of Scripture highlighting the character of God and how we should respond to him may be read (e.g. Psalms 92:1-2; 95:1-5; 100:1-5; Isaiah 55:6-7; John 1:14; 4:24; Revelation 4:11; 5:12). A suitable hymn or song may follow.*

2. *The minister encourages the people to confess their sins together, by reading a suitable passage of Scripture such as Isaiah 1:18; Psalm 103:8-12; Titus 2:11-14, or offering this challenge.*

God calls us to live our lives to his glory. Jesus said: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." This is the first and greatest commandment. The second is like it: "Love your neighbour as yourself." All the Law and the Prophets hang on these two commandments.' But we fail to honour him as we should and to respond to his love for us. Recognising our guilt and trusting in God's mercy and grace, let us confess our sins together.

3. *All pray together*

**Almighty God, our heavenly Father  
we have gone our own way,  
not loving you as we ought,  
nor loving our neighbour as ourselves.  
We have sinned against you  
in thought, word and deed  
and in what we have failed to do.  
We deserve your condemnation.  
Father, forgive us.  
Help us to love you and our neighbour,  
and to live for your honour and glory;  
through Jesus Christ our Lord. Amen.**

4. *The minister stands and says*

Merciful Father,  
we rejoice that you pardon and forgive  
those who truly repent and trust in your Son.  
Deliver us from all our sins,  
confirm and strengthen us in all goodness,  
and keep us in eternal life;  
through Jesus Christ our Lord. Amen.

5. *A time of praise and thanksgiving may follow with suitable songs, prayers or words from Scripture.*

### HEARING GOD'S WORD

6. *A prayer for the day may be said here or at section 12 (see pages 46-49). Either of these prayers for an effective hearing of the word of God may be said.*

Faithful God,  
you caused all holy Scriptures to be written for our learning.  
Enable us to read, note, learn and inwardly digest them,  
so that encouraged and supported by your word,  
we may embrace and always hold firmly on to  
the joyful hope of everlasting life,  
which you have given us in our Saviour Jesus Christ. **Amen.**

*or*

Gracious Father,  
we thank you for the holy Scriptures,  
their precepts, promises, directions, and light.  
In them may we learn of Christ,  
grasp his truth and have grace to follow it. **Amen.**

7. *The Bible readings follow, one from the Old Testament and at least one from the New Testament. A psalm may be said and suitable songs may follow any of the readings, to express appropriate responses to what has been heard.*

8. *The Nicene Creed may be said here or after the sermon. The minister invites the people to stand and says,*

In response to God's word, let us affirm with Christians across the ages our confidence in the God who has spoken.

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

We believe in one Lord, Jesus Christ,  
 the only Son of God,  
 eternally begotten of the Father,  
 God from God, Light from Light,  
 true God from true God,  
 begotten not made,  
 of one being with the Father;  
 through him all things were made.  
 For us and for our salvation  
 he came down from heaven:  
 he was incarnate of the Holy Spirit and the virgin Mary  
 and became truly human.  
 For our sake he was crucified under Pontius Pilate;  
 he suffered death and was buried.  
 On the third day he rose again  
 in accordance with the Scriptures;  
 he ascended into heaven  
 and is seated at the right hand of the Father.  
 He will come again in glory to judge the living and the dead  
 and his kingdom will have no end.

We believe in the Holy Spirit,  
 the Lord, the giver of life,  
 who proceeds from the Father and the Son,  
 who with the Father and the Son is worshipped and glorified,  
 who has spoken through the prophets.

We believe in one holy catholic and apostolic church.  
 We acknowledge one baptism for the forgiveness of sins.  
 We look for the resurrection of the dead,  
 and the life of the world to come. Amen.

9. *The sermon is preached here.*

10. *The Nicene Creed may be used as a response to the sermon if it has not been said previously.*

11. *A song may follow and a collection may be taken. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Luke 6:30-31; 6:38; 12:32-34; 1 Timothy 6:6-8; 6:17-18; James 1:16-17. When the collection is received, one of the prayers on page 54 may be used.*

## PRAYING FOR GOD'S WORLD

12. *A prayer for the day may be said here (see pages 53–58) or a prayer that collects themes from the word of God just heard.*

13. *The minister or other members of the congregation pray for the world, the community, the work of the church, and the needs of individuals, using this form or suitable alternatives.*

Almighty God, your Son Jesus Christ has promised that you will hear us when we ask in faith: receive the prayers we offer.

*We give thanks for... We pray for...*

*Christians in other countries, especially where there is suffering, danger and persecution; those sent out as missionaries (especially...); Christians in our country; the Anglican Church of Australia; this diocese; N our archbishop and N our regional bishop; this parish; N our minister(s)...*

Strengthen your people for their witness and work in the world. Fill your ministers with your Spirit, that they may faithfully preach the gospel and administer your holy sacraments. Unite in the truth all who confess your name, that we may live together in love and proclaim your glory in all the world.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

*We give thanks for... We pray for...*

*the peoples of the world and their leaders; countries in crisis; the Queen of Australia, leaders of Federal and State government; and those who administer our laws; all who have responsibility; all men and women in their daily work.*

Give wisdom to those in authority in every land, and give to all peoples a desire for righteousness and peace, with the will to work together in trust, to seek the common good and to share with justice the resources of the earth.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

*We give thanks for... We pray for...*

*one another; our community our local government, the police; those caring for people in need; those who teach in our schools; people known to us (especially...)...*

We commend to your keeping, Father, ourselves and each other, our families, our neighbours, and our friends. Enable us by your Spirit to live in love for you and for one another.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

*We give thanks for... We pray for... those in need:*

*those who suffer; the sick in body or mind; the poor; the distressed; the lonely; the unloved; the persecuted; the unemployed; those who grieve; and those who care for them...*

Comfort and heal, merciful Lord, all who are in sorrow, need, sickness, or any other trouble. Give them a firm trust in your goodness; help those who minister to them; and bring us all into the joy of your salvation.

Father, hear our prayer,  
**through Jesus Christ our Lord.**

*We give thanks for the life and witness of...*

We praise you, Lord God, for your faithful servants in every age, and ask that we may share with them Christ's resurrection glory, through his death and rising again for our salvation.

Hear us, Father, through Jesus Christ our Lord,  
**who lives and reigns with you in the unity of the Holy Spirit,  
one God, now and forever. Amen.**

*or*

Accept our prayers through Jesus Christ our Lord, who taught us to pray

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours,  
now and for ever. Amen.**

## PREPARATION FOR COMMUNION

*14. A song may follow, focusing on the saving death of Jesus and its implications.*

*15. Standing at the table, the minister reads one of the following or other suitable Bible passages.*

Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Examine yourselves, and only then eat the bread and drink from the cup. *1 Corinthians 11:26–28*

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf. *1 Corinthians 10:16–17*

Jesus said: 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.' *John 6:35*

Jesus said: 'Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.' *Matthew 11:28–30*

*And/or the minister may say this exhortation, explaining the Lord's Supper and encouraging appropriate participation.*

At the heart of the Christian life is active trust in the Lord Jesus Christ and his sacrificial death for sin.

In this symbolic meal, originating from Jesus' Last Supper with his disciples, we express and strengthen our trust in him, as we eat and drink with our brothers and sisters in Christ.

The Lord's Supper is an outward and visible sign of the grace shown to us in Christ. As we share bread and wine together, we are invited to feed on him in our hearts by faith with thanksgiving. We are faced again with God's love for the unworthy and are strengthened by faith in the one whose body was given and whose blood was shed for us.

Come then with heartfelt repentance and genuine trust in the Lord Jesus, recognising the significance of sharing in this way.

If in good conscience it would not be right for you to participate, please use this time to reflect on God's love for us in Christ.

*16. This prayer of preparation may be said by the minister alone or by all together.*

**We do not presume to come to your table,  
merciful Lord,  
trusting in our own righteousness,  
but in your boundless goodness and mercy .  
We are not even worthy**

to eat the crumbs under your table.  
But you are the same Lord, always rich in mercy.  
Enable us by faith to eat  
the flesh of your dear Son Jesus Christ,  
and to drink his blood,  
that we may be cleansed from sin  
and forever dwell in him, and he in us. Amen.

## THE GREETING OF PEACE

*17. The minister invites everyone to stand. The Greeting of Peace may be shared with these or other suitable words.*

We are the body of Christ.  
**His Spirit is with us.**  
The peace of the Lord be always with you.  
**And also with you**

## THANKSGIVING AND COMMUNION

*18. The minister leads the people in praise and thanksgiving with these words.*

Lift up your hearts,  
**We lift them to the Lord.**  
Let us give thanks to the Lord our God.  
**He is worthy of all praise.**  
You are worthy, our Lord and God,  
to receive glory and honour and power,  
for you created all things  
and by your will they existed and were created.  
Therefore, with all those gathered around your throne in heaven,  
we lift our voices to praise you, saying,  
**Holy, holy, holy is the Lord God Almighty,  
who was, and is, and is to come.**

We praise you especially for your Son, our Saviour Jesus Christ,  
who by his death on the cross and rising to new life  
offered the one true sacrifice for sin,  
and obtained an eternal deliverance for his people.  
**Worthy is the Lamb, who was slain,  
to receive praise and honour,  
and glory and power,  
for ever and ever!**

*As Jesus' words of institution are said, the minister breaks the bread and takes hold of the cup before all the people.*

We thank you, Father,  
that on the night before he died,  
Jesus took bread,  
and when he had given you thanks, he broke it,  
and gave it to his disciples, saying,  
'Take and eat. This is my body given for you.  
Do this in remembrance of me.'  
After the meal, he took the cup,  
and again giving you thanks,  
he gave it to his disciples, saying,  
'Drink from this, all of you.  
This is my blood of the new covenant,  
which is shed for you and for many  
for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.'  
Therefore Father,  
we thank you for these gifts of bread and wine,  
and pray that we who eat and drink them,  
in the fellowship of the Holy Spirit,  
believing our Saviour's word,  
may be partakers of his body and blood.  
**To Jesus Christ who loves us  
and has freed us from our sins by his blood  
be glory and dominion for ever and ever. Amen.**

*19. The minister may say*

Come let us eat and drink in remembrance that Christ died for us, and feed on him in our hearts by faith with thanksgiving.

*The minister and those assisting give the bread to each person, saying within the hearing of each person,*

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

*or*

Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

*The minister and those assisting give the cup to each person, saying within the hearing of each person,*

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

*or*

Drink this in remembrance that Christ's blood was shed for you, and be thankful.

## GOING OUT TO SERVE

*20. If the Lord's Prayer has not been said at section 13, it may be said here.*

*21. The minister leads the people in this prayer of thanksgiving and dedication.*

Lord and heavenly Father,  
in your loving kindness,  
accept our sacrifice of praise and thanksgiving.  
Grant that by the merits and death of your Son Jesus Christ,  
and through faith in his blood,  
we and your whole church  
may receive forgiveness of our sins  
and all other benefits of his passion.  
With gratitude for all your mercies,  
we offer ourselves to you as a living sacrifice,  
through Jesus Christ our Lord.

**Send us out in the power of your Spirit  
to live and work to your praise and glory. Amen.**

*22. The service may conclude with a song and this or another suitable blessing.*

Salvation belongs to our God,  
who sits on the throne,  
and to the Lamb.

**Praise and glory,  
wisdom and thanks,  
honour, power and strength,  
be to our God for ever and ever. Amen.**

Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

# THE LORD'S SUPPER

## FORM 3

The first part of this service is the Word and the Prayers. After a time of praise, a prayer is provided before the reading and exposition of Scripture. Alternative affirmations of faith may be said before the sermon. The response to the sermon may include a song, a collection and a time of intercessory prayer

The second part of the service begins with a preparation for the Lord's Supper. Scripture verses and an exhortation encourage us to confess our sins together. An assurance of God's forgiveness follows. In this order, the thanksgiving before communion is influenced by the language of the Letter to the Ephesians and the words of Jesus at the Last Supper. God is praised for all the spiritual blessings we enjoy in Christ now, as we look forward to sharing together with him in his eternal kingdom. The prayers after communion praise God for the salvation that his Son achieved for us and ask that we might give ourselves in gratitude to serve him in daily life.

### **The Word and the Prayers**

Gathering in God's name

Prayer and praise

Hearing God's word

Bible readings

Affirmations of faith

Sermon

Song

(Collection)

Praying for God's world

### **The Lord's Supper**

Exhortation to prepare for Communion

Confession of sins

Assurance of forgiveness

Thanksgiving and Communion

Thanksgiving and dedication

# THE LORD'S SUPPER

## FORM 3

### GATHERING IN GOD'S NAME

1. *Verses of Scripture highlighting the character of God and how we should respond to him may be read (e.g. Psalms 92:1-2; 95:1-5; 100:1-5; Isaiah 55:6-7; John 1:14; 4:24; Revelation 4:11; 5:12). A suitable hymn or song may follow.*
2. *The minister, or the minister and people, say this prayer of preparation.*

**Almighty God,  
you know our hearts  
and nothing can be hidden from you.  
By your Holy Spirit,  
cleanse our thoughts and desires,  
so that we may truly love you  
and bring honour to your name,  
through Christ our Lord. Amen**

3. *A time of praise and thanksgiving may follow with suitable songs, prayers or words from Scripture. A prayer for the day may be said here or at section 9 (see pages 46-49).*

### HEARING GOD'S WORD

4. *This prayer for a faithful hearing of the word of God or a suitable alternative is said.*

Gracious God,  
as the Bible is read and taught to us today,  
deliver us from unbelief and disobedience.  
Help us to exhort and encourage one another,  
that none may be hardened by the deceitfulness of sin.  
Produce in us the fruit of your Spirit,  
for the glory of our Lord Jesus Christ. **Amen.**

5. *The Bible readings follow, one from the Old Testament and at least one from the New Testament. A psalm may be said and suitable songs may follow any of the readings, to express appropriate responses to what has been heard.*

6. *The Nicene Creed (as in Form 2) may be said here. Alternatively, the minister invites the people to stand and says,*

In these words from Scripture, let us acknowledge together what God has done for us through his Son the Lord Jesus Christ.

**Jesus Christ, in very nature God,  
did not consider equality with God  
something to be used to his own advantage;  
rather, he made himself nothing  
by taking the very nature of a servant,  
being made in human likeness.  
And being found in appearance as a man,  
he humbled himself  
by becoming obedient to death,  
even death on a cross.  
Therefore God exalted him to the highest place  
and gave him the name that is above every name,  
that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue acknowledge that Jesus Christ is Lord,  
to the glory of God the Father. Amen.**

*Philippians 2:6-11 (modified)*

*or*

**Christ is the image of the invisible God,  
the firstborn over all creation.  
For in him all things were created,  
things in heaven and on earth,  
visible and invisible:  
all things have been created through him and for him.  
He is before all things,  
and in him all things hold together.  
He is the head of the body, the church.  
He is the beginning, and the firstborn from the dead,  
so that in everything he might have the supremacy.  
For God was pleased to have all his fullness dwell in him,**

**and through him to reconcile to himself all things,  
whether things on earth or things in heaven,  
by making peace through his blood  
shed on the cross. Amen.**

*Colossians 1:15–20 (abbreviated)*

7. *The sermon is preached here.*
8. *A song may follow and a collection may be taken. Members of the congregation may be encouraged to support the work of the gospel and provide for the needy by the reading of biblical passages such as Matthew 5:16; 6:19-20; 7:21; 2 Corinthians 9:6-7; Galatians 6:6, 10; Hebrews 13:16; 1 John 3:17. When the collection is received one of the prayers on page 54 may be used.*

## PRAYING FOR GOD'S WORLD

9. *A prayer for the day may be said here (see pages 46-49) or a prayer that collects themes from the word of God just heard.*
10. *The minister or other members of the congregation may pray for the world, the community, the work of the church, and the needs of individuals, using some of the prayers on pages 49-54 or suitable alternatives.*

*The congregation may affirm each prayer with responses such as these*

Father, hear our prayer,  
**through Jesus Christ our Lord.**

*or*

God of grace,  
**hear our prayer.**

*The prayers may conclude in this way.*

Accept our prayers through Jesus Christ our Lord, who taught us to pray,  
**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours,  
now and for ever. Amen.**

## PREPARATION FOR COMMUNION

11. *Standing at the table, the minister reads one of the following or other suitable Bible passages.*

Listen to the welcoming words our Saviour Christ says to all who turn to him:

'Come to me, all you who are weary and burdened, and I will give you rest.' *Matthew 11:28*

'God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.' *John 3:16*

Hear what the apostle Paul says: 'Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners'.  
*1 Timothy 1:15*

Hear what the apostle John says: 'If anyone sins, we have an advocate with the Father, Jesus Christ the Righteous One. He is the atoning sacrifice for our sins.' *1 John 2:1–2*

*And/or the minister may say this exhortation, explaining the Lord's Supper and encouraging appropriate participation.*

At the heart of the Christian life is active trust in the Lord Jesus Christ and his sacrificial death for sin.

In this symbolic meal, originating from Jesus' Last Supper with his disciples, we express and strengthen our trust in him, as we eat and drink with our brothers and sisters in Christ.

The Lord's Supper is an outward and visible sign of the grace shown to us in Christ. As we share bread and wine together, we are invited to feed on him in our hearts by faith with thanksgiving. We are faced again with God's love for the unworthy and are strengthened by faith in the one whose body was given and whose blood was shed for us.

Come then with heartfelt repentance and genuine trust in the Lord Jesus, recognising the significance of sharing in this way.

If in good conscience it would not be right for you to participate, please use this time to reflect on God's love for us in Christ.

12. *The minister says*

Knowing the goodness of God and the times we fail to respond with love and obedience, let us confess our sins together.

**Heavenly Father,  
you have loved us with an everlasting love,  
but we have often gone our own way**

and rejected your will for our lives.  
**We are sorry for our sins  
and turn away from them.  
For the sake of your Son who died for us  
forgive us, cleanse us, and change us.  
By your Holy Spirit enable us to live for you  
and to please you in every way,  
for the glory of our Lord Jesus Christ. Amen.**

*13. The minister stands and says this declaration of forgiveness.*

God is slow to anger and full of compassion.  
He forgives all who humbly repent  
and turn to his Son Jesus Christ,  
in whom there is no condemnation. **Amen.**

## THANKSGIVING AND COMMUNION

*14. A song may follow, focusing on the saving death of Jesus and its implications.*

*15. The minister leads the people in praise and thanksgiving with these words*

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**He is worthy of all praise.**

We praise and thank you heavenly Father for every spiritual blessing in Jesus our Lord, in whom we have the forgiveness of sins, the gift of your Spirit and the hope of sharing in your glory. We who were once far away have been brought near by the blood of your Son. He loved us and gave himself for us as a fragrant offering and sacrifice to God. Therefore, we lift our voices to praise you, saying,

**Glory be to God in the church and in Christ Jesus  
throughout all generations, for ever and ever! Amen.**

*As Jesus' words of institution are said, the minister breaks the bread and takes hold of the cup before all the people.*

On the night before he died,  
Jesus took bread,  
and when he had given thanks, he broke it,  
and gave it to his disciples, saying,  
'Take and eat. This is my body given for you.  
Do this in remembrance of me.'  
After the meal, he took the cup,  
and again giving thanks,  
he gave it to his disciples, saying,  
'Drink from this, all of you.  
This is my blood of the new covenant,  
which is shed for you and for many  
for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.'

**Father,  
we thank you for these gifts of your creation,  
and pray that we who eat and drink them,  
in the fellowship of the Holy Spirit  
believing our Saviour's word,  
may be partakers of his body and blood. Amen.**

As we eat this bread and drink the cup  
**we proclaim the Lord's death.**  
We do this until he returns.  
**Come Lord Jesus, come!**

*16. The minister says*

Come let us eat and drink in remembrance that Christ died for us, and feed on him in our hearts by faith with thanksgiving

*The minister and those assisting give the bread to each person, saying within the hearing of each person,*

Take and eat this, remembering that Christ died for you, and feed on him in your heart by faith, with thanksgiving. **Amen.**

*The minister and those assisting give the cup to each person saying within the hearing of each person,*

Drink this, remembering that Christ's blood was shed for you, and be thankful. **Amen.**

*The longer words of administration on page 35 may be used instead of these shorter words.*

## GOING OUT TO SERVE

17. *If the Lord's Prayer has not been said at section 10, it may be said here.*

18. *The minister leads the people in this thanksgiving and dedication*

Father of all, we give you thanks and praise  
that when we were still far off  
you met us in your Son and brought us home.  
Dying and living, he declared your love,  
gave us grace, and opened the gate of glory.  
May we who share Christ's body live his risen life;  
we who drink his cup bring life to others;  
we whom the Spirit lights give light to the world.  
**Keep us in this hope that we have grasped;  
so we and all your children shall be free,  
and the whole earth live to praise your name.**

19. *The service may conclude with a song and this or another suitable blessing*

To him who is able to keep you from falling  
and to present you before his glorious presence  
without fault and with great joy,  
to the only God our Saviour  
be glory, majesty, power and authority,  
through Jesus Christ our Lord,  
before all ages, now and for evermore! **Amen.**

Go in peace to love and serve the Lord.

**In the name of Christ. Amen.**

# THE LORD'S SUPPER

## FORM 4

Form 4 is a brief order based on 1 Corinthians 10 and 11 for use in conjunction with a Service of the Word and Prayer. No words need to be said by the congregation except the 'amen'

**Service of the Word and Prayer**

### **The Lord's Supper**

Introduction to the Supper

Praying for God's mercy

Feeding on Christ by faith

Praise and thanksgiving

# THE LORD'S SUPPER

## FORM 4

(A shortened form for use in conjunction with a Service of the Word and Prayer)

1. *Standing at the table, the minister says*

The apostle Paul indicates the significance of eating and drinking together in remembrance of Jesus and his sacrifice in this way:

'Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all share the one loaf.'

'Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.'

But these promises are accompanied by a warning, that 'whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord'.

So let us confess our sin and our need for the forgiveness and cleansing made possible by the sacrifice of God's Son. Acknowledging that we share together in the benefits of Christ's death, let us pray for genuine love and a proper regard for one another.

2. *This prayer of preparation may be said by the minister*

Gracious Lord,  
we are not worthy to eat the crumbs from under your table,  
but your love compels us to draw near.  
We come with repentance and faith  
to express our need  
for all the benefits of your Son's death for us.  
Renew us in your service  
and help us to love one another  
as members of the body of our Lord Jesus Christ,  
in whose name we pray. **Amen.**

3. *Standing at the table, the minister continues to give thanks. As Jesus' words of institution are said, the minister breaks the bread and takes hold of the cup before all the people.*

We thank you our Father that in your love and mercy  
you gave your only Son Jesus Christ to die on the cross for our salvation.

By this offering of himself once and for all time Jesus made a full, perfect and sufficient sacrifice for the sins of the whole world and commanded us to continue a remembrance of his precious death until his coming again.

Hear us, merciful Father, and grant that we who receive these gifts of your creation, this bread and this wine, according to our Saviour's command, in remembrance of his suffering and death, may be partakers of his body and blood. **Amen**

On the night he was betrayed, Jesus took bread and,  
when he had given you thanks, he broke it, then gave it to his disciples, saying,  
'Take and eat; this is my body which is given for you;  
do this in remembrance of me'.

In the same way after the meal, Jesus took the cup and,  
when he had given thanks, he gave it to them, saying,  
'Drink from this, all of you. This is my blood of the new covenant,  
which is poured out for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.'

4. *The minister says*

Come let us eat and drink in remembrance that Christ died for us, and feed on him in our hearts by faith with thanksgiving.

*The minister and those assisting give the bread to each person, saying within the hearing of each person,*

Take and eat this, in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving. **Amen.**

*The minister and those assisting give the cup to each person, saying within the hearing of each person,*

Drink this, in remembrance that Christ's blood was shed for you, and be thankful. **Amen.**

*The longer words of administration on page 35 may be used instead of these shorter words.*

5. *After Communion, the minister prays.*

Loving Father,  
through faith in your Son  
and his saving death,  
our sins are forgiven  
and we share in the life of his body.  
With gratitude for all your mercies,  
we offer ourselves to you as a living sacrifice,

through Jesus Christ our Lord.  
Send us out in the power of your Spirit  
to live and work to your praise and glory. **Amen.**

# PRAYERS FOR VARIOUS OCCASIONS

## MODERN VERSIONS OF SOME PRAYERS FROM THE BOOK OF COMMON PRAYER

### *A morning prayer*

Lord, our heavenly Father, almighty and everlasting God, we thank you for bringing us safely to this day. Keep us by your mighty power, and grant that we fall into no sin, neither run into any kind of danger; but lead and govern us in all things, that we may always do what is righteous in your sight, through Jesus Christ our Lord. **Amen.**

### *An evening prayer*

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

### *A general thanksgiving*

Almighty God and merciful Father,  
we give you humble and heartfelt thanks  
for all your goodness and loving-kindness to us  
and to all people.  
We bless you for our creation and preservation,  
and all the blessings of this life;  
but above all, for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ,  
for the means of grace, and for the hope of glory.  
And, we pray, give us such a sense of all your mercies,  
that our hearts may be truly thankful  
and that we may praise you  
not only with our lips, but in our lives,  
serving you in holiness and righteousness all our days,  
through Jesus Christ, our Lord,  
to whom with you and the Holy Spirit,  
be honour and glory, now and for ever. **Amen.**

### *A prayer for all people*

God of love,  
make your way known to the people of our world,  
your saving power among all nations.  
Guide and govern your church by your Holy Spirit,  
so that all who call themselves Christians may be led in the way of truth  
and hold the faith in unity of spirit, in the bond of peace,  
and in righteousness of life.  
We commend to your fatherly goodness all who are afflicted or distressed  
in body, mind or circumstances (especially ...).  
Relieve them according to their needs,  
giving them patience in their sufferings, and deliverance from their afflictions. This we ask for the sake of Jesus Christ our Saviour. **Amen.**

### *A prayer for clergy and people*

Almighty and eternal God, you alone work great marvels.  
Send down your gracious Spirit on all Christian people,  
especially our bishops and other pastors and the congregations in their care.  
Pour upon them the continual dew of your blessing  
that they may truly please you.  
Grant this, for the honour of Jesus Christ,  
our advocate and mediator. **Amen.**

### *A concluding prayer of St John Chrysostom*

Lord, you have given us grace to agree in these our prayers, and you have promised  
that when two or three ask together in your name you will grant their requests.  
Fulfil now, Lord, our desires and prayers as may be best for us.  
Grant us, in this life, knowledge of your truth and in the age to come, life eternal. **Amen.**

## MODERN VERSIONS OF SOME SEASONAL PRAYERS OR COLLECTS FROM THE BOOK OF COMMON PRAYER

### *Advent*

Almighty God,  
give us grace to cast away the works of darkness  
and put on the armour of light,  
now in the time of this mortal life  
in which your Son Jesus Christ came among us in great humility,  
that on the last day,  
when he shall come again in his glorious majesty  
to judge the living and the dead,  
we may rise to the life immortal;  
through him who lives and reigns with you  
and the Holy Spirit,  
one God, now and for ever. **Amen.**

### *Christmas Day*

Almighty God,  
who gave your only-begotten Son  
to take our nature upon him  
and to be born of the virgin Mary,  
grant that we being born again  
and made your children by adoption and grace,  
may daily be renewed by your Holy Spirit;  
through the same Lord Jesus Christ,  
ever one God, now and for ever. **Amen.**

### *Ash Wednesday and the Season of Lent*

Almighty and everlasting God,  
you hate nothing that you have made,  
and you forgive the sins of all who truly repent.  
Create and make in us new and contrite hearts,  
that we, rightly lamenting our sins,  
and acknowledging our wretchedness,  
may obtain from you, the God of all mercy,  
perfect remission and forgiveness;  
through Jesus Christ our Lord. **Amen.**

### *Good Friday*

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

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

Merciful God,  
you have made all people  
and you hate nothing that you have made,  
nor desire the death of sinners,  
but rather that they should turn to Christ and live.  
Have mercy on all who have not known you,  
or who deny the faith of Christ crucified.  
Take from them all ignorance, hardness of heart,  
and contempt of your word,  
and so fetch them home, blessed Lord, to your fold,

that we may be made one flock under one shepherd,  
Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, world without end. **Amen.**

*Easter Day*

Almighty God,  
you have conquered death through your dearly beloved Son Jesus Christ  
and opened to us the gate of everlasting life.  
By your grace enable us to set our mind on things above,  
so that by your continual help  
our whole life may be transformed,  
through Jesus Christ our Lord,  
who is alive and reigns with you and the Holy Spirit  
in everlasting glory. **Amen.**

*Pentecost*

Almighty God,  
at the feast of Pentecost  
you sent your Holy Spirit to the disciples,  
filling them with joy and boldness to preach the gospel.  
Empower us with that same Spirit  
to witness to your redeeming love  
and draw all people to you,  
through the merits of Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

*Trinity Sunday*

Almighty and everlasting God,  
you have given to your 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.  
Keep us steadfast in this faith,  
and evermore defend us against all adversities,  
for you live and reign, one God, for ever and ever. **Amen**

## MODERN VERSIONS OF SOME THEMATIC PRAYERS OR COLLECTS FROM THE BOOK OF COMMON PRAYER

*For love*

Lord, you have taught us  
that all our works without love are worth nothing.  
Send your Holy Spirit,  
and pour into our hearts that most excellent gift of love,  
the true bond of peace and of all virtues,  
without which whoever lives is counted dead before you.  
Grant this for your only Son Jesus Christ's sake. **Amen.**

*For mercy in hearing our prayers*

Almighty and everlasting God,  
you are always more ready to hear than we to pray,  
and to give more than either we desire or deserve.  
Pour down upon us the abundance of your mercy,  
forgiving us those things of which our conscience is afraid,  
and giving us those good things  
which we are not worthy to ask,  
except through the merits and mediation of Jesus Christ,  
your Son our Lord. **Amen.**

*For love towards God*

Gracious God, you have prepared for those who love you  
such good things as pass our understanding.  
Pour into our hearts such love toward you,  
that, loving you above all things,

we may obtain your promises  
which exceed all that we can desire,  
through Jesus Christ our Lord. **Amen.**

*For God-focused hearts*

Merciful Lord, you alone can order our unruly wills and affections.  
Teach us to love what you command,  
and to desire what you promise,  
that, among the changes and chances of this world,  
our hearts may surely be fixed  
where true joys are to be found,  
through Jesus Christ our Lord. **Amen.**

*For right priorities*

Almighty God, the protector of all who trust in you,  
without whom nothing is strong and nothing is holy.  
Increase and multiply upon us your mercy,  
that, with you as our ruler and guide,  
we may so pass through things temporal  
that we finally lose not the things eternal.  
Grant this, heavenly Father,  
for the sake of Jesus Christ, our Lord. **Amen.**

*For a cross-shaped life*

Almighty God,  
you have given your only Son  
to be for us both a sacrifice for sin  
and also an example of godly life.  
Give us grace that we may always thankfully receive  
the benefits of his sacrifice,  
and also daily endeavour  
to follow the blessed steps of his most holy life,  
through the same Jesus Christ our Lord. **Amen.**

*For protection in danger and temptation*

Merciful God, you know that we live in the midst  
of many dangers and temptations,  
and that because we are weak and frail  
we cannot always stand firm.  
Grant us strength and protection  
to support us in all dangers  
and carry us through all temptations,  
through Jesus Christ our Lord. **Amen.**

*For God's direction and rule*

Loving God, without you we are not able to please you.  
Mercifully grant that your Holy Spirit  
may in all things direct and rule our hearts;  
through Jesus Christ our Lord. **Amen.**

*For obedient lives*

Great God, you declare your almighty power  
chiefly in showing mercy and pity.  
Mercifully grant us such a measure of your grace  
that, running in the way of your commandments,  
we may obtain your gracious promises,  
and be made partakers of your heavenly treasure,  
through Jesus Christ our Lord. **Amen.**

*For the proper use of Scripture*

Blessed Lord,  
you have caused all holy Scriptures to be written for our learning.  
Grant that we may so hear them,  
read, mark, learn and inwardly digest them,  
that, by patience and the comfort of your holy word,  
we may embrace and ever hold fast  
the blessed hope of everlasting life,  
which you have given us in our Saviour Jesus Christ. **Amen.**

*For the will to please God*

Stir up the wills of your faithful people, Lord,  
that, bringing forth the fruit of good works,  
they may be abundantly rewarded,  
through Jesus Christ our Lord. **Amen.**

*For God's help to please him*

Go before us Lord, in all our doings,  
with your most gracious favour,  
and further us by your continual help,  
that in all our works begun, continued and ended in you,  
we may glorify your holy name,  
and finally by your mercy obtain everlasting life,  
through Jesus Christ our Lord,  
to whom with you and the Holy Spirit  
be all honour and glory, world without end. **Amen.**

## OTHER PRAYERS AND THANKSGIVINGS

*A prayer for all in authority*

Almighty God, ruler of the nations of the earth,  
give wisdom to Elizabeth the Queen of Australia,  
to the Prime Minister of Australia *N*  
[and the Premier of this state *N*],  
to the members of Parliament (especially *N*)  
and to all who hold office in this land.  
Grant that their decisions may be based on wise counsel,  
so that peace and welfare,  
truth and justice may prevail among us,  
and make us a blessing to other nations;  
through Jesus Christ our Lord. **Amen.**

*For peace*

God of the nations,  
whose sovereign rule brings justice and peace,  
have mercy on our broken and divided world.  
We pray especially today for (...).  
Establish your peace in the hearts of all  
and banish from them the spirit that makes for war,  
that all races and peoples may learn to live  
as members of one family  
and in obedience to your laws;  
through Jesus Christ our Lord. **Amen.**

*For good government*

Gracious Lord,  
grant to our governments and all who serve in public life  
wisdom and skill, imagination and energy.  
Protect them from corruption  
and the temptation to serve themselves.  
Help us all to commit ourselves to the common good,  
that our land may be a secure home for all its peoples;  
through Jesus Christ the Prince of Peace. **Amen.**

*For our nation*

God of the nations,  
we pray for Australia.  
Inspire and direct our leaders  
to seek first your kingdom  
and your righteousness,  
that we may live peaceful and quiet lives  
in all godliness and holiness.  
Bring many Australians  
to a knowledge of the truth about Jesus,  
who gave himself as a ransom for us all. **Amen.**

### *For migrants*

Gracious God,  
thank you for bringing to our country  
people from many races and cultures.  
Take away the mistrust and lack of understanding  
that so easily divide us.  
Increase in us true humility and love for strangers.  
Remove racism from our midst,  
that we may share this land and its bounty,  
and all may hear the gospel of our Saviour Jesus Christ  
and know his love. **Amen.**

### *For service personnel*

Heavenly Father,  
thank you for those who serve us  
in the defence and police forces,  
the fire brigades and ambulance services.  
Give them courage and protection  
when they face loneliness,  
misunderstanding and danger.  
Help us to be grateful for what they do  
and to support them with respect and honour,  
in the name of our Lord Jesus Christ. **Amen.**

### *A prayer for indigenous Australians*

Creator God, you made from one man all the nations  
and determined where each should live.  
We bring before you the indigenous people of Australia.  
We acknowledge the history that has damaged the relationship  
between them and later arrivals to this land.  
Thank you for the steps that have been taken  
on the journey towards reconciliation.  
Deepen this process among us.  
Guide national and community leaders to speak the truth in love,  
to seek justice with mercy and to care for those who are disadvantaged.  
Strengthen indigenous church leaders to shepherd your flock faithfully,  
and strengthen all indigenous Christians to be salt and light  
in their communities and in the whole nation.  
Give indigenous and non-indigenous believers  
grace to demonstrate the new family you are making in Christ  
out of people from every nation, tribe, language and people;  
through Jesus Christ our Lord. **Amen.**

### *For schools and other places of learning*

We praise you, great God, as the source of all truth,  
and we come before you knowing that  
to fear you is the beginning of wisdom.  
Strengthen us to love you with all our mind,  
as well as with our heart and strength.  
We pray that in our schools, colleges, universities  
and other places of learning,  
truth and wisdom may be pursued, prized, and celebrated.  
Give teachers creativity, clarity and care,  
and students a love of learning and an openness to new ideas.  
Bless us all with co-operation, fairness and, above all,  
a recognition that the world we study is created, sustained  
and redeemed by you; through Jesus Christ our Lord. **Amen.**

### *For industry and business*

Loving God,  
you created our world  
gave us the task of stewarding its resources,  
and empowered us to work.  
We pray for industries and businesses (especially . . .),  
as they seek to improve the quality of life  
through the goods and services they offer.  
Guide employers to deal with workers and clients

responsibly and with integrity.  
Give workers joy and satisfaction in their productivity,  
and just rewards for their labour.  
Bless our workplaces with safety and good relationships.  
Strengthen Christians to live and speak  
in ways that commend the gospel.  
May our work be a reflection of your creative power,  
and a sign that we are created in your image.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

#### *For the media*

Merciful God,  
we pray for the media in our country  
and throughout the world.  
Thank you for the technology that has enabled us  
to be connected with so many people and places,  
and that shows the common bonds we have as humans on this planet.  
Give those who direct, work and participate in the media  
a love of truth, peace and justice.  
Strengthen them to speak out against all that is evil,  
and to celebrate the good, working with honesty, integrity and wisdom,  
for the good order of society.  
Use the media to proclaim your greatness  
and bring many to trust in your Son, Jesus Christ our Lord. **Amen.**

#### *For the justice system*

Great Judge of all,  
give understanding and integrity to our judges and magistrates,  
that they may discern the truth,  
safeguard human rights, and administer the law with justice.  
Help them to make wise decisions  
for the wellbeing of individuals and society,  
that you may be faithfully served and your name honoured.  
*Show your care for N as he/she faces the court.*  
*Enable the judicial officers to act with righteousness and compassion.*  
*Give N courage, honesty and dignity,*  
*and provide him/her with a just outcome.*  
We ask these things in the name of Jesus Christ our Lord. **Amen.**

#### *For the environment*

Heavenly Father,  
thank you for filling the world with beauty and bounty,  
in the cities and the country, on the coast and inland.  
You blessed the first humans and commanded them  
to fill the earth and subdue it.  
You supply seed to the sower and bread to the eater.  
But we and our ancestors have mistreated and damaged the environment.  
Even our best efforts have been tarnished with ignorance or self-interest.  
Please continue to bless us with a fruitful world,  
and sustain us with the resources we need for life.  
Guide the nations and large corporations  
to seek co-operative and responsible ways of dealing with the environment.  
Give individuals the willingness to play their part  
in being wise stewards of what you give us.  
May we look to you as the creator and sustainer of our world  
and give you glory, through Jesus Christ our Lord. **Amen.**

#### *For social justice*

Loving God, you have made all people in your image,  
and you care for the poor and distressed.  
Make us a just society,  
where the rights of all are acknowledged and upheld,  
where those who are oppressed are made free,  
and where corruption has no place.  
Give companies, social institutions and governments  
the desire to act for the good of all,  
rather than for the advantage of a few.

Empower Christians to model the values of your kingdom  
in all their relationships.  
Hasten the day when Jesus will return  
to establish justice and your eternal reign,  
for the glory of your name. **Amen.**

*For the aged*

Lord God, look with mercy on all for whom increasing years  
bring isolation and distress.  
Give them understanding helpers  
and the willingness to receive what is offered.  
As their strength diminishes, increase their faith  
and their assurance of your love.  
We pray in the name of Jesus Christ our Lord. **Amen.**

*For families*

Almighty God our heavenly Father,  
whose Son Jesus Christ shared at Nazareth  
the life of an earthly home,  
bless our homes we pray.  
Help parents to impart the knowledge of you and your love,  
and children to respond with love and obedience.  
May our homes be blessed with peace and joy,  
through Jesus Christ our Lord. **Amen.**

*For workers*

God of all creation,  
we pray for all who work  
in agriculture and farming,  
in mining, industry and commerce,  
in the media and education,  
in health and social services, sport and the arts,  
in emergency services and defence forces.  
Enable them to fulfil their responsibilities with integrity  
and in faithful service to others,  
living and working in harmony and safety,  
using the fruits of their toil for the good of all,  
for the glory of our Lord Jesus Christ. **Amen.**

*For the married*

We praise you, God of love, creator of the universe,  
for making us male and female,  
and giving us the gift of marriage.  
We pray for those whom you have joined in marriage,  
that they know your presence in their joys and in their sorrows.  
Deepen their love for each other and sustain them in their commitment,  
until they are parted by death and come to your eternal kingdom;  
through Jesus Christ our Lord. **Amen.**

*For the spread of the gospel*

We praise you, Lord of all,  
for the gifts of Christ our ascended King:  
for apostles, prophets, evangelists, pastors and teachers.  
Hear our prayer for all who do not know your love  
and have not heard the gospel of our Saviour Jesus Christ.  
Send out your light and truth  
through the messengers of your word (especially ...)  
and bring many to saving trust in Christ.  
Help us to support them by our prayers and offerings,  
and to commend the gospel ourselves  
by what we say and do.  
Hasten the coming of your kingdom,  
through Jesus Christ our Lord. **Amen.**

*Open doors for the gospel*

God our Father,  
thank you for rescuing us from the dominion of darkness  
and bringing us into the kingdom of Jesus, the Son you love.

In him we have redemption, the forgiveness of our sins.  
Hear our prayer for all who are far away from you,  
enemies in their minds, because of their evil behaviour,  
that they might come to believe the hope held out in the gospel.  
Open doors for the gospel in every land,  
and enable the messengers of your truth to proclaim it clearly, as they should.  
Help us to be wise in the way we act towards outsiders,  
and to make the most of every opportunity you give us.  
May our conversation be always full of grace and seasoned with salt,  
that we may know how to answer everyone.  
We ask these things in the name of the Lord Jesus,  
giving thanks to you through him. **Amen.**

*For an increase of gospel workers*

Heavenly Father,  
look with compassion on the world you have redeemed  
by the death of your Son Jesus Christ.  
Move the hearts of many  
to offer themselves for gospel ministry.  
Fill them with your truth and clothe them with holiness,  
that by their lives and labours  
your light might shine through them  
and the coming of your kingdom be advanced,  
through Jesus Christ our Lord. **Amen.**

*For a time of drought, flood or bushfire*

Look in mercy, Lord,  
on those whose lives and possessions  
are threatened (*have been destroyed*) by drought (*flood, fire*).  
Provide for their need and heal our land.  
So guide and bless your people,  
that we may enjoy the fruits of the earth  
and give you thanks with grateful hearts,  
through Jesus Christ our Lord. **Amen.**

*For rain*

Lord Jesus Christ,  
you promised those who seek first your kingdom  
and your righteousness  
all things necessary for bodily welfare.  
Send us in this time of need,  
rain to water the earth,  
that we may receive its produce  
to strengthen and sustain us,  
and always praise you for your goodness. **Amen.**

*In times of conflict*

God our refuge and strength,  
you have bound us together in a common life.  
Help us in the midst of our present conflict  
to confront one another without hatred or bitterness,  
to listen to your voice amid competing claims,  
and to work together with mutual forbearance and respect,  
through Jesus Christ our Lord. **Amen.**

*For the sick*

Almighty God, giver of life and health,  
hear our prayers for *N*,  
and those who minister to *him/her*.  
May *he/she* be restored to health of body and mind  
according to your will,  
and in the presence of your people give thanks to you,  
through Jesus Christ our Lord. **Amen.**

*For one facing an operation*

God of compassion and mercy,  
you never fail to sustain and comfort those who seek your help.  
Give strength and peace to *N*.

Enable *him/her* to know that you are near  
and deliver *him/her* from fear.  
Give wisdom and care to those who minister to *him/her* (especially ...)  
and bring *him/her* safely through the operation.  
We ask this in the name of Jesus Christ our Lord. **Amen.**

*For one with a life-threatening illness*

God our refuge,  
when human resources fail,  
you alone remain our sure hope and defence.  
Grant healing, strength and courage to your servant *N*.  
We place ourselves in your hands,  
confident that nothing can separate us from you,  
in Christ Jesus our Lord. **Amen.**

*For the lonely and hurt*

Loving God,  
we pray for those who are hurting or lonely,  
through bereavement, divorce, or abuse,  
and for those struggling with unhappiness in marriage or singleness.  
Where repentance is required, make us willing.  
Where reconciliation is needed, make us quick to forgive,  
as you in Christ have forgiven us.  
Be our strength and comfort in every difficulty and struggle.  
Enable us all to experience your generous love,  
and be renewed in our relationship with you,  
through our Lord Jesus Christ. **Amen.**

*A prayer in times of distress when our only hope is in the Lord*

Eternal God, shepherd of your people,  
we feel the fleeting passage of life,  
and know how fragile our existence is  
on this tiny planet.  
We confess with the prophet Isaiah:  
'All flesh is grass,  
and all its glory is like the flowers of the field.  
The grass withers and the flowers fall . . .'  
Yet we also confess:  
'The word of our God stands forever'.  
Teach us to number our days,  
that we may gain a heart of wisdom.  
In our human frailty,  
we look to you as frightened children look to their mother,  
for you alone can comfort and sustain us.  
Have mercy on us, O God.  
Hear our cries to you our loving Father  
and lead us all, as pilgrims,  
through the darkest valley  
into the light of the resurrection  
of Jesus Christ, your Son, our Lord. **Amen.**

## PRAYERS FOR USE AT A COLLECTION

Heavenly Father,  
thank you that we have these gifts to share.  
Help us to be generous  
in supporting the work of the gospel  
and caring for those in need,  
in the name of Jesus Christ our Lord. **Amen.**

Gracious God,  
all things come from you,  
and you teach us to be generous with what we have.  
We pray that our gifts may be wisely used  
for the ministry of the gospel  
and the relief of those in need,  
for the glory of our Lord Jesus Christ. **Amen.**

## SIMPLIFIED AFFIRMATIONS OF FAITH

**We believe in one God,  
who made us and loves all that is.**

**We believe in Jesus Christ,  
God's only Son, our Lord,  
who was born, lived, died and rose again,  
and is coming to call all to account.**

**We believe in the Holy Spirit,  
who calls, equips and sends out God's people,  
and brings all things to their true end.**

This is our faith, the faith of the Church:

**We believe in one God,  
Father, Son and Holy Spirit. Amen.**

*or*

**With all Christians everywhere,  
we believe in one God, Father, Son and Holy Spirit**

**The Father, who made everything, sent his Son Jesus  
to die on the cross for our sins.**

**Jesus rose again as Lord of all,  
and will return in glory to judge and to save.**

**God sent his Holy Spirit to live in us,  
that we might grow to be more like Jesus. Amen.**

*or*

**We believe in God the Father,  
maker of all things.**

**We believe in his Son Jesus Christ,  
Lord and Saviour of the world.**

**We believe in the Holy Spirit,  
giver of life and truth.**

**We belong to the Church,  
God's family everywhere. Amen.**

# SERVICES FOR BAPTISM AND CONFIRMATION

Baptism is a symbolic washing by water with prayer. It involves calling on the name of the Lord for salvation (Acts 22:16) or, as Peter writes, it is 'an appeal to God for a good conscience' (1 Peter 3:21).

The Anglican Articles of Religion describe baptism as 'a sign of regeneration or new birth', in which the promises of the forgiveness of sin and of our adoption to be the children of God 'are visibly signed and sealed by virtue of prayer unto God' (Article 27).

Two contemporary forms of service are provided here, one for the baptism of infants and children and one for those able to answer for themselves.

When we bring a child for baptism we are asking that God in his time will enable the child to turn and trust in Christ, in response to his call and promise in the gospel. This prayer is accompanied by the declaration of sponsors, as they respond to God's call on behalf of the child. According to the Canon Concerning Baptism 1992 of the General Synod of the Anglican Church of Australia,

Every child to be baptised shall have at least one, but usually three godparents or sponsors of whom at least two shall be of the same sex as the child and of whom at least one shall be of the opposite sex. Either or both of the parents of a child may act as godparents or sponsors. Godparents or sponsors shall be baptised persons and should be persons who will faithfully fulfil their responsibilities both by their spiritual nurture and instruction of the children committed to their charge and by the example of their own godly living.  
(Clause 8)

Sponsors who bring children to baptism take on the responsibility to bring them up to live the Christian life and come to mature Christian belief. When children are old enough to answer for themselves the service of Confirmation enables them publicly to reaffirm the promises made on their behalf at their baptism and be prayed for to receive strength from the Holy Spirit to persevere and grow in Christ.

Confirmation is a service of laying on of hands and prayer for God's blessing and for the strengthening of the Holy Spirit in baptised believers as they look ahead to a life of faithful discipleship. It is intended for those who have reached an age where they acknowledge their responsibility and desire to live for Christ, to resist temptation, and to serve God throughout their lives. Laying on of hands is a custom which since biblical times has been associated with commissioning and with prayer for particular blessing.

Confirmation is also an opportunity for those who have been established and instructed as Christians to reaffirm before the congregation the faith expressed in the promises made at their baptism, regardless of the age at which this took place.

The 1662 Book of Common Prayer requires that those presented to the bishop for confirmation first be thoroughly instructed in the significance of their baptismal promises and in the fundamentals of the Christian faith.

# A SERVICE OF BAPTISM FOR INFANTS AND CHILDREN

1. *The minister welcomes those who have come for baptism and their sponsors and addresses the congregation. The passages of Scripture may be read in the indicated places.*

God is the source of everything that is good. Children are his gift and he entrusts parents with the privilege and responsibility of nurturing them in his way. God wants our children to experience a loving home, to gain wisdom, to live generously for the good of all, to grow in faith, and to come at last to share in his eternal kingdom.

[Jesus said: 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.']

Without Christ, we humans are far gone from God and mired in sin. Through the gospel, God addresses each one of us and calls us back to himself, resulting in a profound change. The act of baptism is about that change.

[We follow the direction of Jesus, who said, 'Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.']

Ordinary water is used to point to the extraordinary work of God in cleansing us from sin and giving us a new heart to trust and serve him, through the death and resurrection of his Son. Baptism provides a public opportunity to turn to Christ and express a personal trust in him and what he has done for us, and to ask for the renewing work of the Holy Spirit.

[Jesus taught that none can enter the kingdom of God without being born of water and the Spirit. 'Flesh gives birth to flesh,' he said, 'but the Spirit gives birth to spirit'.]

So let us pray to God the Father through our Lord Jesus Christ that he will grant to these children what they cannot have by nature, that they may be born again by the Holy Spirit and be made living members of Christ's Church.

2. *The congregation and sponsors join the minister in praying*

**Heavenly Father,  
we thank you that in your great love  
you have called us to know you  
and to trust you.  
Increase this knowledge and strengthen our faith.  
Grant that *these children*  
may be born again by the Holy Spirit,  
cleansed from all sin,  
and inherit your eternal kingdom;  
through Jesus Christ our Lord. Amen.**

3. *If the baptism does not take place within the context of another service, suitable passages from Scripture should be read and a sermon given at this point.*

4. *The minister invites the sponsors to stand with those who are to be baptised and says to them*

God promises forgiveness and the gift of the Holy Spirit to all who turn to him in Christ. This promise also embraces the children of God's people, whom we bring to him in faith. Children must themselves express faith in Christ when they are able to do so. They must turn away from sin and put their trust in him. In due course, they should come to reaffirm these promises and receive prayer for strengthening in confirmation.

Those of you who already trust in Christ, and are willing to teach and encourage *them* in the same faith, are invited to make the baptismal promises on *their* behalf. Therefore, I ask you,

Are you yourself a follower of Jesus Christ, trusting the gracious promises of God?

**I am.**

Are you willing to sponsor *these children*, answering for *them* now and accepting responsibility for *their* Christian upbringing in the life of the Church?

**I am willing.**

5. *The minister continues*

I now ask to answer on behalf of *these children*

Do you turn to Christ?

**I turn to Christ.**

Do you repent of your sins?

**I repent of my sins.**

Do you reject selfish living and all that is false and unjust?

**I reject them all.**

Do you renounce Satan and all evil?

**I renounce all that is evil.**

Almighty God deliver you from the powers of darkness, and lead you in the light of Christ to his everlasting kingdom. **Amen.**

6. *The minister continues*

*These children* have been brought here for baptism. Let us all affirm the faith into which *they* are to be baptised.

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

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived of the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

7. *The minister says to the sponsors*

I ask you to answer on behalf of *these children*

Do you affirm this faith as yours?

**I do.**

Will you follow Jesus faithfully, and obey his commands throughout your life?

**With God's help, I intend to do so.**

Do you ask for baptism in the faith you have affirmed ?

**I do.**

8. *Standing at the font with the candidates and their sponsors, the minister says*

Let us pray.

Merciful God, for Jesus Christ's sake, grant that *these children* whom we baptise in this water, may be saved through the washing of rebirth and renewal by the Holy Spirit. May *they* die to sin and rise again to righteousness. May your Spirit live and work in *them*, that *they* may be yours forever; through Jesus Christ our Lord who died and rose again for us. **Amen.**

9. *The minister says to the sponsors of each child*

Name this child.

10. *Then the minister dips each child in the water or pours water on each one, saying*

N, I baptise you in the name of the Father and of the Son and of the Holy Spirit. **Amen.**

11. *After all the children have been baptised the minister and congregation address them*

God has called you into his church.

**We therefore receive and welcome you  
as a fellow member of the body of Christ,  
as a child of the same heavenly Father,  
and as an inheritor with us of the kingdom of God.**

12. *The minister makes a sign of the cross on each child's forehead and says*

I sign you with the sign of the cross  
to show that you are to be true to Christ crucified  
and that you are not to be ashamed  
to confess your faith in him.

**Fight bravely under his banner  
against sin, the world and the devil,  
and continue Christ's faithful soldier and servant  
to your life's end.**

13. *The minister continues*

God has called you out of darkness into his marvellous light  
**Shine as a light in the world to the glory of God the Father**

14. *The minister continues with these prayers.*

Gracious God, we thank you that through the death and resurrection of your Son, you have brought us from death to life. Enable us by your

Spirit to resist the power of sin and give ourselves to you as a living sacrifice. May we not be conformed to the pattern of this world, but be transformed by the renewing of our mind, so that we serve and please you in every way. **Amen.**

Heavenly Father, we pray for the parents and godparents of *these children*. Give them the spirit of wisdom and love, that they may teach *these children* by word and example to fulfil the promises made in their name. In our homes, give us the joy that comes from being faithful followers of the Lord Jesus Christ. **Amen.**

*15. If it is not used elsewhere in the service, the Lord's Prayer may be said together here.*

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

*16. The service may conclude with these words.*

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

# A SERVICE OF BAPTISM FOR THOSE ABLE TO ANSWER FOR THEMSELVES

1. *The minister welcomes those who have come for baptism and addresses the congregation. The passages of Scripture may be read in the indicated places.*

Without Christ, we humans are far gone from God and mired in sin. But through the gospel, God addresses each one of us and calls us back to himself, resulting in a profound change. The act of baptism is about that change.

[We follow the direction of Jesus, who said, ‘Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.’]

Ordinary water is used to point to the extraordinary work of God in cleansing us from sin and giving us a new heart to trust and serve him, through the death and resurrection of his Son. Baptism provides a public opportunity to turn to Christ and express a personal trust in him and what he has done for us and ask for the renewing work of the Holy Spirit.

[As the apostle Peter said, ‘Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.’]

So let us thank God for drawing *these people* to himself, hear *their* profession of repentance, faith and commitment to Christ, and pray for the work of the Holy Spirit in *their* lives.

2. *The congregation joins the minister in praying*

**Heavenly Father,  
we thank you that in your great love  
you have called us to know you  
and to trust you.  
Increase this knowledge and strengthen our faith.  
Grant *these people* what *they* cannot have by nature  
that being born again by the Holy Spirit,  
*they* may be cleansed from all sin,  
and inherit your eternal kingdom;  
through Jesus Christ our Lord. Amen.**

3. *If the baptism does not take place within the context of another service, suitable passages from Scripture should be read and a sermon given at this point.*

4. *The minister invites those who are to be baptised to stand and says to them*

Those who are to be baptised must declare their allegiance to Christ and their rejection of all that is evil: the devil and all his works, the empty display and false values of the world, and the sinful desires of the flesh. Therefore I ask you,

Do you turn to Christ?

**I turn to Christ.**

Do you repent of your sins?

**I repent of my sins.**

Do you reject selfish living and all that is false and unjust?

**I reject them all.**

Do you renounce Satan and all evil?

**I renounce all that is evil.**

Almighty God deliver you from the powers of darkness, and lead you in the light of Christ to his everlasting kingdom. **Amen.**

5. *The candidates may be given an opportunity to testify to the way they have come to faith in Christ. The minister then says*

You have come here to be baptised. I ask you now to affirm the Christian faith as yours.

Do you believe in God the Father?

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

Do you believe in God the Son?

**I believe in Jesus Christ, God’s only Son, our Lord,  
who was conceived of the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

*The minister says to the congregation*

This is the faith of the Church.

*The congregation responds*

**This is our faith: we believe in one God: Father, Son and Holy Spirit.**

*6. The minister says to the candidates for baptism*

Will you follow Jesus faithfully, and obey his commands throughout your life?

**With God's help, I intend to do so.**

Do you ask for baptism in the faith you have professed?

**I do.**

*7. Standing at the font with the candidates and their sponsors, the minister says*

Let us pray.

Merciful God, for Jesus Christ's sake, grant that N, whom we baptise in this water, may be saved through the washing of rebirth and renewal by the Holy Spirit. May *he/she* die to sin and rise again to righteousness. May your Spirit live and work in *him/her*, that *he/she* may be yours forever; through Jesus Christ our Lord who died and rose again for us **Amen.**

*8. The minister asks each person to come to the font and baptises them by dipping them in the water or pouring water on them, saying*

N, I baptise you in the name of the Father and of the Son and of the Holy Spirit. **Amen.**

*9. After all the candidates have been baptised the minister and congregation address them*

God has called you into his church.

**We therefore receive and welcome you  
as a fellow member of the body of Christ,  
as a child of the same heavenly Father,  
and as an inheritor with us of the kingdom of God.**

*10. The minister makes a sign of the cross on each candidate's forehead and says*

I sign you with the sign of the cross  
to show that you are to be true to Christ crucified  
and that you are not to be ashamed  
to confess your faith in him.

**Fight bravely under his banner  
against sin, the world and the devil,  
and continue Christ's faithful soldier and servant  
to your life's end.**

*11. The minister continues*

God has called you out of darkness into his marvellous light

**Shine as a light in the world to the glory of God the Father**

*12. The minister continues with this prayer*

Gracious God, through the death and resurrection of your Son, you have brought us from death to life. Enable us by your Spirit to resist the power of sin and give ourselves to you as a living sacrifice. May we not be conformed to the pattern of this world, but be transformed by the renewing of our mind, so that we serve and please you in every way. **Amen.**

*13. If it is not used elsewhere in the service, the Lord's Prayer may be said together here.*

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

*14. The service may conclude with these words*

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

# A SERVICE FOR CONFIRMATION

*The service takes place within a Service of the Word and Prayer or the Lord's Supper.*

1. *The candidates are presented to the bishop.*

2. *The bishop says*

Let us pray

Almighty God, our heavenly Father, by your Holy Spirit you have called these your servants and made them your children by adoption and grace; mercifully grant that, being strengthened by the same Spirit, they may continue your servants and receive your promises; through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE COMMITMENT

3. *The bishop says to the candidates*

Those who are to be confirmed are first invited to reaffirm the promises made at their baptism.

You must therefore declare again your allegiance to Christ and your rejection of all that is evil: the devil and all his works, the empty display and false values of the world, and the sinful desires of the flesh.

*The bishop may address each candidate individually*

Therefore I ask you

Do you turn to Christ?

**I turn to Christ.**

Do you repent of your sins?

**I repent of my sins.**

Do you reject selfish living, and all that is false and unjust?

**I reject them all.**

Do you renounce Satan and all evil?

**I renounce all that is evil.**

*The bishop says to the candidates as a group*

Will you each, by God's grace, strive to live as a disciple of Christ, loving God with your whole heart, and your neighbour as yourself, until your life's end?

**I will, with God's help.**

4. *The bishop says to the congregation*

You have heard these our brothers and sisters respond to God's call to love and serve him throughout their lives.

Will you support them in this high calling?

**We will do so.**

5. *The bishop says to the candidates*

You who are to be confirmed must now yourselves affirm before God and his church the Christian faith into which you were baptised.

Do you believe in God the Father?

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

Do you believe in God the Son?

**I believe in Jesus Christ,  
God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge  
the living and the dead.**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,**

**the resurrection of the body,  
and the life everlasting. Amen.**

*The bishop says to the congregation*

This is the faith of the Church.

*The congregation responds*

**This is our faith: We believe in one God: Father, Son and Holy Spirit.**

## THE CONFIRMATION

### 6. *The bishop says*

We come now to confirm those who have been baptised and instructed in the Christian faith, laying hands on them and praying that God's indwelling Spirit will strengthen and guide them throughout their lives.

Let us pray that God who has begun a good work in these our *brothers and sisters* will carry it on to completion until the day of Christ. .

Almighty and everliving God, you have been pleased to grant to your servants new birth by water and the Holy Spirit and have given them forgiveness of their sins; strengthen them, we pray, with the Holy Spirit; grant that they may grow in grace; and give them the spirit of wisdom and understanding, the spirit of discernment and inner strength, the spirit of knowledge and true godliness, and fill them, Father, with wonder and awe in your presence, now and for ever. **Amen.**

### 7. *The bishop lays his hand on each of the candidates individually.*

Defend, O Lord, this your servant *N* with your heavenly grace, that *he/she* may continue yours for ever, and daily increase in your Holy Spirit more and more until *he/she* comes to your everlasting kingdom. **Amen.**

*or*

Strengthen Lord your servant *N* with your Holy Spirit. Empower and sustain *him/her* for your service. **Amen**

### 8. *The bishop prays.*

Let us pray.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and forever. Amen.**

Almighty and everliving God, we pray for these your servants upon whom we have now laid our hands, following the apostles' example, to assure them of your love for them. May your fatherly hand ever protect them. Let your Holy Spirit ever be with them to uphold them in the love of Christ and to lead them in obedience to your word. Strengthen them with your heavenly grace and keep them in eternal life; through our Lord and Saviour Jesus Christ. **Amen.**

### 9. *Other prayers follow*

### 10. *The bishop concludes the service with these words*

Go forth into the world in peace;  
be of good courage;  
hold fast that which is good;  
render to no one evil for evil;  
strengthen the fainthearted; support the weak; help the afflicted;  
give honour to all;  
love and serve the Lord, rejoicing in the power of the Holy Spirit;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always. **Amen**

# **PUBLIC NAMING WITH THANKSGIVING TO GOD**

This service provides a public opportunity to thank God for the birth of a child, to name the child, and to seek God's blessing on the family. Unlike the Service of Baptism for Infants and Children, the parents are not asked to make a profession of faith in Christ.

Friends or family members may be invited to stand with parents to encourage them in their role.

This form may be used in conjunction with a Service of the Word and Prayer, or it may be used on its own.

In certain pastoral situations, the service may be used at locations other than a church. For example, parents of a frail or sick child may ask for the service to be conducted in a hospital or private home.

It is recommended that a certificate recording the naming and a Bible in contemporary English be given to the parents.

# A SERVICE FOR PUBLIC NAMING WITH THANKSGIVING TO GOD

1. *The minister welcomes family and friends and addresses the congregation in these or similar words.*

God is the source of everything that is good. Children are his gift and he entrusts parents with the privilege and responsibility of nurturing them in his way. God wants our children to experience a loving home, to gain wisdom, to live generously for the good of all, to grow in faith, and to come at last to share in his eternal kingdom.

Let us thank him for his goodness to us, as we say together,

**Gracious God,  
giver of life,  
we praise you for the wonder of creation,  
for the privilege of parenthood,  
and for the gift of children.  
Thank you for every expression  
of your goodness and love to us;  
through Jesus Christ our Lord. Amen.**

2. *The minister or another member of the congregation may read Deuteronomy 6:4–7, Psalm 127, Ephesians 6:1–4, or other suitable scriptures.*

3. *A sermon may be preached.*

4. *The minister addresses the parents*

What name do you give to this child?

**We name *him/her* ...**

Do you seek God's blessing as you bring *him/her* up as a person in God's image?

**We do.**

5. *The minister addresses family and friends*

Will you support *N's* parents as they seek to fulfil their God-given responsibilities?

**We shall.**

6. *The minister takes the child in his/her arms and prays*

Heavenly Father,  
we thank you for the safe birth of *N*,  
and for the loving care of *his/her* family and friends.  
Enable *him/her* to grow in wisdom and stature,  
and in favour with all people and with you.  
Be *his/her* protector and guide  
and by your Holy Spirit lead *him/her* to know your Son Jesus Christ and gain eternal life.

7. *The minister pronounces the following blessing.*

*N*, may God bless you and keep you.  
May the Lord make his face to shine upon you  
and be gracious to you.  
May God look upon you with favour  
and grant you his peace.  
In the name of the Father, and of the Son and of the Holy Spirit. **Amen.**

8. *A copy of the Bible is presented to the parents with these words*

Receive this Bible.  
It is the good news of God's love for us  
in his Son Jesus Christ.  
Take it and read it to your family.

9. *The minister offers prayer for the parents and others, for the work of hospitals, schools and the local community, using these and other prayers.*

*For the parents*

God our Father,  
we thank you for blessing *N* and *N*  
with the gift of a *son/daughter*.  
Give them wisdom, love and patience  
in their relationship with each other  
and with their children.  
Guide them with your word  
in the fellowship of your church,  
and fill them with your Holy Spirit,

that they may know and trust your Son,  
the Lord Jesus Christ,  
and give you praise and honour.  
as they serve him. **Amen**

*For the grandparents and other relatives*

Thank you, Father, for setting us in families,  
with relatives and friends of all ages.  
[Especially today we thank you for ...]  
Help us to respect and learn from one another.  
We ask that, in this family,  
N may see and enjoy many loving relationships,  
and experience your love for us in Jesus Christ. **Amen.**

*For families in general*

Almighty God our heavenly Father,  
whose Son Jesus Christ shared at Nazareth  
the life of an earthly home,  
bless our homes we pray.  
Help parents to impart the knowledge of you and your love,  
and children to respond with love and obedience.  
May our homes be blessed with peace and joy,  
through Jesus Christ our Lord. **Amen.**

*10. The service may conclude with the Lord's Prayer and the Grace, which may be said by all.*

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and forever. Amen.**

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

# RECEPTION INTO THE ANGLICAN CHURCH OF AUSTRALIA

The Reception Canon 1981 of the General Synod of the Anglican Church of Australia provides a form that may be used 'when a person who has been baptised and who is or was a communicant member of another Church which holds the apostolic faith but which is not in full communion with this Church desires to become a communicant member of this Church'. The Synod of the Diocese of Sydney adopted this canon in 1985.

## RECEPTION INTO COMMUNICANT MEMBERSHIP

1. *The candidate is presented by the minister or a lay sponsor*

N has already been baptised and has formerly been a communicant member of the . . . Church. *He/She* now asks to be received into communicant membership of the Anglican Church of Australia and seek our prayers in the fellowship of this parish.

2. *The bishop says to the candidate*

Do you stand by the Christian confession and commitment made at your baptism?

**I do**

Do you desire to be admitted into communicant membership of the Anglican Church of Australia and accept its doctrine and order?

**I do**

3. *The bishop welcomes each person in these words, taking him/her by the hand.*

We recognise you as a baptised and communicant member of the Christian Church.

*The congregation responds*

**We receive and welcome you into the fellowship of the Anglican Church.**

4. *The bishop says –*

The Lord be with you.

**And also with you.**

Let us pray.

God of wisdom and love, source of all good, by your Holy Spirit strengthen your servants and guide them in your way of peace and love. We ask this through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

5. *The candidates, kneel and the bishop lays his hands on the candidate's head, saying –*

*N*, may the Holy Spirit direct and uphold you in the service of Christ and his kingdom in the fellowship of his Church. God, the Father, the Son, and the Holy Spirit bless, preserve and keep you. **Amen.**

# MARRIAGE SERVICES

The Marriage Act 1961 provides that a marriage by an authorised celebrant who is a minister of religion 'may be solemnised according to any form and ceremony recognised as sufficient for the purpose by the religious body or organization of which he or she is a minister' (14 [1]).

Two forms for marriage are provided here which are variations from the services presently authorised by the Anglican Church of Australia.

The first is *An Australian Prayer Book* (1978) Second Form with slight modifications. The use of this service is intended to be in accordance with section 5(1) of the Canon Concerning Services 1992 which was adopted in the Diocese of Sydney by General Synod - Canon Concerning Services 1992 Adopting Ordinance 1998.

The second is a new form that provides for a more explicit expression of the different obligations of a man and a woman in Christian marriage. Ministers proposing use of this service ought consider section 5(3) of the Canon Concerning Services 1992 and in the case of doubt should seek authorization by the Bishop of the diocese as a permitted deviation from existing orders of service according to the provisions of Section 4 of the Constitution of the Anglican Church of Australia.

## A LIST OF SUGGESTED BIBLE READINGS FOR USE AT A WEDDING

Genesis 1:26–2.4a *Made in God's image*

Genesis 2:18–24 *One flesh*

Song of Songs 2:8–14 *The lovers*

Psalms 128 *Happy are those who fear the Lord.*

Psalms 37:3–7 *The Lord is kind and merciful.*

Psalms 67 *The earth is full of the goodness of the Lord.*

Ephesians 3:14–21 *Grounded in love*

Ephesians 5:22–33 *Husband and wife in Christian marriage*

Colossians 3:12–19 *Everything in the name of Jesus*

1 Peter 3:1–9 *Harmony in marriage*

1 John 4:7–16 *The love of God*

Matthew 5:1–12 *True happiness*

Matthew 7:21–29 *Hearing and doing*

John 2:1–11 *Wedding at Cana*

John 15:9–17 *Abiding in Christ's love*

### NOTES

1 If the Holy Communion is celebrated at the time of the marriage, the minister may incorporate the Marriage service as is most appropriate in the circumstances.

2 The Marriage Service may be preceded by the ministry of the word from the Communion Service even when the Holy Communion is not celebrated.

3 The minister's greeting at the commencement of the service may be given in the manner they consider appropriate.

4 The only impediments to a marriage which can be alleged which are recognised by God's law or the laws of this Commonwealth. Any person alleging an impediment on the occasion of a marriage must give an indemnity against any pecuniary loss, in the event of their allegation failing, which their action brings upon the parties. If such an allegation is made and an indemnity is given, the marriage must be deferred until the truth has been tried.

# A SERVICE FOR MARRIAGE

## FORM 1

**The Wedding**

The Preface  
The Consent  
The Wedding

**Hearing God's word**

Bible reading  
Sermon

**Prayers**

Prayers  
Conclusion

# A SERVICE FOR MARRIAGE

## FORM 1

### THE PREFACE

1. *When all are assembled in the church, with the bridegroom and the bride standing before the minister, the minister greets them all, and then says.*

We have come together in the presence of God for the joining in marriage of this man N and this woman N.

Our Lord Jesus Christ said of marriage that 'From the beginning of creation God made them male and female. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two but one. What therefore God has joined together, let not man put asunder.'

Marriage is the symbol of God's unending love for his people, and of the union between Christ and his Church. So the Apostle Paul teaches that the husband must love his wife as Christ loved the Church, and that the wife must give due honour to her husband.

Marriage should be honoured by all, and is not to be entered into lightly or carelessly, but with reverent and serious respect for those purposes for which it was instituted by God.

Marriage is a gift from God for human wellbeing, and for the proper expression of natural instincts and affections with which he has endowed us.

It is a life-long union in which a man and a woman are called so to give themselves in body, mind, and spirit, and so to respond, that from their union will grow a deepening knowledge and love of each other. In the joys and sorrows of life, in prosperity and adversity, they share their companionship, faithfulness, and strength.

In marriage a new family is established in accordance with God's purpose, so that children may be born and nurtured in secure and loving care, for their wellbeing and instruction, and for the good order of society, to the glory of God.

N and N have now come here to be joined in this holy union to which God has led them. They seek his blessing on their life together, that they may fulfil his purpose for them; and they ask us to support them in this prayer. If any person here can show why they may not lawfully be joined in marriage he should speak now, or hereafter remain in silence.

*Speaking to the persons to be married, the minister says*

I charge you both, as you will answer before God, that if either of you know any reason why you may not lawfully be joined together in marriage, you now confess it. For be assured that those who marry otherwise than God's word allows are not joined together by God, neither is their marriage lawful in his sight.

### THE CONSENT

2. *There being no objection lodged, the minister then says to the man*

N, will you take N to be your wife,  
to live together according to God's law?  
Will you give her the honour  
due to her as your wife  
and, forsaking all others,  
love and protect her,  
as long as you both shall live?

*The man answer*

**I will.**

3. *The minister says to the woman*

N, will you take N to be your husband,  
to live together according to God's law?  
Will you give him the honour  
due to him as your husband  
and, forsaking all others,  
love and protect him,  
as long as you both shall live?

*The woman answers*

**I will.**

- [4. *The minister may ask*

Who brings this woman to be married to this man?

*Answer*

**I do.**

*The minister may receive the woman's right hand from her father or her friend.]*

5. *The minister causes the man to take the woman's right hand. The minister, together with all the people, says*

**God our Father, in your great love for humankind  
you have given us the gift of marriage;  
so bless these two persons as they pledge their lives to each other,  
that their love may evermore grow  
to be the true reflection of your love for us all;  
through Jesus Christ our Lord. Amen.**

## THE WEDDING

6. *The man, holding the woman's right hand in his, says*

I N, in the presence of God,  
take you N to be my 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,  
as long as we both shall live.  
This is my solemn vow and promise.

7. *The woman, taking the man's right hand in hers, says*

I N, in the presence of God,  
take you N to be my 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,  
as long as we both shall live.  
This is my solemn vow and promise.

8. *The minister receives the wedding ring[s], and may then say*

Grant, Lord, that *this ring/these rings* may be a token and constant sign of the pledge of love and faithfulness which these two persons make to each other; through Christ our Lord.

*All say*

**Amen.**

9. *The man places the ring on the ring finger of the woman, and holding it there, says*

N, with this ring I wed you;  
with all that I am and all that I have I honour you;  
in the name of God. Amen.

10. *Before they loose hands, the woman may respond*

N, I receive this ring  
in token of our marriage.  
May God enable us to grow in love together.

11. *If the woman gives a ring to the man, this procedure is to be repeated appropriately.*

12. *The man and the woman then kneel. The minister joins their right hands and says*

Those whom God has joined together let no one put asunder.

13. *The minister addresses the people*

Before God and in the presence of us all,  
by solemn consent and promise,  
by the giving and receiving of *a ring/s*,  
and by the joining of hands,  
N and N have now accepted each other in marriage.

In the name of God,  
I declare them to be husband and wife.

14. *The minister then addresses the husband and wife, saying*

God the Father enrich you with his grace,

God the Son make you holy in his love,  
God the Holy Spirit strengthen you with his joy.  
The Lord bless you and keep you in eternal life. **Amen.**

**Blessed be the Father, Son, and Holy Spirit; one God, to be praised for ever.**

## THE PRAYERS

*15. One or more passages from Scripture (see note 4 on page 567) may be read; and an address may follow.*

*16. The minister says*

The Lord be with you.

**And also with you.**

**Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins**

**as we forgive those who sin against us.**

**Lead us not into temptation,**

**but deliver us from evil.**

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

*17. The minister continues*

Almighty Father, giver of life and love, look in favour on all who are made one in marriage, and especially on these your servants as they enter into their new life together. In your love deepen their love; strengthen their wills to keep the promises they have made; that they may live to your glory and to the good of humankind; through Jesus Christ our Lord.

**Amen.**

*18. The minister says*

Almighty Father, you have created us in your own image, and by your gracious gift humankind is increased. To N and N grant the blessing of children; and such wisdom and loving care in the nurture of their family, that they and their children may come to know you in their lives and give you praise and honour; through Jesus Christ our Lord. **Amen.**

*19. The minister and congregation say*

Almighty God, Lord of the universe,  
all love, strength, and understanding come from you;  
so direct and govern us in body and soul  
that we may strive to live according to your word  
and to do everything that is agreeable to your will:  
through Jesus Christ our Lord. Amen.

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

# A SERVICE FOR MARRIAGE

## FORM 2

### **The Introduction**

The Preface  
The Consent

### **Hearing God's word**

Bible reading  
Sermon

### **Wedding and Prayers**

The Wedding  
Prayers  
Conclusion

# A SERVICE FOR MARRIAGE

## FORM 2

### 1. *The couple stands before the minister, who says this preface.*

We have come together in the presence of God, to witness the joining in marriage of this man N and this woman N.

Marriage is the gift of God, who made us male and female and declared that when a man is united to his wife they become one flesh. Our Lord Jesus Christ said, 'what God has joined together, let no one separate'.

God's purpose for marriage is that husband and wife should live together in an exclusive physical union and a lifelong commitment to each other. Marriage is given for the benefit of human society as the foundation of family life, in which children may be born and nurtured. In good times and bad, husband and wife may find strength, companionship and comfort, as they serve each other in love. Marriage symbolises God's faithful love for his people, and the union between Christ and his Church

As N and N enter this way of life, they seek God's blessing that his purposes for them may be fulfilled. Anyone who can show why they may not lawfully be joined together in marriage should now speak, or hereafter remain silent.

*Speaking to the persons to be married the minister says:*

N and N I charge you both, as you will answer before God on the day of judgment, when the secrets of all our hearts shall be disclosed, that if either of you know any reason why you may not lawfully be joined together in marriage, you now confess it. For be assured, those who marry contrary to God's word are not joined together by God, nor is their marriage lawful in his sight.

## THE CONSENT

### 2. *The minister says to the man*

N will you give yourself to N, to be her husband,  
to live with her according to God's word ?

Will you love and serve her  
honour and protect her  
as Christ loved the church  
and gave himself for her,  
and, forsaking all others,  
will you remain faithful to N  
so long as you both shall live?

*The man replies*

**I will.**

### 3. *The minister says to the woman*

N will you give yourself to N, to be his wife,  
to live with him according to God's word.

Will you love and serve him,  
honour and submit to him,  
as the church submits to Christ,  
and, forsaking all others,  
will you remain faithful to N,  
so long as you both shall live?

*The woman replies*

**I will.**

### 4. *The minister may ask*

Who brings this woman to be married to this man?

*The father (parents) respond*

**I (we) do.**

### 5. *The minister prays*

God our Father,  
thank you for the gift of marriage,  
and for enabling N and N  
to make this commitment.

Unite them in mutual love and companionship,  
and keep them in holiness and devotion to one another.

We ask these things in the name of your Son,  
the Lord Jesus Christ our Saviour. Amen.

## THE WEDDING

*6. The man, holding the woman's right hand in his, says*

With God and this congregation  
as my witnesses,  
I *N*, take you *N* to be my 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 cherish you,  
as long as we both shall live.  
This is my solemn vow and promise.

*7. The woman, taking the man's right hand in hers, says*

With God and this congregation  
as my witnesses,  
I *N*, take you *N* to be my 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 respect you,  
as long as we both shall live.  
This is my solemn vow and promise.

*8. The minister invites the congregation to respond to these questions*

Families and friends,  
with God, you are witnesses to these promises.  
Will you do everything in your power  
to uphold *N* and *N* in their marriage?

**We will, God being our helper.**

Will you pray for them  
that they may live faithfully together as husband and wife  
until their life's end?

**We will.**

*9. The man places the ring on the ring finger of the woman and holding it there says*

*N*, with this ring I wed you.  
With all that I am I will love you,  
with all that I have I will serve you,  
in the name of the Father,  
and of the Son,  
and of the Holy Spirit. **Amen.**

*10. If the woman gives a ring she does so here.*

*11. The minister invites the couple to kneel as he says*

Let us pray.

Eternal God, Creator and preserver of all,  
giver of all spiritual grace,  
author of everlasting life,  
send your blessing upon *N* and *N*,  
that, living faithfully together in love and peace,  
they may fulfil and keep  
the vow and covenant they have made,  
of which *this ring is/these rings are*  
a token and pledge  
through Jesus Christ our Lord. **Amen.**

*12. The minister joins their hands and says*

Before God and in the presence of us all,  
by mutual consent and solemn promises,

by the giving and receiving of *a ring/rings*  
and by the joining of hands,  
this man *N* and this woman *N* have now  
committed themselves to each other in marriage.

Therefore in the name of God  
I declare them to be husband and wife.  
What God has joined together  
let no one put asunder.

*13. The minister then addresses the husband and wife, saying*

God the Father, Son, and Holy Spirit  
bless, preserve, and keep you;  
the Lord mercifully with his favour look upon you  
and fill you with all spiritual blessing,  
that you may so live together in this life,  
that in the world to come you may have life everlasting. **Amen.**

## THE WORD AND THE PRAYERS

*14 One or more passages from Scripture may be read and an address may follow.*

*15. Psalms 127 or 128 or a suitable hymn may be said or sung.*

*16. The minister says*

As our Lord Jesus taught us, we pray together,  
**Our Father in heaven,**  
    **hallowed be your name,**  
    **your kingdom come,**  
    **your will be done on earth as in heaven.**  
**Give us today our daily bread.**  
**Forgive us our sins**  
    **as we forgive those who sin against us.**  
**Lead us not into temptation,**  
    **but deliver us from evil.**  
**For the kingdom, the power, and the glory are yours**  
    **now and for ever. Amen.**

*17. The minister or another person leads the congregation in prayer using these or other forms.*

God of Abraham, Isaac and Jacob,  
bless *N and N*  
by sowing the seed of  
eternal life in their hearts,  
that whatever they learn in your holy word  
they may indeed fulfil.  
Look on them from heaven and bless them  
as you blessed Abraham and Sarah,  
that, obeying your will and secure in your protection,  
they may remain in your love to the end of their lives,  
through Jesus Christ our Lord. **Amen.**

Merciful Lord and heavenly Father,  
by your gracious gift humanity is increased.  
Give to *N and N* the blessing of children.  
Grant that, guarding their hearts,  
they may remain faithfully united in marriage  
and see their children raised in the faith,  
to the praise of your holy name,  
through Jesus Christ our Lord. **Amen**

Almighty God,  
you made man and woman to be united in one flesh,  
and so signified to us the union between Christ and his Church.  
Enable this man to love and cherish his wife,  
as Christ loved the church and gave himself for it.  
Give to this woman the unfading beauty of a gentle and quiet spirit  
in submitting to her husband, as the church does to Christ.

Clothe them with faith, love, holiness and self-control.  
May they bring joy to one another and blessing to many,  
as each serves the other in love,  
through Jesus Christ our Lord. **Amen.**

*18. The minister then prays*

Almighty God,  
who created our first parents  
and sanctified and joined them together in marriage,  
pour upon you the riches of his love,  
sanctify and bless you,  
that you may please him both in body and soul,  
and live together in holy love to your lives' end. **Amen.**

*19. The congregation may join the minister in praying.*

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

# FUNERAL SERVICE AND RESOURCES

A funeral is a time to give thanks for the life of the deceased, to comfort the grieving, to remind one another about human mortality and the brevity of life, and especially to turn to the God who raised Jesus from the dead for forgiveness and hope.

The form provided here is a development of the service in *An Australian Prayer Book*, with some alternatives for the funeral of an infant. The structure is this:

**Gathering in God's name**

**Hearing God's word**

**Praying together**

**The Committal**  
**Concluding prayers**

**Interment of the ashes**

# A FUNERAL SERVICE

For use in a church building, funeral chapel, or at home

## GATHERING IN GOD'S NAME

### 1. *The minister greets the congregation and says one or more of these or other appropriate texts*

I am the resurrection and the life, says the Lord. Those who believe in me will live, even though they die, and whoever lives and believes in me will never die. *John 11:25–26*

The Lamb at the centre of the throne will be their shepherd; he will lead them to springs of living water; and God will wipe away every tear from their eyes. *Revelation 7:17*

The Lord God will feed his flock like a shepherd,  
he will gather the lambs in his arms,  
he will carry them close to his heart. *Isaiah 40:11*

God is our refuge and strength, an ever present help in trouble. *Psalms 46:1*

Jesus said: Do not let your hearts be troubled. You believe in God; believe also in me. My Father's house has many rooms. If that were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me, that you also may be where I am. *John 14:1–3*

I am convinced that neither death nor life, neither angels nor demons, neither things present nor the future, nor any powers, neither height nor depth, nor anything else in creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. *Romans 8:38–39*

What no eye has seen, what no ear has heard, and what no human mind has conceived God has prepared for those who love him. *1 Corinthians 2:9*

If we live, we live for the Lord, and if we die, we die for the Lord. So whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life, that he might be Lord of both the dead and the living. *Romans 14:8–9*

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead. *1 Peter 1:3*

We brought nothing into the world, and we can take nothing out of it. The Lord gave, and the Lord has taken away; may the name of the Lord be praised. *1 Timothy 6:7; Job 1:21*

### 2. *The minister may say*

We have come together  
to thank God for the life of N,  
to mourn and honour *him/her*,  
to lay to rest *his/her* mortal body,  
and to support one another in grief.  
We face the certainty of our own death and judgment.  
Those who die in Christ  
share eternal life with him.  
Therefore in faith and hope we turn to God,  
who created and sustains us all.

*or at the funeral of a child*

We gather today in the face of terrible loss.  
We are overwhelmed by the mystery of life and death  
that we have experienced in N.  
We come together as family and friends  
to support each other by our love and prayers.  
We grieve over the ending of N's life so near its beginning.  
Jesus encouraged us to bring our children to him  
and taught that the kingdom of God belongs to such as these.  
He died and rose to make it possible for each of us  
to receive the kingdom of God as a little child and enter it.  
And so we celebrate God's mercy and love for us,  
even in the face of death and disappointment of hope.

### 3. *The minister prays*

God our Father, you alone are holy.  
Forgive us all our sins and failures.  
Uphold us by your Spirit now.  
Enable us to show your compassion.  
Give us in our sorrow the calm of your peace.  
Comfort us in our grief  
through Jesus Christ our Lord. **Amen.**

*or*

Heavenly Father,  
in your Son Jesus Christ  
you have given us a true faith and a sure hope.  
Help us to live as those who believe in  
the communion of saints,  
the forgiveness of sins,  
and the resurrection to eternal life;  
through Jesus Christ our Lord. **Amen**

*or*

Loving God,  
you alone are the source of life.  
May your life-giving Spirit flow through us  
and fill us with compassion, one for another.  
In our sorrow give us the calm of your peace.  
Kindle our hope and let our grief give way to joy;  
through Jesus Christ our Lord. **Amen**

4. *Members of the family or close friends may be invited to give brief words of appreciation about the deceased.*
5. *A hymn may be sung.*

## HEARING GOD'S WORD

6. *Psalms 23, 46, 90, 121, or 130 may be said.*
7. *Suitable passages of Scripture such as John 14:1–6; 20:11–18; Romans 6:3–9; 1 Corinthians 15:20–58; 2 Corinthians 4:16–5:10; Philippians 3:10–16, 20–21; 1 Thessalonians 4:13–18; or Revelation 21:1–7 may be read.*
8. *A sermon may be given here.*

## PRAYING TOGETHER

9. *The minister gives thanks for the deceased*

Holy and loving Father,  
you gave us life when you created us,  
and in your redeeming love  
you have offered us new life  
in your Son Jesus Christ.  
We thank you for N [especially for . . .]  
We entrust *him/her* to you,  
in the name of the Lord Jesus,  
who died and rose again to save us,  
who now lives and reigns with you and the Holy Spirit,  
in glory for ever. **Amen.**

*or, at the funeral of a child*

Gracious Father,  
your love for us is strong and enduring,  
even when one so precious is taken from us.  
We thank you for the gift of N [especially for . . .]  
We entrust *him/her* to you,  
in the name of the Lord Jesus,  
who died and rose again to save us,  
who now lives and reigns with you and the Holy Spirit,  
in glory for ever. **Amen.**

10. *Prayers for the bereaved are offered.*

Almighty God, Father of all mercies and giver of all comfort,  
deal graciously, we pray, with those who mourn  
[especially ...].  
Casting all their care on you,  
may they know the consolation of your love;  
through Jesus Christ our Lord. **Amen.**

*or*

Loving God,  
we pray for N's *family and friends*,

whose loss is so keen  
[remembering especially . . .]  
When we cannot understand what happens,  
and are weighed down by grief and loneliness,  
uphold us in your love.  
Give us the assurance of your constant care  
and presence with us,  
that we may have courage for the days ahead,  
through Jesus Christ our Lord. **Amen.**

*11. The prayers may conclude in this way*

Lord Jesus Christ,  
you are the resurrection and the life  
of all who believe in you.  
You have taught us not to grieve as people without hope  
for those who die trusting in you.  
Raise us, we pray, from the death of sin  
to the life of righteousness,  
that when we depart this life,  
we may rest in you,  
as our hope is our *brother/sister* does,  
and at the resurrection on the last day,  
we may be found acceptable to you,  
and receive the kingdom  
prepared for all who love and fear you. **Amen.**

*12. A hymn may be sung.*

## THE COMMITTAL

*13. At the place of burial or cremation the minister may say one or more of the appropriate texts at section 1.*

*Then these words are said*

We have but a short time to live.  
Like a flower we blossom and then wither;  
like a shadow we flee and never stay.

*or*

Man that is born of woman is of few days, and full of trouble.  
He comes forth like a flower, and withers.  
He passes like a shadow and does not stay.

Let us pray.  
In the midst of life we are in death.  
From whom may we seek for help, but from you, Lord God,  
though you are justly displeased on account of our sins?  
And yet, Lord God almighty, most holy and most merciful Saviour,  
deliver us from the bitterness of eternal death.  
You know the secrets of our hearts;  
mercifully hear us, most worthy judge eternal;  
keep us, at our last hour, in the consolation of your love.

*or these words from Psalm 103:8, 13–17, may be read*

The Lord is compassionate and gracious,  
slow to anger, abounding in love.  
As a father has compassion on his children,  
so the Lord has compassion on those who fear him;  
for he knows how we are formed,  
he remembers that we are dust.  
Our life is like grass,  
we flourish like a flower of the field;  
the wind goes over it and it is gone,  
and its place remembers it no more.  
But from everlasting to everlasting  
the Lord's love is with those who fear him,  
and his righteousness with their children's children.

*14. At a burial while earth is cast upon the body, or at a cremation while the body is removed, or at a burial at sea, the minister says*

Almighty God, our heavenly Father,  
you have given us a sure and certain hope

of the resurrection to eternal life.  
In your keeping are all those who have departed in Christ.

We here commit the mortal body of N  
(*or your child N*)  
*to be cremated/to be buried in the ground/to the deep:*  
earth to earth, ashes to ashes, dust to dust;  
in the name of our Lord Jesus Christ,  
who died, and was buried, and rose again for us,  
and who shall change our mortal body  
that it may be like his glorious body.  
Thanks be to God who gives us the victory  
through Jesus Christ our Lord. **Amen.**

## CONCLUDING PRAYERS

### 15. *The minister may say*

Scripture says, 'Blessed are the dead who die in the Lord': 'they will rest from their labour'. *Revelation 14:13*

#### *The minister may add*

Let us say the Lord's Prayer together.

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done on earth as in heaven.  
Give us today our daily bread.  
Forgiven us our sins  
as we forgive those who sin against us.  
Lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours  
now and for ever. Amen.**

### 16. *The minister continues with one of these prayers*

Eternal Father,  
God of all consolation,  
in your unending love and mercy for us  
you turn the darkness of death into the dawn of new life.  
Be our refuge and strength in sorrow.  
Your Son, our Lord Jesus Christ,  
conquered death by dying for us,  
and opened the gate to eternal life by rising again.  
Enable us to walk by faith,  
so that after our life on earth,  
we may share the life of your kingdom,  
where every tear will be wiped away.  
We ask this through Jesus Christ our Lord. **Amen.**

### 17. *The minister concludes*

Now to him who is able to keep us from falling,  
and to present us faultless before the presence of his glory  
with everlasting joy,  
to the only wise God our Saviour,  
be glory and majesty, dominion and power,  
both now and forever. **Amen.**

*or*

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

## INTERMENT OF THE ASHES

### 1. *The minister reads one or more of the biblical texts listed in section 1, or one of the following*

Since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives he lives to God. *Romans 6:9-10*

We believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. *1 Thessalonians 4:14*

The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. *1 Corinthians 15:42-44*

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. *2 Corinthians 1:3-4*

**2. *As the ashes are interred, the minister says,***

Almighty God, our heavenly Father,  
you have given us a sure and certain hope  
of the resurrection to eternal life.  
In your keeping are all those who have departed in Christ.

We here commit the ashes of N  
(or your child N) to their resting place,  
earth to earth, ashes to ashes, dust to dust;  
in the name of our Lord Jesus Christ,  
who died, and was buried, and rose again for us,  
and who shall change our mortal body  
that it may be like his glorious body.  
Thanks be to God who gives us the victory  
through Jesus Christ our Lord. **Amen.**

**3. *The minister prays***

Merciful God,  
our maker and redeemer,  
we pray for the coming of your kingdom,  
that in the last day,  
when you bring together all things in Christ,  
we with all who have died in him  
may enjoy the fulfilment of your promises;  
through Jesus Christ our Lord. **Amen.**

**4. *The minister concludes***

Now may the Lord of peace himself  
give you peace at all times and in every way.  
The Lord be with you all. **Amen.**

# Using Psalms in our Services

The Bible not only contains God's word to human beings, but also provides words from God for humans to address him. The psalms contain a rich variety of such words and have been used by God's people from the time of their writing right through to the Christian era.

*The Book of Common Prayer* required that the Book of Psalms be read through once every month at Morning and Evening Prayer. In each daily service, this meant reading several psalms, morning and evening. Each psalm had to be concluded with praise to God ('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'). This indicated that the psalms were being used as corporate prayers and praises: they were not simply being read to the congregation like other Bible passages. Praising God as Father, Son and Holy Spirit also suggested that the psalms were to be understood in terms of their Christian application and fulfilment.

The corporate use of psalms in our churches has almost completely disappeared. But if God has given us this amazing collection of prayers and praises in the canon of Scripture, we should certainly think about how to employ them in our meetings together.

## Placement options

Psalms or portions of psalms could be used in different ways, at different points in a service. For example, they could be used at the beginning as a call to worship God together (e.g. 29, 33, 66, 92, 95, 96, 98, 100, 107, 147-150). They could be used as a challenge to repent and seek God's mercy (e.g. 32, 51, 53, 90, 130, 139) or as an assurance of God's forgiveness and renewing grace (e.g. 103, 111, 112, 116, 145). They could be used as a preliminary to Bible readings, as a challenge to hear and obey (e.g. 1, 15, 19, 93, 119).

Psalms could be used as a response to particular readings from the Old Testament. Some biblical themes such as persecution, suffering, God's justice and his plan for the nations, are poorly represented in contemporary songs, but common in psalms. Such psalms could also be used as responses to sermons on these topics.

Psalms could also be used as declarations of faith in God and his purpose for us (e.g. 2, 8, 16, 44, 46, 91, 104, 105, 106, 110, 146) or to introduce a time of prayer (e.g. 23, 24, 27, 42, 65, 67, 84, 86).

## Introduction

Some psalms are familiar and require little explanation or introduction. Others may need to be briefly related to a specific biblical context, as suggested by the language of the psalm itself (e.g. 3, 18, 34).

Some psalms are long and complex: only the portion relevant to a particular moment in a service need be read.

Many psalms express the experience of an individual. But we can be invited to share in the psalmist's faith and hope with a brief explanation of the logic and flow of his confession and with some reference to the fulfilment of his aspirations in Christ (e.g. 27, 28, 30, 31).

Many psalms are prophetic of the experience of the Messiah and ought to be read with specific reference to the Lord Jesus (e.g. 2, 22, 40, 45, 69, 110). These could be used in response to readings from the New Testament or sermons on related themes.

## Usage

There are different ways of reading psalms to bring out their meaning. Some individual confessions are best read by one person, but corporate confessions or songs of praise ought to be read by everyone together.

Some psalms can be read by a leader and people alternating verses or parallel clauses (e.g. 1, 2, 8, 15, 16).

Some psalms have thematic divisions or different moods, so that one person or a group could read a section together and then another person or group read the next section (e.g. 19:1-6, 7-9, 10-13, 14; 24:1-2, 3-6, 7-10).

Some psalms have a built-in response pattern that could be used by a leader and congregation (e.g. 46:7, 11; 80:3, 7, 19; 107: 2-3, 15-16, 21-22, 31-32, 43; 136 ['his love endures forever']).

# Acknowledgments

The publishers gratefully acknowledge permission to reproduce copyright material in this book. Every effort has been made to identify copyright holders. If there are inadvertent omissions, we apologise to those concerned.

Much traditional material from the *Book of Common Prayer* has been reworked in contemporary language, sometimes adopting phrases from *An Australian Prayer Book* (1978) and sometimes from *A Prayer Book for Australia* (1995). Prayers and thanksgivings have been copied from a variety of sources (an asterisk \* indicates that the prayer has been adapted) and some are new compositions. Some of the new services in this book are adaptations of forms found in *Sunday Services* (©Anglican Press Australia, 2001). Others, such as The Service of the Word and Prayer Form 4, The Lord's Supper Form 4, and Public Naming with Thanksgiving to God, have been written especially for this publication.

Scripture quotations are mostly taken from The Holy Bible, New International Version® NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide. Some biblical texts have been slightly modified for liturgical use.

## Service of the Word and Prayer Form 1

#3 Declaration: APBA p. 39\*

#6 Prayer: APBA p. 36\*

#12 Responses: AAPB pp. 41-42

#14 Prayer 1: AAPB p. 28\*

#14 Prayer 2: APBA p. 28\*

## Service of the Word and Prayer Form 2

#1 Thanksgiving: APBA p. 36\*

#8 Declaration: APBA p. 175\*

#12 Prayer: AAPB p. 94\*

## Service of the Word and Prayer Form 3

#6 Prayer: AAPB p. 94

## The Lord's Supper Form 1

#2 Prayer: AAPB p. 114

# 11 Exhortation: AAPB p. 121\*

#15 Preface for Trinity Sunday: APBA p.111\*

#16 Prayer: AAPB p. 125\*

#20 Prayer 1: AAPB p. 151\*

## The Lord's Supper Form 2

#13 Intercessions: AAPB, pp. 140-142\*

#17 Thanksgiving: APBA, pp. 176-177\*

## The Lord's Supper Form 3

#13 Declaration: APBA, p. 175\*

#18 Prayer: APBA pp. 143-44

## Prayers for Various Occasions

Morning and evening collects: APBA p. 14

Three prayers: APBA p.15\*

Prayer for all in authority: APBA p. 14\*

Prayers for peace and good government: APBA p. 202

Prayer for our nation: *Worship Source Book* (Grand Rapids: Baker, 2004) p. 189\*

Prayer for migrants: *Worship Source Book* (Grand Rapids: Baker, 2004) p. 189\*

Prayer for service personnel: APBA p. 204\*

Prayer for the justice system: APBA p. 207\*

Prayer for the aged: APBA p. 691\*

Prayer for families: AAPB p. 96

Prayer for the spread of the gospel: AAPB p. 91\*

Prayer for an increase of gospel workers: AAPB p. 92\*

Prayers for rain and in time of drought, flood or bushfire: APBA p. 205\*

Prayer in times of conflict: APBA p. 202

Prayer for the sick: APBA p. 689\*

Prayer for one facing an operation: APBA p. 690\*

Prayer for one with a life-threatening illness: APBA p. 691

Prayer in times of distress: *Worship Source Book* (Grand Rapids: Baker, 2004) p. 228\*

First Affirmation of Faith: APBA p. 37

### **Service of Baptism for Infants and Children**

#2 Prayer: AAPB p 520\*

#4 Part of the exhortation and questions: AAPB p 502

#5 Questions, responses and prayer: APBA p 56

#11-13 Post baptismal responses: AAPB p 523

#14 Prayer 2: APBA p. 81

### **Service of Baptism for Those Able to Answer for Themselves**

#2 Prayer: AAPB p 520\*

#4 Questions, responses and prayer: APBA p 56

#5 Response to Creed: APBA p. 59

#9-11 Post baptismal responses: AAPB p 523

### **Service of Confirmation**

AAPB Second Form, pp. 534-540\*

### **Service of Public Naming with Thanksgiving to God**

#1 Prayer: APBA p. 43\*

#8 Presentation of the Bible: *Common Worship: Services and Prayers for the Church of England* (© The Archbishops' Council, 2000) p 341\*

#9 Prayer 1: APBA p. 44\*

#9 Prayer 2: APBA p. 46\*

#9 Prayer 3: AAPB p. 96

## Reception into the Anglican Church of Australia

APBA pp. 96-97\*

### Service for Marriage Form 1

AAPB Second Form, pp. 560-567\*

### Service for Marriage Form 2

#2-3 The Consent: APBA p. 660\*

#6-7 The Wedding: AAPB p. 563\*

#8 Address to parents: APBA p. 660\*

#9 Giving of the ring: AAPB p. 551\*

#11 Prayer for faithfulness: AAPB p. 551\*

#12 Declaration: AAPB p. 564\*

#13 Blessing: AAPB p. 552\*

#17-18 Prayers: AAPB pp. 556-558\*

### Funeral Service and Resources

#2 Prayer 1: APBA p. 712\*

#2 Prayer 2: APBA p. 754

#3 Prayer 1: AAPB p. 583\*

#3 Prayer 2: AAPB p. 585

#3 Prayer 3: APBA p. 713

#9 Prayer 1: AAPB p. 591\*

#10 Prayer 1: AAPB p. 591\*

#11 Prayer: AAPB p. 595\*

#13 Committal: AAPB p 593-594\*, with alternative introduction from *Common Worship Pastoral Services* (© The Archbishops' Council, 2000) p. 268

#14 Prayer: AAPB p. 594\*

#16 Prayer: AAPB p 596

Interment #2: AAPB p. 597\*

Interment #3: AAPB pp. 591-592\*

# THE ARTICLES OF RELIGION

**The Articles of Religion agreed upon by the Archbishops, Bishops, and the whole clergy of the Provinces of Canterbury and York 1562.**

## *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, wherefore 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 Scripture 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 Holy Scripture, 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 the Preacher, Cantica, or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.*

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

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.*

## *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 engendered 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 Greek *phronema sarkos* (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 baptised, yet the Apostle doth confess that concupiscence and lust hath 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 be 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 baptised 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 wretchedness 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 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 to 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 anything 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 anything against the same, so besides the same ought it not to enforce anything 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 sometime have erred, even in things pertaining to 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 Relics, 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 public 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 public 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 public prayer in the Church, or to minister the sacraments in a tongue not understood 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 the 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, have they 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 Sacraments*

Although in the visible Church the evil be ever mingled with the good, and sometime 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 the 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 other that be not christened, but 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 the 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 it 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 do not eat 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 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 the 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 priests 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 laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also 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 Excommunicated 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 thereto.

*XXXIV. Of the Traditions of the Church*

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity 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 other may fear to do the like, as he that offendeth against 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 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 understood of the people.

Of the Names of the Homilies

*1. Of the right Use of the Church 2. Against peril of Idolatry 3. Of the 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 anything that of itself is superstitious or ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of 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 or ordered.

*XXXVII. Of the Civil Magistrates*

The Queen's Majesty hath the chief power in this realm of England and other her 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 Queen'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 sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but only that 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 evildoers.

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 good 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, 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.