

Not authorized for use in public worship

COMMON WORSHIP: INITIATION SERVICES

rites on the way

and

reconciliation and restoration

Report by the Liturgical Commission

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INTRODUCTION

1. As indicated when the authorized *Common Worship* Initiation Services (Baptism, Confirmation, etc) were introduced into the General Synod in 1995, it was always envisaged that they would eventually form the core of a larger volume. That volume will begin with what have come to be called ‘Rites on the Way’ – rites to support those engaged in the process of learning in preparation for initiation which is traditionally known as the ‘catechumenate’, and rites surrounding baptism, confirmation and affirmation of baptismal faith. It will conclude with rites for Reconciliation and Restoration, whereby the baptismal covenant may be renewed and those whose lives have been marred by sin may be reconciled and restored to the new life in Christ given in baptism.
2. The Commission now presents these two sets of material for Commendation, with a view to the publication of the definitive *Common Worship: Initiation Services* volume. The material should be read in the light of the Introduction to the Initiation Services, printed at the front of the preliminary edition, and the Liturgical Commission’s Commentary, which is at the back (*Common Worship: Initiation Services*, pages 8-12 and 185-205).

Rites on the Way

3. The Rites on the Way have their origin in the Report *On the Way: Towards an Integrated Approach to Christian Initiation* (GS Misc 444, 1995), by a group drawn from the then Board of Mission, the Board of Education and the Liturgical Commission. This argued that sacramental rites should not be seen as isolated transactions but rather should be integrated with the social and spiritual processes which they represent. It further proposed that rites to support the spiritual journey of individuals and enable the church community to support and learn from their journey should be made available for optional use.
4. In 1998 the authorized Initiation Services were published in a preliminary edition. At the same time, the Commission published a paper entitled *Rites on the Way: Work in Progress* (GS Misc 530), which gave a first detailed indication of the possible contents of Rites on the Way. In preparing the present draft texts, the Commission has been informed by the experience of those who have made use of the drafts contained in GS Misc 530. It has also profited from discussions with those engaged in work with children and with those working on forms of the catechumenate, both within the Church of England and more widely. During the years in which the Commission has been reflecting on these issues, catechetical courses such as the Alpha and Emmaus Courses have grown in prominence.

5. The texts draw to a considerable extent on material from other churches – especially services from other Anglican churches and the Roman Catholic *Rite for the Christian Initiation of Adults* (RCIA). The RCIA material has needed adaptation for the Church of England context, however, not least because it makes provision only for unbaptized candidates and assumes that baptisms take place only at Easter.
6. The rationale for the Rites on the Way is set out in the Introduction and other preliminary material contained within the Texts for Commendation.
7. The Introduction sets out possible timetables for Rites on the Way where initiation takes place at Epiphany or the Baptism of Christ, at Easter (with the possibility of confirmation following at Pentecost) and on All Saints' Day (see pages 17-19). The Easter Liturgy in *Common Worship: Times and Seasons* includes provision for Christian initiation. An outline structure indicating how celebration of Christian initiation may be incorporated in a Vigil Service on the eve of the Baptism of Christ, Pentecost, All Saints' Day and other suitable occasions is appended to Rites on the Way (page 49).

Reconciliation and Restoration

8. The theological basis for the proposed rites for Reconciliation and Restoration is similarly set out in the introductory material within the texts which are proposed for commendation, but it may be helpful to recall some of the earlier history of discussion of reconciliation.
9. After publication of *The Alternative Service Book 1980*, the Liturgical Commission produced a package of Alternative Services for authorization entitled 'Services for the Sick' (GS 471) and 'The Blessing of the Oils and The Reconciliation of a Penitent' (GS 472). The introduction to the latter explained that 'Because some people will regard the reconciliation of a penitent as a matter of controversy, we have not included our proposals in the Services for the Sick but have set them out in a separate document.' The two sets of draft texts received General Approval in July 1981 and were committed to a Joint Revision Committee, which took the decision to separate 'The Reconciliation of a Penitent' from 'Services for the Sick' to its logical conclusion by detaching it also from 'The Blessing of the Oils' on the same grounds. When 'The Blessing of the Oils' and 'The Reconciliation of a Penitent' were eventually presented for Final Approval, in November 1982 and February 1983 respectively, they each failed to gain a two-thirds majority in the House of Laity. However, the Services for the Sick were authorized (under the title 'Ministry to the Sick'), and remained in use until 2000, when they were superseded by the provision in *Common Worship: Pastoral Services*.

10. The principal cause of contention in respect of ‘The Reconciliation of a Penitent’ lay in the wording of the proposed form of absolution. Opponents resisted formal Authorization of a service containing the declaratory form ‘I absolve you’, even as only one of a number of options, notwithstanding the presence of such an absolution in the *Book of Common Prayer* order for The Visitation of the Sick. Legal Advice had, however, indicated that the rite could not be used unless it was formally Authorized, because it was alternative to provision in the *Book of Common Prayer*.
11. During the Final Approval debate, Canon C. O. Buchanan (as he then was) was among speakers who argued that there was in fact no provision in the *Book of Common Prayer* for reconciliation other than in the specific context of the visitation of the sick, and that the rite therefore did not need formal Authorization under Canon B 2. He commented, ‘It seems to me that it is a highly doubtful legal opinion, and I want to take the opposite opinion for the sake of those who might lose this rite today and feel unable to use it because they respect the legal opinion. It would be a great shame.’
12. In November 1987, the General Synod passed a resolution calling for the re-introduction of the draft service for ‘The Reconciliation of a Penitent’ which had failed to gain Final Approval in 1983. The Liturgical Commission advised against this, however. In a paper for the House of Bishops, it pointed to ‘significant developments in theological and liturgical approaches to the ministry of reconciliation’ (of which the earlier form took no account), which might serve to set controversy on one narrow issue in a broader and less contentious context.
13. One indication of this wider context was the provision in *Lent, Holy Week and Easter* (1986) of corporate services of penitence. This opened the way for a range of possible approaches to reconciliation lying between individual confession and the brief and relatively impersonal acts of penitence in ordinary public services. The Commission noted the connection between services of corporate penitence and the corporate renewal of baptismal vows.
14. The texts which the Commission now presents set reconciliation within this broader context of the renewal of the baptismal covenant and of the prayer of the Church for healing and restoration; hence their place not (like the 1981 texts) with Ministry to the Sick, but as part of a package intended to surround and complement the authorized Initiation Services. Indeed, the *Common Worship Wholeness and Healing* services are themselves set within the context of the life of the baptized – see the Theological Introduction to Wholeness and Healing (*Common Worship: Pastoral Services*, pages 9-11).
15. These texts are offered not for formal Authorization under Canon B 2, but with a view to their commendation by the House of Bishops. The background to this

is set out in a memorandum by the Legal Adviser which is appended to this Report.

16. The first Exhortation in the *Book of Common Prayer* Holy Communion service *envisages* private confession and absolution (though the Prayer Book does not make liturgical *provision* for it other than in the specific case of the Visitation of the Sick). The reference in the Exhortation is quoted in full in the Introductory Note to The Reconciliation of a Penitent (page 82), and the forms of service provided here are consonant with what is said in the Exhortation.
17. In the absence of other liturgical provision, the form of absolution contained in the Prayer Book Order for the Visitation of the Sick (though not, of course, the rest of that Order) has traditionally been used more generally in the ministry of reconciliation. Rubrics in the present drafts permit the use of any authorized Absolution, and a number of authorized Absolutions considered suitable for use with individuals are printed in the Resources section. These include the form from the Visitation of the Sick (with ‘has’, ‘you’ and ‘your’ instead of ‘hath’, ‘thee’ and ‘thy’, which are ‘variations which are not of substantial importance’ within the meaning of Canon B 5), as well as five *Common Worship* forms.

Michael Vasey

18. The Reconciliation and Restoration material is based on work done by the Liturgical Commission in the early 1990s, of which the Revd Michael Vasey was the main drafter. He was also the compiler and main drafter of the Commission’s Commentary on the Initiation Services, the primary drafter of *On the Way* and the principal drafter of *Rites on the Way: Work in Progress*. The latter was published in June 1998; Michael died at the end of that month.
19. The present Commission has worked extensively on the material for Rites on the Way and Reconciliation and Restoration. Nonetheless, not only many of the texts but also, and more importantly, the underlying theological rationale are based on Michael Vasey’s work. In presenting this material to the House of Bishops and the Synod, the Commission wishes to pay tribute to Michael Vasey’s outstanding contribution to the liturgy and worship of the Church of England, an appreciation of which appeared in *Michael Vasey – Liturgist and Friend*, edited by Colin Buchanan on behalf of the Group for Renewal of Worship (Grove Books Ltd, 1999).

On behalf of the Commission

✠ DAVID SARUM
Chairman

10 June 2004

**RECONCILIATION AND RESTORATION:
NOTE BY THE LEGAL ADVISER**

1. Commendation involves no more than recommending services to ministers as suitable for use in exercise of their discretion under Canon B 5. It is of course a requirement of the use of forms of service under that Canon that, *inter alia*, the forms of service in question are ones 'for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B 2 or by the Convocations, archbishops, or Ordinary under Canon B 4'. Commendation would not therefore be a possibility in this case if it could be said that the Book of Common Prayer 'made provision' for the occasions on which the forms of service in question are intended to be used. But I do not believe that to be the case.
2. In 1983 of course the view was taken that '*auricular confession was provided for in the Book of Common Prayer, and because of the words of the exhortation, was provided not just for sick persons*'. I am afraid I do not agree. The order for the Visitation of the Sick was plainly intended to be used in that specific context only. And although the first form of exhortation in the rite of Holy Communion referred to receiving '*the benefit of absolution*' (which I agree envisaged individual absolution following auricular confession) no 'provision' was made for the form of service by which such absolution was to be given in any other context than that of the order for the Visitation of the Sick.
3. I am fortified in my view that the proposed services can simply be commended by the fact that the funeral provision in '*Common Worship: Pastoral Services*' includes a form for ministry at the time of death, which in turn includes a section entitled 'Reconciliation' with a confession and absolution. It seems to me that it is somewhat easier to argue that the Book of Common Prayer made 'provision' of a kind which corresponds to that provision, in the form of the order for the Visitation of the Sick; and if the existence of that order was not thought to present a difficulty to simply commending the funeral provision then I do not see why it should be held to do so as regards the reconciliation provision now proposed.
4. If it is proposed simply to commend these services, I do not believe that there is any requirement under the Canons that the material they contain should be authorized. The only requirements are that they should not contain anything which is (a) not reverent or seemly or (b) contrary to, or indicative of any departure from, the doctrine of the Church of England in any essential matter.

S. SLACK
Chief Legal Adviser

3 April 2003

**TEXTS
FOR
COMMENDATION**

Key to Sources

<i>AC</i>	<i>Common Worship: Additional Collects (2004)</i>
<i>APBA</i>	<i>A Prayer Book for Australia (1995)</i>
<i>CO</i>	<i>Book of Common Order of the Church of Scotland (1994)</i>
<i>CW</i>	<i>Common Worship: Services and Prayers for the Church of England (2000)</i>
<i>CW:DP</i>	<i>Common Worship: Daily Prayer</i>
<i>CW:President's</i>	<i>Common Worship: President's Edition (2000)</i>
<i>CW:PS</i>	<i>Common Worship: Pastoral Services (2000)</i>
<i>ECUSA, BCP</i>	<i>The Book of Common Prayer ... According to the use of the Episcopal Church (1979)</i>
<i>Enriching</i>	<i>M. Perham, Enriching the Christian Year (1993)</i>
<i>LHWE</i>	<i>Lent, Holy Week, Easter: Services and Prayers (1986)</i>
<i>MWB</i>	<i>The Methodist Worship Book (1999)</i>
<i>New Patterns</i>	<i>New Patterns for Worship (2002)</i>
<i>Promise</i>	<i>The Promise of His Glory: Services and Prayers for the Season from All Saints to Candlemas (1991)</i>
<i>RCIA</i>	<i>The International Consultation on English in the Liturgy, Rite for the Christian Initiation of Adults (1986)</i>
<i>Silk</i>	<i>D. Silk, Prayers for use at the Alternative Services (Revised edition, 1986)</i>
<i>Silk, IPAF</i>	<i>D. Silk, In Penitence and Faith: Texts for use with the Alternative Services (1998)</i>

rites on the way

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¶ *Introduction*

Baptism is the sacramental beginning of the Christian life. The baptism of Jesus made visible the presence of God among us and revealed the coming kingdom of God. For Jesus, his baptism represented not simply a beginning; it was a consecration to God's way of salvation. Therefore for Christians today baptism is more than a beginning; it is a mark of ownership and a sign of our calling, a sign to be recalled at each stage of our journey of faith. For those of us who have been baptized, these rites on the Way give an opportunity to continue to explore as a community the riches of baptism, freely given to us through Jesus Christ. Those who are exploring the Way of Christ for the first time set their feet on a path that leads to salvation, and in their spiritual formation there needs to be an interaction between three aspects of the Christian life: journey, story and pattern.

Journey is a major image in the narrative of Scripture, from the call of Abraham through to the itinerant ministry of Jesus and beyond. As an image of human life and of the passage to faith it allows both for the integration of faith and human experience, and also for the necessity of change and development.

Closely related to journey is the importance in human and Christian experience of *story*. It is significant that the story of Paul's conversion is told three times in the book of Acts: Christian formation must allow an individual's story to be heard and to find its place within the unfolding story of faith as it appears in the Church and in the Scriptures.

Complementary to the ideas of journey and story is the theme of pattern or *Way*. Essential to Christian formation is the appropriation of patterns of belief, prayer and behaviour that give structure and coherence to the Christian life. This is part of what the earliest Christians recognized when they called themselves The Way. Jesus described himself as 'the Way, the Truth and the Life' (John 14.6). The Way points to Jesus as the model of what humans are created to be. It recognizes that, through his life, death and resurrection, Jesus has redeemed us. It declares that Christianity offers a pattern of living made possible through the sharing life and love of God the Holy Trinity.

Discipleship means pursuing a way of life, so for new disciples there are patterns of worship and belonging to be learned, values and priorities to be reviewed, patterns of prayer and of service to be established. Discipleship involves learning to be at home in the Church and to be a sign of God's kingdom in the world. Although this Way is open to all, it is not always easy; yet we do not journey alone. Jesus the fellow traveller, often unrecognized, makes himself known to us on our journey (Luke 24.13-35). The Bible, the sacred writings that open God's ways to us, shows us wisdom and leads us to

1 salvation through faith in Jesus Christ (2 Timothy 3.15). And it is the privilege
2 and calling of the Church as the people of God to welcome and support those
3 who are learning the Way, to pray for them and to walk with them. New
4 disciples are a sign to the Church of its own calling, and a challenge for the
5 church to re-examine and renew its own discipleship. It should welcome them
6 as examples and teachers, and be willing to share with them the Way that we are
7 all discovering.

8

9 The report *On The Way: Towards an Integrated Approach to Christian*
10 *Initiation* (GS Misc 444, 1995) gave careful attention to how patterns of life and
11 faith are established in the life of the Christian and the Church. These services
12 seek to recognize that journey and pattern are integral to the Christian life and
13 need to be reflected in any approach to Christian initiation. They offer a
14 framework to help new disciples find their feet in our shared Christian life.
15 They are also offered as aids for all God's people to help explore the identity
16 and calling that are ours in Christ. They complement the other Initiation
17 services.

18

19

¶ *Using Rites on the Way*

These rites follow a journey of spiritual exploration leading to a commitment to Jesus Christ. The journey starts with an initial but formal contact with the Christian community, whether by a family asking for baptism for their baby, or by children or adults who can answer for themselves seeking greater involvement in the Church. The journey might or might not lead to a formal rite of initiation, but each rite seeks to affirm and acknowledge the life stages through which we pass as we grow in our understanding of God. Most importantly, the rites for a family or for an individual each begin with welcome and an appreciation of all that the new disciples bring of their faith thus far. Each rite also involves the Church making a commitment to accompany those who have been welcomed on the Way of Christ as they deepen their commitment to Christ and to the Christian community. The journey continues even after a rite of initiation, as the community continues to work out together the meaning of Christian belonging and the imperative to share the good news of the kingdom of God with others.

Different routes are provided for initiation according to the situation. The clergy and those who support people seeking initiation in the Christian community will need to work with the new disciple in discerning the proper pattern of initiation for each individual:

¶ an adult baptized as a baby but not episcopally confirmed will probably receive a *Welcome* and after some months (or maybe even more than a year), be ready for the *Call*, with confirmation following some weeks later;

¶ those already episcopally confirmed may, following the *Call*, be seeking to affirm their baptismal faith;

¶ those episcopally confirmed in a church which is not in communion with the Church of England may be re-affirming their faith in the context of being received into the Church of England.

When an active member of a non-Anglican church which is not in communion with the Church of England is to be episcopally confirmed or (if already episcopally confirmed) received into the Church of England,¹ much of the catechetical process will neither be necessary nor appropriate. There may, however, be a need for some preparation which involves familiarization with aspects of the Anglican tradition; the amount and nature of such preparation will

¹ The question of whether, following the approval of the Anglican-Methodist Covenant, the requirement of episcopal confirmation should be waived in the case of members of the Methodist Church who wish to join the Church of England will be considered by the Joint Implementation Commission.

1 vary according to the individual and also the church from which they come. In
2 this context, it may also be appropriate for some of the Rites on the Way to be
3 used.

4
5 The *Welcome of Those Preparing for the Baptism of Children* (1) may be used
6 whether or not there has been a Thanksgiving for the Gift of a Child – in a
7 Baptism preparation group, in a home or in the main Sunday Service, as
8 appropriate. This short rite is both an encouragement and a promise to the
9 family that they are welcome in the Church and that it offers them and their
10 child support on their journey of faith. Godparents and sponsors may be
11 commissioned during this rite.

12
13 The *Welcome of Disciples on the Way of Faith* (2) marks the beginning of the
14 formal journey of faith for new disciples who can answer for themselves. It is
15 not intended for initial enquirers, but for those who want to commit themselves
16 to continuing the journey. This rite recognizes a changing relationship between
17 the community and the individual, and involves the shared decision by the
18 Church and a new disciple that the latter is ready to proceed to a period of
19 commitment to the community and to study of the Way. No one should be
20 required to be welcomed as a new disciple, nor should pressure be put on them
21 to continue towards initiation, should they wish to withdraw.

22
23 The Welcome recognizes that disciples are moving into a new relationship with
24 the church community. The congregation should be encouraged to support and
25 pray for them, and to see them as examples of Christian discipleship from
26 whom they can learn and grow themselves. The disciple on the Way of Christ
27 should agree with the minister on a member of the Church to be their
28 companion and supporter, and to act as their sponsor. Godparents and sponsors
29 may be commissioned during this rite.

30
31 Exploring the Christian faith and living the life of the baptized involves meeting
32 the living Christ among his people, in personal prayer, in the proclamation of
33 the scriptures, and in the service of others. Those who are welcomed as
34 disciples in the Way of Christ should therefore meet regularly, if possible as a
35 group, to explore the Way of Christ with those who are designated as guides
36 and teachers. *Affirmation of the Christian Way* (3) complements such
37 exploration, and the *Resources* may also be useful in that context.

38
39 At some time, the disciple may be ready for the *Call and Celebration of the*
40 *Decision to be Baptized or Confirmed, or to Affirm Baptismal Faith* (4). The
41 Call is intended for those who wish to continue on the Way, following a period
42 of exploration and regular involvement in the Christian community. It marks the
43 beginning of a period of more intense preparation for the rite of initiation. The
44 role of the sponsors in discernment should not be underestimated. Through
45 prayer and listening, they have made the journey of faith with the new disciples

1 to this point of commitment, and their continuing support and wisdom will help
2 both the candidates and the congregation grow in the Way.

3
4 For the new disciple, this period marks the transition from learning about the
5 life of Jesus to formation in the Christian life and learning about the faith,
6 worship and witness of the Church. Traditionally, those preparing for initiation
7 are given the Apostles' Creed on the Third Sunday of Lent and the Lord's
8 Prayer on the Fifth Sunday of Lent. The report *On the Way* proposed that all
9 Christians should be encouraged to make these four texts their own, in order to
10 give fuller shape to their discipleship: the Summary of the Law, the Lord's
11 Prayer, the Apostles' Creed, and the Beatitudes. The *Presentation of the Four*
12 *Texts* (5) offers liturgical provision for the handing over of these core texts in
13 the study group and/or in church. *Prayers in Preparation for Baptism* (6) may
14 be useful as initiation becomes imminent.

15
16 When baptism, confirmation, and/or affirmation of baptismal faith have been
17 celebrated outside the parish, for example in the cathedral church or another
18 church within the deanery, it may be appropriate for the regular congregation to
19 acknowledge this important transition. In this case, the *Celebration after an*
20 *Initiation Service outside the Parish* (7) should normally be included in worship
21 on the following Sunday. The opportunity for the church community to
22 celebrate and welcome those who have received the sacraments of initiation
23 may also be an opportunity for testimony (see note 2 below).

24
25 The *Thanksgiving for Holy Baptism* (8), or the *Thanksgiving for the Mission of*
26 *the Church (Common Worship: Services and Prayers for the Church of*
27 *England*, pages 54-56) , should be made by the newly initiated and the regular
28 congregation after a period of growth and reflection. These Thanksgivings focus
29 on discipleship and mission, and on development of the individual's life and
30 ministry within the Church and the world. This reflection on the event and
31 process of initiation may include an opportunity for testimony, and the
32 congregation may also want to reaffirm its commitment to mission and service
33 within the local community. It may also be an appropriate time for the new
34 disciples' study group to end or begin a new phase of meeting as a house group.

35
36 In 1997, the House of Bishops agreed Guidelines on the Admission of Baptized
37 Persons to Holy Communion before Confirmation (GS Misc 488). These were
38 intended for use with children in families which are regular in worship.
39 *Admission of the Baptized to Communion* (9) provides a rite for use by parishes
40 which have the agreement of the diocesan bishop to introduce this practice.

41

1 **Preparation and ministry**

2

3 Leading people in worship is leading people into mystery, into the unknown and
4 yet the familiar; this spiritual activity is much more than getting the words or
5 the sections in the right order. The primary object in the careful planning and
6 leading of the service is the spiritual direction which enables the whole
7 congregation to come into the presence of God to give him glory, and then to go
8 out energized for mission. It is entirely appropriate that the leaders of these rites
9 share with the new disciples and their sponsors in the planning and leading of
10 these services. Participation in the preparation of worship and inclusion in its
11 leadership will be valuable in helping those who are still learning about
12 Christian worship to understand and own it. Gifts of all those taking part should
13 be given freedom of expression to enhance the worship of all.

1 ¶ ***Seasonal Patterns of Initiation for those***
 2 ***who can answer for themselves***

3
 4 Rites on the Way support a journey of faith which in some ways mirrors the
 5 story of Jesus as it is told by the Christian community through the seasons. It is
 6 therefore appropriate to use the seasons to enhance the sense of journey and of
 7 the climax to that journey which is already firmly within the historical
 8 understanding of the faith.

9
 10 **(i) The Journey of Faith with Initiation at Easter**

11
 12 Lent, Holy Week and Easter, in which the Church celebrates the mystery of
 13 Christ’s death and resurrection, are traditionally associated with Christian
 14 initiation. The focus throughout Lent on penitence, prayer, study and self-denial
 15 has its roots in the time of final preparation for baptism. The following is a
 16 possible pattern for liturgical celebration of the journey of faith through Lent,
 17 Holy Week and Easter.

18
 19

Pattern 1	Initiation at Easter
Call	The First Sunday of Lent
Presentation of the Four Texts	The Second, Third, Fourth and Fifth Sundays of Lent
Baptism, Confirmation (if bishop presides), Affirmation, Reception	Easter Vigil or Easter Day
Thanksgiving	Pentecost

20
 21
 22 The process of exploration is likely to be long. Certainly, it is likely that the
 23 *Welcome of Disciples on the Way of Faith* (2), which marks the beginning of the
 24 formal journey of faith, will happen some months before the disciple is ready to
 25 accept the Call. Thus, if initiation is planned for the Easter Vigil, the Welcome
 26 may take place in late summer or early autumn. The group of new disciples will
 27 meet regularly, and begin to explore their own readiness for the *Call and*
 28 *Celebration of the Decision to be Baptized or Confirmed, or to Affirm*
 29 *Baptismal Faith* (4) after Christmas. The Call marks the transition from
 30 exploration of the Way to a period of preparation for initiation. This is
 31 particularly appropriate for the First Sunday of Lent, when the whole
 32 community is focusing on penitence, prayer, study and self-denial.

33
 34 Following the Call, continuing preparation for initiation may be characterized
 35 by a structured and regular focus on the Four Texts (5) and their liturgical
 36 presentation in the context of Sunday worship. This might happen on the
 37 Second, Third, Fourth and Fifth Sundays of Lent. *Prayers in Preparation for*
 38 *Baptism* (6) may be used with the study group or in the main Sunday service.

1 During the main Sunday services in the weeks prior to initiation at Easter, the
 2 prayers of intercession should regularly include those preparing for initiation
 3 and may also reflect the journey of faith of those within the community. In Year
 4 A, the readings for Lent in the *Common Worship Lectionary* are particularly
 5 suitable for the continuing learning of the Christian community embarking on
 6 the initiation of some within the congregation.

7
 8 The journey of faith culminates in the celebration of baptism, confirmation
 9 (when a bishop presides) or affirmation of baptismal faith at the Easter Vigil or
 10 on Easter Sunday. (If it is not possible for a bishop to confirm at the Easter
 11 Vigil or on Easter Sunday, it is appropriate that those who are baptized or affirm
 12 their baptismal faith at the Easter Vigil or on Easter Sunday be admitted to
 13 communion. Confirmation might then follow at Pentecost.)

14
 15 *Thanksgiving for Holy Baptism* (8) follows at Pentecost.

16
 17
 18 **(ii) Other seasonal patterns**

19
 20 Although Lent, Holy Week and Easter are a particularly suitable time for rites
 21 of initiation, other appropriate seasons include Epiphany and All Saints tide.
 22 Possible timetables for rites of initiation at Epiphany and All Saints tide are set
 23 out in the following tables:

24

Pattern 2	Initiation at Epiphany/Baptism of Christ
Call	The First Sunday of Advent
Presentation of the Four Texts	The Second, Third, and Fourth Sundays of Advent, The First/Second Sunday of Christmas
Baptism, Confirmation (if bishop presides), Affirmation, Reception	Epiphany or The Baptism of Christ
Thanksgiving	The Conversion of St Paul (25 January) or later, as appropriate

25
 26

Pattern 3	Initiation at All Saints
Call	Holy Cross Day (14 Sept) or the nearest Sunday
Presentation of the Four Texts	The last four Sundays after Trinity
Baptism, Confirmation (if bishop presides), Affirmation, Reception	All Saints Day or All Saints' Sunday
Thanksgiving	Christ the King (The Sunday next before Advent) or later, as appropriate

27
 28
 29 Thus, the Welcome is made some months before the Call, and the Call is made
 30 at the start of Advent, or on the nearest Sunday to Holy Cross Day. This will

1 allow time to give the four texts during the main acts of Sunday worship or in
2 the group of new disciples, whichever is appropriate. Initiation is celebrated on
3 the First Sunday of Epiphany, or All Saints' Sunday. When initiation is at
4 Epiphany there is no need to make variation from the appointed readings for the
5 day. Thanksgiving follows after a period of growth and reflection following
6 initiation, either just before Advent, at the end of January, or at another
7 appropriate time for the community.

8
9 When initiation is to be celebrated at All Saints tide attention will need to be
10 given to the suitability of the readings in the intervening period. (For Bible
11 Readings and Psalms at Holy Baptism, see *Initiation Services*, page 90.)

1 **Notes**

2
3 **1 Godparents and Sponsors**

4 The term ‘godparent’ is used for those asked to present children for baptism and
5 to continue to support them. The term ‘sponsor’ is used for those who agree to
6 offer support to candidates of any age for baptism, confirmation or affirmation
7 of baptismal faith on their the journey of faith. It is not necessary that a new
8 disciple have the same person as godparent and sponsor. At the Welcome, the
9 new disciple should agree with the minister on a member of the church to be
10 their companion and supporter, and to act as their sponsor. A prayer is provided
11 for the commissioning of godparents and sponsors within the Welcomes (1) and
12 (2).

13
14 **2 Testimony**

15 The giving of a personal testimony in of these rites or in an initiation service is
16 to be encouraged. It is a public opportunity both for the new disciples to express
17 their faith and for the Christian community to be encouraged and enthused to
18 continue to spread the good news of God’s kingdom. Such testimony will affirm
19 the mission of the Church and allow the congregation to learn from the
20 experience of the new disciples. It is important that testimony should be
21 appropriate in length and style and not detract from the rest of the service. If a
22 public act of testimony is not appropriate, a testimony may be given in written
23 form.

24
25 **3 Giving of Gifts**

26 It may be appropriate, particularly at the Welcome and the Thanksgiving, to
27 give the new disciple a gift to express the welcome and support of the church
28 community. Depending on the recipient and the nature of the church
29 community, a book, for example a prayer book, may be appropriate. However,
30 in some communities a picture or icon, a cross, carving or sculpture or some
31 other symbol of Christian faith may be a more suitable encouragement for the
32 new disciple.

33
34 **4 The Giving of the Gospel and the Bible**

35 The giving of a book of Scripture at services of commitment is encouraged. It
36 is suggested that a Gospel is given to those preparing for the Baptism of
37 children (1), if one has not already been given at a Thanksgiving for the Gift of
38 a Child. A Gospel may also be given at the Call (4), when it is expected that a
39 new disciple will engage with the Bible, and particularly the life of Jesus, in
40 church, in the group and in personal devotions. It may be appropriate to give a
41 bible at the Call, or leave the presentation of a bible to the service of initiation,
42 or to the Thanksgiving for Holy Baptism (8), when the disciple moves into a
43 new relationship with Christ and the Church.

Rites Supporting Disciples on the Way of Christ

1 Welcome of Those Preparing for the Baptism of Children

Note

This rite may be used during baptism preparation, or as part of the Sunday service when the child is first brought to church. If it is to be used within a celebration of Holy Communion, it may be used before the prayers of intercession, at the peace, or before the dismissal. It may also be appropriate to invite godparents and sponsors to be present; they may be commissioned during this rite. If a Gospel has not been given at a service of Thanksgiving for the Gift of a Child (*Common Worship: Services and Prayers for the Church of England*, pages 337-343) it may be appropriate to do so on this occasion.

The minister may address the congregation

Today we welcome *N and N, and N and N*, who are preparing for the baptism of their *children N and N*. As the people of God in this place, will you welcome *these children* and support *their families* by your prayers and fellowship as they prepare for *their children's* baptism?

All **With the help of God, we will.**

A large candle is lit.

The minister may ask the parents, godparents and sponsors to come forward with their children and says, in these or other suitable words

We thank God for his presence in your *lives* and for the grace that has brought you here today.

Baptism is the sign of new life in Christ. You share with us the responsibility for encouraging this child in the new life that Jesus Christ offers to us all. Will you pray for *these children*, and help *them* to grow in the knowledge and love of God and to take *their* place in the life and worship of the Church?

With the help of God, we will.

1 *The minister says*

2

3 Eternal and loving God,

4 you have promised that those who seek will find you;

5 we pray for your blessing on *these families*

6 as they prepare for the baptism of *N and N*,

7 that they may walk together in the Way of Christ.

8 By your grace, may *N and N* become your *children*

9 and take *their* place within the community of your Church,

10 through Jesus Christ our Lord.

11 *All* **Amen.**

12

13 *The minister may introduce and commission the godparents and sponsors*
14 *using these or other suitable words*

15

16 *N and N*, you have been asked to nurture *these children* as they grow in
17 faith.

18

19 May God bring you joy as you hold *them* in his love,
20 and walk with *them* on the Way of Christ.

21 May you be a blessing to one another,

22 and may the blessing of God almighty,

23 the Father, the Son and the Holy Spirit,

24 be among you and remain with you always. Amen.

2 *Welcome of Disciples on the Way of Faith*

Notes

1 This rite is intended for those who, after an initial exploration of the
2 Christian faith, wish to learn the Christian Way within the life of the people of
3 God. It is not intended for initial enquirers, but for those who want to commit
4 themselves to continuing the journey of faith. One or more members of the
5 Church should be invited to be the companion(s) of each new disciple, and to
6 act as their sponsors. Those sponsors may be commissioned during this rite.

7
8
9
10
11
12 2 The Welcome should be included in an act of public worship, and may be
13 used before the collect, after the sermon, or before the peace. The rite might
14 begin outside the church building or at the church door, where the new disciples
15 are welcomed by the Christian community, and particularly by their sponsors,
16 and accompanied into the church in procession.

17
18 3 It may be appropriate to give the new disciple a gift to express the
19 welcome and support of the church community (see Note 3 on page 19).

20
21
22
23 *The minister may introduce the Welcome in these or similar words*

24
25 Today it is our joy and privilege to welcome *N and N* as *disciples* on the
26 Way of Christ. *They* are among us as a sign of the journey of faith to
27 which we are all called.

28
29 *The minister invites the disciple(s) to stand before the people with their*
30 *sponsors. The sponsors introduce them, and the minister says*

31
32 We thank God for his presence in your *lives*
33 and for the grace that has brought you here today.
34 We welcome you.

35
36 What is it that you seek?

37
38 *The disciples may reply in their own words, or may say*

39
40 **To learn the Way of Christ.**

1 *The minister addresses the congregation*

2

3 We welcome *N and N*

4 in the love and hope of Christ.

5 Will you support and pray for *them*,

6 and learn with *them* the Way of Christ?

7

8 **All With the help of God, we will.**

9

10 *The minister may introduce the sponsors and address them using these or*
11 *other suitable words*

12

13 Will you accompany *N and N* on the journey of faith,

14 supporting *them* with friendship, love and prayer?

15

16 **With the help of God, we will.**

17

18 *The minister may commission the sponsors using these or other suitable*
19 *words*

20

21 May God give you the gift of love

22 to serve *N* whom he loved first.

23 May God give you the gift of faith

24 to share the good news of his kingdom.

25 May God give you the gift of joy

26 as you journey together with Jesus our Lord.

27 And may the blessing of God almighty,

28 the Father, the Son and the Holy Spirit,

29 be among you and remain with you always. Amen.

30

31 *The minister then addresses each candidate separately or the group*
32 *together*

33

34 Will you receive the sign of the Cross,

35 as a mark of Christ's love for you as you explore his Way?

36

37 **I will.**

38

39 *The minister makes the sign of the cross on the forehead of each*

40 *candidate. The sponsors may be invited to sign the candidates with the*

41 *cross. The minister says*

42

43

44

45

1 Receive the sign of the cross.
2 May Christ our Redeemer,
3 who claims you for his own,
4 deliver you from evil and guide you on the way.

5
6 *Where a candidate is already baptized, the minister uses these words*

7
8 Receive the sign of the cross.
9 May Christ our Redeemer,
10 who in your baptism claimed you for his own,
11 protect and guide you.

12
13 *Prayer may be offered for each new disciple. After all have been prayed*
14 *with, the minister says this or a similar prayer. It may be said over each*
15 *disciple or the whole group.*

16
17 God of life,
18 you give us the gift of faith.
19 Guide *N and N* by your wisdom
20 and surround *them* with your love.
21 Deepen *their* knowledge of Christ
22 and set *their* feet on the Way that leads to life.
23 May your people uphold *them* in love,
24 find in *them* a sign of hope,
25 and learn with *them* the way of Christ.

26 *All* **Amen.**

27
28 *A gift expressing welcome to the new disciple from the congregation may*
29 *be given.*

30

3 *Affirmation of the Christian Way*

Note

This may be used in public worship when special significance is being given to the presence of disciples on the Way, for example at the Welcome or the Call. It may be also be suitable in informal settings as an introduction or reminder about the shape of the Way. Where appropriate, it may be led by two or three people.

As we follow the Way of Christ,
we affirm the presence of God among us,
Father, Son and Holy Spirit.

God calls us to share in worship.
*Jesus said, where two are three are gathered in my name,
I am there among them.*

All **Jesus, you are the Way: guide us on our journey.**

God calls us to share in prayer.
Jesus said, remain in me, and I will remain in you.

All **Jesus, you are the Way: guide us on our journey.**

God calls us to share the scriptures.
*Jesus met his disciples on the road
and opened the scriptures to them.*

All **Jesus, you are the Way: guide us on our journey.**

God calls us to share in communion.
Jesus said, do this in remembrance of me.

All **Jesus, you are the Way: guide us on our journey.**

God calls us to share in service.
Jesus said, as you do it for the least of these, you do it for me.

All **Jesus, you are the Way: guide us on our journey.**

God calls us to share the good news.
Jesus said, go and make disciples of all nations.

All **Jesus, you are the Way: guide us on our journey.**

1 **4** *Call and Celebration of the Decision to be Baptized or*
2 *Confirmed, or to Affirm Baptismal Faith*

3
4 **Notes**

- 5
6 3 The Call is intended for those who wish to continue on the Way,
7 following a period of exploration and regular involvement in the
8 Christian community.
9
10 4 The Call should be included in an act of public worship, and may be used
11 before the collect, after the sermon or before the peace.
12
13 5 At the Signing with the Cross, a priest may anoint the candidate with pure
14 olive oil. It is appropriate that the oil should have been consecrated by the
15 bishop. If oil is used, care should be taken that the candidates understand
16 the symbolism and significance of anointing. When a candidate for
17 baptism is anointed during the Call, oil is not used for the Signing with
18 the Cross in Baptism.
19
20 6 Where a disciple has already been baptized, the second form is used at the
21 Signing with the Cross.
22
23

24 *The minister may introduce the Call in these or similar words*

25
26 Today it is our joy and privilege to welcome *N and N*,
27 disciples with us on the Way of Christ.

28 *They are among us as a sign of the journey of faith to which we are all*
29 *called.*

30
31 *The minister invites the disciples to stand before the people with their*
32 *sponsors. The disciples are presented to the congregation by their*
33 *sponsors, and some words of personal commendation may be said. The*
34 *minister says*

35
36 We thank God for his presence in your *lives*
37 and for the grace that has brought you here today.

38
39 What is it that you seek?

40
41 *The disciples may reply in their own words, or may say*

42
43 **To follow the Way of Christ.**

44

1 *The minister may ask the sponsors to confirm the candidates'*
2 *commitment to worship, prayer and the fellowship of the Church, and*
3 *their readiness to study and to understand their story as part of the*
4 *people of God. The names of those who seek initiation may be added to a*
5 *book dedicated for that purpose.*

6
7 *The minister then addresses each candidate separately or the group*
8 *together*

9
10 Will you receive the sign of the cross
11 as a mark of Christ's love for you
12 as you explore his Way?

13
14 **I will.**

15
16 *The minister makes the sign of the cross on the forehead of each*
17 *candidate. The sponsors may be invited to sign the candidates with the*
18 *cross. The minister says*

19
20 Receive the sign of the cross.
21 May Christ our Redeemer,
22 who claims you for his own,
23 deliver you from evil and guide you on the way.

24
25 *Where a candidate is already baptized, the minister uses these words*

26
27 Receive the sign of the cross.
28 May Christ our Redeemer,
29 who in your baptism claimed you for his own,
30 protect and guide you.

31
32 *A copy of a Gospel is presented, with these words*

33
34 Receive this book.
35 It is the good news of God's love.
36 Take it as your guide.

37
38 *The candidates remain in front of the congregation for the prayers of*
39 *intercession. This or other similar forms may be used (see pages 52-55).*

40
41 *N and N, who are our brothers and sisters, have already travelled a long*
42 *road. We rejoice with them in the gentle guidance of God. Let us pray*
43 *that they may press onwards, until they come to share fully in the way of*
44 *Christ.*

1 May God the Father reveal his Christ to them more and more with every
2 passing day. Lord, in your mercy

3 *All* **hear our prayer.**

4

5 May they undertake with generous hearts and souls whatever God may
6 ask of them.

7 Lord in your mercy

8 *All* **hear our prayer.**

9

10 May they have our sincere and unfailing support every step of the way.

11 Lord in your mercy

12 *All* **hear our prayer.**

13

14 May their hearts and ours become more responsive to the needs of others.

15 Lord in your mercy

16 *All* **hear our prayer.**

17

18 In due time may they come to baptism / confirmation / to reaffirm their
19 baptismal faith, and receive the renewal of the Holy Spirit.

20 Lord in your mercy

21 *All* **hear our prayer.**

22

[RCIA (adapted)]

5 *The Presentation of the Four Texts*

Note

In order to give shape to their discipleship, all baptized Christians should be encouraged to explore these four texts and make them their own: the Summary of the Law, the Lord's Prayer, the Apostles' Creed, and the Beatitudes. The texts may be presented on cards or found in personal bibles, either within a study group or in public worship, possibly after the sermon.

Jesus' Summary of the Law

One of the following or other readings may be used

Exodus 20.1-19; Leviticus 19.9-18; Romans 8.1-4; Romans 13.8-10;
Galatians 5.13-14; Mark 12.28-34

One of the following psalms may be used

Psalms 1; 15; 119.9-16; 119.97-104

The minister addresses those who are disciples on the Way of faith

Brothers and sisters, listen carefully to the words that Jesus gave us as a summary of the law. These few words help us understand how we are to live as human beings in God's world. They are given not to condemn us but to show how by the grace of God we may live as free people reflecting the goodness and love of God.

The Summary of the Law is read

Our Lord Jesus Christ said:

The first commandment is this:

'Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

[CW p163]

1 *The minister says*
2
3 God of truth,
4 help us to keep your law of love
5 and to walk in ways of wisdom,
6 that we may find true life
7 in Jesus Christ your Son.
8 *All* **Amen.**
9

[AC 1 After Trinity]

The Lord's Prayer

One of the following or other readings may be used

1 Kings 8.27-30; Hosea 11.1-4; Romans 8.14-17,26-27; Galatians 4.4-7;
Matthew 6.7-13; Luke 11.1-4

One of the following psalms may be used

Psalm 23; 103.6-18

The minister addresses those who are disciples on the Way of faith

Brothers and sisters, listen carefully to the Lord's prayer. It is given to us as a pattern for our praying as well as a prayer that we can make our own. It teaches us that heaven is open to our prayers and that the world is open to the gracious working of God.

The Lord's Prayer is read in the form which is commonly used by the congregation.

The minister says

Lord of heaven and earth,
as Jesus taught his disciples to be persistent in prayer,
give us patience and courage never to lose hope,
but always to bring our prayers before you;
through Jesus Christ our Lord.

All **Amen.**

[AC 10 after Trinity]

The Apostles' Creed

One of the following or other readings may be used

Deuteronomy 6.1-7; Deuteronomy 26.1-10; Romans 10.8-13; 1 Timothy 6.11-16; 2 Timothy 1.8-14; Matthew 16.13-18; John 12.44-50

One of the following psalms may be used

Psalms 78.1-7; 145.1-9

The minister addresses those who are disciples on the Way of faith

Brothers and sisters, listen carefully to this ancient text which the Church calls the Apostles' Creed. It was formed in the earliest centuries of Christianity, and reminds us of God's love for the world in creation, in incarnation and in salvation. It has a special place at baptism, where we confess that Jesus is our Lord and Saviour.

The Apostles' Creed is read

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;
he ascended into heaven,
he is seated at the right hand of the Father,
and 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.

[CW p141]

1 *The minister says*

2

3 Holy God,

4 faithful and unchanging:

5 enlarge our minds with the knowledge of your truth,

6 and draw us more deeply into the mystery of your love,

7 that we may truly worship you,

8 Father, Son and Holy Spirit,

9 one God, now and for ever.

10 *All* **Amen.**

[AC Trinity Sunday]

The Beatitudes – Blessings of the Gospel

One of the following or other readings may be used

Isaiah 2.2-4; Isaiah 11.1-10; Ephesians 3.7-13; 2 Corinthians 8.9; 1 John 3.1-3; Revelation 21.22-27; Mark 4.30-32;

One of the following psalms may be used

Psalms 72.1-14; 87; 122

The minister addresses those who are disciples on the Way of faith

Brothers and sisters, listen carefully to these words from Jesus' Sermon on the Mount. In them he declares the blessings of God's kingdom. He gives us a vision of a world redeemed by love, and the qualities of discipleship which will bring about that transformation.

The Beatitudes are read from either Luke 6.20-23 or Matthew 5.3-10

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn,
for they shall be comforted.

Blessed are the meek,
for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,
for they shall be satisfied.

Blessed are the merciful,
for they shall obtain mercy.

Blessed are the pure in heart,
for they shall see God.

Blessed are the peacemakers,
for they shall be called children of God.

Blessed are those who suffer persecution for righteousness' sake,
for theirs is the kingdom of heaven.

Matthew 5.3-10 [CW p164]

1 *The minister says*

2

3 Almighty God,

4 you search us and know us:

5 may we rely on you in strength

6 and rest on you in weakness,

7 now and in all our days;

8 through Jesus Christ our Lord.

9 *All* **Amen**

10

[AC 13 after Trinity]

6 *Prayers in Preparation for Baptism*

Note

These prayers may be used as part of baptism preparation, within a study group, or on the evening before the baptism either at home or in church.

Candles may be lit

Blessed are you, Sovereign God of all;
you lead us from death to life.
In baptism you create a new people,
cleansing us from sin,
consecrating us to service,
and transferring us from the dominion of darkness
into the kingdom of your beloved Son,
where with all your people, we may know your grace
and proclaim your unchanging glory.
Blessed be God, Father, Son and Holy Spirit.
Blessed be God for ever.

Two or three short readings may be read, interspersed with silence or appropriate music. The readings may be drawn from those of the season or may reflect the particular circumstances of the candidates and their families. Other possible readings include:

Matthew 3.13-4.2; Mark 1.1-8; John 3.1-6; Romans 6.3-5; Romans 8.14-17; Colossians 1.9-14; Colossians 3.1-14; 1 Peter 1.3-9.

A period of reflection and prayer follows.

The Lord who called us, has called us by name.
All **Father of all, renew us and bring us life.**

The Lord who formed us, has also redeemed us.
All **Jesus, light of the world, love us and bring us life.**

When we pass through fire and water, the Lord will be with us.
All **Spirit of God, lead us and bring us life.**

We shall not be overwhelmed,
for the Lord God is our saviour.
All **Creator, redeemer, sustainer, bring us life. Amen.**

1 *or*

2

3 Lord God, in the beginning you called forth light
4 to dispel the darkness that lay upon the face of the deep.
5 Deliver your servants from the powers of evil
6 and enlighten us with your presence,
7 that with open eyes and glad hearts
8 we may worship you and serve you,
9 now and forever.

10 *All* **Amen.**

11

12 Lord Christ, true light of the world,
13 shine, we pray, in the hearts of your people,
14 that we might see the Way that leads to eternal life,
15 and follow without stumbling;
16 for you are the Way, O Christ,
17 as you are the Truth and the Life.

18 *All* **Amen.**

19

20 Come, Holy Spirit, come;
21 come as wind, come as fire.
22 Convict, convert and consecrate our hearts and minds,
23 to our great good, and to your great glory;
24 who with the Father and the Son are one God,
25 now and forever.

26 *All* **Amen.**

27

[Using the Catechumenate process in Australia (adapted)]

28 *The people may be invited to add their own prayers.*

29 *The Lord's Prayer is said*

30 *The prayers conclude with*

31

32 Gracious God,
33 whose faithfulness never fails,
34 may those who seek find the kingdom,
35 those who knock see an opened door,
36 those who ask receive the gift of new life
37 which you offer freely to all
38 in Jesus Christ.

39 *All* **Amen.**

40

41 Let us bless the Lord.

42 **Thanks be to God.**

7 *Celebration after an Initiation Service outside the Parish*

Note

When baptism, confirmation, and/or affirmation of baptismal faith have been celebrated outside the parish, for example in the cathedral church or another church within the deanery, it may be appropriate for the regular congregation to acknowledge this important transition. This Celebration should normally be included in the principal service on the following Sunday.

Pastoral Introduction

This may be read by those present before the service begins

Baptism marks the beginning of a journey with God which continues for the rest of our lives. In the last *months N and N* have been exploring the meaning of baptism in Jesus Christ. They have looked together at the call to discipleship in the world and in the church. They have sought to understand the responsibilities of discipleship in today's world. We celebrate with them their baptism / confirmation by Bishop *N* / their affirmation of baptismal faith and will seek to learn with them the Way of Christ.

At the prayers of intercession the following may be used

We pray for *N and N*,
that they may know continue to grow in the grace of Christ,
take their place among the company of your people,
and reflect your glory in the world.
Lord in your mercy

All **hear our prayer.**

At the peace the president says

I present to you *N and N* who have recently been baptized / confirmed / affirmed their baptismal faith. Will you welcome them and uphold them in their new life in Christ?

All **With the help of God, we will.**

An opportunity may be given for testimony.

1 There is one Lord, one faith, one baptism:
2 *N and N*, by one Spirit we are all baptized into one body.
3 *All* **We welcome you into the fellowship of faith;**
4 **we are children of the same heavenly Father;**
5 **we welcome you.**

6
7 *The president introduces the peace in these or other suitable words*

8
9 We are all one in Christ Jesus.
10 We belong to him through faith,
11 heirs of the promise of the Spirit of peace.

12
13 The peace of the Lord be always with you.
14 *All* **And also with you.**

15
16 *All may exchange a sign of peace.*

17
[CW p361]

8 *Thanksgiving for Holy Baptism*

Notes

1 Thanksgiving for Holy Baptism should be made by the newly initiated
2 and the regular congregation some weeks after initiation. This rite is based upon
3 the general Thanksgiving for Holy Baptism (*Common Worship: Services and*
4 *Prayers for the Church of England*, pages 48-49). It may instead be appropriate
5 to use the Thanksgiving for the Mission of the Church (*Common Worship:*
6 *Services and Prayers for the Church of England*, pages 54-56).

7
8
9
10
11
12 2 It may be appropriate to present the newly initiated with a gift during this
13 rite. This may be a bible if one has not already been given (see Note 4, page 19)
14 or another gift.

15
16
17 *This prayer of thanksgiving is said and water may be poured into the*
18 *font.*

19
20 God in Christ gives us water welling up for eternal life.
21 With joy you will draw water from the wells of salvation.

22 *All* **Lord, give us this water and we shall thirst no more.**

23
24 Let us give thanks to the Lord our God.

25 *All* **It is right to give thanks and praise.**

26
27 Blessed are you, sovereign God of all,
28 to you be glory and praise for ever.
29 You are our light and our salvation.
30 From the deep waters of death
31 you have raised your Son to life in triumph.
32 Grant that all who have been born anew by water and the Spirit
33 may daily be renewed in your image,
34 walk by the light of faith,
35 and serve you in newness of life;
36 through your anointed Son, Jesus Christ,
37 to whom with you and the Holy Spirit
38 we lift our voices of praise.

39 Blessed be God, Father, Son and Holy Spirit:

40 *All* **Blessed be God for ever.**

1 *The minister leads the congregation in the commission*

2

3 Those who are baptized are called to worship and serve God.

4 Will you continue in the apostles' teaching and fellowship,

5 in the breaking of bread, and in the prayers?

6 *All* **With the help of God, I will.**

7

8 Will you persevere in resisting evil,

9 and, whenever you fall into sin, repent and return to the Lord?

10 *All* **With the help of God, I will.**

11

12 Will you proclaim by word and example

13 the good news of God in Christ?

14 *All* **With the help of God, I will.**

15

16 Will you seek and serve Christ in all people,

17 loving your neighbour as yourself?

18 *All* **With the help of God, I will.**

19

20 Will you acknowledge Christ's authority over human society,

21 by prayer for the world and its leaders,

22 by defending the weak, and by seeking peace and justice?

23 *All* **With the help of God, I will.**

24

25 Eternal God, our beginning and our end,

26 preserve in your people the new life of baptism;

27 as Christ receives us on earth,

28 so may he guide us through the trials of this world

29 and enfold us in the joy of heaven,

30 where you live and reign,

31 one God for ever and ever. **Amen.**

32

33 *Those who have recently been baptized or confirmed, or have recently*

34 *affirmed their baptismal faith, may be invited forward. They may be given*

35 *the opportunity to give testimony, and may then be presented with a gift.*

36

37

1 *Intercessions are offered. These should include prayer for those who are*
2 *preparing for baptism and for those recently baptized. They may end with*
3 *this or another collect*
4

5 Almighty God,
6 in our baptism you have consecrated us
7 to be temples of your Holy Spirit.
8 May we, whom you have counted worthy,
9 nurture this gift of your indwelling Spirit with a lively faith
10 and worship you with upright lives;
11 through Jesus Christ our Lord.

12 *All* **Amen.**

13
14 *The water may be sprinkled over the people or they may be invited to sign*
15 *themselves with the cross using the water in the font. The minister says*
16

17 As we follow the Way of Christ,
18 we affirm the presence of God among us,
19 Father, Son and Holy Spirit.

20
21 God calls us to share in worship.
22 *Jesus said, where two or three are gathered in my name,*
23 *I am there among them.*

24 *All* **Jesus, you are the Way: guide us on our journey.**

25
26 God calls us to share in prayer.
27 *Jesus said, remain in me, and I will remain in you.*

28 *All* **Jesus, you are the Way: guide us on our journey.**

29
30 God calls us to share the scriptures.
31 *Jesus met his disciples on the road*
32 *and opened the scriptures to them.*

33 *All* **Jesus, you are the Way: guide us on our journey.**

34
35 God calls us to share in communion.
36 *Jesus said, do this in remembrance of me.*

37 *All* **Jesus, you are the Way: guide us on our journey.**

38
39 God calls us to share in service.
40 *Jesus said, as you do it for the least of these, you do it for me.*

41 *All* **Jesus, you are the Way: guide us on our journey.**

42
43 God calls us to share the good news.
44 *Jesus said, go and make disciples of all nations.*

45 *All* **Jesus, you are the Way: guide us on our journey.**

1 *The service ends either with the peace or with the following blessing said*
2 *from the font*

3

4 May God, who in Christ gives us a spring of water
5 welling up to eternal life,
6 perfect in you the image of his glory;
7 and the blessing of God almighty,
8 the Father, the Son, and the Holy Spirit,
9 be among *you* and remain with *you* always.

10 *All* **Amen.**

11

[New Patterns J58]

9 *Admission of the Baptized to Communion*

Notes

1. This rite is intended for use in the circumstances covered by the Guidelines agreed by the House of Bishops on the Admission of Baptized Persons to Holy Communion before Confirmation (GS Misc 488, 1997). Individual parishes must seek the agreement of the diocesan bishop before introducing communion before confirmation.

2. The congregation should be made aware that people from the church are being prepared for communion. Those being preparing can be introduced to the congregation, for example by displaying photographs (with consent), and by inviting the congregation to pray for them. Godparents and sponsors, as well as families, may be invited to the service. In the case of children, the goodwill of those parents who are not regularly members of the congregation should always be sought and obtained.

3. To make it clear that the admission of the baptized to communion before confirmation is neither another baptism service nor a confirmation, baptismal water should not be used, and neither the laying on of hands nor anointing with oil should take place. Similarly, the Bishop should not normally preside at this rite, as this might confuse it with confirmation. Those admitted should generally receive the bread and wine with their family and friends.

4. The rite should normally be used in a main Sunday service. It is not necessary to use every part of the order provided.

5. The Welcome of those being admitted may be used at the greeting or before the Peace. If thought appropriate, the Questions may be used instead of the Welcome; if so, they are used before the Peace.

6. The Profession of Faith from the baptism service, the Affirmation of the Christian Way (6), and the forms of intercessions on pages 52-54 may be particularly suitable.

Pastoral Introduction

This may be read by those present before the service begins

Today we welcome to Communion *N* and *N* who share faithfully and regularly in our worship. A person is admitted to communion on the basis of their baptism, the sign and pledge of incorporation into the death and

1 resurrection of Christ and the new life of the kingdom of God. *N and N*
2 have been baptized, and today they receive the sacrament of the body and
3 blood of Christ with us. They are taking a new step in the life to which
4 God has called them in baptism and which we trust they will later affirm
5 in confirmation. We welcome them and look forward to learning with and
6 from them as we journey together on the Way of Christ.

7 8 9 **The Welcome**

10
11 *The president may invite those to be welcomed to stand before the people,*
12 *and introduces them in these or other suitable words*

13
14 We are God's pilgrim people.
15 We share in the story of God's love for the world,
16 God's love in Christ, calling us to himself,
17 God's love in the Spirit, giving strength for our journey of faith.
18 We celebrate this love in word and song,
19 we feed on Jesus in bread and wine
20 and make him known through our life together.

21
22 As the people of God in this place, we share the responsibility of
23 encouraging one another in our worship and supporting one another in
24 our discipleship, by our example and our prayers.

25
26 *N and N*, we welcome you in Jesus' name to receive communion with us.

27 28 **At the Prayers of Intercession**

29
30 We pray for *N and N*,
31 that they may draw near with confidence to your throne of grace
32 and know in their lives the transforming power of your love.

33 Lord, in your mercy

34 *All* **hear our prayer.**

35 36 **The Peace**

37
38 *The president introduces the peace in these or other suitable words:*

39
40 We are the body of Christ,
41 in the one Spirit we were all baptized into one body.
42 Let us then pursue all that makes for peace
43 and builds up our common life.

44
45 *or*

1 We are all one in Christ Jesus.
2 We belong to him through faith,
3 heirs of the promise of the Spirit of peace.
4

5 The peace of the Lord be always with you.
6 **And also with you.**
7

8 **At the Preparation of the Table** 9

10 *Those welcomed to communion may lead the prayers at the preparation*
11 *of the table*
12

13 With this bread that we bring
14 *All* **we shall remember Jesus.**
15

16 With this wine that we bring
17 *All* **we shall remember Jesus.**
18

19 Bread for his body,
20 wine for his blood,
21 gifts from God to his table we bring.

22 *All* **We shall remember Jesus.**

[CW p292]

23 24 **Proper Preface** 25

26 And now we give you thanks
27 that you call us into the communion of your love;
28 your overflowing grace makes us partakers
29 in the divine nature
30 and a sign of your kingdom.
31

32 **Post Communion** 33

34 *The Post Communion of the day or this Post Communion is used*
35

36 We praise and thank you, O Christ, for this sacred feast:
37 for here we receive you,
38 here the memory of your passion is renewed,
39 here our minds are filled with grace,
40 and here a pledge of future glory is given,
41 when we shall feast at that table where you reign
42 with all your saints forever.

43 *All* **Amen.**
44

1 **At the Dismissal**

2
3 *At the dismissal, a blessing appropriate to the day or the blessing for the*
4 *Day of Pentecost (Common Worship: Services and Prayers for the*
5 *Church of England, page 321) may be used.*

6
7 *Those admitted to communion may be invited forward, and the following*
8 *may be said.*

9
10 God has touched us with his love
11 and nourished us at his table.
12 As God's pilgrim people,
13 may we continue to explore the Way of Christ,
14 and grow in friendship with God,
15 in love for his people, and in serving others.

16
17 *Those who have been admitted to communion may lead the following*

18
19 To a troubled world
20 **peace from Christ.**

21
22 To a searching world
23 **love from Christ.**

24
25 To a waiting world
26 **hope from Christ.**

[New Patterns J33]

27
28
29 **The Questions**

30
31 *If it is thought appropriate to use these Questions instead of the Welcome,*
32 *they may be used before the peace.*

33
34 *The minister addresses the congregation*

35
36 Brothers and sisters, today we are welcoming *N and N* to Holy
37 Communion. As parents and godparents, and as the community of *St N's*,
38 we share the responsibility of encouraging them in their worship, and of
39 supporting them by our friendship, our example and our prayers. Will you
40 help them to grow in faith and love?

41
42 *All* **We will.**

1 *The minister addresses those being welcomed*

2

3 *N and N*, you love God, you follow Jesus, and you live the Christian life.
4 Do you wish to receive Holy Communion?

5

6 **Yes.**

7

8 As *N and N* receive today the sacrament of the body and blood of Christ,
9 let us pray that we may all know and reflect the love of Christ.

10

11 God of life,
12 you invite us to eat at your table;
13 may we know your love,
14 follow you in the world,
15 and shine with your light
16 all the days of our life;
17 through Jesus Christ our Lord.

18 *All* **Amen.**

1 **10** *Celebration of Christian Initiation within*
2 *a Vigil Service: An Outline Structure*
3
4

5 *This order is suitable for a Vigil service on the Eve of the Baptism of Christ,*
6 *Pentecost, All Saints' Day or on other suitable occasions.*
7
8

- 9 I Responsory or short reading (e.g. Genesis 1-3, Isaiah 43.1-3a) (in
10 darkness)
11 Thanksgiving for the light (lighting of candle(s), lights raised)
12 Hymn
13 † Greeting and Introduction
14 † Collect
15
16 II † Presentation of the Candidates
17 Short OT or NT reading (e.g. 1 Peter 2.9-10)
18 † Decision
19 † Signing with the Cross
20
21 III Hymn (and procession to the place of Baptism)
22 New Testament Reading
23 † Prayer over the Water
24 † Profession of faith
25 † Baptism (including post-baptismal prayers, and signing/sprinkling with
26 water)
27
28 IV Hymn (and procession to the place of Confirmation)
29 Alleluias and Gospel
30 † Confirmation
31 † Welcome and Peace
32 Hymn
33
34 V Intercessions
35 Lord's Prayer
36 † Blessing
37 Hymn (and lighting of candles)
38 † Giving of a Lighted Candle
39 † Dismissal
40
41

42 † indicates a section of Baptism and Confirmation outside the Eucharist
43 (*Common Worship: Initiation Services*, pages 143-153)

1 Resources

2
3 Being welcomed as a disciple begins a journey of exploration of the Christian
4 Way; central to that journey is regular reflection in a group that explores
5 different aspects of Christianity. The disciple may meet with a group during the
6 week, perhaps following a course, or a group may leave the regular
7 congregation during the normal service before the sermon. It is important that
8 the congregation prays regularly for those exploring the Christian Way and is
9 encouraged to see them as models of Christian learning.

10
11 New disciples should be helped and encouraged into a daily, sustaining
12 discipline of prayer and reflection on scripture. Therefore, it may be appropriate
13 for a regular group to use *Prayer during the Day or Morning or Evening Prayer*
14 from *Common Worship: Daily Prayer*. At the appropriate time either might
15 include the Presentation of the Four Texts (5).

18 Traditional Prayers for Use with Learning Groups

19
20 *These traditional prayers are taken from Prayer during the Day*

21
22 Christ be with me, Christ within me,
23 Christ behind me, Christ before me,
24 Christ beside me, Christ to win me,
25 Christ to comfort and restore me,
26 Christ beneath me, Christ above me,
27 Christ in quiet, Christ in danger,
28 Christ in hearts of all that love me,
29 Christ in mouth of friend and stranger.

30 *St Patrick's Breastplate [CW:DP]*

31
32 Eternal light, shine into our hearts,
33 eternal goodness, deliver us from evil,
34 eternal power, be our support,
35 eternal wisdom, scatter the darkness of our ignorance,
36 eternal pity, have mercy upon us;
37 that with all our heart and mind and soul and strength
38 we may seek your face and be brought by your infinite mercy
39 to your holy presence,
40 through Jesus Christ our Lord.

41 *Alcuin of York (804) [CW:DP]*

1 O Lord our God,
2 grant us grace to desire you with our whole heart;
3 that so desiring, we may seek and find you;
4 and so finding, may love you;
5 and so loving, may hate those sins
6 from which you have delivered us;
7 through Jesus Christ our Lord.

Anselm (1109) [CW:DP]

8
9 O gracious and holy Father,
10 give us wisdom to perceive you,
11 diligence to seek you,
12 patience to wait for you,
13 eyes to behold you,
14 a heart to meditate upon you,
15 and a life to proclaim you,
16 through the power of the Spirit
17 of Jesus Christ our Lord.

Benedict of Nursia (c.550) [CW:DP]

18
19 Lord Jesus Christ, we thank you
20 for all the benefits you have won for us,
21 for all the pains and insults you have borne for us.
22 Most merciful redeemer,
23 friend and brother,
24 may we know you more clearly,
25 love you more dearly,
26 and follow you more nearly,
27 day by day.

After Richard of Chichester (1253) [CW:DP]

28
29 Almighty God, eternal, righteous and merciful,
30 give us poor sinners to do for your good sake
31 all that we know of your will,
32 and to will always what pleases you;
33 that, inwardly purified, enlightened and kindled
34 by the fire of your Holy Spirit,
35 we may follow in the steps of your well-beloved Son,
36 our Lord Jesus Christ.

St Francis (Silk p41)

37
38 God be in my head, and in my understanding;
39 God be in my eyes, and in my looking;
40 God be in my mouth, and in my speaking;
41 God be in my heart, and in my thinking;
42 God be at mine end, and at my departing.

Sarum Primer [CW:DP]

43

1 Eternal God,
2 the light of the minds that know you,
3 the joy of the hearts that love you,
4 and the strength of the wills that serve you;
5 grant us so to know you that we may truly love you,
6 and so to love you that we may fully serve you,
7 whom to serve is perfect freedom,
8 in Jesus Christ our Lord.

After St Augustine [CW:DP]

9
10 O Lord, you have given us your word
11 for a light to shine upon our path.
12 Grant us so to meditate on that word,
13 and to follow its teaching,
14 that we may find in it the light
15 that shines more and more until the perfect day;
16 through Jesus Christ our Lord.

After Jerome (c.420) [CW:DP]

17
18

19 **Prayers of Intercession**

20

21 In the power of the Spirit let us pray to the Father,
22 through Jesus Christ who is the Way, the Truth and the Life.

23

24 We pray for all who follow the Way of Christ
25 and for the unity of all Christian people;
26 break down that which separates us from one another and from you,
27 that knowing your forgiveness we may share your love with a needy
28 world.

29 Lord hear us.

30 *All* **Lord graciously hear us.**

31

32 We pray for those who hold positions of responsibility and power
33 both internationally and in our local communities;
34 may your Holy Spirit guide them in their decision-making,
35 so that paths of truth and justice may be open to everyone.

36 Lord hear us.

37 *All* **Lord graciously hear us.**

38

39 We give you thanks and pray
40 for all who support and care for us as we follow the Way of Christ,
41 our families and friends,
42 and our fellow pilgrims along the way;
43 nourish us all with the words of life and the bread of heaven,
44 that we may worship you joyfully,

45

1 listen to you willingly
2 and serve you gladly.
3 Lord hear us.
4 *All* **Lord graciously hear us.**

5
6 We pray for those who,
7 through sickness, misfortune or abuse,
8 feel that their lives are without meaning or direction;
9 surround them with your love,
10 and give wisdom and patience to all who support and guide them.
11 Lord hear us.

12 *All* **Lord graciously hear us.**

13
14 We thank you for the fullness of life you give us in Jesus Christ,
15 and for all whose lives have been an example of your truth and life for us;
16 may our communion with them, and with all the saints,
17 nourish and support us on our earthly pilgrimage.
18 Lord hear us.

19 *All* **Lord graciously hear us.**

20
21 *or*

22
23 Surround with your love those exploring the way of Christ
24 and set their feet on the way that leads to life.
25 May your people learn with them the way of Christ
26 and find in them a sign of hope.

27 Lord in your mercy

28 *All* **hear our prayer.**

29
30 Guide with your wisdom
31 those who have heard the call to seek the way of life
32 and deepen their knowledge and love of Christ.

33 Lord in your mercy

34 *All* **hear our prayer.**

35
36 Give your grace to those whom we have welcomed
37 as learners in the way of Christ
38 and grant them the wisdom that leads to life in Christ.

39 Lord in your mercy

40 *All* **hear our prayer.**

41

1 Support with your grace and protection
2 all who have set themselves to learn the way of Christ,
3 that they may know your love
4 and be a source of life to others.
5 Lord in your mercy
6 *All* **hear our prayer.**
7
8 *or*
9
10 God of all time and space, one God in Trinity,
11 turn your ear to hear us as we pray.
12 Hear us, Lord.
13 *All* **Hear us, Lord, and all your pilgrim church.**
14
15 Guiding Israel with fire and cloud,
16 you led your chosen people from captivity to the promised land.
17 We pray for guidance as we search out the Way,
18 and wisdom for those struggling to find it.
19 Guide us, Lord.
20 *All* **Guide us, Lord, and all your pilgrim church.**
21
22 Revealed in burning bush and in mountain cloud,
23 you gave the law, and taught your people.
24 We ask that, learning from the Scriptures,
25 we may grow in love for you and for one another.
26 Teach us, Lord.
27 *All* **Teach us, Lord, and all your pilgrim church.**
28
29 Father, you sent your Son in human frailty;
30 in the garden, he accepted the cup of death.
31 We pray for strength to meet the challenges before us,
32 and remember those who have inspired your church to faith ...
33 Strengthen us, Lord.
34 *All* **Strengthen us, Lord, and all your pilgrim church.**
35
36 Jesus, healer of the sick,
37 worker of miracles, friend of the outcast;
38 we ask for grace to care
39 for our neighbours throughout the world;
40 especially we pray for ...
41 Sustain us, Lord.
42 *All* **Sustain us, Lord, and all your pilgrim church.**
43
44 Holy Spirit, living breath of living God,
45 you inspired the apostles to preach Good News.

1 Help us to bear witness to your love
2 with cheerful hearts and constant courage.
3 Inspire us, Lord.
4 *All* **Inspire us, Lord, and all your pilgrim church.**

5
6 Father God, loving parent of all creation,
7 Son of God, loving saviour in form of a servant,
8 Spirit God, loving presence ever among us,
9 God of all time and space, one God in Trinity,
10 We offer up our prayers to you.
11 Hear us, Lord.
12 *All* **Hear us, Lord, and all your pilgrim church.**

13
14

15 **At the Preparation of the Table**

16

17 *Adults, young people and children may bring forward the gifts and help*
18 *with the preparation of the table. They then lead the congregation in the*
19 *prayer at the preparation of the table.*

20

21 With this bread that we bring
22 *All* **we shall remember Jesus.**

23

24 With this wine that we bring
25 *All* **we shall remember Jesus.**

26

27 Bread for his body,
28 wine for his blood,
29 gifts from God to his table we bring.

30 *All* **We shall remember Jesus.**

[CW p292]

31

32 **At the Dismissal**

33

34 *Adults, young people and children may lead the following*

35

36 To a troubled world
37 **peace from Christ.**

38

39 To a searching world
40 **love from Christ.**

41

42 To a waiting world
43 **hope from Christ.**

[New Patterns J33]

44

1 **Blessing for a Baptized Person**

2
3 N, you are a child of God,
4 a servant of Christ,
5 and a temple of the Holy Spirit.
6 May almighty God bless you
7 and keep you in eternal life.
8 **Amen.**
9

10
11 **Affirmation of Faith**

12
13 Let us affirm our common faith in Jesus Christ.

14
15 Do you believe and trust in God the Father,
16 source of all being and life,
17 the one for whom we exist?
18 **We believe and trust in him.**

19
20 Do you believe and trust in God the Son,
21 who took our human nature,
22 died for us and rose again?
23 **We believe and trust in him.**

24
25 Do you believe and trust in God the Holy Spirit,
26 who gives life to the people of God
27 and makes Christ known in the world?
28 **We believe and trust in him.**

29
30 This is the faith of the Church.
31 **This is our faith.**
32 **We believe and trust in one God,**
33 **Father, Son and Holy Spirit.**
34
35

[CW p144]

1 **At the Giving of a Bible**

2

3 Receive this bible.

4 Hear God's word with us.

5 Learn and tell its stories.

6 Rejoice in its good news.

7 Discover its mysteries.

8 Honour its commandments.

9 May God's life-giving word, sweeter than honey,
10 inspire you and make you wise.

11

12

RECONCILIATION AND RESTORATION

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¶ *Theological Introduction*

In baptism Christians are called by God to forsake a way of life characterized by sin and death and to enter into the new order of right living that has been created through the resurrection of Jesus Christ. ‘We have been buried with him by baptism into death, so that, as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life... So you must consider yourself dead to sin and alive to God in Christ Jesus’ (Romans 6.4,11).

The Church lives in a tension between the new order made possible in Christ and the continuing reality of human sin. The First Letter of John says both ‘No one born of God commits sin’ (3.9) and also ‘If we say we have no sin we deceive ourselves’ (1.8). In baptism God proclaims to the individual and to the Church the final triumph of the new creation in the face of this pervasive reality of rebellion, disorder and alienation of human sinfulness. Many aspects of the Church’s life are deeply affected by her continuing struggle against sin. In every area of the Church’s life the grace of God is at work drawing Christians from the darkness of sin to the new light of Christ.

Healing is one of the images used in scripture for the restoring and reconciling of those whose lives have been marred by sin. In many of the healing miracles in the Gospels the Greek word *sozo* (save, heal) is used to indicate both physical healing and the deeper reconciliation brought by Christ. The figure of the suffering servant of Isaiah 52.13–53.12 foreshadows both Jesus’ costly ministry of healing (Matthew 8.17) and also his redemptive bearing of human sin. ‘By his wounds we have been healed’ (1 Peter 2.24). Many Christians see healing services as occasions to seek prayer about sin and disorder in their lives.

The New Testament urges Christians, ‘Confess your sins to one another, and pray for another that you may be healed’ (James 5.16). This exhortation finds its primary fulfilment as Christians join together in a common life of discipleship. The experience of giving and receiving forgiveness is integral to the life of any Christian fellowship. However, in the lives of individual Christians and of Christian communities there are particular moments when the reality of human sin needs to be faced, when the wounds inflicted by sin need to be healed and the wonderful gift of forgiveness received and celebrated afresh.

The Church’s role in ministering forgiveness to individuals is taught in scripture (*cf* John 20.19–23, Acts 2.38). This authority finds its primary expression in the administration of baptism. It also underlies the Church’s response to serious and public sin in the lives of baptized people (Matthew 18. 15–20, 1 Corinthians 5. 1–5, 2 Corinthians 2. 5–11, 1 Timothy 5.20). In exercising this authority the Church depends on the presence and discernment of the Holy Spirit. Great care needs to be taken to express the gentleness of, and patience of Christ (Matthew

1 11.25–30, 12.12–21, 18.10–14). The Church must never attempt to use this
2 authority as a way of gaining power over or manipulating individuals.

3

4 The resources and forms of service in this section are intended to meet some of
5 the situations in which the Church confronts the fact of human weakness and sin
6 and appropriates again the new life proclaimed in baptism.

7

1 ¶ *Introductory Note*

2
3
4 These services are intended to assist the Church in its ministry of reconciliation.
5 They set reconciliation in the broader theological context of the renewal of the
6 baptismal covenant and of the prayer of the Church for healing and restoration.
7

8 The first, *A Corporate Service of Penitence*, is suitable for a diocesan, deanery
9 or parish occasion. It may be used appropriately in the penitential seasons of
10 Advent or Lent, or at other times of the year when Christian communities may
11 wish to prepare for times of renewal or celebration.
12

13 Two rites are provided for the reconciliation of individual penitents. Form One
14 follows the traditional pattern of the western Church, while Form Two is an
15 alternative rite for the reconciliation of individual penitents in the context of a
16 personal renewal of the baptismal covenant.
17

18 Resources for use in these services (including services of Holy Communion and
19 Services of the Word) follow.
20

21 Careful preparation, both corporately and individually, according to the
22 circumstances, is needed before any of these services.
23

1 **A Corporate Service of Penitence**
2 (suitable for a diocesan, deanery or parish occasion)

3
4

5 ***Structure***

6
7

Optional parts of the service are indicated by square brackets.

8

9 ¶ **The Gathering**

10 The Greeting
11 [Introduction]
12 The Comfortable Words
13 The Collect

14

15 ¶ **The Liturgy of the Word**

16 Readings and Psalm
17 Gospel Reading
18 Sermon

19

20 ¶ **Prayer and Penitence**

21 Prayers of Penitence
22 The Lord's Prayer – *unless Holy Communion is celebrated*

23

24 ¶ **[The Liturgy of the Sacrament**

25 The Peace
26 Preparation of the Table
27 Taking of the Bread and Wine
28 The Eucharistic Prayer
29 The Lord's Prayer
30 Breaking of the Bread
31 Giving of Communion
32 Prayer after Communion]

33

34 ¶ **The Sending Out**

35 Thanksgiving for Holy Baptism *or* Proclamation of the Gospel
36 The Peace – *unless Holy Communion is celebrated*
37 Blessing – *if Holy Communion is celebrated*
38 The Dismissal

39

40 *For Notes, see pages 80-81.*

1 **A Corporate Service of Penitence**

2 (suitable for a diocesan, deanery or parish occasion)

3
4
5 ¶ ***The Gathering***

6
7 *At the entrance of the ministers, a hymn or chant may be sung.*

8
9 **The Greeting**

10
11 *The president greets the people using these or other suitable words*

12
13 Grace, mercy and peace
14 from God our Father
15 and the Lord Jesus Christ
16 be with you.

17 *All* **and also with you.**

[CW p167]

18
19 *The president may introduce the service.*

20
21 *A minister says*

22
23 Hear the words of comfort our Saviour Christ says
24 to all who truly turn to him:

25
26 Come to me, all who labour and are heavy laden,
27 and I will give you rest.

Matthew 11.28

28
29 God so loved the world that he gave his only-begotten Son,
30 that whoever believes in him should not perish
31 but have eternal life.

John 3.16

32
33 *Hear what Saint Paul says:*

34 This saying is true, and worthy of full acceptance,
35 that Christ Jesus came into the world to save sinners.

1 Timothy 1.15

36
37
38 *Hear what Saint John says:*

39 If anyone sins, we have an advocate with the Father,
40 Jesus Christ the righteous;
41 and he is the propitiation for our sins.

1 John 2.1

[CW p163]

The Collect

1
2
3 *The president introduces a period of silent prayer with the word*
4 *'Let us pray' or a more specific bidding.*

5
6 *This, or another suitable collect, is said*

7
8 Merciful Lord,
9 absolve your people from their offences,
10 that through your bountiful goodness
11 we may all be delivered from the chains of those sins
12 which by our frailty we have committed;
13 Grant this, heavenly Father,
14 for Jesus Christ's sake, our blessed Lord and Saviour,
15 who is alive and reigns with you,
16 in the unity of the Holy Spirit,
17 one God, now and for ever.

18 *All* **Amen.**

[CW p395: Lent 4]

¶ *The Liturgy of the Word*

21
22
23 *If this service takes place on a Sunday, Principal Feast, Principal Holy*
24 *Day or Festival, the readings of the day are normally used. For other*
25 *occasions a table of readings is provided on page 96.*

26
27 *Either one or two readings from Scripture precede the Gospel reading.*
28 *At the end of each, the reader may say*

29
30 This is the word of the Lord.

31 *All* **Thanks be to God.**

32
33 *The psalm or canticle follows the first reading, and other hymns and*
34 *songs may be used between the readings.*

Gospel Reading

35
36
37
38 *An acclamation may herald the Gospel reading.*

39
40 *When the Gospel is announced, the reader says*

41
42 Hear the Gospel of our Lord Jesus Christ according to *N.*

43 *All* **Glory to you, O Lord.**

44

1 *At the end*

2

3 This is the Gospel of the Lord.

4 *All* **Praise to you, O Christ.**

[CW p172]

5

6

Sermon

7

8 ¶ ***Prayer and Penitence***

9

Prayers of Penitence

10

11

12 *The prayers may be introduced by biddings arising from local circumstances.*

13 *The following may be used (see pages 00-00):*

14

15 The Beatitudes, or an extended form of penitence based on the Beatitudes

16 The Ten Commandments

17 The Summary of the Law

18 A Litany of Penitence

19 A Biblical Reflection on Penitence

20 The Veni Creator

21 A penitential hymn or song

22

23 *or other forms may be used.*

24

25 *A period of silence is kept.*

26

27 *All* **Father eternal, giver of light and grace,**

28 **we have sinned against you and against our neighbour,**

29 **in what we have thought,**

30 **in what we have said and done,**

31 **through ignorance, through weakness,**

32 **through our own deliberate fault.**

33 **We have wounded your love,**

34 **and marred your image in us.**

35 **We are sorry and ashamed,**

36 **and repent of all our sins.**

37 **For the sake of your Son Jesus Christ,**

38 **who died for us,**

39 **forgive us all that is past;**

40 **and lead us out from darkness**

41 **to walk as children of light.**

42 **Amen.**

[CW p276]

43

44

1 *Where appropriate, a ministry of prayer may be offered for individuals,*
2 *and the laying on of hands and/or anointing with the oil of healing may*
3 *be administered (see Notes 4–5, page 80). During this ministry suitable*
4 *hymns or songs may be sung.*

6 **Absolution**

7
8 *The President says the Absolution, using this or any other authorized*
9 *form*

10
11 Almighty God, our heavenly Father,
12 who in his great mercy
13 has promised forgiveness of sins
14 to all those who with heartfelt repentance and true faith turn to him:
15 have mercy upon *you*;
16 pardon and deliver *you* from all *your* sins;
17 confirm and strengthen *you* in all goodness;
18 and bring *you* to everlasting life;
19 through Jesus Christ our Lord.

20 *All* **Amen.**

[CW p165]

21
22 *Unless the Liturgy of the Sacrament follows immediately, the president*
23 *introduces the Lord’s Prayer*

24
25 Rejoicing in the forgiveness of sins,
26 as our Saviour taught us, so we pray

27
28 *All* **Our Father in heaven,...**

29
30 *or*

31
32 Rejoicing in the forgiveness of sins,
33 let us pray with confidence as our Saviour has taught us

34
35 *All* **Our Father, who art in heaven,...**

36
37 *If the Liturgy of the Sacrament follows, the president continues with*
38 *the Peace (see Note 2 on page 80).*

39 40 ¶ **The Sending Out**

41
42 *A hymn or song of thanksgiving may be sung.*
43

1 *Either the Thanksgiving for Holy Baptism or the Proclamation of the*
2 *Gospel follows.*

4 **Thanksgiving for Holy Baptism**

6 *The congregation may process to the font.*

8 *The president may say this prayer of thanksgiving and water may be*
9 *poured into the font.*

11 God in Christ gives us water welling up for eternal life.
12 With joy you shall draw water from the wells of salvation.

13 *All* **Lord, give us this water and we shall thirst no more.**

15 Let us give thanks to the Lord our God.

16 *All* **It is right to give thanks and praise.**

18 Blessed are you, sovereign God of all,
19 to you be glory and praise for ever.
20 You are our light and salvation.
21 From the deep waters of death
22 you have raised your Son to life in triumph.
23 Grant that all who have been born anew by water and the Spirit
24 may daily be renewed in your image,
25 walk by the light of faith,
26 and serve you in newness of life;
27 through your Son, Jesus Christ,
28 to whom with you and the Holy Spirit
29 we lift our voices of praise.

30 Blessed be God, Father, Son and Holy Spirit:

31 *All* **Blessed be God for ever.**

[CW p48]

33 *The president may say*

35 Almighty God,
36 in our baptism you have consecrated us
37 to be temples of your Holy Spirit.
38 May we, whom you have counted worthy,
39 nurture this gift of your indwelling Spirit with a lively faith
40 and worship you with upright lives;
41 through Jesus Christ our Lord.

42 *All* **Amen.**

[CW p49]

44 *Water may be sprinkled over the people or they may be invited to use it*
45 *to sign themselves with the cross.*

Proclamation of the Gospel

(If the Thanksgiving for Holy Baptism has been used, the Proclamation of the Gospel is omitted.)

The president may say

God who said: 'Let light shine out of darkness'

All **has caused his light to shine within us**

to give the light of the knowledge of the glory of God

All **revealed in the face of Jesus Christ.**

We have this treasure in earthen vessels

All **to show that the power belongs to God.**

[CW:PS p23]

A minister says

Hear the words of the Gospel according to *N*.

All **Glory to you, O Lord.**

A short passage from the Gospels is read (suggested passages are given on page 89).

At the end

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

The Peace

If Holy Communion has not been celebrated, the President says

Christ is our peace.

He has reconciled us to God

in one body by the cross.

We meet in his name and share his peace.

[CW p290]

All The peace of the Lord be always with you
and also with you.

Blessing

1
2
3 *If Holy Communion has been celebrated, the president says this or*
4 *another suitable blessing in place of the Peace*

5
6 May God, who in Christ gives us a spring of water welling up to
7 eternal life,
8 perfect in you the image of his glory;
9 and the blessing of God almighty,
10 the Father, the Son, and the Holy Spirit,
11 be among you and remain with you always.

12 *All* **Amen.**

[CW p299]

The Dismissal

13
14
15
16 *A minister says*

17
18 Go in peace.
19 Mend what is broken;
20 unite what is divided;
21 live the Gospel.

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

23
24 *A sign of peace may be exchanged.*

25
26 *The ministers and people depart.*

1 ¶ *Appendix*

2
3 *The Beatitudes*

4
5 Let us hear our Lord's blessing on those who follow him.

6
7 Blessed are the poor in spirit,
8 for theirs is the kingdom of heaven.

9
10 Blessed are those who mourn,
11 for they shall be comforted.

12
13 Blessed are the meek,
14 for they shall inherit the earth.

15
16 Blessed are those who hunger and thirst after righteousness,
17 for they shall be satisfied.

18
19 Blessed are the merciful,
20 for they shall obtain mercy.

21
22 Blessed are the pure in heart,
23 for they shall see God.

24
25 Blessed are the peacemakers,
26 for they shall be called children of God.

27
28 Blessed are those who suffer persecution for righteousness' sake,
29 for theirs is the kingdom of heaven.

[CW p164]

30
31
32 *An Extended Form of Penitence based on the Beatitudes*

33
34 Let us hear our Lord's blessing on those who follow him,
35 and let us confess our many failures to keep his way of life and truth.

36
37 Our Lord Jesus Christ said, 'Blessed are the poor in spirit,
38 for theirs is the kingdom of heaven.'

39 We have been proud and overbearing.

40 We have asserted our own importance and been jealous of others.

41 We have despised the weak and slandered those we envy
42 and dislike.

43 Lord, have mercy.

44 *All* **Christ, have mercy.**

45

1 Our Lord Jesus Christ said, 'Blessed are the meek,
2 for they shall inherit the earth.'
3 We have been angry in our hearts and in our words.
4 We have returned evil for evil.
5 We have done violence ourselves and condoned the violence of
6 others.
7 Lord, have mercy.
8 *All* **Christ, have mercy.**
9
10 Our Lord Jesus Christ said, 'Blessed are those who weep,
11 for they shall be consoled.'
12 We have not borne our own sorrow and suffering
13 with the patience which comes from faith.
14 We have failed to show compassion and care for others who suffer.
15 Lord, have mercy.
16 *All* **Christ, have mercy.**
17
18 Our Lord Jesus Christ said, 'Blessed are those who hunger and thirst
19 after justice,
20 for they shall be satisfied.'
21 We have cared little for the injustice, inequality, and poverty
22 around us.
23 We have hungered and thirsted for our own comfort and safety,
24 and turned away from the injustice done to others.
25 Lord, have mercy.
26 *All* **Christ, have mercy.**
27
28 Our Lord Jesus Christ said, 'Blessed are the merciful,
29 for they shall obtain mercy.'
30 We have looked on our neighbour's faults and weaknesses
31 with a hard and intolerant eye.
32 We have failed to show understanding and sympathy,
33 but judged harshly and too soon.
34 Lord, have mercy.
35 *All* **Christ, have mercy.**
36
37 Our Lord Jesus Christ said, 'Blessed are the pure in heart,
38 for they shall see God.'
39 We have been suspicious, distrustful, and insincere
40 in the thoughts of our hearts.
41 We have spoiled the joy and beauty of our senses and our love
42 through lust and self-indulgence.
43 Lord, have mercy.
44 *All* **Christ, have mercy.**
45

1 Our Lord Jesus Christ said, 'Blessed are the peacemakers,
2 for they shall be called the children of God.'

3 We have broken the loving peace of friends and families
4 with quarrelling and selfishness.

5 We have disturbed the peace of our land with violence
6 and civil strife.

7 We have filled the world with wars and the fear of war.

8 Lord, have mercy.

9 *All* **Christ, have mercy.**

10
11 Our Lord Jesus Christ said, 'Blessed are those who suffer persecution
12 for the sake of justice,
13 for theirs is the kingdom of heaven.'

14 We have neglected in our prayers and in our charity
15 those who are persecuted for their faith, their beliefs, or their race.

16 We have encouraged or left unrebuked those who, in word or deed,
17 deny the equality of the children of God.

18 Lord, have mercy.

19 *All* **Christ, have mercy.**

[LHWE p43–45]

20
21
22 ***The Ten Commandments***

23
24 Hear the commandments which God has given to his people, and examine your
25 hearts.

26
27 I am the Lord your God: you shall have no other gods but me.

28 **Amen. Lord, have mercy.**

29
30 You shall not make for yourself any idol.

31 **Amen. Lord, have mercy.**

32
33 You shall not dishonour the name of the Lord your God.

34 **Amen. Lord, have mercy.**

35
36 Remember the Sabbath and keep it holy.

37 **Amen. Lord, have mercy.**

38
39 Honour your father and mother.

40 **Amen. Lord, have mercy.**

41
42 You shall not commit murder.

43 **Amen. Lord, have mercy.**

1 You shall not commit adultery.

2 **Amen. Lord, have mercy.**

3

4 You shall not steal.

5 **Amen. Lord, have mercy.**

6

7 You shall not bear false witness against your neighbour.

8 **Amen. Lord, have mercy.**

9

10 You shall not covet anything which belongs to your neighbour.

11 **Amen. Lord, have mercy upon us**

12 **and write all these your laws in our hearts.**

13

[CW p162]

14

15 *or*

16

17 Hear these commandments which God has given to his people, and examine
18 your hearts.

19

20 I am the Lord your God: you shall have no other gods but me. You shall love
21 the Lord your God with all your heart, with all your soul, with all your mind and
22 with all your strength.

23 **Amen. Lord, have mercy.**

24

25 You shall not make for yourself any idol. God is spirit, and those who worship
26 him must worship in spirit and in truth.

27 **Amen. Lord, have mercy.**

28

29 You shall not dishonour the name of the Lord your God. You shall worship him
30 with awe and reverence.

31 **Amen. Lord, have mercy.**

32

33 Remember the Lord's day, and keep it holy. Christ is risen from the dead: set
34 your minds on things that are above, not on things that are on the earth.

35 **Amen. Lord, have mercy.**

36

37 Honour your father and mother. Live as servants of God; honour all people; love
38 the church family.

39 **Amen. Lord, have mercy.**

40

41 You shall not commit murder. Be reconciled to your enemy; overcome evil with
42 good.

43 **Amen. Lord, have mercy.**

44

1 You shall not commit adultery. Know that your body is a temple of the Holy
2 Spirit.

3 **Amen. Lord, have mercy.**

4

5 You shall not steal. Be honest in all that you do and care for those in need.

6 **Amen. Lord, have mercy.**

7

8 You shall not be a false witness. Let everyone speak the truth.

9 **Amen. Lord, have mercy.**

10

11 You shall not covet anything which belongs to your neighbour. Remember the
12 words of the Lord Jesus: It is more blessed to give than to receive. Love your
13 neighbour as yourself, for love is the fulfilling of the law.

14 **Amen. Lord, have mercy.**

15

[CW p270-271]

16

17 ***The Summary of the Law***

18

19 Our Lord Jesus Christ said:

20 The first commandment is this:

21 ‘Hear, O Israel, the Lord our God is the only Lord.

22 You shall love the Lord your God with all your heart,

23 with all your soul, with all your mind,

24 and with all your strength.’

25

26 The second is this: ‘Love your neighbour as yourself.’

27 There is no other commandment greater than these.

28 On these two commandments hang all the law and the prophets.

29 **Amen. Lord, have mercy.**

30

[CW p163]

31

32 ***A Litany of Penitence***

33

34 *The minister may make a selection from the following petitions. Other suitable*
35 *responses may be used.*

36

37 Christ our Saviour is our advocate with the Father:

38 with humble hearts let us ask him to forgive us our sins

39 and cleanse us from every stain.

40

41 You were sent with good news for the poor

42 and healing for the contrite.

43 **Lord, be merciful to me, a sinner.**

44

45

1 You came to call sinners, not the righteous.

2 **Lord, be merciful to me, a sinner.**

3

4 You forgave the many sins of the woman
5 who showed you great love.

6 **Lord, be merciful to me, a sinner.**

7

8 You did not shun the company of outcasts and sinners.

9 **Lord, be merciful to me, a sinner.**

10

11 You carried back to the fold the sheep that had strayed.

12 **Lord, be merciful to me, a sinner.**

13

14 You did not condemn the woman taken in adultery,
15 but sent her away in peace.

16 **Lord, be merciful to me, a sinner.**

17

18 You called Zacchaeus to repentance and a new life.

19 **Lord, be merciful to me, a sinner.**

20

21 You promised Paradise to the repentant thief.

22 **Lord, be merciful to me, a sinner.**

23

24 You are always interceding for us
25 at the right hand of the Father.

26 **Lord, be merciful to me, a sinner.**

27

[*The Rite of Penance, adapted*]

28

29 ***A Biblical Reflection on Penitence***

30

31 *The minister may make a selection from the following verses. Other suitable*
32 *responses may be used.*

33

34 By your death, Lord Jesus, you reconciled us with the Father
35 and brought us salvation.

36 **Lord, have mercy.**

Romans 5.10

37

38 You died and rose again, and sit at the right hand of the Father,
39 to make intercession for us.

40 **Lord, have mercy.**

Romans 8.34

41

42 You came from God as our wisdom and justice,
43 our sanctification and redemption.

44 **Lord, have mercy.**

1 Corinthians 1.30

45

1 You washed the human race in the Spirit of our God;
2 you made us holy and righteous.
3 **Lord, have mercy.** *1 Corinthians 6.11*
4
5 You warned us that if we sin against each other we sin against you.
6 **Lord, have mercy.** *1 Corinthians 8.12*
7
8 Though you were rich you became poor for our sake,
9 so that by your poverty, we might become rich.
10 **Lord, have mercy.** *2 Corinthians 8.9*
11
12 You gave yourself up for our sins to save us from this evil world.
13 **Lord, have mercy.** *Galations 1.4*
14
15 You rose from the dead to save us from the anger that was to come.
16 **Lord, have mercy.** *1 Thessalonians 1.10*
17
18 You came into the world to save sinners.
19 **Lord, have mercy.** *1 Timothy 1.15*
20
21 You gave yourself up to bring redemption to all.
22 **Lord, have mercy.** *1 Timothy 2.6*
23
24 You destroyed death and gave light to life.
25 **Lord, have mercy.** *2 Timothy 1.10*
26
27 You will come to judge the living and the dead.
28 **Lord, have mercy.** *2 Timothy 4.1*
29
30 You gave yourself up to redeem us all from sin
31 and to prepare for yourself a holy people,
32 marked as your own, devoted to good works.
33 **Lord, have mercy.** *Titus 2.14*
34
35 You showed us your mercy,
36 and as a faithful high priest in the things of God,
37 you made atonement for the sins of the people.
38 **Lord, have mercy.** *Hebrews 2.17*
39
40 You became the source of salvation for all who obey you.
41 **Lord, have mercy.** *Hebrews 5.9*
42
43 Through the Holy Spirit you offered yourself to God as a spotless victim,
44 cleansing our consciences from lifeless works.
45 **Lord, have mercy.** *Hebrews 9.15*

1 You were offered in sacrifice to undo the sins of the many.
2 **Lord, have mercy.** *Hebrews 9.28*
3
4 Once and for all you died for our sins,
5 the innocent one for the guilty.
6 **Lord, have mercy.** *1 Peter 3.18*
7
8 You are the atonement for our sins and for the sins of the world.
9 **Lord, have mercy.** *1 John 2.2*
10
11 You died that those who believe in you may not perish but have eternal life.
12 **Lord, have mercy.** *John 3.16, 35*
13
14 You came into the world to seek and save what was lost.
15 **Lord, have mercy.** *Matthew 18.11*
16
17 You were sent by the Father, not to judge the world, but to save it.
18 **Lord, have mercy.** *John 3.17*
19
20 You have power on earth to forgive sins.
21 **Lord, have mercy.** *Mark 2.10*
22
23 You invite all who labour and are burdened to come to you to be refreshed.
24 **Lord, have mercy.** *Matthew 11.28*
25
26 You gave your apostles keys to the kingdom of heaven,
27 the power to be refreshed.
28 **Lord, have mercy.** *Matthew 16.19, 18.18*
29
30 You told us that the whole law depends on love of God and of our neighbour.
31 **Lord, have mercy.** *Matthew 22.38-40*
32
33 Jesus, life of all, you came into the world to give us life, life in its fullness.
34 **Lord, have mercy.** *John 10.10*
35
36 Jesus, Good Shepherd, you gave your life for your sheep.
37 **Lord, have mercy.** *John 10.11*
38
39 Jesus, eternal truth, you give us true freedom.
40 **Lord, have mercy.** *John 14.6; 8.32, 36*
41
42 Jesus, you are the way to the Father.
43 **Lord, have mercy.** *John 14.6*
44
45

1 Jesus, you are the resurrection and the life;
2 those who believe in you, even if they are dead, will live.

3 **Lord, have mercy.**

John 11.25

4
5 Jesus, true vine, the Father prunes your branches
6 to make them bear even greater fruit.

7 **Lord, have mercy.**

John 15.1-2

8
9 *[The Rite of Penance, adapted]*

10

11

12 ***Veni Creator***

13

14 Come, Holy Ghost, our souls inspire,
15 and lighten with celestial fire;
16 Thou the anointing Spirit art,
17 who dost thy sevenfold gifts impart.

18

19 Thy blessed unction from above
20 is comfort, life and fire of love;
21 Enable with perpetual light
22 the dullness of our blinded sight.

23

24 Anoint and cheer our soiled face
25 with the abundance of thy grace;
26 Keep far our foes, give peace at home;
27 Where thou art guide no ill can come.

28

29 Teach us to know the Father, Son,
30 and thee, of both, to be but one;
31 That through the ages all along,
32 this may be our endless song:

33

34 Praise to thy eternal merit,
35 Father, Son and Holy Spirit.
36 Amen.

37

[CW p161]

1 **Notes**

2
3 **1 Occasion**

4 This Order may be adapted for use on a diocesan, deanery or parish occasion. It
5 may be used as part of the observance of the penitential seasons or when
6 Christian communities wish to respond to the call of the Gospel to a deeper
7 repentance, possibly as an expression of a desire for renewal or as a preparation
8 for particular celebrations. A Corporate Service of Penitence is not intended for
9 use as part of the Church's response to local, national or international events
10 which call for penitence. Where it is desired to use material from this order in
11 respect of local events, the Bishop's direction should be followed in the
12 construction of an appropriate service in accordance with Canon B 4.3.

13
14 **2 Holy Communion**

15 When this Order is used within the setting of a celebration of Holy Communion,
16 the Peace follows the Absolution, followed by the Preparation of the Gifts and
17 the Eucharistic Prayer. For Introductions to the Peace, a Prayer at the
18 Preparation of the Table, Sentences, Short Prefaces, and an Extended Preface,
19 see pages 93 and 99-100.

20
21 **3 Readings**

22 A table of suitable readings is provided on page 96. Other readings may be used
23 where appropriate.

24
25 **4 The Intercession**

26 Any suitable form of intercession may be used. The penitential response to
27 each Beatitude has been indented to signify that they may be adapted according
28 to local circumstances.

29
30 **5 The Ministry of Personal Prayer**

31 Provision is made within the rite for a ministry of prayer to individuals before
32 the general absolution. Such personal prayer may be accompanied by the laying
33 on of hands, and may also be accompanied by anointing with the oil of healing
34 (by the president or other ministers authorized for this ministry under Canon B
35 37). In the context of Holy Communion this personal ministry may be offered
36 during the Giving of Communion or at the end of the service. Full guidelines on
37 Prayer for Individuals in Public Worship are given in *Common Worship:*
38 *Pastoral Services*, pages 48–49.

39 *[cf. Celebration of Wholeness and Healing, note 4]*

40
41 **6 Oil**

42 Canon B 37 provides that when anointing the priest should use 'pure olive oil
43 consecrated by the bishop of the diocese or otherwise by the priest himself' and
44 that the anointing should be made on the forehead with the sign of the cross. In

1 some circumstances it may also be appropriate to anoint on the hands. The oil
2 used in this service may be oil previously consecrated by the bishop of the
3 diocese or the priest, or it may be consecrated during the service by the bishop
4 or priest who presides. A suitable authorized form of Prayer over the Oil is the
5 short form (*Common Worship: Pastoral Services*, page 47).

6
7 *[based on Celebration of Holy Communion at home, note 4; Celebration of Wholeness and*
8 *Healing, note 5; Laying on of Hands at Holy Communion, note 2.]*
9

10 **7 Individual Penitence**

11 Where appropriate, an explicit link may be made between corporate penitence
12 and the reconciliation of individual penitents. In some communities, provision
13 for individual confession and absolution will be the natural pastoral outworking
14 of such corporate services. The ministries of reconciliation and healing may
15 take place either within the formal order, or at the conclusion, or on some other
16 occasion, as numbers and pastoral circumstances dictate.

17 18 **8 The President**

19 The president of the rite is the bishop, or a priest, who presides over the whole
20 rite.

21 *[cf Celebration of Wholeness and Healing, note 4]*
22

1 **The Reconciliation of a Penitent**

2 3 ¶ *Introductory Note*

4
5 These orders may be appropriately used when a person's conscience is
6 burdened with a particular sin, when a person wishes to make a new beginning
7 in the Christian life, or as part of a regular personal discipline.

8
9 *The Book of Common Prayer* includes the following pastoral exhortation:

10
11 '... if there be any of you, who by this means [self-examination, confession
12 and repentance] cannot quiet his own conscience herein, but requireth
13 further comfort or counsel, let him come to me, or to some other discreet
14 and learned Minister of God's Word, and open his grief, that by the
15 ministry of God's holy Word he may receive the benefit of absolution,
16 together with ghostly counsel and advice, to the quieting of his conscience,
17 and avoiding of all scruple and doubtfulness.'

18
19 The aim of such a ministry of comfort and counsel is to establish an individual
20 in the freedom and forgiveness of Christ. It can be exercised in a variety of
21 ways at the discretion of the minister. The provision of these two orders is not
22 intended to limit such discretion.

23
24 The reconciliation of a penitent, even when celebrated privately, remains a
25 corporate action of the Church, because sin affects the unity of the body;
26 through the absolution the penitent is restored to full fellowship in Christ. Two
27 forms of the rite are provided. The first form is more simple, and follows the
28 traditional pattern of the western Church. The second form is an individual
29 renewal of the baptismal covenant and may be used in situations where
30 someone has been separated from the Church's fellowship because of sin or
31 personal circumstances.

Explanatory Guidelines

¶ Preparation

The priest and penitent should prepare themselves carefully for this ministry. This includes both the desire for the illuminating presence of the Holy Spirit and the willingness to examine self in the light of God's commandments and the example of Christ.

¶ The Gathering

The Greeting

The priest welcomes the penitent warmly and gives any necessary explanatory help to enable the penitent to participate fully in the rite.

¶ The Liturgy of the Word

Readings

In Form 1, the priest uses one or more short readings to encourage the penitent to recognise his or her sins in the light of God's word and to have confidence in his mercy. The reading of verses from Psalm 51 enables priest and penitent to acknowledge their common sinfulness and need of God's forgiveness. Where appropriate, the penitent may be invited to read a passage from the Bible.

In Form 2, one of the responsories is used.

Confession and Counsel

The confession of sins may be made in the penitent's own words, or using the forms provided with the optional insertion of particular named sins. The priest should give whatever help may be required to enable the penitent to articulate those sins for which absolution is desired. Such help will often be given before the liturgical rite is celebrated as part of an extended pastoral conversation; however, where circumstances dictate, this may take place within the rite. Sometimes, in the light of such counsel, particular issues may be clarified and motives examined; the role of the priest is to enable the penitent to make confession with integrity. This underlies the reference in the rubric to assisting the penitent 'to complete' his or her confession. The priest should seek to enable the penitent to recognize the reality of human frailty and God's all embracing mercy and grace.

1 In Form 2, as this rite is a conscious recalling of baptism, the penitent may
2 make the sign of the cross with water in response to confession.

3
4 After confession, the priest may, with the goodwill of the penitent, offer counsel
5 or advice.

6
7 The rubric referring to restitution is related to the desire for amendment of life.
8 In some cases, a particular course of action will recommend itself – just as, in
9 the Gospel tradition, Zacchaeus makes restitution to those he had defrauded
10 (Luke 19:8). In other cases, this may be a willingness to seek practical
11 reconciliation with others. This leads naturally into the Act of Contrition.

12
13 The priest may recommend some prayer or action as a sign of repentance,
14 thanksgiving, and growth in discipleship. This may include Bible reading or
15 other devotional reading, almsgiving, or the renewal of a personal rule of life.
16 Prayer texts such as the Lord’s Prayer, the ‘Jesus Prayer’ or other well-known
17 devotional prayers are often recommended. It should always be stressed that
18 the role of such penances is to assist the penitent in walking in newness of life;
19 it is not about ‘earning forgiveness’ or being ‘punished’.

20
21 In some circumstances and in some traditions of the Church, there may be a
22 discernment that the ministry of personal prayer is a natural response to
23 confession and counsel before absolution is pronounced. Such prayer ministry
24 may be accompanied by the laying on of hands and/or anointing with the oil of
25 healing. Where this ministry is unfamiliar to the penitent, care should be taken
26 in explaining its function and form. While both forms of the rite suggest that
27 such ministry precedes absolution, nevertheless, there may be circumstances, at
28 the discretion of the priest, where it may follow the absolution.

30 ¶ **Reconciliation**

32 **Act of Contrition**

33
34 The act or prayer of contrition arises from the desire, as expressed in the collect
35 for Ash Wednesday, that God should create and make in us new and contrite
36 hearts. The act of contrition expresses the desire and intention before God to
37 turn away from sin and to walk in newness of life. The penitent may use his or
38 her own words or the form provided.

40 **Absolution**

41
42 The priest lays hands on the penitent, or extends hands over the penitent. The
43 priest may use the sign of the cross over the penitent or make the sign on the
44 penitent’s forehead, recalling the baptismal liturgy. The priest uses an
45 authorized form of absolution.

1

2 **Thanksgiving**

3

4 The priest and penitent make an act of thanksgiving, followed by a prayer which
5 celebrates the reconciliation of the penitent to God and to the Church. The
6 Lord's Prayer may be said.

7

8 ¶ **The Dismissal**

9

10 The priest may bless the penitent before the formal dismissal.

1 **Notes**

2 **1 Confession and Counsel**

3 As on many occasions the priest and penitent will have had an extended
4 conversation before the actual liturgical rite, the amount of counsel given within
5 the rite will probably be small.

6
7 **2 Restitution and tokens of repentance**

8 In giving advice to the penitent, the priest should encourage restitution where
9 this is appropriate and may recommend some prayer or action as a token of
10 repentance.

11
12 **3 Ministry of Prayer, Laying on of Hands and Anointing**

13 Before pronouncing Absolution the priest may, where appropriate, offer the
14 ministry of prayer which may be accompanied by the laying on of hands, and
15 may also be accompanied by anointing with the oil of healing. Alternatively, the
16 anointing may be administered after the Absolution. When anointing is
17 administered, the following form of words is used:

18
19 'N, I anoint you in the name of God who gives you life.
20 Receive Christ's forgiveness, his healing and his love.

21
22 May the Father of our Lord Jesus Christ
23 grant you the riches of his grace,
24 his wholeness and his peace.'

[CW:PS p21]

25
26 **4 Oil**

27 Canon B 37 provides that when anointing the priest should use 'pure olive oil
28 consecrated by the bishop of the diocese or otherwise by the priest himself' and
29 that the anointing should be made on the forehead with the sign of the cross. In
30 some circumstances it may also be appropriate to anoint on the hands.

31 *[Note 4 to Celebration of Holy Communion at Home]*

32
33 **5 Confidentiality**

34 The ministry of reconciliation requires that what is said in confession to a priest
35 may not be disclosed, as is set out more fully in the Guidelines for the
36 Professional Conduct of the Clergy (section 7).

37
38 **6 Form 2**

39 The service may take place at the font, which may be filled with water set apart
40 for use in Holy Baptism. It is appropriate that those who seek to be reconciled to
41 the Church through this rite should be encouraged in due course to make a
42 public Affirmation of Baptismal Faith.

1 **The Reconciliation of a Penitent**

2

3 ***Structure***

4

5 *Optional parts of the service are indicated by square brackets.*

6

7 ¶ **The Gathering**

8 The Greeting

9 [Introduction]

10

11 ¶ **The Liturgy of the Word**

12 Readings

13

14 ¶ **Confession and Counsel**

15 Confession

16 [Giving of Counsel]

17 [The ministry of Prayer and/or Anointing]

18

19 ¶ **Reconciliation**

20 Act of Contrition

21 Absolution

22 Thanksgiving

23 The Lord's Prayer

24

25 ¶ **The Dismissal**

26 [Blessing]

27 The Dismissal

1 **The Reconciliation of a Penitent: Form One**

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21

¶ *The Gathering*

The Greeting

The priest may say

In the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

The priest welcomes the penitent, saying

The Lord Jesus, who came to reconcile sinners,
welcomes all who are penitent.

Grace, mercy and peace be with you
and also with you.

[APBA p. 773]

1 ¶ *The Liturgy of the Word*

2
3 **Readings**

4
5 *The priest may say*

6
7 The Lord our God is gracious and merciful; he does not desire the death
8 of sinners but rather that they should turn from their sins and live. He has
9 given power and commandment to his ministers, to declare and
10 pronounce to his penitent people the absolution and remission of their
11 sins. He pardons and absolves all those who truly repent and believe in
12 his holy gospel. Let us therefore pray that he will grant you true
13 repentance and the grace and comfort of the Holy Spirit.

14
15 or

16
17 If we say that we have no sin, we deceive ourselves, and the truth is not in
18 us. If we confess our sins, God is faithful and just to forgive us our sins
19 and to cleanse us from all unrighteousness. *1 John 1:8–9*

20
21 *The priest and penitent say together*

22
23 **Have mercy on me, O God, in your great goodness;**
24 **according to the abundance of your compassion**
25 **blot out my offences.**

26 **Wash me thoroughly from my wickedness**
27 **and cleanse me from my sin.**

28 **Make me a clean heart, O God,**
29 **and renew a right spirit within me.**

Psalm 51.1–2,11

30
31 *Other suitable verses from Scripture may be said (page 87).*

1 ¶ ***Confession and Counsel***

2 *The priest says:*

3
4 The Lord be in your heart and on your lips
5 that you may truly and humbly confess your sins. [MWB, p.4]

6
7 **Confession**

8
9 *The penitent makes confession of sins in his or her own words, using a*
10 *formula such as*

11
12 **I confess to Almighty God,**
13 **before the whole company of heaven and before you ...**

14
15 *or this form may be used*

16
17 **Almighty God,**
18 **long-suffering and of great goodness:**
19 **I confess to you,**
20 **I confess with my whole heart**
21 **my neglect and forgetfulness of your commandments,**
22 **my wrong doing, thinking and speaking;**
23 **the hurts I have done to others,**
24 **and the good I have left undone.**
25 ***In particular I confess...***

26
27 ***O God, for these, and all other sins that I cannot now remember,***
28 ***I ask your forgiveness.***

29 **Forgive me, for I have sinned against you;**
30 **and raise me to newness of life;**
31 **through Jesus Christ our Lord.**

32 **Amen.** [CW p132 alt]

33
34 *The priest may give appropriate counsel or guidance and whatever help*
35 *is necessary to enable the penitent to complete his or her confession. The*
36 *priest encourages the penitent to make restitution, and may recommend*
37 *some prayer or action as a sign of repentance.*

38
39 *The priest may, where appropriate, offer the ministry of prayer (see Note*
40 *2).*

41

1 ¶ **Reconciliation**

2
3 **Act of Contrition**

4
5 *The penitent makes an act of contrition using these or similar words*

6
7 **My God, for love of you**
8 **I desire to hate and forsake all sins**
9 **by which I have ever displeased you;**
10 **and I resolve by the help of your grace**
11 **to commit them no more;**
12 **and to avoid all opportunities of sin.**
13 **Help me to do this,**
14 **through Jesus Christ our Lord.**
15 **Amen.**

[CW p132]

16
17
18 **Absolution**

19
20 *The priest lays hands on, or extends hands over, the penitent or traces the*
21 *sign of the cross on the penitent's forehead and pronounces an*
22 *authorized Absolution (pages 103–104).*

23
24 **Thanksgiving**

25
26 *The priest and penitent give thanks*

27
28 Know that there is joy in heaven over each one who repents.

29
30 Give thanks to the Lord for he is gracious,
31 **for his faithfulness endures for ever.**
32 For as the heavens are high above the earth:
33 **so great is his mercy on those who fear him.**
34 As far as the east is from the west:
35 **so far has he set our sins from us.**

Psalm 106.1; 103.11,12

1 *The priest may say*
2
3 Merciful Lord,
4 we thank you that you have delivered this your servant
5 from the power of sin
6 and restored *him/her* to your peace
7 in the fellowship of your Church;
8 Strengthen *him/her* by your Spirit,
9 that *he/she* may please you
10 until *he/she* comes to the fullness of your eternal kingdom;
11 through Jesus Christ our Lord.
12 **Amen.**

13
14 God of grace and life,
15 in your love you have given us a place among your people;
16 keep us faithful to our baptism,
17 and prepare us for that glorious day
18 when the whole creation will be made perfect
19 in your Son our Saviour Jesus Christ.
20 **Amen.**

[CW p358]

The Lord's Prayer

21
22
23
24 *The priest and penitent say the Lord's Prayer.*

¶ *The Dismissal*

25
26
27
28
29 *The priest may say a blessing (page 101).*

30
31 *Priest* The Lord has put away your sins.

32 *Penitent* **Thanks be to God.**

33 *Priest* Go in peace, and pray for me, a sinner.

34

1 **Short Readings**

2

3 *The following short readings from Scripture may be used as part of the Liturgy*
4 *of the Word:*

5

6 *Matthew 6.14–15; Matthew 11.28; Mark 1.14–15; Luke 6.31–38;*

7 *Luke 15.1–7; John 3.16; John 10.19–23; Romans 5.6–9; 8.1–2;*

8 *Romans 8.38–39; Ephesians 5.1–2; Colossians 1.12–14;*

9 *Colossians 3.8–10,12–17; 1 Timothy 1.15; 1 John 1.6–7,9; 2.1–2.*

10

11

12

1 **The Reconciliation of a Penitent: Form 2**

2 (An Individual Renewal of the Baptismal Covenant after Sin)

3
4
5 ¶ ***The Gathering***

The Greeting

6
7
8 *The priest may say*

9
10 In the name of the Father,
11 and of the Son,
12 and of the Holy Spirit.
13 **Amen.**

14
15 *The priest welcomes the penitent and together in silence they prepare for*
16 *the celebration of this ministry.*

17
18
19 ¶ ***The Liturgy of the Word***

Readings

20
21
22 *The priest says*

23
24 All who have been baptized into Christ Jesus were baptised into his
25 death. Therefore we have been buried with him by baptism into death, so
26 that, as Christ was raised from the dead by the glory of the Father, so we
27 too might walk in newness of life. *Romans 6.3,4*

28
29
30 *A brief silence is kept. Then the priest and penitent say one of the*
31 *following*

32
33 The Lord is loving to everyone;
34 **and his mercy is over all his creatures.**
35 The Lord is near to those who call upon him,
36 **to all who call upon him faithfully.**
37 He fulfils the desire of those who fear him,
38 **he hears their cry and saves them.**

Psalms 145: 9,19–20

1 *or*

2

3 The Lord is full of compassion and mercy,
4 slow to anger and of great kindness.

5 **He will not always accuse us,**
6 **neither will he keep his anger for ever.**

7 He has not dealt with us according to our sins,
8 nor rewarded us according to our wickedness.

9 **As a father has compassion for his children,**
10 **so is the Lord merciful to those who fear him.**

11 For he knows of what we are made;
12 he remembers that we are but dust.

Psalm 103. 8–10, 13–14

13

14 *or*

15

16 Have mercy on me, O God, in your great goodness;
17 according to the abundance of your compassion
18 blot out my offences.

19 **Wash me thoroughly from my wickedness**
20 **and cleanse me from my sin.**

21 Make me a clean heart, O God,
22 and renew a right spirit within me.

23 **Cast me not away from your presence**
24 **and take not your holy spirit from me.**

25 Give me again the joy of your salvation
26 and sustain me with your gracious spirit.

27 **O Lord, open my lips**
28 **and my mouth shall proclaim your praise.**

Psalm 51.1–2, 11–13, 16

29

1 ¶ ***Confession and Counsel***

2 *The priest says*

3 At your baptism you repented of the sins that separate you from God and
4 your neighbour, you were cleansed from your sins and born again, you
5 were washed with the Holy Spirit and made clean.

6

7 Do you desire once again to walk in newness of life by confession of your
8 sins?

9 **I do.**

10

Confession

11 Now in the presence of Christ and of me, his minister, confess your sins
12 with a humble and obedient heart to almighty God, our Creator and
13 Redeemer.

14

15 *The penitent makes confession of sins in his or her own words, or using*
16 *the following form:*

17

18 **Holy God, heavenly Father,**
19 **you formed me from the dust in your image and likeness,**
20 **and redeemed me from sin and death**
21 **by the cross of your Son Jesus Christ.**
22 **Through the water of baptism you clothed me**
23 **with the shining garment of righteousness,**
24 **and established me among your children in your kingdom.**
25 **But I have squandered the inheritance of your saints**
26 **and have wandered in a far country.**
27 **Especially, I confess to you and before the Church ...**

28

29 **Therefore, O Lord, from these and all other sins I cannot remember,**
30 **I turn in sorrow and repentance.**

31 **Receive me again into the arms of your mercy,**
32 **and restore me to the blessed company of your faithful people;**
33 **through him in whom you have redeemed the world,**
34 **your Son our Saviour, Jesus Christ.**

35 **Amen.**

[ECUSA, BCP p450 alt]

36

The penitent may make the sign of the cross with water.

37

38 *The priest may give appropriate counsel or guidance and whatever help*
39 *is necessary to enable the penitent to complete his or her confession. The*
40 *priest encourages the penitent to make restitution, and may recommend*
41 *some prayer or action as a sign of repentance.*

41

42 *The priest may, where appropriate, offer the ministry of prayer (see Note 2).*

1 ¶ **Reconciliation**

2 **Act of Contrition**

3
4 *The penitent makes an act of contrition using these or similar words*

5
6 **My God, for love of you**
7 **I desire to hate and forsake all sins**
8 **by which I have ever displeased you;**
9 **and I resolve by the help of your grace**
10 **to commit them no more;**
11 **and to avoid all opportunities of sin.**
12 **Help me to do this,**
13 **through Jesus Christ our Lord.**
14 **Amen.**

[CW p132]

15
16 **Absolution**

17
18 *The priest lays hands on, or extends hands over, the penitent, or traces*
19 *the sign of the cross on the penitent's forehead and pronounces an*
20 *authorized Absolution (pages 105-106).*

21 **Thanksgiving**

22 *The priest and penitent give thanks*

23
24 Know that there is joy in heaven over each one who repents.
25 Give thanks to the Lord for he is gracious,
26 **for his faithfulness endures for ever.**
27 For as the heavens are high above the earth:
28 **so great is his mercy on those who fear him.**
29 As far as the east is from the west:
30 **so far has he set our sins from us.**

Psalm 106.1; 103.11,12

31
32 **The Lord's Prayer**

33 *The priest and penitent say the Lord's Prayer*

34 ¶ **The Dismissal**

35 *The priest may say a blessing (page 103).*

36
37 *Priest* The Lord has put away your sins.
38 Go in peace, and walk in newness of life.
39 *Penitent* **Thanks be to God.**

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1 ¶ **Sentences**

2
3 *These sentences of Scripture may be used as part of the Gathering or the*
4 *Dismissal. At celebrations of Holy Communion, they may also be used at the*
5 *Preparation of the Table.*

6
7 Alleluia. The Lord heals the broken–hearted and binds up all their wounds.
8 *Psalm 147.1,3*

9
10 Surely the Lord has borne our infirmities and carried our diseases. *Isaiah 53.4*

11
12 When you are offering your gift at the altar, if you remember that your brother
13 or sister has something against you, leave your gift there before the altar and go;
14 first be reconciled to your brother or sister, and then come and offer your gift.
15 *Matthew 5.23,24*

16
17 God was in Christ reconciling the world to himself, and entrusting to us the
18 message of reconciliation. *2 Corinthians 5.19*

19
20
21 Christ has abolished the law with its commandments and ordinances, so that he
22 might create in himself one new humanity, thus making peace, and might
23 reconcile us all to God in one body through the Cross. *Ephesians 2.15–16*

24
25 A harvest of righteousness is sown in peace for those who make peace.
26 *James 3.18*

27
28 Confess your sins to one another, and pray for one another, so that you may be
29 healed. *James 5.16*

30
31
32 ¶ **Opening Prayer**

33
34 God of unbounded grace,
35 you declare the power of your reconciling love
36 in the death and resurrection of our Saviour Jesus Christ.
37 Teach us, who live only in your forgiveness,
38 to forgive one another.
39 Heal our divisions
40 and cast out our fears;
41 through Jesus Christ your Son our Lord,
42 who is alive and reigns with you,
43 in the unity of the Holy Spirit,
44 one God, now and for ever.

45 **Amen.** *[CO, p414 alt]*

1 ¶ *Invitations to Confession*

2
3 God shows his love for us in this:
4 while we were still sinners Christ died for us.
5 Sure of the reconciliation through the death of his Son,
6 we confess our sins to God.

[*Enriching p174*]

7
8
9 Christ himself bore our sins in his body on the tree,
10 that we might die to sin and live to righteousness.

11 Let us then seek the healing of his words
12 by making our confession in penitence and faith.

[*Silk, IPAF p8*]

13
14 Let us confess to God the sins and shortcomings of the world;
15 its pride, its selfishness, its greed; its evil divisions and hatreds.

16 Let us confess our share in what is wrong,
17 and our failure to seek and establish the peace which God wills for his children.

[**Promise p84*]

18
19
20 ¶ *Kyrie Confessions*

21
22 **Note**

23
24 The following Kyrie Confessions are not intended for major services of
25 penitence or reconciliation; at these a fuller form of penitence should be used.
26 They are provided for use at, for example, weekday celebrations of the Holy
27 Communion during penitential seasons or occasions such as the Week of Prayer
28 for Christian Unity or One World Week when reconciliation may be a particular
29 intention of the liturgy.

30
31
32 Lord Jesus, you came to reconcile us
33 to one another and the Father:

34 Lord, have mercy.

35 *All* **Lord, have mercy.**

36
37 Lord Jesus, you heal the wounds of sin and division:

38 Christ, have mercy.

39 *All* **Christ, have mercy.**

40
41 Lord Jesus, you intercede for us with your Father:

42 Lord, have mercy.

43 *All* **Lord, have mercy.**

[*Enriching p174*]

44

1 Lord Jesus you came into the world to save sinners:
2 Lord, have mercy.

3 *All* **Lord, have mercy.**

4

5 Our sin has brought sorrow and hurt to you,
6 to others and to ourselves:

7 Christ, have mercy.

8 *All* **Christ, have mercy.**

9

10 Forgive what we have been, amend what we are,
11 and direct what we shall be.

12 Lord, have mercy.

13 *All* **Lord, have mercy.**

[Silk, IPAF p15]

14

15

16 You came to heal and to restore.

17 Lord, have mercy.

18 *All* **Lord, have mercy.**

19

20 You came to bring pardon and peace.

21 Christ, have mercy.

22 *All* **Christ, have mercy.**

23

24 You live to intercede for us at the right hand of the Father.

25 Lord, have mercy.

26 *All* **Lord, have mercy.**

[Roman Sacramentary alt]

1 ¶ *A Table of Readings*

2
3

Old Testament	Psalm	New Testament	Gospel	Dismissal Gospel
<i>Advent</i>				
Isaiah 64.6–12	80.1–7	Romans 13.8–14	Luke 21.29–36	John 5.19–25
<i>Christmas</i>				
Genesis 3.8–15	85.4–11	1 John 4.7–10	Matt 1.18–21	John 14.14–18
<i>Epiphany</i>				
Isaiah 60.17b–20	99.1–5	Titus 2.11–14	John 1.29–34	John 1.35–37
<i>Lent</i>				
Exodus 20.1–17	51.6–12	1 John 3.4–10	Luke 18.9–14	Luke 15.3–7
Isaiah 53.3–6	103.1–5, 8–14	Romans 5.6–11	Mark 2.1–12	Mark 5.18–20
Jerem 17.5–10, 14	23	2 Cor 12.7b–10	Mark 14.32–38	Mark 13.34–36
<i>Easter</i>				
Hosea 6.1–6	116.12–19	Col 1.17–23	John 20.19–23	Luke 24.44–48
<i>Pentecost</i>				
Ezekiel 36.24–29a	51.6–12	Gal 5.18–26	John 16.7–15	John 20.19–23
<i>All Saints</i>				
Deut 27.16–19	15	1 Peter 1.13–16	Matt 7.43–48	John 14.15–17
<i>Reconciliation</i>				
Jerem. 31.31–34	133	2 Cor 5.16–21	Matt 5.23–26	John 17.20–22
<i>Healing and cleansing</i>				
2 Kings 5.9–14	41.1–4	James 5.13–16	Mark 2.1–12	Luke 24.45–48
<i>Healing of the nations</i>				
Ezekiel 47.1–12	87	Rev 21.22; 22.5	Matt 28.16–20	Matt 28.9–10
<i>In time of trouble or distress</i>				
Daniel 9.18–19	130	2 Cor 4.8–11	John 11.32–37	John 16.29–33

4
5
6

7 ¶ *Gospel Acclamations*

8
9

Alleluia, alleluia.

10 God has reconciled us to himself through Christ,
11 and has given us the ministry of reconciliation.

12 *All Alleluia.* *2 Cor. 5.19*

13
14

Alleluia, alleluia.

15 The Lord has taken our infirmities and carried our diseases.

16 *All Alleluia.* *Matthew 8.17*

17
18

1 ¶ *Intercessions*

2

3 Eternal God, your Son is King and Head of the Church.

4 We pray for your people across the world,

5 that what is divided by doctrine or race,

6 by class or creed,

7 may be united in your name.

8

9 Lord, in your mercy

10 *All* **hear our prayer.**

11

12 Eternal God,

13 your Son is Ruler of nations.

14 We pray for those in authority,

15 that those who lead us may work for peace and reconciliation,

16 and that by your wisdom and their vision

17 the world may reflect your kingdom.

18

19 Lord, in your mercy

20 *All* **hear our prayer.**

21

22 Eternal God,

23 your Son is the Prince of Peace.

24 We pray for a peaceful world,

25 where children grow up without fear,

26 and security rests on trust rather than threats,

27 and where nations fight against poverty

28 rather than against each other.

29

30 Lord, in your mercy

31 *All* **hear our prayer.**

32

33 Eternal God,

34 your Son is the healer of our sickness.

35 We pray for those who are ill

36 or who are passing through times of testing,

37 that they may know the power of Christ to sustain them.

38

39 Lord, in your mercy

40 *All* **hear our prayer.**

41

1 Eternal God,
2 your Son is the Resurrection and the Life.
3 Confirm our faith in the communion of saints,
4 that, inspired by all who have gone before us in faith,
5 we may seek the things which are above,
6 where Christ reigns,
7 and live on earth the life of heaven.

8
9 Lord, in your mercy
10 *All* **hear our prayer.**

[CO, pp. 513–515]

11
12
13 Almighty God,
14 who called your Church to bear witness
15 that you were in Christ reconciling the world to yourself:
16 help us to proclaim the good news of your love,
17 that all who hear it may be drawn to you;
18 through him who was lifted up on the cross,
19 and reigns with you in the unity of the Holy Spirit,
20 one God, now and for ever.
21 **Amen.**

[CW p416]

22
23 ¶ *Introductions to the Peace*

24
25 Christ is our peace.
26 He was reconciled us to God
27 in one body by the Cross.
28 We meet in the name of Christ and share his peace.

[CW p290]

29
30
31 Blessed are the peacemakers:
32 they shall be called children of God.
33 We meet in the name of Christ and share his peace.

[CW p290]

34
35
36 Blessed be Christ the prince of peace.
37 He breaks down the walls that divide us:
38 praise Christ who is our peace.

[Enriching p178]

39
40
41 The Lord keeps in perfect peace those who trust in him.
42 In returning and rest you shall be saved,
43 in quietness and trust shall be your strength.

Isaiah 26.3; 30.15

44 ¶ *Prayer at the Preparation of the Table*

45

1 Gather up, O Lord, the broken fragments of our humanity,
2 that in your wounded hands we might find our healing.
3 **Blessed be God for ever.**

4

5

6 ¶ *Short Prefaces*

7

8 And now we give you thanks
9 because in his victory over the grave
10 a new age has dawned, the long reign of sin is ended,
11 a broken world is being renewed
12 and humanity is once again made whole.

[CW:President's p588]

13

14

15 And now we give you thanks
16 because you provide medicine to heal our sickness,
17 and the leaves of the tree of life
18 for the healing of the nations,
19 anointing us with your healing power
20 so that we might be the first fruits of your new creation.

[New Patterns G134]

21

22

23 ¶ *Extended Preface*

24

25 Father, all-powerful and ever-living God,
26 we praise and thank you through Jesus Christ our Lord
27 for your presence and action in the world.
28 In the midst of conflict and division
29 you turn our minds to thoughts of peace.
30 Your Spirit changes our hearts:
31 enemies find reconciliation,
32 those who were estranged stretch out their hands in friendship,
33 and nations forsake war to walk the paths of peace.
34 Your Spirit breathes upon our world
35 when understanding puts an end to strife,
36 when hatred is quenched with mercy,
37 and vengeance gives way to forgiveness.
38 And so we worship and adore you
39 and join the choirs of heaven
40 as they sing for ever the song of your glory:

[Roman Sacramentary alt]

41

1 ¶ *Acclamation*

2

3 I saw water flowing from the threshold of the temple:

4 **where the river flows**

5 *All* **everything will spring to life. Alleluia.**

6

7 On the banks of the river grow trees bearing every kind of fruit.

8 *All* **Their leaves will not wither nor their fruit fail.**

9

10 Their fruit will serve for food,

11 their leaves for the healing of the nations.

12 **For the river of the water of life**

13 *All* **flows from the throne of God and of the Lamb.**

[CW p48]

14

15

16

17 ¶ *Blessings and Ending*

18

19 May Christ,

20 who out of defeat brings a new hope and a new future,

21 fill you with his new life;

22 and the blessing...

[New Patterns J85]

23

24

25 May God,

26 who in Christ has reconciled all things in heaven and earth,

27 grant you grace to walk the path of forgiveness;

28 and the blessing...

29

30

31 God has enlisted you in the ministry of reconciliation:

32 go in his peace.

33 *All* **Thanks be to God.**

34

35

36 ¶ *Prayers of Individual Penitence*

37

38

39 Almighty God,

40 long-suffering and of great goodness:

41 I confess to you,

42 I confess with my whole heart,

43 my neglect and forgetfulness of your commandments,

44 my wrong doing, thinking and speaking,

1 the hurts I have done to others,
2 and the good I have left undone.
3 O God, forgive me, for I have sinned against you;
4 and raise me to newness of life;
5 through Jesus Christ our Lord.
6 Amen.

[CW p132]

7
8
9 My God, for love of you
10 I desire to hate and forsake all sins
11 by which I have ever displeased you;
12 and I resolve by the help of your grace
13 to commit them no more;
14 and to avoid all opportunities of sin.
15 Help me to do this,
16 through Jesus Christ our Lord.
17 Amen.

[CW p132]

18
19
20 ¶ ***Authorized Absolutions***
21 **suitable for use with individuals**

22
23 Our Lord Jesus Christ,
24 who has left power to his Church to absolve all sinners
25 who truly repent and believe in him,
26 of his great mercy forgive you your offences:
27 and by his authority committed to me,
28 I absolve you from all your sins,
29 in the Name of the Father,
30 and of the Son, and of the Holy Spirit.
31 **Amen.**

[BCP, *The Visitation of the Sick*]

32
33 God, the Father of mercies,
34 has reconciled the world to himself
35 through the death and resurrection of his Son, Jesus Christ,
36 not counting our trespasses against us,
37 but sending his Holy Spirit
38 to shed abroad his love among us.
39 By the ministry of reconciliation
40 entrusted by Christ to his Church,
41 receive his pardon and peace
42 to stand before him in his strength alone,
43 this day and evermore.
44 **Amen.**

[CW p136]

45

1 Almighty God, our heavenly Father,
2 who in his great mercy
3 has promised forgiveness of sins
4 to all those who with heartfelt repentance and true faith
5 turn to him:
6 have mercy on you;
7 pardon and deliver you from all your sins;
8 confirm and strengthen you in all goodness;
9 and bring you to everlasting life;
10 through Jesus Christ our Lord.

11 **Amen.**

[CW p165]

12
13

14 Almighty God,
15 who forgives all who truly repent,
16 have mercy upon you,
17 pardon and deliver you from all your sins,
18 confirm and strengthen you in all goodness,
19 and keep you in life eternal;
20 through Jesus Christ our Lord.

21 **Amen.**

[CW p170]

22
23

24 The Lord enrich you with his grace,
25 and nourish you with his blessing;
26 the Lord defend you in trouble and keep you from all evil;
27 the Lord accept your prayers,
28 and absolve you from your offences,
29 for the sake of Jesus Christ, our Saviour.

30 **Amen.**

[CW p136]

31
32

33 The almighty and merciful Lord
34 grant you pardon and forgiveness of all your sins,
35 time for amendment of life,
36 and the grace and comfort of the Holy Spirit.

37 **Amen.**

[CW p136]

38
39