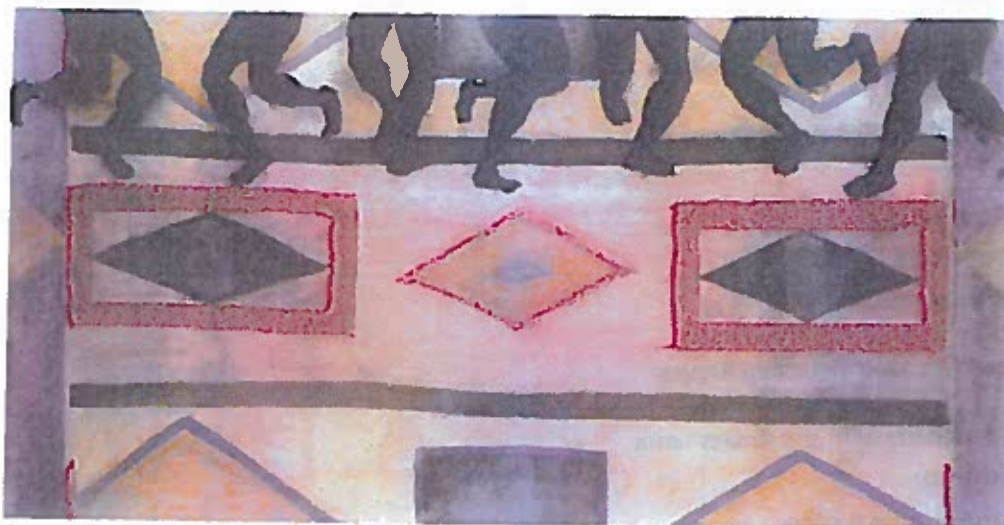


LAY LEADERSHIP

IN PUBLIC WORSHIP



"We're Still Here" - Kay WalkingStick

The Bishops' Native Collaborative Training Manual - Revised January 2016

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Lay Leadership in Public Worship

Unit One – The Church Year

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LAY LEADERS STUDY PLAN – UNIT ONE

THE CHURCH YEAR

OBJECTIVES -

1. Student will be able to list the seasons of the Church Year.
2. Student will be able to state the appropriate color for each season.
3. Student will be able to state the emphasis of each season.
4. Student will be able to use *The Book of Common Prayer* to find the dates of Easter, Ascension Day, Ash Wednesday, and the First Day of Advent in a given year.

CLASS ACTIVITIES

1. Read and discuss with students these pages in *The Book of Common Prayer*:

pp. 15 - 18. These pages explain in detail the calendar used by the Church.

pp. 19 - 30. This is a list of the Saints the Church remembers and the dates they are remembered.

pp. 31 - 33. All of the important dates in the Church Year are listed here as well as the seasons of the Church Year.
2. Pass out handout *The Year of Our Lord* and discuss colors and appropriate seasons.
3. Turn to page 882 in *The Book of Common Prayer*. Ask the students to find the date for Easter in the following years:
 - a. The year you were born
 - b. Last year
 - c. Next year
 - d. The year you were or will be fifty
4. Turn to page 884 and 885. Discuss how to use the date of Easter to find the dates for other movable feasts of the year. Find these dates for the following years.
 - a. The year you were born
 - b. 2015
 - c. 2016
 - d. 2037

5. Pass out the page entitled summary. And discuss the information.

Discuss these questions with students and have students write the answers in a notebook they will keep.

1. There are two cycles of feasts and holy days, The Nativity Cycle and The Paschal Cycle. What two dates do these cycles depend upon?
2. Name the six seasons of The Church Year.
3. What is the color and the emphasis of each of these seasons?
 - a. Advent
 - b. Christmas
 - c. Epiphany
 - d. Lent
 - e. Easter
 - f. Sundays after Pentecost
4. Within each season are times the church remembers events in the life of Christ. In which season are these events remembered?
 - a. The Holy Name of Our Lord Jesus Christ
 - b. The Baptism of Our Lord
 - c. The Sunday of the Passion
 - d. Maundy Thursday
 - e. Good Friday
 - f. Ascension Day
 - g. Transfiguration of Our Lord Jesus Christ.

SEASONS OF THE CHURCH YEAR

The church year has two cycles of feast and holy days. One depends on the moveable date of Easter, and the other on the fixed date, December 25, Christmas Day.

Easter is the first Sunday after the full moon following the spring equinox. It can't be before March 22 and cannot be after April 25. The sequence of all Sundays of the Church year depends upon the date of Easter Day. The date of Easter also determines the beginning of Lent on Ash Wednesday and the feast of the Ascension on a Thursday forty days after Easter. The Sundays of Advent are always the four Sundays before Christmas Day.

The principle feasts of the Church Year are:

Easter Day

Ascension

The Day of Pentecost

Trinity Sunday

All Saints Day November 1

Christmas Day December 25

The Epiphany January 6

The fasts of the Church year are:

Ash Wednesday

Good Friday

A detailed set of instructions is found on pp15-18 in *The Book of Common Prayer* to determine when to observe other feast days of the church. The instructions also explain which feast can be observed on Sundays. On pp 129-30 are found the dates for all fixed feasts and fasts of the Church year.

The lessons to be read from the Bible for each feast and fast and the seasons of the year are found on pp 889-1001. These are the older readings. The General Convention approved the use of the *Revised Common Lectionary* in the Episcopal Church a few years ago. The Diocese usually sends out a Calendar each year to each church. It has the new readings on it.

SUMMARY OF THE SEASONS OF THE CHURCH YEAR

SEASON	THEME	COLORS
Advent	Preparation	Purple or Blue
Christmas	the Nativity	White
Epiphany	The Gospel to the Gentiles	Green
Lent	Penitence	Purple
Holy Week	The Passion	Purple and Red
Easter	Resurrection	White
Season of Pentecost	Growth as Christians	Green

On Line Resources for Unit One

- A humorous video about lay persons praying the daily office - <https://www.youtube.com/watch?v=RHLrz2csQ2Q>.
- The Lectionary Page on Line for Sundays- www.lectionarypage.net
- Revised Common Lectionary Calendar - <http://www.episcopalchurch.org/lectionary-calendar>

Daily Morning Prayer:

Rite Two

The Officiant begins the service with one or more of these sentences of Scripture, or with the versicle "Lord, open our lips" on page 80.

Advent

Watch, for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning, lest he come suddenly and find you asleep.

Mark 13:35, 36

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

The glory of the Lord shall be revealed, and all flesh shall see it together. *Isaiah 40:5*

Christmas

Behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David, a Savior, who is Christ the Lord. *Luke 2:10, 11*

Behold, the dwelling of God is with mankind. He will dwell with them, and they shall be his people, and God himself will be with them, and be their God. *Revelation 21:3*

Epiphany

Nations shall come to your light, and kings to the brightness of your rising. *Isaiah 60:3*

I will give you as a light to the nations, that my salvation may reach to the end of the earth. *Isaiah 49:6b*

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

Lent

If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

Rend your hearts and not your garments. Return to the Lord your God, for he is gracious and merciful, slow to anger and abounding in steadfast love, and repents of evil. *Joel 2:13*

I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." *Luke 15:18, 19*

To the Lord our God belong mercy and forgiveness, because we have rebelled against him and have not obeyed the voice of the Lord our God by following his laws which he set before us. *Daniel 9:9, 10*

Jesus said, "If anyone would come after me, let him deny himself and take up his cross and follow me." *Mark 8:34*

Holy Week

All we like sheep have gone astray; we have turned every one

to his own way; and the Lord has laid on him the iniquity of us all. *Isaiah 53:6*

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow which was brought upon me, whom the Lord has afflicted. *Lamentations 1:12*

*Easter Season, including Ascension Day
and the Day of Pentecost*

Alleluia! Christ is risen.
The Lord is risen indeed. Alleluia!

On this day the Lord has acted; we will rejoice and be glad in it. *Psalms 118:24*

Thanks be to God, who gives us the victory through our Lord Jesus Christ. *1 Corinthians 15:57*

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.
Colossians 3:1

Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. *Hebrews 9:24*

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

Trinity Sunday

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

All Saints and other Major Saints' Days

We give thanks to the Father, who has made us worthy to share in the inheritance of the saints in light. *Colossians 1:12*

You are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God. *Ephesians 2:19*

Their sound has gone out into all lands, and their message to the ends of the world. *Psalms 19:4*

Occasions of Thanksgiving

Give thanks to the Lord, and call upon his Name; make known his deeds among the peoples. *Psalms 105:1*

At any Time

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

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

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

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling.
Psalms 43:3

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

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

Thus says the high and lofty One who inhabits eternity, whose name is Holy, "I dwell in the high and holy place and also with the one who has a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." *Isaiah 57:15*

The following Confession of Sin may then be said; or the Office may continue at once with "Lord, open our lips."

Confession of Sin

The Officiant says to the people

Dearly beloved, we have come together in the presence of Almighty God our heavenly Father, to set forth his praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things that are necessary for our life and our salvation. And so that we may prepare ourselves in heart and mind to worship him, let us kneel in silence, and with penitent and obedient hearts confess our sins, that we may obtain forgiveness by his infinite goodness and mercy.

or this

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

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

The Priest alone stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

A deacon or lay person using the preceding form remains kneeling, and substitutes "us" for "you" and "our" for "your."

The Invitatory and Psalter

All stand

Officiant Lord, open our lips.

People And our mouth shall proclaim your praise.

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. *Amen.*

Except in Lent, add Alleluia.

Then follows one of the Invitatory Psalms, Venite or Jubilate.

One of the following Antiphons may be sung or said with the Invitatory Psalm

In Advent

Our King and Savior now draws near: Come let us adore him.

On the Twelve Days of Christmas

Alleluia. To us a child is born: Come let us adore him. Alleluia.

From the Epiphany through the Baptism of Christ, and on the Feasts of the Transfiguration and Holy Cross

The Lord has shown forth his glory: Come let us adore him.

In Lent

The Lord is full of compassion and mercy: Come let us adore him.

From Easter Day until the Ascension

Alleluia. The Lord is risen indeed: Come let us adore him.
Alleluia.

From Ascension Day until the Day of Pentecost

Alleluia. Christ the Lord has ascended into heaven: Come let us adore him. Alleluia.

On the Day of Pentecost

Alleluia. The Spirit of the Lord renews the face of the earth: Come let us adore him. Alleluia.

On Trinity Sunday

Father, Son, and Holy Spirit, one God: Come let us adore him.

On other Sundays and weekdays

The earth is the Lord's for he made it: Come let us adore him.

or this

Worship the Lord in the beauty of holiness: Come let us adore him.

or this

The mercy of the Lord is everlasting: Come let us adore him.

The Alleluias in the following Antiphons are used only in Easter Season.

On Feasts of the Incarnation

[Alleluia.] The Word was made flesh and dwelt among us:
Come let us adore him. [Alleluia.]

On All Saints and other Major Saints' Days

[Alleluia.] The Lord is glorious in his saints: Come let us
adore him. [Alleluia.]

Venite *Psalm 95:1-7*

Come, let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.
Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.

For the Lord is a great God, *
and a great King above all gods.
In his hand are the caverns of the earth, *
and the heights of the hills are his also.
The sea is his, for he made it, *
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!

or Psalm 95, page 724.

Jubilate *Psalm 100*

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

In Easter Week, in place of an Invitatory Psalm, the following is sung or said. It may also be used daily until the Day of Pentecost.

Christ our Passover *Pascha nostrum*

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia.

Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead will never die again; *
death no longer has dominion over him.

The death that he died, he died to sin, once for all; *
but the life he lives, he lives to God.

So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.

Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.

For since by a man came death, *
by a man has come also the resurrection of the dead.

For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.

Then follows

The Psalm or Psalms Appointed

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

The Lessons

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

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

Answer Thanks be to God.

Or the Reader may say Here ends the Lesson (Reading).

Silence may be kept after each Reading. One of the following Canticles, or one of those on pages 47-52 (Canticles 1-7), is sung or said after each Reading. If three Lessons are used, the Lesson from the Gospel is read after the second Canticle.

8 The Song of Moses *Cantemus Domino*

Exodus 15:1-6, 11-13, 17-18

Especially suitable for use in Easter Season

I will sing to the Lord, for he is lofty and uplifted; *
the horse and its rider has he hurled into the sea.

The Lord is my strength and my refuge; *
the Lord has become my Savior.

This is my God and I will praise him, *
the God of my people and I will exalt him.

The Lord is a mighty warrior; *
Yahweh is his Name.

The chariots of Pharaoh and his army has he hurled into the sea; *
the finest of those who bear armor have been
drowned in the Red Sea.

The fathomless deep has overwhelmed them; *
they sank into the depths like a stone.

Your right hand, O Lord, is glorious in might; *
your right hand, O Lord, has overthrown the enemy.

Who can be compared with you, O Lord, among the gods? *
who is like you, glorious in holiness,
awesome in renown, and worker of wonders?

You stretched forth your right hand; *
the earth swallowed them up.

With your constant love you led the people you redeemed; *
with your might you brought them in safety to
your holy dwelling.

You will bring them in and plant them *
on the mount of your possession,

The resting-place you have made for yourself, O Lord, *
the sanctuary, O Lord, that your hand has established.

The Lord shall reign *
for ever and for ever.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

9 The First Song of Isaiah *Ecce, Deus*

Isaiah 12:2-6

Surely, it is God who saves me; *
I will trust in him and not be afraid.
For the Lord is my stronghold and my sure defense, *
and he will be my Savior.
Therefore you shall draw water with rejoicing *
from the springs of salvation.
And on that day you shall say, *
Give thanks to the Lord and call upon his Name;
Make his deeds known among the peoples; *
see that they remember that his Name is exalted.
Sing the praises of the Lord, for he has done great things, *
and this is known in all the world.
Cry aloud, inhabitants of Zion, ring out your joy, *
for the great one in the midst of you is the Holy One of Israel.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

10 The Second Song of Isaiah *Quærite Dominum*

Isaiah 55:6-11

Seek the Lord while he wills to be found; *
call upon him when he draws near.
Let the wicked forsake their ways *
and the evil ones their thoughts;
And let them turn to the Lord, and he will have compassion, *
and to our God, for he will richly pardon.
For my thoughts are not your thoughts, *
nor your ways my ways, says the Lord.
For as the heavens are higher than the earth, *
so are my ways higher than your ways,
and my thoughts than your thoughts.

For as rain and snow fall from the heavens *
and return not again, but water the earth,
Bringing forth life and giving growth, *
seed for sowing and bread for eating,
So is my word that goes forth from my mouth; *
it will not return to me empty;
But it will accomplish that which I have purposed, *
and prosper in that for which I sent it.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

11 The Third Song of Isaiah *Surge, illuminare*

Isaiah 60:1-3, 11a, 14c, 18-19

Arise, shine, for your light has come, *
and the glory of the Lord has dawned upon you.
For behold, darkness covers the land; *
deep gloom enshrouds the peoples.
But over you the Lord will rise, *
and his glory will appear upon you.
Nations will stream to your light, *
and kings to the brightness of your dawning.
Your gates will always be open; *
by day or night they will never be shut.
They will call you, The City of the Lord, *
The Zion of the Holy One of Israel.
Violence will no more be heard in your land, *
ruin or destruction within your borders.
You will call your walls, Salvation, *
and all your portals, Praise.
The sun will no more be your light by day; *
by night you will not need the brightness of the moon.

The Lord will be your everlasting light, *
and your God will be your glory.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

12 A Song of Creation *Benedicite, omnia opera Domini* *Song of the Three Young Men, 35-65*

One or more sections of this Canticle may be used. Whatever the selection, it begins with the Invocation and concludes with the Doxology.

Invocation

Glorify the Lord, all you works of the Lord, *
praise him and highly exalt him for ever.
In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

I The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord, *
O heavens and all waters above the heavens.
Sun and moon and stars of the sky, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, every shower of rain and fall of dew, *
all winds and fire and heat.

Winter and summer, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O chill and cold, *
drops of dew and flakes of snow.

Frost and cold, ice and sleet, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O nights and days, *
O shining light and enfolding dark.
Storm clouds and thunderbolts, glorify the Lord, *
praise him and highly exalt him for ever.

II The Earth and its Creatures

Let the earth glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O mountains and hills,
and all that grows upon the earth, *
praise him and highly exalt him for ever.

Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.
All birds of the air, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.
O men and women everywhere, glorify the Lord, *
praise him and highly exalt him for ever.

III The People of God

Let the people of God glorify the Lord, *
praise him and highly exalt him for ever.
Glorify the Lord, O priests and servants of the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O spirits and souls of the righteous, *
praise him and highly exalt him for ever.
You that are holy and humble of heart, glorify the Lord, *
praise him and highly exalt him for ever.

Doxology

Let us glorify the Lord: Father, Son, and Holy Spirit; *
praise him and highly exalt him for ever.
In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

13 A Song of Praise *Benedictus es, Domine*

Song of the Three Young Men, 29-34

Glory to you, Lord God of our fathers; *
you are worthy of praise; glory to you.
Glory to you for the radiance of your holy Name; *
we will praise you and highly exalt you for ever.
Glory to you in the splendor of your temple; *
on the throne of your majesty, glory to you.
Glory to you, seated between the Cherubim; *
we will praise you and highly exalt you for ever.
Glory to you, beholding the depths; *
in the high vault of heaven, glory to you.
Glory to you, Father, Son, and Holy Spirit; *
we will praise you and highly exalt you for ever.

14 A Song of Penitence *Kyrie Pantokrator*

Prayer of Manasseh, 1-2, 4, 6-7, 11-15

Especially suitable in Lent, and on other penitential occasions

O Lord and Ruler of the hosts of heaven, *
God of Abraham, Isaac, and Jacob,
and of all their righteous offspring:
You made the heavens and the earth, *
with all their vast array.

All things quake with fear at your presence; *
they tremble because of your power.
But your merciful promise is beyond all measure; *
it surpasses all that our minds can fathom.
O Lord, you are full of compassion, *
long-suffering, and abounding in mercy.
You hold back your hand; *
you do not punish as we deserve.
In your great goodness, Lord,
you have promised forgiveness to sinners, *
that they may repent of their sin and be saved.
And now, O Lord, I bend the knee of my heart, *
and make my appeal, sure of your gracious goodness.
I have sinned, O Lord, I have sinned, *
and I know my wickedness only too well.
Therefore I make this prayer to you: *
Forgive me, Lord, forgive me.
Do not let me perish in my sin, *
nor condemn me to the depths of the earth.
For you, O Lord, are the God of those who repent, *
and in me you will show forth your goodness.
Unworthy as I am, you will save me,
in accordance with your great mercy, *
and I will praise you without ceasing all the days of my life.
For all the powers of heaven sing your praises, *
and yours is the glory to ages of ages. Amen.

15 The Song of Mary *Magnificat*

Luke 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior; *
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed: *
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him *
in every generation.

He has shown the strength of his arm, *
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones, *
and has lifted up the lowly.

He has filled the hungry with good things, *
and the rich he has sent away empty.

He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,

The promise he made to our fathers, *
to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

16 The Song of Zechariah *Benedictus Dominus Deus*

Luke 1:68-79

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.

He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.

He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,

Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death, *
and to guide our feet into the way of peace.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

17 The Song of Simeon *Nunc dimittis*

Luke 2:29-32

Lord, you now have set your servant free *
to go in peace as you have promised;
For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see:
A Light to enlighten the nations, *
and the glory of your people Israel.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

18 A Song to the Lamb *Dignus es*

Revelation 4:11; 5:9-10, 13

Splendor and honor and kingly power *
are yours by right, O Lord our God,
For you created everything that is, *
and by your will they were created and have their being;

And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,
From every family, language, people, and nation, *
a kingdom of priests to serve our God.

And so, to him who sits upon the throne, *
and to Christ the Lamb,
Be worship and praise, dominion and splendor, *
for ever and for evermore.

19 The Song of the Redeemed *Magna et mirabilia* *Revelation 15:3-4*

O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.
Your ways are ways of righteousness and truth, *
O King of all the ages.

Who can fail to do you homage, Lord,
and sing the praises of your Name? *
for you only are the Holy One.
All nations will draw near and fall down before you, *
because your just and holy works have been revealed.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

20 Glory to God *Gloria in excelsis*

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,

we worship you, we give you thanks,
we praise you for your glory.

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

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

21 You are God *Te Deum laudamus*

You are God: we praise you;
You are the Lord: we acclaim you;
You are the eternal Father:
All creation worships you.
To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you;
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
the eternal Son of the Father.
When you became man to set us free
you did not shun the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The people stand or kneel

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those

who trespass against us.

And lead us not into temptation,
but deliver us from evil.

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

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

Give us today our daily bread.

Forgive us our sins
as we forgive those

who sin against us.

Save us from the time of trial,
and deliver us from evil.

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

Then follows one of these sets of Suffrages

A

V. Show us your mercy, O Lord;

R. And grant us your salvation.

V. Clothe your ministers with righteousness;

R. Let your people sing with joy.

V. Give peace, O Lord, in all the world;

R. For only in you can we live in safety.

V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
V. Let your way be known upon earth;
R. Your saving health among all nations.
V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
V. Create in us clean hearts, O God;
R. And sustain us with your Holy Spirit.

B

V. Save your people, Lord, and bless your inheritance;
R. Govern and uphold them, now and always.
V. Day by day we bless you;
R. We praise your Name for ever.
V. Lord, keep us from all sin today;
R. Have mercy on us, Lord, have mercy.
V. Lord, show us your love and mercy;
R. For we put our trust in you.
V. In you, Lord, is our hope;
R. And we shall never hope in vain.

The Officiant then says one or more of the following Collects

The Collect of the Day

A Collect for Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. *Amen.*

A Collect for Fridays

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

A Collect for Saturdays

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

A Collect for the Renewal of Life

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

A Collect for Peace

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

A Collect for Grace

Lord God, almighty and everlasting Father, you have brought us in safety to this new day: Preserve us with your mighty power, that we may not fall into sin, nor be overcome by adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. *Amen.*

A Collect for Guidance

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

Then, unless the Eucharist or a form of general intercession is to follow, one of these prayers for mission is added

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

or this

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

or the following

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

Here may be sung a hymn or anthem.

Authorized intercessions and thanksgivings may follow.

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

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Then may be said

Let us bless the Lord.

Thanks be to God.

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

The Officiant may then conclude with one of the following

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

Amen. 2 Corinthians 13:14

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

Romans 15:13

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

<i>Date</i>	<i>Color</i>	<i>First Reading</i>	<i>Psalm</i>	<i>Second Reading</i>	<i>Gospel</i>
First Sunday in Advent Nov 29, 2015		Jeremiah 33:14-16	25:1-9	1 Thessalonians 3:9-13	Luke 21:25-36
Second Sunday in Advent Dec 6, 2015		Malachi 3:1-4	Canticle 4	Philippians 1:3-11	Luke 3:1-6
Third Sunday of Advent Dec 13, 2015		Zephaniah 3:14-20	Canticle 9	Philippians 4:4-7	Luke 3:7-18
Fourth Sunday in Advent Dec 20, 2015		Micah 5:2-5a	Psalm 80:1-7	Hebrews 10:5-10	Luke 1:39-45
Christmas Eve Dec 24, 2015		Isaiah 59:15b-21	Psalm 89:1-29	Philippians 2:5-11	Matthew 1:18-25
Christmas Day Dec 25, 2015		Isaiah 9:2-7	Psalm 98	Titus 2:11-14	Luke 2:1-20
First Sunday after Christmas Dec 27, 2015		Isaiah 61:10-62:3	Psalm 147	Galatians 3:23-25, 4:4-7	John 1:1-9
Second Christmas Jan 3, 2016		Jeremiah 37:1-4	Psalm 147:12-20	Ephesians 1:3-14	John 10:10-18
Epiphany Jan 6, 2016		Isaiah 60:1-6	Psalm 72:1-7, 10-14	Ephesians 3:1-12	Matthew 2:1-12
Baptism of our Lord Jan 10, 2016		Isaiah 43:1-7	Psalm 29	Acts 8:14-17	Luke 3:15-17, 21-22
Second Sunday after the Epiphany January 17, 2016		Isaiah 62:1-5	Psalm 36:5-10	1 Corinthians 12:1-11	John 2:1-11
Third Sunday after the Epiphany January 24, 2016		Nehemiah 8:1-3, 5-6, 8-10	Psalm 19	1 Corinthians 12:12-31a	Luke 4:14-21
Fourth Sunday after the Epiphany January 31, 2016		Jeremiah 1:4-10	Psalm 71:1-6	1 Corinthians 13:1-13	Luke 4:21-30
Presentation of the Lord February 2, 2016		Malachi 3:1-4	Psalm 84	Hebrews 2:14-18	Luke 2:22-40

Transfiguration Sunday February 7, 2016		Exodus 34:29-35	Psalm 99	2 Corinthians 3:12-4:2	Luke 9:28-36, (37-43a)
<i>Last Epiphany</i>					
Ash Wednesday February 10, 2016		Isaiah 58:1-12	Psalm 51:1-17	2 Corinthians 5:20b-6:10	Matthew 6:1-6, 16-21
First Sunday in Lent February 14, 2016		Deuteronomy 26:1-11	Psalm 91:1-2, 9-16	Romans 10:8b-13	Luke 4:1-13
Second Sunday in Lent February 21, 2016		Genesis 15:1-12, 17-18	Psalm 27	Philippians 3:17-4:1	Luke 13:31-35
Third Sunday in Lent February 28, 2016		Isaiah 55:1-9	Psalm 63:1-8	1 Corinthians 10:1-13	Luke 13:1-9
Fourth Sunday in Lent March 6, 2016		Joshua 5:9-12	Psalm 32	2 Corinthians 5:16-21	Luke 15:1-3, 11b-32
Fifth Sunday in Lent March 13, 2016		Isaiah 43:16-21	Psalm 126	Philippians 3:4b-14	John 12:1-8
Palm Sunday Liturgy of the Passion March 20, 2016		Isaiah 50:4-9a	Psalm 31:9-16	Philippians 2:5-11	Luke 22:14-23:56
Good Friday March 25, 2016		Isaiah 52:13-53:12	Psalm 22	Hebrews 10:16-25	John 18:1-19:42
Easter Day Resurrection of the Lord March 27, 2016		Isaiah 65:17-25	Psalm 118:1-2, 14-24	1 Corinthians 15:19-26	John 20:1-18
Second Sunday of Easter April 3, 2016		Acts 5:27-32	Psalm 150	Revelation 1:4-8	John 20:19-31

Third Sunday of Easter April 10, 2016		Acts 9:1-6, (7-20)	Psalm 30	Revelation 5:11-14	John 21:1-19
Fourth Sunday of Easter April 17, 2016		Acts 9:36-43	Psalm 23	Revelation 7:9-17	John 10:22-30
Fifth Sunday of Easter April 24, 2016		Acts 11:1-18	Psalm 148	Revelation 21:1-6	John 13:31-35
Sixth Sunday of Easter May 1, 2016		Acts 16:9-15	Psalm 67	Revelation 21:10, 22-22:5	John 14:23-29
Seventh Sunday of Easter May 8, 2016		Acts 16:16-34	Psalm 97	Revelation 22:12-14, 16-17, 20-21	John 17:20-26
Day of Pentecost May 15, 2016		Acts 2:1-21	Psalm 104:24-34, 35b	Romans 8:14-17	John 14:8-17, (25-27)
Trinity Sunday May 22, 2016 <i>First Sunday after Pentecost</i>		Proverbs 8:1-4, 22-31	Psalm 8	Romans 5:1-5	John 16:12-15
Proper 4 (9) Second Sunday after Pentecost May 29, 2016		1 Kings 18:20-21, (22-29), 30-39	Psalm 96	Galatians 1:1-12	Luke 7:1-10
Proper 5 (10) Third Sunday after Pentecost June 5, 2016		1 Kings 17:17-24	Psalm 30	Galatians 1:11-24	Luke 7:11-17
Proper 6 (11) Fourth Sunday after Pentecost June 12, 2016		1 Kings 21:1-10, (11-14), 15-21a	Psalm 32	Galatians 2:15-21	Luke 7:36-8:3
Proper 7 (12) Fifth Sunday after Pentecost June 19, 2016		1 Kings 19:1-4, (5-7), 8-15a	Psalm 22:19-28	Galatians 3:23-29	Luke 8:26-39

Proper 8 (13) Sixth Sunday after Pentecost June 26, 2016		2 Kings 2:1-2, 6-14	Psalms 16	Galatians 5:1, 13-25	Luke 9:51-62
Proper 9 (14) Seventh Sunday after Pentecost July 3, 2016		2 Kings 5:1- 14	Psalms 30	Galatians 6:(1- 6), 7-16	Luke 10:1-11, 16-20
Proper 10 (15) Eighth Sunday after Pentecost July 10, 2016		Amos 7:7-17	Psalms 82	Colossians 1:1- 14	Luke 10:25- 37
Proper 11 (16) Ninth Sunday after Pentecost July 17, 2016		Amos 8:1-12	Psalms 15	Colossians 1:15-28	Luke 10:38- 42
Proper 12 (17) Tenth Sunday after Pentecost July 24, 2016		Hosea 1:2-10	Psalms 138	Colossians 2:6- 15, (16-19)	Luke 11:1-13
Proper 13 (18) Eleventh Sunday after Pentecost July 31, 2016		Hosea 11:1-11	Psalms 49:1- 12	Colossians 3:1- 11	Luke 12:13- 21
Proper 14 (19) Twelfth Sunday after Pentecost August 7, 2016		Isaiah 1:1, 10- 20	Psalms 33:12-22	Hebrews 11:1- 3, 8-16	Luke 12:32- 40
Proper 15 (20) Thirteenth Sunday after Pentecost August 14, 2016		Isaiah 5:1-7	Psalms 82	Hebrews 11:29- 12:2	Luke 12:49- 56
Proper 16 (21) Fourteenth Sunday after Pentecost August 21, 2016		Jeremiah 1:4- 10	Psalms 103:1-8	Hebrews 12:18- 29	Luke 13:10- 17

Proper 17 (22) Fifteenth Sunday after Pentecost August 28, 2016		Jeremiah 2:4-13	Psalm 112	Hebrews 13:1-8, 15-16	Luke 14:1, 7-14
Proper 18 (23) Sixteenth Sunday after Pentecost September 4, 2016		Jeremiah 18:1-11	Psalm 1	Philemon 1:1-1:21	Luke 14:25-33
Proper 19 (24) Seventeenth Sunday after Pentecost September 11, 2016		Jeremiah 4:11-12, 22-28	Psalm 14	1 Timothy 1:12-17	Luke 15:1-10
Proper 20 (25) Eighteenth Sunday after Pentecost September 18, 2016		Jeremiah 8:18-9:1	Psalm 113	1 Timothy 2:1-7	Luke 16:1-13
Proper 21 (26) Nineteenth Sunday after Pentecost September 25, 2016		Jeremiah 32:1-3a, 6-15	Psalm 146	1 Timothy 6:6-19	Luke 16:19-31
Proper 22 (27) Twentieth Sunday after Pentecost October 2, 2016		Lamentations 1:1-6	Psalm 137	2 Timothy 1:1-14	Luke 17:5-10
Proper 23 (28) Twenty-First Sunday after Pentecost October 9, 2016		Jeremiah 29:1, 4-7 Psalm 66:1-12	Psalm 111	2 Timothy 2:8-15	Luke 17:11-19
Proper 24 (29) Twenty-Second Sunday after Pentecost October 16, 2016		Jeremiah 31:27-34	Psalm 121	2 Timothy 3:14-4:5	Luke 18:1-8
Proper 25 (30) Twenty-Third Sunday after		Joel 2:23-32	Psalm 65	2 Timothy 4:6-8, 16-18	Luke 18:9-14

Pentecost October 23, 2016					
Proper 26 (31) Twenty-Fourth Sunday after Pentecost October 30, 2016		Habakkuk 1:1-4; 2:1-4	Psalms 32:1-7	2 Thessalonians 1:1-4, 11-12	Luke 19:1-10
All Saints' Sunday November 6, 2016		Daniel 7:1-3, 15-18	Psalms 149	Ephesians 1:11-23	Luke 6:20-31
Proper 28 (33) Twenty-Sixth Sunday after Pentecost November 13, 2016		Isaiah 65:17-25	Psalms 98	2 Thessalonians 3:6-13	Luke 21:5-19
Christ the King Sunday- Proper 29 (34) Twenty-Seventh Sunday after Pentecost November 20, 2016		Jeremiah 23:1-6	Psalms 46	Colossians 1:11-20	Luke 23:33-43

SEASONAL COLORS OF THE EPISCOPAL CHURCH

The church seasons are celebrated with traditional colors that evolved in the early Roman Catholic Church. The following are some of the colors of the seasons and what they mean.

Ordinary Time – Green

The color that is used on the altar and on the priest's vestments during Ordinary Time is Green, which is a sign of hope or triumph of life over death, like re-growth in springtime.

The Symbol for Ordinary Time is called a "Chi Rho". It comprises the first two letters of the Greek word for Messiah - Christos - the letter Chi looks like the letter "X", and the letter Rho looks like the letter "P". In the times of persecution of the early Church, this abbreviation became a symbol representing Jesus Christ.

When referring to the liturgical year the term "ordinary" does not mean "usual or average." Ordinary here means "not seasonal." Ordinary Time is that part of the liturgical year that lies outside the seasons of Lent-Easter and Advent-Christmas.

In Ordinary Time, the church celebrates the mystery of Christ not in one specific aspect but in all its aspects. The readings during Ordinary Time help to instruct us on how to live out our Christian faith in our daily lives. The Feast of Christ the King is the last Sunday of Ordinary Time and of the liturgical year.

Advent Season – Purple (with Rose on the third Sunday)

Since Advent is a time of expectation and preparation, the colors violet or purple are used in the vestments and decorations. Purple is a color that was reserved for use by royalty, and so it is used in Advent to symbolize the coming of Christ our King, as celebrated at Christmas and as we prepare for the coming of God's Kingdom.

The Third Sunday of Advent is known as Gaudete Sunday. Gaudete is the Latin word for rejoice. The vestments worn on this day may be the color rose to symbolize the hope for the coming of Jesus.

The symbol for Advent is the Advent Wreath. It represents a custom that Christians have followed for centuries. The circle of the wreath recalls all the years the people waited for the Messiah. The four candles on the wreath remind us that there are four weeks in Advent. Each week one additional candle is lighted, so by the end of Advent all four are lit. The candles remind us that we are preparing for Jesus, the Light of the World. The candle lit for the third week of Advent is rose or pink, representing the hope for the coming of Jesus.

Advent begins the liturgical year four Sundays before December 25 and ends at the

Christmas Vigil Mass. This season, has two meanings, each reflected by the term "advent" which means "coming". First, this season is a period to prepare for the celebration of Christmas. Second, it is a time to reflect and prepare for Christ's second coming at the end of time.

Christmas Season – Gold or white

The color of the vestments for this season is gold, white or silver, representing joy innocence and holiness. A symbol for Christmas is the manger. A trough used to feed animals served as the first crib for the baby Jesus. The star proclaimed the coming of the King to the Wise Men who followed it so they could pay homage to Jesus. The star can also be a symbol of Christmas.

Christmas is our celebration of the birth of Jesus. Jesus is the Word of God who became one of us, the promised Messiah. The Christmas season celebrates the early manifestations of Jesus, from his birth to the beginning of his public ministry. The central figures in the drama of the birth of Christ are Mary, Joseph and John the Baptist.

The Christmas season begins at the Vigil Mass on Christmas Eve and ends on the Feast of the Baptism of the Lord, the Sunday after January 6.

Lenten Season – Purple

Purple or violet are used on the altar and vestments during Lent. These are symbolic of reflection and penance.

The symbol for Lent is the Cross. It symbolizes Jesus' victory over death and the hope of our salvation. It reminds us that we are called by Jesus to love God, our neighbors, and ourselves, and that we should improve those things that help us do this and change those things that get in the way.

Lent is the time of preparation for Easter, the greatest Feast of the Church. During Lent, we are asked to focus on changing our lives through prayer, penance and love. In doing this, we try to become more like Christ in His love for God and others by His dying and rising to new life.

The Lenten Season begins on Ash Wednesday and ends on Thursday of Holy Week up to the beginning of the Mass of the Lord's Supper. From the time of the early Church, the 40 days of Lent are counted from the First Sunday of Lent until Holy Thursday, with Sundays excluded from the total.

The Term "Lent" comes from a Middle English word that means springtime. Like the season of spring, Lent is a time of renewal.

Easter Season – White

The color used during the Easter season is white, signifying the joy of Christ's resurrection. (On Good Friday, black may also be used as a symbol of death.)

A Symbol for Easter is the Paschal Candle and water which represent the light and new life of Christ's resurrection and the water of our baptism and rebirth.

The Easter Season flows from the Easter Vigil and concludes fifty days later on Pentecost Sunday. The last day of the Easter season is Pentecost Sunday, on which we celebrate the coming of the Holy Spirit. On this day red is the liturgical color, representing the Fire of the Holy Spirit.

Easter is a joyous season in which we celebrate Christ's resurrection and ascension, as well as the coming of the Holy Spirit and the beginning of the Church. This is a time of rejoicing, when Alleluia should be sung with heartfelt emotion.

Every Sunday during the year the Church celebrates the resurrection of Jesus. However, St. Athanasius regarded the fifty days of the Easter Season as "the Great Sunday". Reflecting this view, the Sundays of the Easter season are not called Sundays after Easter, but Sundays of Easter. For example, the Sunday that follows Easter is the Second Sunday of Easter.

LAY LEADERSHIP STUDY PLAN –UNIT TWO

THE BIBLE AND THE LECTIONARY

OBJECTIVES-

1. Student will be knowledgeable of the divisions of the Bible i.e. Old Testament, New Testament and Apocrypha.
2. Student will become familiar with the three year Lectionary Cycle and be able to find the readings for each Sunday using the calendars sent to each church by the Diocese or other available sources. (Lectionary readings for 2015 -2016 Year C are in this packet.)
3. The student will become familiar with which versions of the Bible may be used in the Episcopal Church.
4. Student will be encouraged to read the Bible for his own personal renewal and spiritual growth.

CLASS ACTIVITIES

1. Make sure each student has a Bible, preferably one that he can keep in his procession and use throughout his ministry.
2. Using the hand out entitled *The Old Testament* as a guide discuss the Bible and help students find the stories and divisions of the Bible being referred to in the handout.
3. Using the handout *The Books of the Bible* discuss with the student the various groupings of the writings found in the Bible.
4. Using the handouts "The Lectionary" and "Lectionary Readings Year C" have the students find the readings and Proper for the following dates:
 1. Christmas Eve
 2. Baptism of Our Lord
 3. Easter Day
 4. Third Sunday in Lent
 5. Twenty-First Sunday after Pentecost
 6. Palm Sunday
 7. Good Friday

On Line Resources for Unit Two

- Daily Office - <http://www.esvbible.org/devotions/bcp/>
- Daily Office - <http://satucket.com/lectionary/>
- Daily Office - <http://dailyoffice.org/>
- Revised Common Lectionary Calendar -
<http://www.episcopalchurch.org/lectionary-calendar>
- Episcopal Church and the Bible -
<http://www.episcopalchurch.org/page/bible>
- Frequently Asked Questions -
<http://lectionary.library.vanderbilt.edu/faq2.php>

THE LECTIONARY

The three readings to be used in Sunday Church Services are found in *The Revised Common Lectionary*. This is a list of readings was approved by the General Convention in 2006 for use in the Episcopal Church. They are the readings used by many other denominations. This Lectionary is not found in *The Book of Common Prayer*. The Lectionary found there is the older one and is not used now.

"The Lectionary" is used on Sundays. The readings are arranged in a three year cycle: Year A, Year B, and Year C. Each features readings from the Synoptic Gospels: Year A being Matthew, Year B being Mark, and Year C being Luke. The Gospel of John is used throughout the three year cycle particularly during the Easter Season.

The Diocesan Office usually sends out a calendar with the readings for the current year to each church. It is important to keep this calendar handy so whoever is conducting the service can find it and know which readings to use.

The readings can also be found on line at <http://www.lectionarypage.net/>

Each Lectionary year begins on the First Sunday of Advent before the coming year. In 2016 this means that Year C will begin on November 29, 2015 and run until November 20, 2016. From the First Sunday of Advent until the Sunday after Pentecost which is called Trinity Sunday there is only one Old Testament reading given for each Sunday.

After Trinity Sunday there are two Old Testament Readings given and two Psalms given. A choice needs to be made as to which Old Testament Reading and which psalm will be used. This choice of Old Testament lessons must be made until the last Sunday of Pentecost which is the Sunday before The First Sunday of Advent when the new Church Year begins.

The Old Testament



The Bible opens by telling that in the beginning God created the heavens and the earth, and that everything God made was good. Sin enters the story when human beings want to become like God, and disobey God's command by eating fruit that God had told them not to eat. The effects of sin become evident when one man slays his brother out of anger toward God. Violence multiplies until God determines to purge the earth by a flood. God commanded Noah to build a boat that could preserve animals from every species from destruction. After the flood, God put the rainbow in the sky to assure people that he would not destroy the earth again. Sin persisted, however, and people sought to make themselves great by building a tower that could reach to heaven. God responded by making people speak different languages, so that they could no longer understand each other, and they scattered over the face of the earth.

A new phase of the story begins when God calls a man named Abraham, who lived in the area near the Tigris and Euphrates rivers (modern day Iraq and Syria). God told Abraham to go to a land that God would show him., promising that Abraham would have many descendants and that all the nations of the earth would be blessed through him. Abraham responded to God's call, and with Sarah, his wife, he finally settled in the

land of Canaan (modern-day Palestine or Israel). There they tended their flocks and herds. The period was about 2000-1700 B.C. Abraham and Sarah became old and had no children until God gave them a son, whose name was Isaac. Isaac in turn had two sons, Jacob and Esau. By means of trickery, Jacob obtained a special blessing from his father. When his brother, Esau, became angry, Jacob fled to the home of an uncle, where he married and became wealthy before returning to Canaan. Jacob--whose name was changed to "Israel"--had twelve sons, but because of family rivalry, his son Joseph was sold as a slave and taken to Egypt. There Joseph managed to become a high-ranking official, and when famine drove the rest of the family into Egypt, the brothers became reconciled and settled there permanently.

The descendants of Jacob, who were called Hebrews or "children of Israel," continued to live in Egypt from about 1700 to 1275 B.C. During that time they were enslaved by the Egyptians and forced to make bricks and mortar. A Hebrew named Moses saw an Egyptian beating one of his kinsmen. Moses killed the Egyptian and fled to the desert regions east of Egypt. There he was called by God to return to Egypt and deliver his people from slavery.

Israel's deliverance from Egypt is commonly known as the "Exodus" and is one of the pivotal events in the Old Testament. The biblical account says that Moses returned to Egypt and told the king that the Hebrew people must be freed. When the king of Egypt refused, the Egyptians were afflicted with various plagues. The water of the Nile River became foul, frogs and insects multiplied, and diseases and darkness made life miserable for the Egyptians. Finally, after the firstborn children and animals of each Egyptian household suddenly died, the Egyptians momentarily relented and the people of Israel fled eastward by night. The Egyptians pursued them, but the Israelites escaped recapture by miraculously crossing a sea while the Egyptian chariots were swept away by the water.

The people of Israel began their new life of freedom by remaining in the desert regions east of Egypt for about forty years, from approximately 1275 to 1235 B.C. The central event of this period was establishing a covenant relationship between God and Israel at Mt. Sinai. The covenant reminded the people that it was God who had brought them "out of the land of Egypt, out of the house of slavery" (Exodus 20:2), and called upon them to honor God alone and reject the deities of other nations. The primary provisions of this covenant, known as the Ten Commandments, became Israel's charter as a nation. After departing from Mt. Sinai, the people gradually moved north and east into what is now the kingdom of Jordan. The generation that escaped out of Egypt, including Moses himself, died out as the people of Israel approached the Jordan River and prepared to enter the land of Canaan once again.

The details of Israel's entry into the land are unclear, but the biblical account suggests that conquest began about 1235 B.C. under the leadership of Joshua. Military victories apparently helped Israel gain possession of part of the land, but the westward movement of the Israelites was halted by the Philistines, who held sizable portions of the country. For generations the twelve tribes of Israel led a precarious existence in Canaan, often subjugated by neighboring peoples until a leader arose to liberate them. One of these leaders or "judges" was Deborah, a prophetess who led the people to victory over the Canaanites. Another judge was the strong man Samson, who fraternized with Philistine women and then avenged himself against Philistine villages when the relationships turned sour.

The continued threat of being dominated by other nations finally led the people of Israel to clamor for a king who could lead them. Samuel, the last of the judges, designated a man named Saul as Israel's first king. Saul was a tall and handsome man who was sometimes swept up into spiritual ecstasy. Soon after becoming king, Saul demonstrated his ability by leading the Israelite army to victory. But later Saul was plagued by sharp mood swings and became jealous of the popularity enjoyed by David, a promising young man from Bethlehem who was a

member of his court. David fled for his life and lived as the leader of an outlaw band at the periphery of the country until Saul was wounded in battle and committed suicide.

David became **king** about 1000 B.C. and ushered in Israel's golden age. He helped to unify Israel by capturing the city of Jerusalem, which was in the middle of the country, and making it his capital. Under David's leadership a series of successful military campaigns secured Israel's borders against the neighboring peoples. One of David's own sons tried to seize his throne, driving him into temporary exile, but David managed to regain power. Another son named Solomon was designated as David's successor.

Solomon's outstanding achievement was the construction of a temple in Jerusalem, which became the religious as well as the political center of the country. International commerce was expanded, the arts flourished, and an opulent palace was built for the king. To carry out his building projects, Solomon enslaved some of the non-Israelite peoples within his realm, and to secure his political position, he entered into several foreign alliances. He sealed these pacts by marrying women from the various allied peoples, and he permitted shrines to foreign deities in Jerusalem, even though worship of other gods had traditionally been condemned in Israel.

After Solomon died, his son Rehoboam ruled harshly and the kingdom split in two in 922 B.C. The northern part was still called Israel, the southern part was called Judah, and relations between the two kingdoms shifted between uneasy coexistence and open hostility. The northern kingdom entered into close relations with the nations to the north, and the worship of the god Baal and goddess Astarte became common. The prophet Elijah protested the worship of these deities and challenged the priests of Baal to demonstrate the power of their gods by calling down fire from heaven. When they were unable to do so, Elijah prayed to the God of Israel, fire fell from heaven, and Elijah's followers slaughtered the prophets of Baal (I Kings 18:17-40). In the eighth century B.C., the

prophets Amos and Hosea joined the protest against the idolatrous and unjust practices of the northern kingdom. Finally, in 721 B.C., the army of Assyria, a powerful nation to the northeast, conquered the northern kingdom of Israel and exiled its leaders.

Meanwhile the southern kingdom of Judah also struggled with issues of idolatry and injustice. The oppressive practices of Judah's leaders were denounced by prophets such as Micah, who came from a village in the foothills, and Isaiah, a resident of Jerusalem. Some reforms were undertaken by King Hezekiah in the late eighth century B.C., but his successors reverted to patterns of corruption. The prophet Jeremiah, who came from a priestly family, railed against Israel's attraction to foreign cults, some of which included child sacrifice. He warned that if Judah did not repent, it would be devastated like the northern kingdom had been. Major reforms were made in the late seventh century B. C., during the reign of King Josiah. Pagan practices were rejected and worship was centralized at Jerusalem, but in the decades after Josiah's death, the Babylonians brought Judean sovereignty to an end.

The Babylonians destroyed the Jerusalem Temple in 586 B.C.. Judah's leading citizens were exiled to Babylonia far to the northeast, leaving only a remnant in the country. The Babylonian exile was one of the great crises in Israel's history. People questioned how God could permit the brutal destruction of Jerusalem and the loss of Israel's homeland. Nevertheless, the prophet Ezekiel told the exiles that even though Israel seemed as lifeless as a field of dry bones, God would revitalize the people and take them home again (Ezekiel 37:1-14).

A turning point came when Cyrus, king of Persia, conquered Babylonia. In 538 B.C., Cyrus declared that the exiles, now known as Judeans or Jews, could return to their country. Some of the exiles chose to remain in Babylonia, but others returned and began the slow task of reconstruction. Urged on by prophets such as Haggai and Zechariah, whose writings appear in the Old Testament, the people eventually established a new temple and rebuilt Jerusalem. The scribes Ezra and

Nehemiah called for renewed commitment to the laws and traditions of Israel that were being assembled into the form in which we now have them in the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Together, the temple and the law became the two institutions that gave the people their distinct identity while living under Persian domination.

A significant change began when Alexander the Great swept down from Macedonia and Greece to conquer Palestine in 330 B.C. Alexander envisioned a grand world city in which people would not belong primarily to a given tribe or local community, but to the Greek Empire. The new vision of one world city differed significantly from the conviction that Israel was God's chosen people. Some of the Jewish people liked the new vision and began adopting Greek customs, but others rebelled and insisted that to do so would be to commit apostasy. The governor of that region tried to suppress the revolt by forbidding observance of Israel's law and by turning the Jerusalem temple into a shrine that he dedicated to Zeus in 167 B.C. A group of Jews led by Judah Maccabee successfully recaptured the temple and purified it in 164 B.C. Soon they regained control of the country and set up their own government, the first independent government since Jerusalem had been conquered by the Babylonians four hundred years earlier.

This Jewish kingdom endured for a century. In 63 B.C. a Roman general conquered Jerusalem and brought Jewish independence to an end. The Romans eventually designated a man named Herod to rule Palestine. An ambitious and masterful politician, Herod accommodated devout Jews by transforming the modest Jerusalem temple that had been rebuilt after the exile into an imposing structure of gleaming white limestone adorned with gold. At the same time he built cities named for Caesar Augustus that contained stadiums, theaters, and temples to the emperor.

The New Testament



It was into this unsettled world that Jesus was born, shortly before Herod the Great died in 4 B.C. (The people who devised the calendar we use miscalculated the time of Jesus' birth by a few years.) Jesus was born in Bethlehem in Judea, the village of King David. His mother was Mary, who was married to a man named Joseph. Jesus' childhood was spent in the northern hill country of Galilee in an obscure village called Nazareth. Jesus' public ministry probably began about A.D. 27 after he was baptized by John the Baptist, a fiery preacher who summoned people to repent of their sins before the coming of the Lord's judgment.

Jesus was a teacher and a preacher who announced the coming of God's gracious rule. "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news" (Mark 1: 15). The coming of the kingdom would mean defeat for the powers of evil and liberation for the people they had held captive. Jesus warned of God's coming judgment, and called upon people to turn from sin and unbelief. He also compared God to a shepherd combing the hillsides for a sheep that had strayed, to a woman scouring her house to recover a missing coin, and to

a father running to embrace a long-lost son (Luke 15). God was like the host of a banquet, bringing the maimed and the blind to dine at his feast after the people he first invited refused to come (Luke 14:15-24).

Jesus' actions bore out his message. He was known for his power to release people from the afflictions of leprosy, paralysis, and blindness. Those who had been possessed by demons that made them cry out and writhe uncontrollably were liberated when Jesus cast out the demons. Tax collectors were despised for their graft and complicity with the Roman authorities, but Jesus was willing to eat with them, saying, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners" (Mark 2:17). Jesus' followers included a group of twelve disciples, such as the fishermen Peter, James, and John, as well as a wider circle of many other men and women.

Opposition to Jesus arose, especially among the Pharisees and other religious authorities. They acknowledged that Jesus had the power to perform miracles, but charged that he violated the law of God by healing on the Sabbath, when no work was to be done. They argued that Jesus' claims to be carrying out the work of God were scandalous; they charged that his miraculous powers came from Satan, not God (Mark 3:1-6, 22). The leaders also feared that Jesus' popularity among the people would precipitate a revolt against Rome, threatening the security of the nation.

The crisis peaked when Jesus went to Jerusalem to celebrate the Passover festival in the spring of about A.D. 30. Crowds of worshipers thronged around him as he entered the city, but one of his disciples, named Judas, collaborated with the authorities to have him arrested. On Thursday evening Jesus ate a final meal with his disciples and went to a garden near Jerusalem. There he was seized, taken to the house of the high priest, and questioned. On Friday morning he was brought before Pilate, the Roman governor, and charged with claiming to be a king. He

was stripped, beaten, and hung on a cross where he died later that same day. His body was placed in a nearby tomb cut in rock.

On Sunday morning several women discovered that the tomb was open and that Jesus' body was gone. They were greeted by an angel who announced that Jesus had risen; some accounts add that the women saw the risen Jesus himself. Soon Jesus appeared to groups of his followers who testified that he was alive. The appearances of the risen Christ eventually ended, but the proclamation of his life, death, and resurrection continued through the work of his disciples.

Belief that Jesus would return in a short time gave great urgency to the spread of the good news about him. Enlivened by the Spirit of God, they gathered in homes for prayer and fellowship. Many of the religious authorities opposed the new faith and some of Jesus' followers were imprisoned or killed. Others fled to places outside Judea, where the gospel message was received by Samaritans and Greeks as well as by Jews.

One of the Jewish leaders who persecuted the emerging church was Saul of Tarsus, better known to us as the apostle Paul. Near the city of Damascus he encountered the risen Christ, who called him to be a proclaimer of, rather than an adversary of, the gospel. Paul set out on a career as a missionary, proclaiming the message of Jesus Christ in the cities of what are now Syria, Turkey, and Greece. His preaching centered on a vivid proclamation of Jesus the crucified Messiah, a message that kindled faith in the hearts of many hearers who were stirred by the power of the Holy Spirit. Paul became a leading figure in the mission to non-Jewish people, who were known as Gentiles. A watershed in the early church's history was the decision that Gentile Christians did not need to practice circumcision and other distinctly Jewish practices (Act 15).

The letters Paul wrote during the latter part of his ministry (A.D. 50-60) are the oldest extant Christian writings. The oldest of the letters is

probably 1 Thessalonians, written about A.D. 50. In it, Paul comforts some who were grieving with the message that Jesus died and rose, and Christians, therefore, have hope that others who die will also rise (1 Thessalonians 4:13-14). The congregations in Galatia (central Turkey) were disturbed by some who insisted that Christians needed to practice circumcision according to the Jewish Law. Paul argued that people enter a right relationship with God through faith in Christ, not by observing the Jewish law. Therefore, Christians also live by faith in Christ, not by the Jewish law (Galatians 2:16-20). In the city of Corinth, the Christians had split into factions. When Paul heard about it, he called them back to the unity they already shared in Jesus Christ (1 Corinthians 1). The letter known as 2 Corinthians was sent later, strengthening ties between Paul and the congregation.

Paul was imprisoned because of his missionary activities. While in prison he wrote a warm letter to the Philippians, thanking them for supporting him. He rejoiced at the spread of the gospel of Christ Jesus, who had been crucified and exalted by the power of God, "that at the name of Jesus every knee should bend . . . and every tongue should confess that Jesus Christ is Lord" (Philippians 2:10-11). Paul also wrote to a man named Philemon, asking that he receive back a runaway slave as a brother in Christ.

The last letter from Paul that we know about was probably his letter to the Romans, written around A.D. 55-57. Paul hoped for an opportunity to preach to the Christians in Rome and his letter provided them with an extended summary of his message before his arrival. The book of Acts tells us that Paul eventually was taken to Rome as a prisoner. Later Christian writings also say he was executed there in A.D. 62, during the persecutions that took place under Nero.

During the final decades of the first century, Christian congregations were established in many towns and cities in the Roman empire. The early followers of Jesus died out, and Christians faced challenges of a new generation. The book of Hebrews compares Christians to the people

of Israel, who journeyed in the wilderness for many years. it urges them to persevere in the certainty that God has prepared a place of blessed rest for them. The book of James cautions that faith cannot be reduced to a set of comfortable beliefs, insisting that genuine faith is expressed in actions. The book of 1 Peter assured Christians who were suffering that God was preserving them in faith for the salvation that was theirs in Jesus Christ. The letters of 1, 2, and 3 John were written in the wake of a split within the Christian community. The author took readers back to the tradition they had received "from the beginning" in the hope of restoring fellowship (1 John 1: 1-4).

The last book in the New Testament is Revelation, which is a letter written in about A.D. 95 by a Christian named John. Revelation was addressed to seven congregations that were plagued by false teachings, persecution, and lethargy (Revelation 2-3). The book calls Christians to renewed faith in God and in Jesus Christ, confident that God will triumph over evil. The final chapters bring the Biblical story back to its beginning. In the beginning, people were barred from the tree of life because of sin (Genesis 3:22-24), but in the end the redeemed come to the tree of life in God's new Jerusalem (Revelation 22:2).



THE BOOKS OF THE BIBLE

Old Testament	<u>The Pentateuch</u>	<u>Genesis</u>	<u>Exodus</u>	<u>Leviticus</u>	<u>Numbers</u>
		<u>Deuteronomy</u>			
	<u>The Historical Books</u>	<u>Joshua</u>	<u>Judges</u>	<u>Ruth</u>	<u>1 Samuel</u>
		<u>2 Samuel</u>	<u>1 Kings</u>	<u>2 Kings</u>	<u>1 Chronicles</u>
		<u>2 Chronicles</u>	<u>Ezra</u>	<u>Nehemiah</u>	<u>Esther</u>
	<u>Psalms and Writings</u>	<u>Job</u>	<u>Psalms</u>	<u>Proverbs</u>	<u>Ecclesiastes</u>
		<u>Song of Solomon</u>			
		<u>Isaiah</u>	<u>Jeremiah</u>	<u>Lamentations</u>	<u>Ezekiel</u>
		<u>Daniel</u>	<u>Hosea</u>	<u>Joel</u>	<u>Amos</u>
	<u>The Prophets</u>	<u>Obadiah</u>	<u>Jonah</u>	<u>Micah</u>	<u>Nahum</u>
		<u>Habukkuk</u>	<u>Zephaniah</u>	<u>Haggai</u>	<u>Zechariah</u>
		<u>Malachi</u>			
New Testament	<u>The Gospels</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
	<u>Historical Narrative</u>	<u>Acts</u>			
		<u>Romans</u>	<u>1 Corinthians</u>	<u>2 Corinthians</u>	<u>Galatians</u>
		<u>Ephesians</u>	<u>Philippians</u>	<u>Colossians</u>	<u>1 Thessalonians</u>
	<u>Pauline Letters</u>	<u>2 Thessalonians</u>	<u>1 Timothy</u>	<u>2 Timothy</u>	<u>Titus</u>
		<u>Philemon</u>			
	<u>General Epistles & Revelation</u>	<u>Hebrews</u>	<u>James</u>	<u>1 Peter</u>	<u>2 Peter</u>
		<u>1 John</u>	<u>2 John</u>	<u>3 John</u>	<u>Jude</u>
		<u>Revelation</u>			
Apocryphal Books	<u>1 Esdras</u>	<u>2 Esdras</u>	<u>Baruch</u>	<u>Bel and the Dragon</u>	<u>Ecclesiasticus</u>
	<u>1 Maccabees</u>	<u>2 Maccabees</u>	<u>3 Maccabees</u>	<u>4 Maccabees</u>	<u>Greek Additions to Esther</u>
	<u>Judith</u>	<u>Letter of Jeremiah</u>	<u>The Prayer of Manasseh</u>	<u>The Prayer of Azariah and the Song of the Three Young Men</u>	<u>Psalms 151</u>
	<u>Susanna</u>	<u>Tobit</u>	<u>The Wisdom of Solomon</u>		

LECTOR'S PRONUNCIATION GUIDE

Abana = AHB-ah-nah

Abba = AHB-ah

Abednego = ah-BED-nee-go

Abel-meholah = AY-bel-mi-HO-lah

Abiathar = uh-BY-uh-thar

Abihu = uh-BY-hew

Abilene = ab-ih-LEE-nee

Achaia = ah-KAY-yah

Agabus = AG-ah-bus

Ahaz = AY-haz

Akeldama = uh-KEL-deh-muh

Alphaeus = al-FEE-us

Amalek = AM-ah-lek

Amalekites = ah-MAL-eh-kites

Amaziah = am-uh-ZY-uh

Ammonites = AM-mo-nites

Amorites = AM-oh-rites

Amos = AY-mus

Amoz = AY-muz

Amphipolis = am-FIPP-oh-lis

Ananias = an-ah-NYE-us

Annas = AN-us

Antioch = AN-tee-ock

Apollonia = ap-puh-LOW-nee-ah

Apphia = AF-ih-ah

Apollo = ah-PAWL-lus

Archippus = ar-KIPP-us

Arimathea = air-ih-mah-THEE-uh

Assyria = ah-SEER-ee-ah

Azariah = az-ah-RYE-ah

Baal = BAY-uhl

Baal-zephon = BAY-uhl-ZEE-fon

Babylonia = bab-ih-LOW-nee-ah

Balaam = BAY-lam

Balak = BAY-lak

Barabbas = bar-RAHB-as

Barnabas = BAR-nah-bus

Barsabbas = bar-SAH-bus

Bartimaeus = bar-tih-MEE-us

Bashan = BAY-shan

Bdellium = DELL-ih-um

Beelzebub = bee-ELL-ze-bub

Beersheba = beer-SHEE-bah

Beor = BEE-or

Berea = beh-REE-ah

Bethel = BETH-el

Bethphage = BETH-fah-jee

Bethsaida = beth-SAY-ih-dah

Bithynia = bih-THIN-ee-ah

Caesarea = sess-ah-REE-ah

Caiaphas = KAY-ah-fas

Canaan = KAY-nan

Capernaum = kuh-PER-nee-um

Cappadocia = kap-puh-DOH-shee-uh

Cephas = SEE-fas

Chaldeans = kal-DEE-anz

Chloe = KLOH-ee

Cilicia = sih-LISH-ih-ah

Claudius = KLAU-dee-us

Cleopas = KLEE-oh-pas

LECTOR'S PRONUNCIATION GUIDE

Colossae = koh-LAH-sih

Crescens = KRES-enz

Cretans = KREE-tuns

Cyrene = sigh-REE-nee

Dalmatia = dal-MAY-shih-ah

Decapolis = deh-KAPP-uh-lis

Demas = DEE-mas

Denarii = deh-NAIR-ee-ee

Dura = DYOO-rah

Edom = EE-dum

Elam = EE-lam

Elamites = EE-lam-ights

Eldad = ELL-dad

Eli = EE-lie

Eliezer = ell-ih-EE-zer

Eloi, Eloi, lama sabachthani = AY-loy,

AYloy, LAH-mah sah-bahk-THAH-nee

El Shaddai = ell SHAD-eye

Emmaus = eh-MAY-us

Epaphras = EH-pah-fras

Ephah = EE=fah

Ephesus = EF-eh-sus

Epphatha = EFF-ah-thah

Ephraim = EE-fray-um

Ephrathah = EF-rah-thah

Etham = EE-tham

Euphrates = you-FRAY-teez

Gabbatha = GAHB-ah-thah

Galatia = gah-LAY-shah

Genneseret = geh-NESS-eh-ret

Gihon = GY-hon

Gilead = GILL-ee-add

Gilgal = GILL-gal

Golgotha = GAUL-goh-thah

Gemorrhah = goh-MOR-ah

Habakkuk = hah-BAK-uk

Hades = HAY-deez

Hagar = HAY-gar

Hananiah - han-ah-NYE-ah

Haran = HAIR-un

Hazael = HAHZ-ah-ell

Hermes = HER-meez

Horeb = HOR-eb

Hyssop = HIH-sup

Iconium = eye-KOH-nee-um

Iscariot = iss-KAR-ee-ott

Ituraea = it-yur-EE-ah

Jabbok = JAB-ok

Jairus = JAI-rus

Japheth = JAY-feth

Jearim = JEE-eh-rim

Jehoiada = Jeh-HOY-ah-dah

Jehu = JEE-hyoo

Jeroboam = jair-uh-BOH-am

Joash = JOH-ash

Joses = JOH-seez

Judea = joo-DEE-ah

Justus = JUS-tus

Kadesh = KAY-desh

Kidron = KID-run

LECTOR'S PRONUNCIATION GUIDE

Laodicea = lay-oh-dih-SEE-ah

Lucius = LOO-shus

Lycaonian = lyk-ah-OH-nee-an

Lysanias = ly-SAY-nih-as

Lystra = LISS-trah

Macedonia = mass-eh-DOH-nee-ah

Magdala = MAG-dah-lah

Malchus = MAL-kus

Mamre = MAHM-ree

Manaen = MAN-ah-en

Manasseh = mah-NASS-eh

Massah = MASS-ah

Matthias = mah-THIGH-us

Medad = MEE-dad

Medes = MEEDS

Media = MEE-dee-ah

Melchizedek = mel-KIZZ-eh-dek

Meribah = MAIR-ih-bah

Merran = MAIR-un

Meshach = MEE-shak

Mesopotamia = mess-oh-poe-TAY-mee-ah

Midian = MIH-dee-an

Mizar = MY-zar

Moab = MOH-ab

Moriah = moh-RYE-ah

Mysia = MISH-ee-ah

Naaman - NAY-ah-man

Madab = NAY-dab

Naphtali = NAFF-tah-lee

Nebuchadnezzar = neb-yoo-kud-NEZ-er

Negev = NEG-ev

Nicanor = nye-KAY-nor

Nicodemus = nik-oh-DEE-muss

Nimshi = NIM-shy

Ninevah = NIHN-eh-vah

Onesimus = oh-NESS-ih-mus

Ophir = OH-fur

Pamphylia = pam-FILL-ee-ah

Papryus = pah-PY-rus

Parmenas = PHAR-mee-nas

Parthia = PAHR-thee-ah

Parthians = PAHR-thee-ans

Patmos = PATT-mos

Peniel = PEN-ih-el

Pergamum = PURR-gah-mum

Pharaoh = FAIR-oh

Pharpar = FAR-per

Philemon = fie-LEE-mon

Philippi = FILL-ih-pie

Philistia = fih-LISS-tee-ah

Philistines = fih-LISS-tins

Phoenicia = feh-NISH-ee-ah

Phrygia = FRIJ-ee-ah

Pi-hahiroth = pie-ha-HY-roth

Pishon = PIE-shon

Pontus - PON-tus

Praetorium = pray-TOHR-ee-um

Prochorus = PRAHK-oh-rus

Quirinius = kwih-RIN-ee-us

Rabboni = rah-BOH-ny

LECTOR'S PRONUNCIATION GUIDE

Rahab = RAY-hab

Ramah = RAY-mah

Rephidim = REF-ih-dim

Saba = SAY-ba

Sadducees = SAD-yoo-seez

Salome = sah-LOH-mee

Sahnedrin = san-HEE-drin

Sardis = SAR-dis

Sepulchre = SEH-pull-ker

Shadrach = SHAD-rak

Shaphat = SHAY-fat

Shechem = SHEK-um

Sheol = SHEE-ohl

Shiloh = SHY-loh

Shinar = SHY-nar

Shittim = SHITT-im

Sidon = SIGH-duhn

Silvanus = sill-VAY-nus

Simeon = SIM -ee-un

Sinews = SIH-nyooz

Smyrna = SMUR-nah

Sodom = SOD-em

Sosthenes = SAHS-theh-neeZ

Stephanas = STEFF-ah-nas

Succoth = SUKK-oth

Syrophenician = sigh-row-feh-NISH-an

Tabor = TAY-bor

Talitha cumi = TAL-ih-thah KOO-mee

Tarshish = TAR-shish

Teman = TEE-man

Tetrarch = TEH-trark

Theophilus = thee-AH-fih-lus

Thessalonica = thess-ah-loh-NYE-kah

Thyatira = THY-ah-TIE-rah

Tiberias = ty-BIHR-ee-us

Tigris = TIE-griss

Timaeus - tih-MEE-us

Timon = TIE-mon

Titus = TIE-tus

Trachonitis = trak-oh-NYE-tis

Trigon = TRY-gon

Troas - TROH-ahs

Tubal = TYOO-bal

Tyre = TIRE

Uriah = yoo-RYE-ah

Uzziah = uh-ZYE-ah

Yahweh = YAH-way

Zalmon = ZAL-mon

Zarephath = ZAIR-eh-fath

Zebedee = ZEB-eh-dee

Zebulun = ZEB-you-lun

Zechariah = zek-ah-RYE-ah

Zerubbabel = seh-RUB-ah-bel

Zoan = ZOH-an

LAY LEADERS STUDY PLAN – UNIT THREE

THE BOOK OF COMMON PRAYER

OBJECTIVES –

1. The student will be able to find the liturgies a lay person can conduct in *The Book of Common Prayer*.
2. The student will be aware of the history and development of *The Book of Common Prayer*.
3. The student will be aware of various revisions made to the American Prayer book.
4. The student will be able to find in *the Book of Common Prayer*; the Psalms, Collects, and Prayers used in public worship.
5. The student will be able to define the term *Rubrics* and be able to explain how they can aid one in planning services.
6. The student will be able to use the music resources that are available to the local church for worship.

CLASS ACTIVITIES-

1. Make sure each student has a Book of Common Prayer in his possession that he can use throughout this unit. Preferably one he can claim as his own and write in.
2. Read the handout on the history of the prayer book and discuss the history and revisions made to the American prayer book. (It might be helpful to have a copy of some of the previous American prayer books for students to peruse if they wish to.)
3. Take as much time as is needed to acquaint the student with the Prayer Book. Start with the Table of Contents the divisions found in the Prayer Book. Be sure the student is familiar with these sections that he will need to use in conducting Morning Prayer Services:
 - a. The Daily Office pp 37-146
 - b. The Collects Traditional and Contemporary pp 159-261
 - c. The Psalter pp 583-808
 - d. Prayers and Thanksgivings pp 810- 841
4. Take as much time as needed to acquaint the student with the Proper Liturgies for Special Days. Be sure the student understands that he can use portions of these liturgies to conduct the services for these days. Take time to go through the following liturgies with students paying very close attention to the rubrics:

LAY LEADERS STUDY PLAN – UNIT THREE

THE BOOK OF COMMON PRAYER

- a. Ash Wednesday
- b. Palm Sunday
- c. Good Friday
- d. The Great Vigil of Easter

If the Prayer Book the student is using in class is theirs, have them mark in the Prayer Book the parts of these services they can use, and they should also write in their prayer book the pages they can turn to in order to conclude each service.

5. Using the *Hymnal 1982* - have the student turn to the Table of Contents. Explain the difference between Service Music and hymns. Show them where to find hymns for various occasions in the Church Year.

Discuss with the student the problems of finding accompanists to play the tunes of the hymns in the hymnal. Find out what musical resources are available to the student in each particular situation. Discuss how these resources might be used in church services. Remind the student to seek advice and help from the Diocesan Office if they have questions about music in their particular situation.

On Line Resources for Unit Three

- Resources to purchase for bulletins - <https://www.riteseries.org>
- Resources about the Episcopal Church - <http://www.episcopalchurch.org/>
- Book of Common Prayer On line - <http://www.bcponline.org/>
- Short History of the Book of Common Prayer - http://justus.anglican.org/resources/bcp/short_history_BCP.htm
- Hymnal - <http://www.oremus.org/hymnal/>
- Hymnal - <http://www.hymnary.org/hymnal/EH1982>



The *Book of Common Prayer* is the short title of a number of related prayer books used in the Anglican Communion, as well as by the Continuing Anglican, "Anglican realignment" and other Anglican churches. The original book, published in 1549 (Church of England 1957), in the reign of Edward VI, was a product of the English Reformation following the break with Rome. Prayer books, unlike books of prayers, contain the words of structured (or liturgical) services of worship. The work of 1549 was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services in full: the orders for Baptism, Confirmation, Marriage, 'prayers to be said with the sick' and a Funeral service. It also set out in full the "propers" (that is the parts of the service which varied week by week or, at times, daily throughout the Church's Year): the collects and the epistle and gospel readings for the Sunday Communion Service. Old Testament and New Testament readings for daily prayer were specified in tabular format as were the Psalms; and canticles, mostly biblical, that were provided to be said or sung between the readings (Careless 2003, p. 26).

The 1549 book was soon succeeded by a more reformed revision in 1552 under the same editorial hand, that of Thomas Cranmer,

Archbishop of Canterbury. It was used only for a few months, as after Edward VI's death in 1553, his half-sister Mary I restored Roman Catholic worship. She herself died in 1558, and in 1559 Elizabeth I reintroduced the 1552 book with a few modifications to make it acceptable to more traditionally minded worshippers, notably the inclusion of the words of administration from the 1549 Communion Service alongside those of 1552.

In 1604, James I ordered some further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. Following the tumultuous events leading to and including the English Civil War, another major revision was published in 1662 (Church of England 1662). That edition has remained the official prayer book of the Church of England, although in the 21st century, alternative provision under the title *Common Worship* has largely displaced the *Book of Common Prayer* at the main Sunday worship service of most English parish churches.

A *Book of Common Prayer* with local variations is used in churches inside and outside the Anglican Communion in over 50 different countries and in over 150 different languages (Careless 2003, p. 23). In many parts of the world, other books have replaced it in regular weekly worship.

Traditional English Lutheran, Methodist and Presbyterian prayer books have borrowed from the *Book of Common Prayer* and the marriage and burial rites have found their way into those of other denominations and into the English language. Like the Authorized King James Bible and the works of Shakespeare, many words and phrases from the *Book of Common Prayer* have entered common parlance.

A SHORT HISTORY OF THE BOOK OF COMMON PRAYER.

BY THE REVEREND WILLIAM REED HUNTINGTON, D.D., D.C.L.
Rector of Grace Church, New York

I.

ORIGINS.

LITURGICAL worship, understood in the largest sense the phrase can bear, means divine service rendered in accordance with an established form. Of late years there has been an attempt made among purists to confine the word "liturgy" to the office entitled in the Prayer Book, *The Order for the Administration of the Lord's Supper or Holy Communion*.

This restricted and specialized interpretation of a familiar word may serve the purposes of technical scholarship, for undoubtedly there is much to be said in favor of the narrowed signification as we shall see; but unless English literature can be rewritten, plain people who draw their vocabulary from standard authors will go on calling service-books "liturgies" regardless of the fact that they contain many things other than that one office which is entitled to be named by eminence *the Liturgy*. "This Convention," write the fathers of the American Episcopal Church in the Ratification printed on the fourth page of the Prayer Book, "having in their present session set forth a Book of Common Prayer and other rites and ceremonies of the Church, do hereby establish the said book; and they declare it to be the *Liturgy* of this Church."

For the origin of liturgy thus broadly defined we have to go a long way back; beyond the Prayer Book, beyond the Mass-book, beyond the ancient Sacramentaries, yes, beyond the synagogue worship, beyond the temple worship, beyond the tabernacle worship; in fact I am disposed to think that, logically, we should be unable to stop short until we had reached the very heart of man itself, that dimly discerned groundwork we call human nature, and had discovered there those two instincts, the one of worship and the other of gregariousness,

William Reed Huntington

was one of the most prominent Episcopal clergy of the late 19th Century. He was probably the greatest voice for Prayer Book revision in that era, and had major influence in the 1892 Book.

An expanded version of this book is also available from the Internet Archive in PDF and plain text formats.

from whence all forms of common prayer have sprung. Where three or two assemble for the purposes of supplication, some form must necessarily be accepted if they are to pray in unison. When the disciples came to Jesus begging him that he would teach them how to pray, he gave them, not twelve several forms, though doubtless James's special needs differed from John's and Simon's from Jude's—he gave them, not twelve, but one. "When ye pray," was his answer, "say Our Father." That was the beginning of Christian Common Prayer. Because we are men we worship, because we are fellow-men our worship must have form.

But waiving this last analysis of all which carries us across the whole field of history at a leap, it becomes necessary to seek for liturgical beginnings by a more plodding process.

If we take that manual of worship with which as English-speaking Christians we are ourselves the most familiar, the Book of Common Prayer, and allow it to fall naturally apart, as a bunch of flowers would do if the string were cut, we discover that in point of fact we have, as in the case of the Bible, many books in one. We have scarcely turned the title-page, for instance, before we come upon a ritual of daily worship, an order for Morning Prayer and an order for Evening Prayer, consisting in the main of Psalms, Scripture Lessons, Antiphonal Versicles, and Collects. Appended to this we find a Litany or General Supplication and a collection of special prayers.

Mark an interval here, and note that we have completed the first volume of our liturgical library. Next, we have a sacramental ritual, entitled, *The Order for the Administration of the Lord's Supper or Holy Communion*, ingeniously interwoven by a system of appropriate prayers and New Testament readings with the Sundays and holydays of the year. This gives us our second volume. Then follow numerous offices which we shall find it convenient to classify under two heads, namely: those which may be said by a bishop or by a presbyter, and those that may be said by a bishop only. Under the former head come the baptismal offices, the Order for the Burial of the Dead, and the like; under the latter, the services of Ordination and Confirmation

and the Form of Consecration of a Church or Chapel.

In the Church of England as it existed before the Reformation, these four volumes, as I have called them, were distinct and recognized realities. Each had its title and each its separate use. The name of the book of daily services was *The Breviary*. The name of the book used in the celebration of the Holy Communion was *The Missal*. The name of the book of Special Offices was *The Ritual*. The name of the book of such offices as could be used by a bishop only was *The Pontifical*. It was one of the greatest of the achievements of the English reformers that they succeeded in condensing, after a practical fashion, these four books, or, to speak more accurately, the first three of them, Breviary, Missal, and Ritual, into one. The Pontifical, or Ordinal, they continued as a separate book, although it soon for the sake of convenience became customary in England, as it has always been customary here, for Prayer Book and Ordinal to be stitched together by the binders into a single volume. Popularly speaking the Prayer Book is the entire volume one purchases under that name from the bookseller, but accurately speaking the Book of Common Prayer ends where *The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons* begins. "Finis" should be written after the Psalter, as indeed from the Prayer Book's Table of Contents plainly appears.

Setting aside now, for the present, that portion of the formularies which corresponds to the Ritual and Pontifical of the medieval Church, I proceed to speak rapidly of the antecedents of Breviary and Missal. Whence came they? And how are we to account for their being sundered so distinctly as they are?

They came, so some of the most thoughtful of liturgical students are agreed, from a source no less remote than the Temple of Solomon, and they are severed, to speak figuratively, by a valley not unlike that which in our thoughts divides the Mount of Beatitudes from the Hill of Calvary.

In that memorable building to which reference was just made, influential over the destinies of our race as no other house of man's making ever was, there went on

from day to day these two things, psalmody and sacrifice. Peace-offering, burnt-offering, sin-offering, the morning oblation, and the evening oblation—these with other ceremonies of a like character went to make what we know as the sacrificial ritual of the temple.

But this was not all. It would appear that there were other services in the temple over and above those that could strictly be called sacrificial. The Hebrew Psalter, the hymn-book of that early day, contains much that was evidently intended by the writers for temple use, and even more that could be easily adapted to such use. And although there is no direct evidence that in Solomon's time forms of prayer other than those associated with sacrificial rites were in use, yet when we find mention in the New Testament of people going up to the temple of those later days "at the hour of prayer," it seems reasonable to infer that the custom was an ancient one, and that from the beginning of the temple's history forms of worship not strictly speaking sacrificial had been a stated feature of the ritual. But whether in the temple or not, certainly in the synagogues, which after the return from the captivity sprang up all over the Jewish world, services composed of prayers, of psalms, and of readings from the law and the prophets were of continual occurrence. Therefore we may safely say that with these two forms of divine service, the sacrificial and the simply devotional and didactic, the apostles, the founders of the Christian Church, had been familiar from their childhood. They were at home in both synagogue and temple. They knew by sight the ritual of the altar, and by ear the ritual of the choir. They were accustomed to the spectacle of the priest offering the victim; they were used to hearing the singers chant the psalms.

We see thus why it is that the public worship of the Church should have come down to us in two great lines, why there should be a tradition of eucharistic worship and, parallel to this, a tradition of daily prayer; for as the one usage links itself, in a sense, to the sacrificial system of God's ancient people and has in it a suggestion of the temple worship, so the other seems to show a continuity with what went on in those less pretentious sanctuaries which had place in all the cities and villages of Judea, and indeed wherever, throughout the Roman world, Jewish colonists were to be found.

The earliest Christian disciples having been themselves Hebrews, nothing could have been more natural than their moulding the worship of the new Church in general accordance with the models that had stood before their eyes from childhood in the old. The Psalms were sung in the synagogues according to a settled principle. We cannot wonder, then, that the Psalter should have continued to be what in fact it had always been, the hymn-book of the Church. Moreover, they had in the synagogue besides their psalmody a system of Bible readings, confined, of course, to the Old Testament Scriptures. This is noted in the observation that fell from Simon Peter, at the first Council of the Church, "Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." Scripture lessons, therefore, would be no novelty.

We gather also from the New Testament, not to speak of other authorities, that in the apostolic days people were familiar with what were known as "hours of prayer." There were particular times in the day, that is to say, which were held to be especially appropriate for worship. "Peter and John went up together into the temple at the hour, of prayer, being the ninth hour." Again, at Joppa, we find the former of these two apostles going up upon the house-top to pray at "the sixth hour." Long before this David had mentioned morning and evening and noon as fitting hours of prayer, and one psalmist, in his enthusiasm, had even gone so far as to declare *seven* times a day to be not too often for giving God thanks. There was also the precedent of Daniel opening his windows toward Jerusalem three times a day. As the love for order and system grew year by year stronger in the Christian Church, the laws that govern ritual would be likely to become more stringent, and so very probably it came to pass. For aught we know to the contrary, the observance of fixed hours of prayer was a matter of voluntary action with the Christians of the first age. There was, as we say, no "shall" about it. But when the founders of the monastic orders came upon the scene a fixed rule took the place of simple custom, and what had been optional became mandatory. By the time we reach the mediæval period evolution has had its perfect work, and we find in existence a scheme of daily service curiously and painfully elaborate. The mediæval theologians were very fond of classifying things by sevens. In the

symbolism of Holy Scripture seven appears as the number of perfection, it being the aggregate of three, the number of Deity, and four, the number of the earth. Accordingly we find in the theology of those times seven sacraments, seven deadly sins, seven contrary virtues, seven works of mercy, and also seven hours of prayer. These seven hours were known as Matins, Prime, Tierce, Sext, Nones, Vespers, and Compline. The theory of the hours of prayer was that at each one of them a special office of devotion was to be said. Beginning before sunrise with matins there was to be daily a round of services at stated intervals culminating at bedtime in that which, as its name indicated, filled out the series, Compline. To what extent this ideal scheme of devotion was ever carried out in practice it is difficult positively to say.

Probably in the monastic and conventual life of the severer orders there was an approximation to a punctual observance of the hours as they successively arrived. Possibly the modern mind fails to do full justice to the conception of worship on which this system was based. Those principles of devotion of which the rosary is the visible symbol do not easily commend themselves to us. They have about them a suggestion of mechanism. They remind us of the Buddhist praying wheel, and seem to put the Church in the attitude of expecting to be heard for her "much speaking."

Doubtless many a pure, courageous spirit fought the good fight of faith successfully in spite of all this weight of outward observances; but in the judgment of the wiser heads among English churchmen, the time had come, by the middle of the sixteenth century, when this complicated armor must either be greatly lightened or else run the risk of being cast aside altogether. Let Cranmer tell his own story. This is what he says in the Preface to the First Book of Edward VI. as to the ritual grievances of the times. The passage is worth listening to if only for the quaintness of its strong and wholesome English:

"There was never anything by the wit of man so well devised or so surely established which, in continuance of time, hath not been corrupted, as, among other things, it may plainly appear by the common prayer, in

the Church, commonly called divine service. The first original and ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness, for they so ordered the matter that all the whole Bible, or the greatest part thereof, should be read over once in the year. . . But these many years past this godly and decent order of the ancient fathers hath been so altered, broken, and neglected by planting in uncertain stories, legends, responds, verses, vain repetitions, commemorations, and synodals that commonly, when any book of the Bible was begun, before three or four chapters were read out all the rest were unread. And in this sort the Book of Esaie was begun in Advent, and the Book of Genesis in Septuagesima, but they were only begun and never read through. . . And moreover, whereas St. Paul would have such language spoken to the people in the Church as they might understand and have profit by hearing the same, the service in this Church of England (these many years) hath been read in Latin to the people, which they understood not, so that they have heard with their ears only, and their hearts, spirit, and mind have not been edified thereby. . . Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service was the cause that to turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than it was to read it when it was found out. These inconveniences therefore considered, here is set forth such an order whereby the same shall be redressed."

As an illustration of what Cranmer meant by his curious phrase, "planting in uncertain stories," take the following Lessons quoted by Dr. Neale in his *Essays on Liturgiology*:

"Besides the commemoration of saints," writes this distinguished antiquarian, "there are in certain local calendars notices of national events connected with the well-being of the Church. Thus, in the *Parisian Breviary*, we have on the eighteenth of August a commemoration of the victory of Philip the Fair in Flanders, A. D. 1304." Here is the fourth of the appointed lessons: "Philip the Fair, King of the French, in the year 1304, about the feast of St. Mary Magdalene,

having set forth with his brothers Charles and Louis and a large army into Flanders, pitched his tent near Mons, where was a camp of the rebel Flemings. But when, on the eighteenth of August, which was the Tuesday after the Assumption of St. Mary, the French had from morning till evening stood on the defence, and were resting themselves at nightfall, the enemy, by a sudden attack, rushed on the camp with such fury that the body-guard had scarce time to defend him.

“Response. Come from Lebanon, my spouse; come, and thou shalt be crowned. The odor of thy sweet ointments is above all perfumes. *Versicle.* The righteous judge shall give a crown of righteousness.”

Then, after this short interlude of snatches from Holy Scripture, there follows the Fifth Lesson : “At the beginning of the fight the life of the king was in great danger, but shortly after, his troops crowding together from all quarters to his tent, where the battle was sharpest, obtained an illustrious victory over the enemy “—and more of this sort until all of a sudden we come upon the Song of Solomon again. “V. Thou art all fair, my love; come from Lebanon. R. They that have not defiled their garments, they shall walk with me in white, for they are worthy.”

Is not Cranmer’s contemptuous mention of these uncertain legends and vain repetitions amply justified? And can we be too thankful to the sturdy champions of the Reformation, who in the face of no little opposition and by efforts scarcely appreciated to-day, cut us loose from all responsibility for such solemn nonsense?

There are some who feel aggrieved that chapters from the Apocrypha should have found admission to our new lectionary, and there are even those who think that of the canonical Scriptures, passages more edifying than certain of those appointed to be read might have been chosen, but what would they think if they were compelled to hear the minister at the lectern say : “Here beginneth the first chapter of the Adventures of Philip the Fair”?

But the reformers, happily, were not discouraged by the portentous front of wood, hay, and stubble which

the liturgical edifice of their day presented to the eye. They felt convinced that there were also to be found mixed in with the building material gold, silver, and precious stones, and for these they determined to make diligent search, resolved most of all that the foundation laid should be Jesus Christ. This system of canonical hours, they argued, this seven-fold office of daily prayer is all very beautiful in theory, but it never can be made what in fact it never in the past has been, a practicable thing. Let us be content if we can do so much as win people to their devotions at morning and at night. With this object in view Cranmer and his associates subjected the services of the hours to a process of combination and condensation. The Offices for the first three hours they compressed into *An Order for Daily Morning Prayer*, or, as it was called in Edward's first Book, *An Order for Matins*, and the Offices for the last two hours, namely, Vespers and Compline, they made over into *An Order for Daily Evening Prayer*, or, as it was named in Edward's first Book, *An Order for Evensong*.

These two formularies, the *Order for Matins* and the *Order for Evensong*, make the core and substance of our present daily offices. But the tradition of daily prayer is only one of the two great devotional heritages of the Church. With the destruction of the temple by the Roman soldiery, the sacrificial ritual of the Jewish Church came to a sudden end; but it was not God's purpose that the memory of sacrifice should fade out of men's minds or that the thought of sacrifice should be banished from the field of worship. Years before the day when the legionaries of Titus marched amid flame and smoke, into the falling sanctuary of an out-worn faith, one who was presently to die upon a cross had taken bread, had blessed it and broken it, and giving it to certain followers gathered about him, had said, "Take, eat; this is my body, which is given for you: this do in remembrance of me." Likewise also he had taken the cup after supper, saying, "This cup is the New Testament in my blood which is shed for you."

Certainly there must be a relation of cause and effect between this scene and the fact, which is a fact, that the most ancient fragments of primitive Christian worship now discoverable are forms for the due

commemoration of the sacrifice of the death of Christ.

These venerable monuments seem to exclaim as we decipher them : "Even so, Lord, it is done as thou didst say." "Thy name, O Lord, endureth forever and so doth thy memorial from generation to generation." Of the references to Christian worship discoverable in documents later than the New Testament Scriptures there are three that stand out with peculiar prominence, namely, the lately discovered *Teaching of the Twelve Apostles*, placed by some authorities as early as the first half of the second century; the famous letter of Pliny to the Emperor Trajan, a writing of the same period; and the Apology or Defence addressed by Justin Martyr to Antoninus Pius about the year 140 after Christ. The noteworthy fact in connection with these passages is that of the three, two certainly, and probably the third also, refer directly to the Holy Communion. In the *Teaching* we have a distinct sketch of a eucharistic service with three of the prescribed prayers apparently given in full. In Justin Martyr's account, the evidence of a definitely established liturgical form is perhaps less plain, but nothing that he says would appear to be irreconcilable with the existence of amore or less elastic ritual order. Whether he does or does not intend to describe extemporaneous prayer as forming one feature of the eucharistic worship of the Christians of his time depends upon the translation we give to a single word in his narrative. Later on in the life of the Church, though by just how much later is a difficult point of scholarship, we are brought in contact with a number of formularies, all of them framed for the uses of eucharistical worship, all of them, that is to say, designed to perpetuate the commandment, "This do in remembrance of me," and all of them preserving, no matter in what part of the world they may be found, a certain structural uniformity. These are the primitive liturgies, as they are called, the study of which has in late years attained almost to the dignity of a science.

As to the exact measure of antiquity that ought to be accorded to these venerable documents the authorities differ and probably will always differ. Dr. Neale's enthusiasm carried him so far that he was persuaded and sought to persuade others of the existence of liturgical quotations in the writings of St. Paul. This

hypothesis is at the present time generally rejected by sober-minded scholars. Perhaps "the personal equation" enters equally into the conclusions of those who assign a very late origin to the liturgies, pushing them along as far as the sixth or seventh century. If one happens to have a rooted dislike for prescribed forms of worship, and believes them in his heart to be both unscriptural and unspiritual, it will be the most natural thing in the world for him to disparage whatever evidence makes in favor of the early origin of liturgies. Hammond is sensible when he says in the Preface to his valuable work entitled *Liturgies Eastern and Western*, "I have assumed an intermediate position between the views of those on the one hand who hold that the liturgies had assumed a recognized and fixed form so early as to be quoted in the Epistles to the Corinthians and Hebrews . . . and of those, on the other, who because there are some palpable interpolations and marks of comparatively late date in some of the texts, assert broadly that they are *all* untrustworthy and valueless as evidence. This view I venture to think," he adds, "equally uncritical and groundless with the former."

To sum up, the argument in behalf of an apostolic origin for the Christian Liturgy may be compactly stated thus : The very earliest monuments of Christian worship that we possess are rituals of thanksgiving, having direct reference to the sacrifice of the death of Christ. Going back from these to the New Testament we find there the narrative of the institution of the Holy Communion by Christ himself, and in connection with it the command, "This do in remembrance of me." It is, I submit, a reasonable inference that the liturgies in the main fairly represent what it was in the mind of the apostle to recognize and establish as proper Christian worship. I do not call it demonstration, I call it reasonable inference. There is a striking parallelism between the argument for liturgical worship and the argument for episcopacy. In both cases we take the ground that continuity existed between the life of the Church as we find it a hundred years after the last of the apostles had gone to his rest and the life of the Church as it is pictured in the New Testament.

That there were many changes during the interval must no doubt be granted, but we say that if those changes

were serious ones affecting great principles of belief or order, those who maintain that such a hidden revolution took place are bound to bring positive evidence to the fact. This history of the Church during the second century has been likened with more of ingenuity than of poetical beauty to the passing of a train through a railway tunnel.

We see the train enter, we see it emerge, but its movement while inside the tunnel is concealed from us. Similarly we may say that we see with comparative distinctness the Christian Church of the Apostolic Age, and we see with comparative distinctness the Church of the Age of Cyprian and Origen, but with respect to the interval separating the two periods we are not indeed wholly, but, we are, it must be confessed, very largely ignorant. And yet as in the case of the tunnel we confidently affirm an identity between what we saw go in and what we see coming out, so with the doctrine, discipline, and worship of the Church, the usages of the third century, we argue, are probably in their leading features what the usages of the first century were. If reason to the contrary can be given, well and good; but in the absence of countervailing testimony we abide by our inference, holding it to be sound.

I am far from wishing to maintain that these considerations bind liturgical worship upon the Christian Church as a matter of obligation for all time. It might be argued, and I think with great force, that liturgical worship having been universal throughout the ancient world, heathen as well as Jewish, the apostles and fathers of the Christian Church judged it unwise to make any departure at the outset from a custom so invariable, trusting it to the spirit of the new religion to work out freer and less formal methods of approaching God through Christ in the times to come. This, I confess, strikes me as a perfectly legitimate line of reasoning and one which is strengthened rather than weakened by what we have seen happen in Christendom since the sixteenth century. Great bodies of Christians have for a period of some three hundred years been worshipping Almighty God in non-liturgical ways, and have not been left without witness that their service was acceptable to the Divine Majesty. Moreover, the fact that absolute rigidity in liturgical use never was insisted upon in any age of the Church

until the English passed their Act of Uniformity, makes in the same direction. And yet even after these allowances have been made, there remains a considerable amount of solid satisfaction for those who do adhere to the liturgical method, in the thought that they are in the line which is apparently the line of continuity, and that their interpretation of the apostolic purpose with respect to worship is the interpretation that has been generally received in Christendom as far back as we can go.

II.

VICISSITUDES.

CERTAIN of the necromancers of the far East are said to have the power of causing a tree to spring up, spread its branches, blossom, and bear fruit before the eyes of the lookers-on within the space of a few moments.

Modern liturgies have sometimes been brought into being by a process as extemporaneous as this, but not such was the genesis of the Book of Common Prayer.

There are at least eight forms under which the Prayer Book has been from time to time authoritatively set forth—five English, one Scottish, one Irish, and one American; so that, if we would be accurate, we are bound to specify, when we speak of "The Prayer Book," which of several Prayer Books we have in mind.

The truth is, there exists in connection with everything that grows, whether it be plant, animal, or building, a certain mystery like that which attaches to what, in the case of a man, we call personal identity. Which is the true, the actual Napoleon? Is it the Napoleon of the Directory, or the Napoleon of the Consulate, or the Napoleon of the Empire? At each epoch we discern a different phase of the man's character, and yet we are compelled to acknowledge, in the face of all the variations, that we have to do with one and the same man.

But just as a ship acquires, as we may say, her personal identity when she is launched and named, even though there may be a great deal yet to be done in the way of finishing and furnishing before she can be pronounced seaworthy, so it is with a book that is destined to undergo repeated revision and reconstruction, it does acquire, on the day when it is first published, and first given a distinctive title, a certain character the losing of which would be the loss of personal identity. There is many an old cathedral that might properly enough be called a reedited book in stone. Norman architecture, Early English, Decorated, and Perpendicular, all are there, and yet one dominant thought pervades the building. Notwithstanding the many times it has been retouched, the fabric still expresses to the eye the original creative purpose of the designer; there is no possibility of our mistaking Salisbury for York or Peterborough for London.

The first Book of Common Prayer was built up of blocks that for the most part had been previously used in other buildings, but the resulting structure exhibited, from the very moment it received a name, such distinct and unmistakable characteristics as have guaranteed it personal identity through more than three hundred years. Hence, while it is in one sense true that there are no fewer than eight Books of Common Prayer, it is in another sense equally true that the Book of Common Prayer is one.

An identity of purpose, of scope, and of spirit shows itself in all its various forms under which the book exists, so that whether we are speaking of the First Prayer Book of King Edward the Sixth, or of the book adopted by the Church of Ireland after its disestablishment, or of the American Book of Common Prayer, what we have in mind is, in a very real and deep sense, one and the same thing.

Let us proceed now to a rapid survey of the facts connected with the first issue of the Common Prayer.

For a period long anterior to the Reformation there had been in use among the English brief books of devotion known as "primers," written in the language of the people. The fact that the public services of the Church

were invariably conducted in the Latin tongue made a resort to such expedients as this necessary, unless religion was to be reserved as the private property of ecclesiastics.

By a curious process of evolution the primer, from having been in mediæval times a book wholly religious and devotional, has come to be in our day a book wholly secular and educational. We associate it with Noah Webster and the Harper Brothers. The New England Primer of the Puritans, with its odd jumble of piety and the three R's, marks a point of transition from the ancient to the modern type.

But this by the way. The primer we are now concerned with is the devotional primer of the times just previous to the Reformation. This, as a rule, contained prayers, the Belief, the Ave Maria, a litany of some sort, the Ten Commandments, and whatever else there might be that in the mind of the compiler came under the head of "things which a Christian ought to know." There were three of these primers set forth during the reign of Henry the Eighth, one in 1535, one in 1539, and one in 1545. During the space that intervened between the publication of the second and that of the third of these primers, appeared "The Litany and Suffrages," a formulary compiled, as is generally believed, by Cranmer, the then Archbishop of Canterbury, and in substance identical with the Litany we use to-day. This Litany of 1544 has been properly described as "the precursor and first instalment of the English Book of Common Prayer." It was the nucleus or centre of crystallization about which the other constituent portions of our manual of worship were destined to be grouped. A quaint exhortation was prefixed to this Litany, in which it was said to have been set forth "because the not understanding the prayers and suifrages formerly used caused that the people came but slackly to the processions." Besides the primers and the Litany, there were printed in Henry's reign various editions of a book of Epistles and Gospels in English. There was also published a Psalter in Latin and English.

All this looked rather to the edification of individual Christians in their private devotional life than to the public worship of the Church, but we are not to

suppose that meanwhile the larger interests of the whole body were forgotten. So early as in the year 1542, Convocation, which according to the Anglican theory stands toward the Church in the same attitude that Parliament holds to the State, appointed a Committee of Eight to review and correct the existing service-books. We know very little as to the proceedings of this committee, but that something was done, and a real impulse given to liturgical revision, is evidenced by the fact that at a meeting of Convocation held soon after King Henry's death a resolution prevailed "That the books of the Bishops and others who by the command of the Convocation have labored in examining, reforming, and publishing the divine Service, may be produced and laid before the examination of this house."

The next important step in the process we are studying was the publication by authority in the early spring of 1548, of an Order of the Communion, as it was called, a formulary prepared by Cranmer to enable the priest, after having consecrated the elements in the usual manner, to distribute them to the people with the sentences of delivery spoken in English. The priest, that is to say, was to proceed with the service of the Mass as usual in the Latin tongue, but after he had himself received the bread and the wine, he was to proceed to a service of Communion for the people in a speech they could understand.

Almost everything in this tentative document, as we may call it, was subsequently incorporated in the Office of the Holy Communion as we are using it to-day.

We have, then, as an abiding result of the liturgical experiments made in anticipation of the actual setting forth of an authoritative Prayer Book, the Litany and this Order of the Communion.

The time was now ripe for something better and more complete; a new king was upon the throne, and one whose counsellors were better disposed toward change than ever Henry had been. The great movement we know under the name of the Reformation touched the life of the Christian Church in every one of its three great departments—doctrine, discipline, and worship.

In Henry's mind, however, the question appears to have been almost exclusively one of discipline or polity. His quarrel was not with the accepted theological errors of his day, for as Defender of the Faith he covered some of the worst of them with his shield. Neither was he ill-disposed toward the methods and usages of public worship so far as we can judge. His quarrel first, last, and always was with a certain rival claimant of power, whose pretended authority he was determined to drive out of the realm, to wit, the Pope. But while it was thus with Henry, it was far otherwise with many of the more thoughtful and devout among his theologians, and when the restraint that had been laid on them was removed by the king's death, they welcomed the opportunity to apply to doctrine and worship the same reforming touch that had already remoulded polity.

An enlarged Committee of Convocation sat at Windsor in the summer of 1548, and as a result there was finally set forth, and ordered to be put into use on Whitsunday, 1549, what has become known in history as the "First Prayer Book of Edward VI."

To dwell on those features of the First Book that have remained unaltered to the present day would be superfluous; I shall therefore, in speaking of it, confine myself to the distinctive and characteristic points in which it differs from the Prayer Books that have succeeded it.

It is worthy of note that in the title page of the First Book there is a clear distinction drawn between the Church Universal, or what we call in the *Te Deum* "the holy Church throughout all the world," and that particular Church to which King Edward's subjects, in virtue of their being Englishmen, belonged. The book is said to be "the Book of the Common Prayer and administration of the Sacraments and other Rites and Ceremonies of THE CHURCH, after the use of the Church of England." "THE CHURCH" is recognized as being a larger and, perhaps, older thing than the CHURCH OF ENGLAND, while at the same time it is intimated that only through such use of these same prayers and sacraments as the English Church ordains and authorizes can English folk come into communion with the great family of believers spread over the whole

earth.

The Preface is a singularly racy piece of English, in which with the utmost plainness of speech the compilers give their reasons for having dealt with the old services as they have done. This reappears in the English Prayer Book of the present day under the title "Concerning the Service of the Church," and so described is placed after the Preface written in 1662 by the Revisers of the Restoration.

The Order for Daily Morning Prayer, as we name it, is called in Edward's First Book "An Order for Matins daily through the year." Similarly, what we call the Order for Daily Evening Prayer was styled "An Order for Evensong." These beautiful names, "Matins" and "Evensong," which it is a great pity to have lost, for surely there is nothing superstitious about them, disappeared from the book as subsequently revised, and save in the Lectionary of the Church of England have no present recognition. One of them, however, Evensong, seems to be coming very generally into colloquial use. The Order for Matins began with the Lord's Prayer. Then, after the familiar versicles still in use, including two that have no place in our American book, "O God, make speed to save me. O Lord, make haste to help me," there followed in full the 95th Psalm, a portion of which is known to us as the *Venite*. From this point the service proceeded, as in the English Prayer Book of to-day, through the Collect for Grace, where it came to an end. The structure of Evensong was similar, beginning with the Lord's Prayer and ending, as our shortened Evening Prayer now does, with the Collect for Aid against Perils. Then followed the Athanasian Creed, and immediately afterward came the Introits, Collects, Epistles, and Gospels.

These Introits, so-called, were psalms appointed to be sung when the priest was about to begin the Holy Communion. They had been an ancient feature of divine service, but were dropped from the subsequent books as a required feature of the Church's worship.

The title of the Communion Service in Edward's First Book is as follows: "The Supper of the Lord and the Holy Communion commonly called the Mass."

Immediately after the Prayer for Purity—*i. e.*, in the place where we have the Ten Commandments, comes the *Gloria in Ececelsis*. The Service then proceeds very much as with us, except that the Prayer for the Church Militant and the Consecration Prayer are welded into one, and the Prayer of Humble Access given a place immediately before the reception of the elements. I note, in passing, certain phrases and sentences that are peculiar to the Communion Office of the First Book, as, for instance, this from the Prayer for the whole state of Christ's Church: "And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints from the beginning of the world, and chiefly in the most glorious and blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the holy patriarchs, prophets, apostles, and martyrs, whose examples, O Lord, and steadfastness in thy faith and keeping thy holy commandments grant us to follow. We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith and do now rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection we and all they which be of the mystical body of thy Son may altogether be set on his right hand."

And this from the closing portion of the Consecration: "Yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications by the ministry of thy holy angels to be brought up into thy holy tabernacle before the sight of thy divine majesty."

Following close upon the Communion Service came the Litany, differing very little from what we have to-day, save in the memorable petition, "From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us."

The Baptismal Offices of the First Book contain certain unique features. The sign of the cross is ordered to be made on the child's breast as well as on his forehead. There is a form of exorcism said over the infant in which the unclean spirit is commanded to come out and to depart. There is also the giving of the "Crisome" or white vesture as a symbol of innocence. "Take this

white vesture for a token of the innocency which by God's grace in this holy sacrament of Baptism is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting."

The Catechism in Edward VI. First Book, as in the subsequent books down to 1662, is made a part of the Confirmation Office, although it does not clearly appear that the children were expected to say it as a preliminary to the service.

The Office for the Visitation of the Sick contains provision for private confession and absolution, and also directs that the priest shall anoint the sick man with oil if he be desired to do so.

The Office for the Communion of the Sick allows the practice of what is called the reservation of the elements, but contains also, be it observed, that rubric which has held its place through all the changes the Prayer Book has undergone, where we are taught that if the sick man by any "just impediment fail to receive the sacrament of Christ's body and blood, the curate shall instruct him that if he do truly repent him of his sins and steadfastly believe that Jesus Christ hath suffered death upon the cross for him . . . he doth eat and drink the body and blood of our Saviour Christ, profitably to his soul's health although he do not receive the sacrament with his mouth."

The Burial Office contains a recognition of prayer for the dead, but except in the matter of the arrangement of the parts differs but little from the service still in use. A special Introit, Collect, Epistle, and Gospel are appointed "for the Celebration of the Holy Communion when there is a Burial of the Dead."

A Communion Office for Ash-Wednesday, substantially identical with that still in use in the Church of England, concludes the book.

The First Prayer Book of King Edward the Sixth, memorable as it was destined to become, proved, so far as actual use was concerned, but short-lived. It became

operative, as we have seen, on Whitsunday, 1549, but it was soon evident that while the new services went too far in the direction of reform to please the friends of the ancient order of things, they did not go far enough to meet the wishes of the reforming party.

Before the year was out no fewer than three translations of the Liturgy into Latin had been undertaken with a view to informing the Protestant divines of the Continent as to what their English colleagues were doing. "There was already within the Church" (of England), writes Cardwell, in his comparison of Edward's two books, "a party, though probably not numerous, which espoused the peculiar sentiments of Calvin; there were others, and Cranmer, it appears, had recently been one of them, adhering strictly to the opinions of Luther; there were many, and those among the most active and the most learned, who adopted the views of Bullinger and the theologians of Zurich; there was a still larger body anxious to combine all classes of Protestants under one general confession, and all these, though with distinct objects and different degrees of impatience, looked forward to a revision of the Liturgy, to bring it more completely into accordance with their own sentiments."

As a result of the agitation thus vividly pictured by Cardwell, there came forth in 1552 the book known as the Second Prayer Book of King Edward VI., a work of the very greatest interest, for the reason that it was destined to become the basis of all future revisions. Whitsunday, 1549, was the day when the First Book began to be used. The Feast of All Saints, 1552, was the date officially appointed for the introduction of the Second Book. Presently King Edward died, and by an act of Mary passed in October, 1553, the use of his Book became illegal on and after December 20th of that year. It thus appears that the First Book was in use for two years and about four months, and the Second Book one year and about two months. A memorable three years and a half for the English-speaking peoples of all time to come, for it is not too much to say that while the language of Tyndale and of Cranmer continues to be heard on earth, the devotions then put into form will keep on moulding the religious thought and firing the spiritual imagination of this race.

The points in which the second of King Edward's two books differs from the first are of such Serious moment and the general complexion of the later work has in it such an access of Protestant coloring, that high Anglican writers have been in the habit of attributing the main features of the revision to the interference of the Continental Reformers. "If it had not been for the impertinent meddling," they have been accustomed to say, "of such foreigners as Bucer, Peter Martyr, and John a-Lasco, we might have been enjoying at the present day the admirable and truly Catholic devotions set forth in the fresh morning of the Reformation, before the earth-born vapors of theological controversy and ecclesiastical partisanship had beclouded an otherwise fair sky." But it does not appear that there is any solid foundation in fact for these complaints.

The natural spread of the spirit of reform among the people of the realm, taken in connection with the changes of opinion which the swift movement of the times necessarily engendered in the minds of the leading divines, are of themselves quite sufficient to account for what took place. Certainly, if the English of that day were at all like their descendants in our time, it is in the highest degree unlikely that they would have allowed a handful of learned refugees to force upon them changes which their own sober judgment did not approve.

The truth is, very little is certainly known as to the details of what was done in the making of Edward's Second Book. Even the names of the members of the committee intrusted with the revision are matter of conjecture, and of the proceedings of that body no authentic record survives. What we do possess and are in a position to criticise is the book itself, and to a brief review of the points in which it differs from its predecessor we will now pass.

Upon taking up the Second Book after laying down the First, one is struck immediately with the changed look of Morning Prayer. This is no longer called Matins, and no longer begins as before with the Lord's Prayer. An Introduction has been prefixed to the office consisting of a collection of sentences from Holy Scripture, all of them of a penitential character, and besides these of an Exhortation, a Confession, and an Absolution. There

can be little doubt that this opportunity for making public acknowledgment of sin and hearing the declaration of God's willingness to forgive, was meant to counterbalance the removal from the book of all reference, save in one instance, to private confession and absolution. The Church of England has always retained in her Visitation Office a permission to the priest to pronounce absolution privately to the sick man. This was a feature of the First Book that was not disturbed in the Second. But wherever else they found anything that seemed to look toward the continuance of the system familiarly known to us under the name of "the Confessional," they expunged it. Between the Exhortation and the Confession there is, in point of literary merit, a noticeable contrast, and it is scarcely to be believed that both formularies can have proceeded from one and the same pen. Another step in the Protestant direction was the prohibition of certain vestments that in the First Book had been allowed, as the alb and cope. The Introit Psalms were taken away. The word "table" was everywhere substituted for the word "altar." The changes in the Office of the Holy Communion were numerous and significant. The Ten Commandments, for instance, were inserted in the place where we now have them. The *Gloria in Excelsis* was transferred from the beginning of the service to the end. The Exhortations were rewritten. The supplication for the dead was taken out of the Prayer for the whole state of Christ's Church, and the words "militant here on earth" were added to the title with a view to confining the scope of the intercession to the circle of people still alive. The Confession, Absolution, Comfortable Words, and Prayer of Humble Access were placed before the Consecration instead of after it. Most important of all was the change of the words appointed to be said in delivering the elements to the communicants. In the First Book these had been, "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life," and in the case of the cup, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." For these were now substituted in the one instance the words, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving," and in the other, "Drink this in remembrance that

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

From the Office for the Communion of the Sick the direction to reserve the elements was omitted, as was also the permission to anoint the sick man with oil. The Service of Baptism was no longer suffered to retain the exorcism of the evil spirit, or the white vesture, or the unction; and there were other items of less important change. Those mentioned reveal plainly enough what was the animus of the revisers. Most evidently the intention was to produce a liturgy more thoroughly reformed, more in harmony with the new tone and temper which the religious thought of the times was taking on.

We come to the Third Book of Common Prayer. Bloody Mary was dead, and Elizabeth had succeeded to the throne.

During the Roman reaction proclamation had been made that all the Reformed service-books should be given up to the ecclesiastical authorities within fifteen days to be burned. This is doubtless the reason why copies of the liturgical books of Edward's reign are now so exceedingly rare. Reprints of them abound, but the originals exist only as costly curiosities.

Soon after Elizabeth's accession a committee of divines assembled under her authority for the purpose of again revising the formularies.

The queen was personally a High-Churchwoman, and her own judgment is said to have been favorable to taking the first of Edward's two books as the basis of the revision, but a contrary preference swayed the committee, and the lines followed were those of 1552 and not those of 1549.

The new features distinctive of the Prayer Book of Elizabeth, otherwise known as the Prayer Book of 1559, are not numerous. A table of Proper Lessons for Sundays was introduced. The old vestments recognized in the earlier part of King Edward's reign were again legalized. The petition for deliverance from the tyranny of the Pope was struck out of the Litany, and by a compromise peculiarly English in its character, and, as

experience has shown, exceedingly well judged, the two forms of words that had been used in the delivery of the elements in the Holy Communion were welded together into the shape in which we have them still.

Queen Elizabeth's Prayer Book continued in use for five-and-forty years. Nothing was more natural than that when she died there should come with the accession of a new dynasty a demand for fresh revision. King James, who was not afflicted with any want of confidence in his own judgment, invited certain representatives of the disaffected party to meet, under his presidency, the Churchmen in council with a view to the settlement of differences. The Puritans had been gaining in strength during Elizabeth's reign, and they felt that they were now in position to demand a larger measure of liturgical reform than that monarch and her advisers had been willing to concede to them.

King James convened his conference at Hampton Court, near London, and he himself was good enough to preside. Very little came of the debate. The Puritans had demanded the discontinuance of the Sign of the cross in Baptism, of bowing at the name of Jesus, of the ring in marriage, and of the rite of confirmation. The words "priest" and "absolution" they sought to have expunged from the Prayer Book, and they desired that the wearing of the surplice should be made optional.

Almost nothing was conceded to them. The words "or Remission of Sins" were added to the title of the Absolution, certain Prayers and Thanksgivings were introduced, and that portion of the Catechism which deals with the Sacraments was for the first time set forth. And thus the English Prayer Book started out upon its fourth lease of life destined in this form to endure unchanged, though by no means unassailed, for more than half a century.

A stirring half century it was. The Puritan defeat at Hampton Court was redressed at Naseby. With the coming in of the Long Parliament the Book of Common Prayer went out, and to all appearances the triumph of the Commonwealth meant the final extinction of the usage of liturgical worship on English soil. The book, under its various forms, had lasted just a hundred

years when he who

Nothing common did or mean
Upon that memorable scene

suffered at Whitehall.

They buried him in St. George's Chapel, Windsor, and no single word of the Prayer Book he had loved and for which he had fought was said over his grave.

On January 3, 1645, Parliament repealed the statutes of Edward VI. and of Elizabeth that had enjoined the use of the Book of Common Prayer, and took order that thereafter only such divine service should be lawful as accorded with what was called the *Directory*, a manual of suggestions with respect to public worship adopted by the Presbyterian party as a substitute for the ancient liturgy.

With the restoration of the Stuarts in 1660 came naturally the restoration of the Prayer Book, and with equal naturalness a revision of it. But of what sort should the revision be, and under whose auspices conducted? This was an anxious question for the advisers, civil and ecclesiastical, of the restored king. Should the second Charles take up the book just as it had fallen from the hands of the first Charles, unchanged in line or letter, or should he seek by judicious alterations and timely concessions to win back for the national Church the good-will and loyalty of those who, eighteen years before, had broken down her hedge? The situation may be described as triangular.

The king's secret and personal sympathies were probably all along with the Roman Church; his official allegiance was plainly due to the Church of England; and yet, at the same time, he owed much to the forbearance of the men who had been dominant under the Commonwealth. The mind of the nation had, indeed, reacted toward monarchy, but not with such an absolute and hardy renunciation of the doctrines of popular sovereignty as to make it safe for the returning king to do precisely as he chose. The glorious Revolution that was destined so soon to follow upon

the heels of the gracious Restoration gave evidence, when it came, that there were some things the people of England prized even more highly than an hereditary throne. Misgivings as to the amount there might still be of this sort of electricity in the atmosphere suggested to the king and his counsellors the expediency of holding a conference, at which the leaders on either side might bring forward their strong reasons in favor of this or that method of dealing with the ecclesiastical question in general, and more especially with the vexed problem of worship.

Accordingly, early in the spring of 1661 the King issued a royal warrant summoning to meet at the Savoy Palace in the Strand an equal number of representatives of both parties—namely, one-and-twenty Churchmen and one-and-twenty Presbyterians.

The Episcopal deputation consisted of twelve bishops and nine other divines called coadjutors. The Presbyterians had also their twelve principal men and their nine coadjutors.

Conspicuous among the Episcopalians for weight of learning were Bishops Sanderson, Cosin, and Walton, and Doctors Pearson, Sparrow, and Heylin. Baxter, Reynolds, Calamy, and Liglitfoot were the most notable of the Presbyterians.

The conference, which has ever since been known from its place of meeting (an old palace of the Piedmontese Ambassadors) as the Savoy Conference, convened on April 15, 1661. For various reasons, it was evident from the outset that the Churchmen were in a position of great advantage. In the first place, signs and tokens of a renewed confidence in monarchy and of a revived attachment to the reigning House were becoming daily more numerous.

Before he had had a chance to test the strength of the existing political parties and to know how things really stood, Charles had borne himself very discreetly toward the Presbyterians, and had held out hopes to them which, as the event proved, were destined never to be realized. In a declaration put forth in the autumn of 1660, after he had been for some months on English

soil, he had even gone so far as to say: "When we were in Holland we were attended by many grave and learned ministers from hence, who were looked upon as the most able and principal asserters of the Presbyterian opinions; with whom we had as much conference as the multitude of affairs which were then upon us would permit us to have, and to our great satisfaction and comfort found them persons full of affection to us, of zeal for the peace of the Church and State, and neither enemies, as they have been given out to be, to episcopacy or liturgy, but modestly to desire such alterations in either, as without shaking foundations might best allay the present distempers."

By the time the conference met it had become evident, from votes taken in Parliament and otherwise, that the Churchmen could sustain toward their opponents a somewhat stiffer attitude than this without imperilling their cause. Another great advantage enjoyed by the Episcopalians grew out of the fact that they were the party in possession. They had only to profess themselves satisfied with the Prayer Book as it stood, in order to throw the Presbyterians into the position of assailants, and defense is always easier than attack. Sheldon, the Bishop of London, was not slow to perceive this. At the very first meeting of the conference, he is reported to have said that "as the Non-conformists, and not the bishops, had sought for the conference, nothing could be done till the former had delivered their exceptions in writing, together with the additional forms and alterations which they desired." Upon which Bishop Burnet in his *History of his own Times* remarks: "Sheldon saw well what the effect would be of putting them to make all their demands at once. The number of them raised a mighty outcry against them, as people that could never be satisfied."

The Presbyterians, however, took up the challenge, set to work at formulating their objections, and appointed Richard Baxter, the most famous of their number, to show what could be done in the way of making a better manual of worship than the Book of Common Prayer.

Baxter, a truly great man and wise in a way, though scarcely in the liturgical way, was guilty of the incredible folly of undertaking to construct a Prayer

Book within a fortnight.

Of this liturgy it is probably safe to say that no denomination of Christians, however anti-prelatical or eccentric, would for a moment dream of adopting it, if, indeed, there be a single local congregation anywhere that could be persuaded to employ it. The characteristic of the devotions is lengthiness. The opening sentence of the prayer with which the book begins contains by actual count eighty-three words. It is probable that Baxter by his rash act did more to injure the cause of intelligent and reverential liturgical revision than any ten men have done before or since. In every discussion of the subject he is almost sure to be brought forward as "the awful example."

A document much more to the point than Baxter's Liturgy was the formal catalogue of faults and blemishes alleged against the Prayer Book, which the Puritan members of the conference in due time brought in. This indictment, for it may fairly be called such, since it was drawn up in separate counts, is very interesting reading. Of the "exceptions against the Book of Common Prayer," as the Puritans named their list of liturgical grievances, some must strike almost any reader of the present day as trivial and unworthy. Others again there are that draw a sympathetic *Amen* from many quarters to-day. To an American Episcopalian the catalogue is chiefly interesting as showing how ready and even eager were our colonial ancestors of a hundred years ago to remove out of the way such known rocks of offence as they could. An attentive student of the American Prayer Book cannot fail to be struck with the number of instances in which the text gives evidence of the influence exerted over the minds of our revisers by what had been urged, more than a hundred years before, by the Puritan members of the Savoy Conference. The defeat of 1661 was, in a measure at least, avenged in 1789. It is encouraging to those who cast their bread upon liturgical waters to notice after how many days the return may come. But the conference, to all outward seeming, was a failure. Baxter's unhappy Prayer Book was its own sufficient refutation, and as for the list of special grievances it was met by the bishops with an "Answer" that was full of hard raps and conceded almost nothing.

A few detached paragraphs may serve to illustrate the general tone of this reply. Here, for instance, is the comment of the bishops upon the request of the Puritans to be allowed occasionally to substitute extemporaneous for liturgical devotions. "The gift or rather spirit of prayer consists in the inward graces of the spirit, not in extempore expressions which any man of natural parts having a voluble tongue and audacity may attain to without any special gift." Nothing very conciliatory in that. To the complaint that the Collects are too short, the bishops reply that they cannot for that reason be accounted faulty, being like those "short but prevalent prayers in Scripture, Lord, be merciful to me a sinner. Lord, increase our faith." The Puritans had objected to the antiphonal element in the Prayer-Book services, and desired to have nothing of a responsive character allowed beyond the single word *Amen*. "But," rejoin the bishops, "they directly practise the contrary in one of their principal parts of worship, singing of psalms, where the people bear as great a part as the minister. If this way be done in Hopkin's why not in David's Psalms; if in metre, why not in prose; if in a psalm, why not in a litany?" Sharp, but not winning.

The Puritans had objected to the people's kneeling while the Commandments were read on the score that ignorant worshippers might mistake the Decalogue for a form of prayer. With some asperity the bishops reply that "why Christian people should not upon their knees ask their pardon for their life forfeited for the breach of every commandment and pray for grace to keep them for the time to come they must be more than 'ignorant' that can scruple."

The time during which the conference at the Savoy should continue its sessions had been limited to four months. This period expired on July 24, 1661, and the apparently fruitless disputation was at an end. Meanwhile, however, Convocation, the recognized legislature of the Church of England, had begun to sit, and the bishops had undertaken a revision of the Prayer Book after their own mind, and with slight regard to what they had been hearing from their critics at the Savoy. The bulk of their work, which included, it is said, more than six hundred alterations, most of them of a verbal character and of no great importance,

was accomplished within the compass of a single month. It is consoling to those who within our own memory have been charged with indecent haste for seeking to effect a revision of the American Book of Common Prayer within a period of nine years, to find this precedent in ecclesiastical history for their so great rashness.

Since Charles the Second's day there has been no formal revision of the Prayer Book of the Church of England by the Church of England.

Some slight relaxations of liturgical use on Sundays have been made legal by Act of Parliament, but in all important respects the Prayer Book of Victoria is identical with the book set forth by Convocation and sanctioned by Parliament shortly after the collapse of the Savoy Conference. Under no previous lease of life did the book enjoy anything like so long a period of continued existence. Elizabeth's book was the longest lived of all that preceded the Restoration, but that only continued in use five-and-forty years. But the Prayer Book of 1661 has now held its own in England for two centuries and a quarter. When, therefore, we are asked to accept the first Edwardian Book as the only just exponent of the religious mind of England, it is open to us to reply, "Why should we, seeing that the Caroline Book has served as the vehicle of English devotion for a period seventy-five times as long?" The most voluminous of the additions made to the Prayer Book, in 1661, were the Office for the Baptism of Adults and the Forms of Prayer to be used at Sea. The wide diffusion, under the Commonwealth, of what were then called Anabaptist opinions, had brought it to pass that throughout the kingdom there were thousands of men and women who had grown up unbaptized. At the time of the Reformation such a thing as an unchristened Christendom seems not to have been thought possible. At any rate no provision was made for the contingency. But upon the spread of liberty of religious thought there followed, logically enough, the spread of liberty of religious action, and it was not strange that after a whole generation had spent its life in controversy of the warmest sort over this very point of Baptism, there were found to be in England multitudes of the

unbaptized.

Another reason assigned in the Preface of the English Prayer Book for the addition of this office was that it might be used for the baptizing of "natives in the plantations and other converts." This is the first hint of any awakening of the conscience of the English Church to a sense of duty toward those strangers and foreigners who in the "Greater Britain" of these later days fill so large a place. The composition of the office, which differs very little, perhaps scarcely enough, from that appointed for the Baptism of Infants, is attributed to Griffith, the Bishop of St. Asaph. The compiler of the Forms of Prayer to be used at Sea was Bishop Sanderson, famous among English theologians as an authority on casuistry. He must have found it rather a nice case of conscience to decide whether a Stuart divine in preparing forms of prayer for a navy that had been the creation of Oliver Cromwell ought wholly to omit an acknowledgment of the nation's obligation to that stout-hearted, if non-Episcopal Christian. Other additions of importance made at this revision were the General Thanksgiving, in all probability the work of Reynolds, a conforming Presbyterian divine, the Collect, Epistle, and Gospel for the Sixth Sunday after the Epiphany, the Prayer for Parliament, upon the lines of which our own Prayer for Congress was afterward modelled, and the Prayer for All Sorts and Conditions of Men. In the Litany the words "rebellion" and "schism" were introduced into one of the suffrages, becoming tide-marks of the havoc wrought in Church and State by what the revisers, doubtless, looked back upon as "the flood of the ungodly." The words "Bishops, Priests, and Deacons" were substituted for "Bishops, Pastors, and Ministers of the Church." New Collects were appointed for the Third Sunday in Advent and for St. Stephen's Day. Both of these are distinct gains, albeit had the opinion then prevailed that to introduce into the Prayer Book anything from the pen of a living writer is an impiety, we should have gained neither of them.

Another important change made in 1662 was the adoption for the Sentences, Epistles and Gospels of the language of King James's Bible in place of that of earlier versions. This principle was not applied to the Psalter, to the Decalogue, or, in fact, to any of the

portions of Scripture contained in the Communion Service.

It is also interesting to note that the Confession in the Holy Communion, which the earlier rubric had directed should be said by one of the congregation, or else by one of the ministers, or by the priest himself, "was now made general and enjoined upon all the worshippers."

Most suggestive of all, however, was the reinsertion at the end of the Communion Service of a certain Declaration about the significance of the act of kneeling at the reception of the elements, which had, as some say, irregularly and without proper authority, found its way into the Second Book of Edward VI., but had been omitted from all subsequent books till now. This Declaration, which from its not being printed in red ink is known to those who dislike it under the name of "the black rubric," was undoubtedly intended to ease the consciences of those who scrupled to kneel at the altar-rail for fear of seeming to countenance that superstitious adoration of the elements known to and stigmatized by the Reformers as "host-worship." The language of the black rubric as it stood in Edward's Second Book was as follows: "Although no order can be so perfectly devised but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly charity willeth that so much as conveniently may be offences should be taken away; therefore we willing to do the same: whereas, it is ordained in the Book of Common Prayer, in the Administration of the Lord's Supper, that the communicants kneeling should receive the Holy Communion, which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ given unto the worthy receiver, and to avoid the profanation and disorder, which about the Holy Communion might else ensue, lest yet the same kneeling might be thought or taken otherwise; we do declare that it is not meant thereby, that any adoration is done or ought to be done, either unto the sacramental bread or wine there bodily received or unto any real and essential presence there being of Christ's natural flesh and blood. For as concerning the sacramental bread and wine they remain still in their

very natural substances, and therefore may not be adored, for that were idolatry to be abhorred of all faithful Christians and as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here, for it is against the truth of Christ's true natural body to be in more places than in one at one time."

In restoring this significant Declaration, the revisers of 1662 substituted the words "corporal presence" for the words "real and substantial presence," but probably with no intention other than that of making the original meaning more plain. The fact that in the teeth and eyes of the black rubric the practice known as Eucharistical adoration has become widely prevalent in the Church of England, only shows how little dependence can be placed on forms of words to keep even excellent and religious people from doing the things they have a mind to do.

In taking leave of the Caroline revision, it may be permitted to dwell for a moment upon the serious character of the conclusion reached by the ecclesiastical leaders of that day. An opportunity was given them to conciliate dissent. Without going all lengths, without in any measure imperilling the great foundation principles of Anglican religion, they might, it would seem, have won back to the national church thousands of those whom their sternness not only repelled but permanently embittered. But it was the hour of victory with the Churchmen, and "Woe to the conquered" seems to have been their cry. They set their faces as a flint against concession; they passed their iron-clad act of uniformity, and now for more than two hundred years religion in Great Britain has been a household divided against itself. Perhaps nothing that the men of the Restoration could have done would have made it otherwise. Perhaps the familiar question of the cynical Dean of St. Patrick's, "What imports it how large a gate you open, if there be always left a number who place a pride and a merit in refusing to enter?" was a fair question, and fatal to any dream of unity. And yet one may be pardoned for believing that had a little of the oil of brotherly kindness been poured upon those troubled waters we whom the waves still buffet might to-day be sailing a smoother sea.

As stated above, the Convocation of 1662 gave to the Prayer Book of the Church of England the form it has ever since retained. But it must not be supposed that no efforts have been made meanwhile to bring changes to pass. The books written upon the subject form a literature by themselves.

The one really serious attempt to reconstruct the Liturgy in post-Caroline times was that which grew naturally enough out of the Revolution of 1688. In every previous crisis of political change, the Prayer Book had felt the tremor along with the statute-book.

Church and State, like heart and brain, are sympathetically responsive to one another; revisions of rubrics go naturally along with revisions of codes. It was only what might have been anticipated, therefore, that when William and Mary came to the throne a Commission should issue for a new review. If Elizabeth had found it necessary to revise the book, if James had found it necessary, if Charles had found it necessary, why should not the strong hand of William of Orange be laid upon the pages? But this time the rule was destined to find its exception. The work of review was, indeed, undertaken by a Royal Commission, including among its members the great names of Stillingfleet, Tillotson, and Beveridge, but nothing came of their work. Convocation again showed itself unfriendly to anything like concessive measures, and so complete was the obscurity into which the doings of the Commission fell, that even as late as 1849, Cardwell, in the third edition of his *History of Conferences*, speaks as if he knew nothing of the whereabouts of the record. In 1854 the manuscript minutes of the Commission's proceedings were discovered in the Library of Lambeth Palace, and by order of Parliament printed as a Blue-book. The same document has also been published in a more readable form by Bagster. One rises from the perusal of this Broad Church Prayer Book—for such, perhaps, Tillotson's attempt may not unfairly be called—profoundly thankful that the promoters of it were not suffered to succeed. The Preface to our American Book of Common Prayer refers to this attempted review of 1689 “as a great and good work.” But the greatness and the goodness must have lain in the motive, for one fails to discern them either in the

matter or in the manner of what was recommended.

Even Macaulay, Whig that he is, fails not to put on record his condemnation of the literary violence which the Prayer Book so narrowly escaped at the hands of the Royal Commission of 1689. Terseness was not the special excellency of Macaulay's own style, yet even he resented Bishop Patrick's notion that the Collects could be improved by amplification. One of the few really good suggestions made by the Commissioners was that of using the Beatitudes in the Office of the Holy Communion as an alternate for the Decalogue. There are certain festivals of the Christian year when such a substitution would be most timely and refreshing.

We make a leap now of just a hundred years. From 1689 we pass to 1789, and find ourselves in the city of Philadelphia, at a convention assembled for the purpose of framing a constitution and setting forth a liturgy for a body of Christians destined to be known as the Protestant Episcopal Church in the United States of America. During the interval between the issue of the Declaration of Independence and the Ratification of the Constitution of the United States, the people in this country who had been brought up in the communion of the Church of England found themselves ecclesiastically in a very delicate position indeed. As colonists they had been canonically under the spiritual jurisdiction of the Bishop of London, a somewhat remote diocesan. But with this Episcopal bond broken and no new one formed, they seemed to be in a peculiar sense adrift. It does not fall to me to narrate the steps that led to the final establishment of the episcopacy upon a sure foundation, nor yet to trace the process through which the Church's legislative system came gradually to its completion. Our interest is a liturgical one, and our subject matter the evolution of the Prayer Book. I say nothing, therefore, of other matters that were debated in the Convention of 1789, but shall propose instead that we confine ourselves to what was said and done about the Prayer Book. In order, however, fully to appreciate the situation we must go back a little. In a half-formal and halfinformal fashion there had come into existence, four years before this Convention of 1789 assembled, an American Liturgy now known by the name of *The Proposed Book*. It had been compiled on the basis of the English Prayer Book

by a Committee of three eminent clergymen, Dr. White of Pennsylvania, Dr. William Smith of Maryland, and Dr. Wharton of Delaware. Precisely what measure of acceptance this book enjoyed, or to what extent it came actually into use, are difficult, perhaps hopeless questions.

What we know for certain is that the public opinion of the greater number of Churchmen rejected it as inadequate and unsatisfactory. In the Convention of 1789 *The Proposed Book* does not seem to have been seriously considered in open debate at all, though doubtless there was much talk about it, much controversy over its merits and demerits at Philadelphia dinner-tables and elsewhere while the session was in progress.

The truth is, the changes set forth in *The Proposed Book* were too sweeping to commend themselves to the sober second-thought of men whose blood still showed the tincture of English conservatism. Possibly also some old flames of Tory resentment were rekindled, here and there, by the prominence given in the book to a form of public thanksgiving for the Fourth of July. There were Churchmen doubtless at that day who failed duly to appreciate what were called in the title of the office, "the inestimable blessings of Religious and Civil Liberty." Others again may have been offended by the treatment measured out to the Psalter, which was portioned into thirty selections of two parts each, with the *Benedicite* added at the end, to be used, if desired, on the thirty-first day of any month. Another somewhat crude and unliturgical device was the running together without break of the Morning Prayer and the Litany.

I speak of blemishes, but *The Proposed Book* had its excellences also. Just at present it is the fashion in Anglican circles to heap ridicule and contempt on *The Proposed Book* out of all proportion to its real demerits. Somehow it is thought to compromise us with the English by showing up our ecclesiastical ancestors in an unfavorable light as unlearned and ignorant men. It is treated as people will sometimes treat an old family portrait of a forebear, who in his day was under a cloud, mismanaged trust funds, or made money in the slave trade. Thus a grave historiographer by way of speaking comfortably on this score, assures

us that the volume "speedily sunk into obscurity," becoming one of the rarest of the books illustrative of our ecclesiastical annals.

And yet, curiously enough, *The Proposed Book* was in some points more "churchly," using the word in a sense expressive of liturgical accuracy, than the book finally adopted. In the Morning Prayer it has the *Venite* in full and not abridged. The *Benedictus* it also gives entire. A single form of Absolution is supplied. The versicles following upon the Creed are more numerous than ours. In the Evening Prayer the great Gospel Hymns, the *Magnificat* and the *Nunc dimittis*, stand in the places to which we with tardy justice have only just restored them.

Again, if we consider those features of *The Proposed Book* that were retained and made part of the Liturgy in 1789, we shall have further reason to refrain from wholesale condemnation of this tentative work. For example, we owe the two opening sentences of Morning Prayer, "The Lord is in his holy temple" and "From the rising of the sun," to *The Proposed Book*, and also the special form for Thanksgiving Day. And yet, on the whole, the Convention of 1789 acted most wisely in determining that it would make the Prayer Book of the Church of England, rather than *The Proposed Book*, the real basis of revision. It did so, and as a result we have what has served us so well during the first century of our national life—the Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America. The points wherein the American Prayer Book differs from the Prayer Book of the Church of England are too numerous to be catalogued in full. "They will appear," says the Preface (a composition borrowed, by the way, almost wholly from *The Proposed Book*), "and, it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England.

The most important differences are the following The permissive use of "Selections of Psalms in place of the Psalms appointed for the day of the month." This was

doubtless suggested by the wholesale transformation of the Psalter in *The Proposed Book* into a series of selections.

The permitted shortening of the Litany is an American feature.

A number of the special prayers, as, for example, the prayer for a sick person, that for persons going to sea, the thanksgivings for a recovery and for a safe return, all these are peculiar to the American use. Extensive alterations were made in the Marriage Service and certain greatly needed ones in the Burial Office. The two most noteworthy differences, however, are the omission from our Prayer Book of the so-called Athanasian Creed, and the insertion in it of that part of the Consecration Prayer in the Communion Office known as the Invocation. The engrafting of this latter feature we owe to the influence of Bishop Seabury, who by this addition not only assimilated the language of our liturgy more closely to that of the ancient formularies of the Oriental Church, but also insured our being kept reminded of the truly spiritual character of Holy Communion. "It is the spirit that quickeneth," this Invocation seems to say; "the flesh profiteth nothing." Quite in line with this was the alteration made at the same time in the language of the Catechism. "The Body and Blood of Christ," says the English Book, "which are verily and indeed taken and received by the faithful in the Lord's Supper."

"The Body and Blood of Christ," says the American Book, "which are spiritually taken and received by the faithful in the Lord's Supper."

Many verbal changes are to be found scattered here and there through the book, some of them for the better, some, perhaps, for the worse. The prevailing purpose seems to have been to expunge all obsolete words and phrases while dealing tenderly with obsolescent ones. In this course, however, the revisers were by no means always and everywhere consistent.

"Prevent," in the sense of "anticipate," is altered in some places but left unchanged in others. In the *Visitation of Prisoners*, an office borrowed from the

Irish Prayer Book, the thoroughly obsolete expression, "As you tender," in the sense of "as you value," the salvation of your soul, is retained.

From the Psalter has disappeared in the American Book "Thou tellest my fittings," although why this particular archaism should have been selected for banishment and a hundred others spared, it is not easy to understand.

Perhaps some sudden impatience seized the reviser, like that which moved Bishop Wren, while annotating his Prayer Book, to write on the margin of the calendar for August, "Out with 'dog days' from among the saints."

Considering what a bond of unity the Lord's Prayer appears to be becoming among all English-speaking worshippers, it is, perhaps, to be regretted that our revisers changed the wording of it in two or three places. The excision of "Lighten our darkness" must probably be attributed to the prosaic matter-of-fact temper which had possession of everybody and everything during the last quarter of the eighteenth century.

The Ordinal, the Articles, the Consecration of Churches, and the Institution of Ministers made no part of the Prayer Book as it was set forth in 1789; nor do they, even now, strictly speaking, make a part of it, although in the matter of binding force and legal authority they are on the same footing.

The Ordinal and Articles are substantially identical with the English Ordinal and Articles, save in the matter of a reference to the Athanasian Creed and several references to the connection of Church and State. The Consecration of Churches and the Institution of Ministers are offices distinctively American. If I add that the American Book drops out of the Visitation of the Sick a form of private absolution, and greatly modifies the service for Ash-Wednesday, we shall have made our survey of differences tolerably, though by no means exhaustively complete.

And now what is the lesson taught us by the history of the Prayer Book? Homiletical as the question sounds, it

is worth asking.

We have reviewed rapidly, but not carelessly, the vicissitudes of the book's wonderful career, and we ought to be in a position to draw some sort of instructive inference from it all. Well, one thing taught us is this, the singular power of survival that lives in gracious words. They wondered at the "gracious words which proceeded out of His mouth," and because they wondered at them they treasured them up.


Kind words, says the child's hymn, can never die; neither can kindly words, and kindly in the deepest sense are many, many of the words of the Common Prayer; they touch that which is most catholic in us, that which strongly links us to our kind. There is that in some of the Collects which as it has lasted since the days when Roman emperors were sitting on their thrones, so will it last while man continues what he is, a praying creature.

Another thing taught us by the Prayer Book's history is the duty of being forever on our guard in the religious life against "the falsehood of extremes."

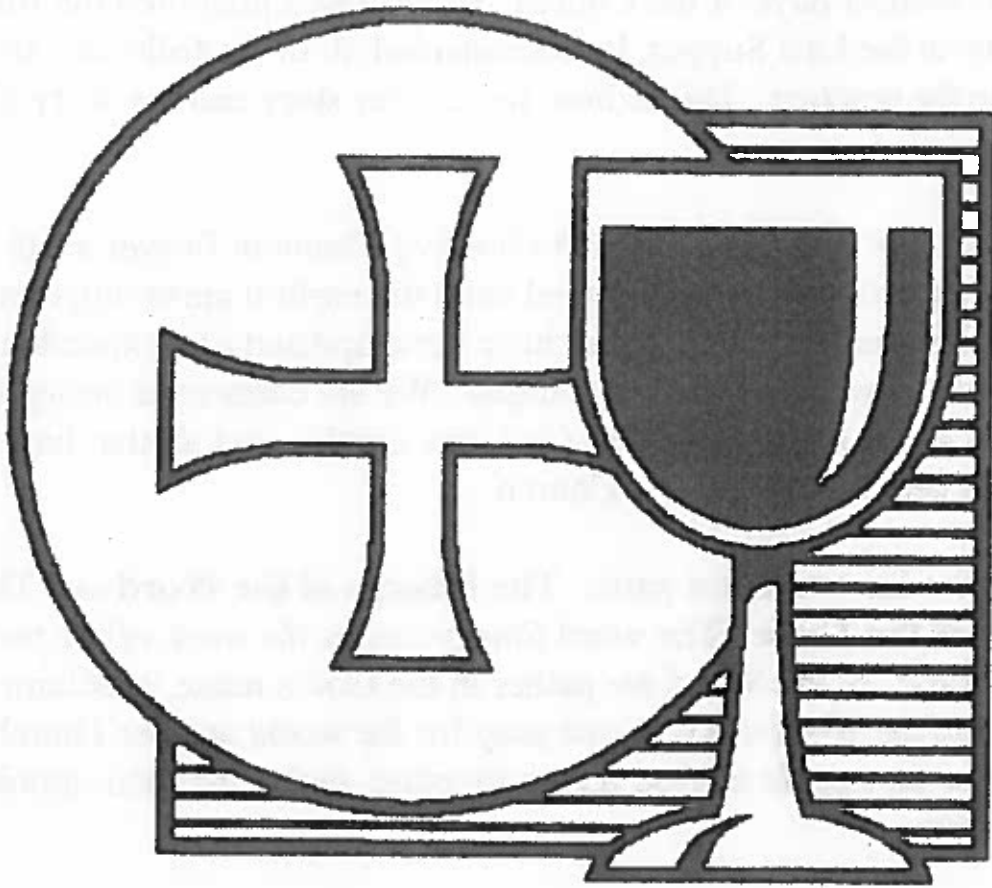
The emancipated thinkers who account all standards of belief to be no better than dungeon walls, scoff at this feature of the Anglican character with much bitterness. "Your Church is a Church of compromises," they say, "and your boasted *Via media* only a coward's path, the poor refuge of the man who dares not walk in the open." But when we see this Prayer Book condemned for being what it is by Bloody Mary, and then again condemned for being what it is by the Long Parliament, the thought occurs to us that possibly there is enshrined in this much-persecuted volume a truth larger than the Romanist is willing to tolerate, or the Puritan generous enough to apprehend.

A third important lesson is that we are not to confound revision with ruin, or to suppose that because a book is marvellously good it cannot conceivably be bettered. Each accomplished revision of the Book of Common Prayer has been a distinct step in advance. If God in his wise providence suffered an excellent growth of devotion to spring up out of the soil of England in the

days of Edward the Sixth, and, after many years, determined that like a vine out of Egypt it should be brought across the sea and given root on these shores, we need not fear that we are about to lose utterly our pleasant plant if we notice that the twigs and leaves are adapting themselves to the climate and the atmosphere of the new dwelling-place. The life within the vine remains what it always was. The growth means health. The power of adaptation is the guarantee of a perpetual youth.



THE INSTRUCTED EUCHARIST



Arctic Coast Deanery

Point Hope, Alaska

September 19, 2015

An Instructed Eucharist

1. Before the Service Begins

When Episcopalians gather for worship on Sunday, we hold a service of **Communion or Holy Eucharist**. Christians have worshiped like this since the earliest days of the Church. When Jesus instituted the first Eucharist at the Last Supper, he commanded all of his followers to continue the practice. This is how we tell our story and the story of Jesus.

Our worship is structured with *The Book of Common Prayer* as its source. The prayer book is derived from the earliest surviving texts of ancient Christian worship. These have been updated and expanded as times and circumstances have changed. We are connected through common words and practices to God, one another and all that have come before us here and across the Church.

Our service has two main parts: **The Liturgy of the Word** and **The Liturgy of the Table**. The word *liturgy* means *the work of the people*. In the Liturgy of the Word we gather in the God's name, proclaim and respond to the Word of God, and pray for the world and the church. We do this, as the people of God acting together, each with their appointed part to play.

We begin with the **Gathering Rite**. Once we are together in one place, those people who have designated roles in the service enter in procession while we all sing praise to God. This allows everyone to take their places, and helps the people leave behind their cares and prepare to spend time together with God and one another. After the opening Hymn or Song, the celebrant or presider, begins a dialogue of praise with the congregation. This is known as the Opening Acclamation. We say the **Opening Collect** (or prayer) together called the **Collect for Purity**. We then sing a second hymn of praise or the Gloria, or "Glory to God." The gathering rite concludes with a prayer, or collect, that reflects the themes of this particular Sunday.

2. Between the Collect of the Day and the reading of the First Lesson

Now we sit in order to listen to readings from the Bible. A member of the congregation comes forward to read the first lesson. Then we stand for the Psalm, which is led by another person and which we all participate. Sitting again for the second lesson, we rise again to sing and listen to the Gospel read by the Deacon. Christians have long given special importance to the gospels because that is where we hear directly the words and actions of Jesus.

We follow the biblical Jewish and Christian traditions of standing to praise God and to pray, sitting in order to listen, and kneeling in order to express penitence or devotion. If you have a physical condition which makes any of these difficult, you are always welcome to adopt a more comfortable position. You may also notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

We use a fixed pattern of scripture readings, called a **lectionary** that allows us to hear most of the Bible within a three-year period. This makes sure that nothing important is left out, and that preachers don't overlook some passages in favor of others.

After the **sermon**, which is always based on at least one of the scripture readings, we conclude our response to God's Word by standing and saying together the **Nicene Creed**. This summary statement of Christian belief was adopted by the undivided church in the fourth century and is one of the oldest texts of Christian worship.

3. After the Nicene Creed

In the last portion of the **Liturgy of the Word**, we pray for the church and for the world, and make our final preparation for the Communion part of the service. Our prayers always include the entire universal Church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble, and those who have died. We usually use a pattern of prayer that allows everyone in the congregation to make responses. When the prayers are concluded, we say together a **General Confession** of our sins and listen as the celebrant pronounces God's forgiveness. Then we are prepared to exchange God's **Peace**, in which we briefly greet those nearby in the name of the Lord. The ancient custom of passing the Peace expresses our unity in Christ and our readiness to receive Communion. It marks the end of the Liturgy of the Word.

4. Before the Offertory

We begin the **Liturgy of the Table**, or **Holy Communion**, by accepting the people's offerings of bread, wine, money, and other gifts. Since there are no words being spoken at this time, it is also a good time for an offering of music, such as an anthem from the choir. The preparation of the bread and wine on the altar is one of the traditional roles of the deacon, if there is one present. Either leavened or unleavened bread may be used. We use actual wine just as Jesus did and as he commanded us to do. A little water is generally added to reduce the strength of the wine and to symbolize the water that poured out of Jesus' side after his crucifixion. We typically use vessels made from precious metals as a way of honoring the importance of communion. We use linen cloths on the altar or holy table in ways which are very similar to the way in which you might use linen or other special napkins and tablecloths at a fancy dinner party. In fact, both scripture and Christian tradition often compare communion to a great heavenly banquet or feast of all the saints.

5. After the altar is completely ready

The word *Eucharist* means *to give thanks*. In every communion service Christians tell the story of God's creation and God's saving act of redemption by the sending of Jesus. We focus on the death and resurrection of Jesus which is the heart of the Christian faith. We listen to his oldest recorded words at the Last Supper with his disciples, in which he commanded us to continue the tradition he was beginning. You will find the clearest expression of the meaning of communion by listening carefully to the words of the service.

The one who presides over **Eucharist** is always an ordained person known as a presbyter or priest. In the earliest centuries of the church, the bishop, or chief pastor, would always preside, but soon the church grew too large for one person to do this. So the bishop ordains and delegates priests to celebrate the Eucharist in each local congregation. The **three-fold order of the ministry of bishops, priests, and deacons** goes back to the beginnings of the church; that is why Episcopalians and others retain these orders to this day.

As the words and action at the altar unfold, they do so according to a **four-fold pattern** first used by Jesus when he miraculously fed the multitudes with bread and fish, and also used again at the Last Supper. First he ***took the bread***. Then he ***gave thanks over the bread***. He ***broke the bread***, and finally he ***gave it to the people***. As we involve ourselves in the drama of communion, together we remember what happened in such a vivid way that this memory is brought right back into the present moment.

6. After the celebrant has broken the bread, before the words of invitation

Through all of our prayers, we believe that God has now transformed the bread and wine so that Christ is truly present in them. Together they are an **outward and visible sign of an inward and spiritual grace** – the definition of a **sacrament**. Every baptized Christian is encouraged and invited to receive communion by coming forward near the altar. The ushers will guide you. You may either stand or kneel. You will first receive a wafer of bread placed your outstretched hands for you to eat. Then you will be offered the chalice of wine. It has always been Christian practice to drink communion wine from this **common cup**, and you may do so by grasping the chalice at the bottom and tipping it slowly. Some may prefer not to **drink** from the chalice for various reasons. You are welcome to receive the bread only (and not the wine), or to take your piece of bread and dip it yourself into the chalice. After you have received communion, you may return to your seat.

7. Final instruction, while the last of the altar is being cleared

The deacon clears the altar in much the same way as you might clear your own table after dinner, removing the dishes and cloths and eating or storing any leftovers. In church, we generally consume any leftover bread and wine immediately. Occasionally some is reverently put aside to carry to those who have not been able to attend the service.

The celebrant then leads everyone in saying a **post-communion prayer**, followed by a hymn and a closing procession. The final act of our common worship is the **dismissal**, offered by a deacon, which formally closes the worship with a call for us to go as Christ's servants out into the world. It reminds us that the purpose of worship is not simply to encourage and build ourselves up, but for all of us to be empowered and sent forth as ministers of Christ.

Christ, whose glory fills the skies

D G D A G D A7 D

I Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,

A D G D Bm F# Bm

Sun of Right - eous - ness, a - rise! Tri - umph o'er the shades of night:

G D A7 D G D Em A7 D

Day - spring from on high, be near; Day - star, in my heart ap - pear.

- 2 Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return,
till thy mercy's beams I see,
till they inward light impart,
glad my eyes, and warm my heart.
- 3 Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me radiance divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

This accompaniment may be used as an alternate tune for:
#323, "Bread of heaven, on thee we feed" (2 stanzas) and
#538, "God of mercy, God of grace" (2 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Charles Wesley (1707-1788)

Music: *Ratisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt;

arr. Janette Cooper (b. 1937)

Music: © 1987, Oxford University Press.

Morning has broken

C Dm G F C

1 Morn - ing has bro - ken like the first morn - ing,

Am Em Am C G

black - bird has spo - ken like the first bird.

C C F C Am G

Praise for the sing - ing! Praise for the morn - ing!

FMaj7 C F G C

Praise for them spring - ing fresh from the Word!

2 Sweet the rain's new fall
 sunlit from heaven,
 like the first dewfall
 on the first grass.
 Praise for the sweetness
 of the wet garden,
 sprung in completeness
 where his feet pass.

3 Mine is the sunlight!
 Mine is the morning
 born of the one light
 Eden saw play!
 Praise with elation,
 praise every morning,
 God's re-creation
 of the new day!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Eleanor Farjeon (1881-1965), alt.

Music: *Bunessan*, Gaelic melody; harm. Stephen Tappe (b.1954)

Words: By permission of David Higham Associates.

Arrangement: © 1994, Stephen Tappe, All Rights Reserved.

♩. = 46 - 52
 55. 54. D

New every morning is the love

Alternate tune: Duke Street, #544, or Truro, #182.

10

Awake, my soul, and with the sun

Alternate tune: Truro, #182.

11

NOONDAY

Now Holy Spirit, ever One

The accompaniment for this tune may be found at #137.

20

O God of truth, O Lord of might

A simple keyboard accompaniment may be found at this number in the accompaniment edition of *The Hymnal 1982*.

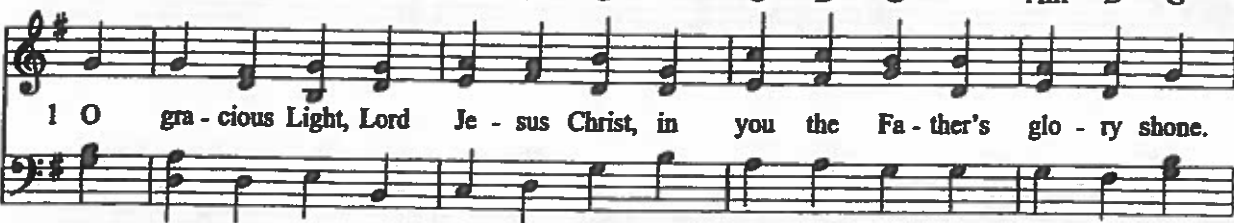
22

EVENING

O gracious Light, Lord Jesus Christ

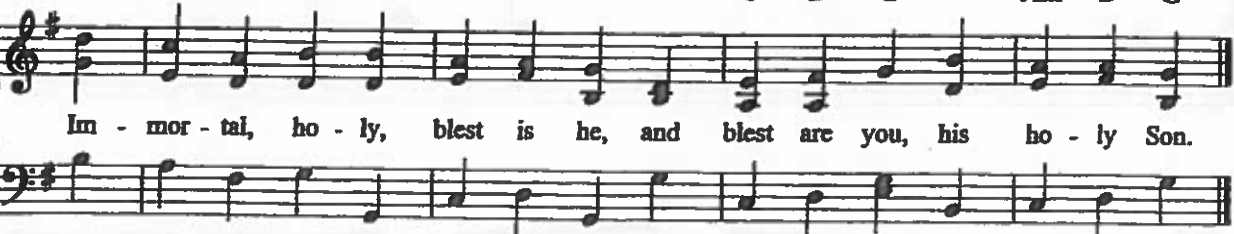
25

G C D G · Am D G C D G Am D G



1 O gra - cious Light, Lord Je - sus Christ, in you the Fa - ther's glo - ry shone.

C D G Am D G C D G Am D G



Im - mor - tal, ho - ly, blest is he, and blest are you, his ho - ly Son.

2 Now sunset comes, but light shines forth,
the lamps are lit to pierce the night.
Praise Father, Son, and Spirit: God
who dwells in the eternal light.

3 Worthy are you of endless praise,
O Son of God, Life-giving Lord;
wherefore you are through all the earth
and in the highest heaven adored.

This music also for:

43, "All praise to thee, my God, this night" (4 stanzas).

This accompaniment may be used as an alternate tune for:

148, "Creator of the earth and skies" (5 stanzas),

394, "Creating God, your fingers trace" (4 stanzas),

434, "Nature with open volume stands" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light*

Music: *The Eighth Tune*, Thomas Tallis (1505-1585); adapt. *The Hymnal 1982*; arr. Janette Cooper (b. 1937)

Words: © Church Pension Fund, All Rights Reserved.

Music: © 1987, Oxford University Press.

♩ = 76 - 84

LM

O come, O come, Emmanuel

* Em Am Em G

O come, O come, Em - man - u - el, and ran - some cap - tive

Am Em Am Em D

Is - ra - el, that mourns in lone - ly ex - ile here un -

Refrain

C G Am Em G D Em Bm

til the Son of God ap - pear. Re - joice! Re - joice!

Am G Em Am (Bm) Em

Em - man u - el shall come to thee, O Is - ra - el!

* Single strum throughout.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, ca. 9th cent.; ver. *Hymnal 1940*, alt.

Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent. adapt. Thomas Helmore (1811-1890) alt.; acc. Richard Proulx (b. 1937); arr. Robert Roth (b. 1928)

Words: © Church Pension Fund, All Rights Reserved.

Arrangement: © 1994, Robert Roth, All Rights Reserved.

LM with Refrain

Come, thou long-expected Jesus

Capo 1 (E)

2 Israel's strength and consolation,
hope of all the earth thou art:
dear desire of every nation,
joy of every longing heart.

3 Born thy people to deliver,
born a child, and yet a king,
born to reign in us for ever,
now thy gracious kingdom bring.

4 By thine own eternal Spirit
rule in all our hearts alone;
by thine all-sufficient merit
raise us to thy glorious throne.

This music also for:

#127, "Earth has many a noble city" (5 stanzas) and
#414, "God, my King, thy might confessing" (6 stanzas).

This accompaniment may be used as an alternate tune for:
#59, "Hark! a thrilling voice is sounding" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Charles Wesley (1707-1788)

Music: *Stuttgart*, melody from *Psalmody Sacra, oder Andächtige und Schöne Gesänge*, 1715;
adapt. and harm. William Henry Havergal (1793-1870), alt; arr. Margaret W. Mealy (b. 1922)
Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 72 - 84
87. 87

72

Hark! the glad sound!

The accompaniment for this tune may be found at #212.

74

Blest be the King whose coming

The accompaniment for this tune may be found at #154.

Refrain

Capo 1

(E) F (E) Fsus4 (Esus4) F (E) C7 (B7) F (E) Fsus4 (Esus4)

Go tell it on the moun - tain, o - ver the hills and ev - ery - where;

F (E) Fsus4 (Esus4) F (E) Bb (A) F (E) C7 (B7) F (E)

Go tell it on the moun - tain, that Je - sus Christ is born!

Fsus4 (Esus4) F (E) C7 (B7) F (E) Fsus4 (Esus4)

I While shep - herds kept their watch - ing o'er si - lent flocks by night, be -

F (E) Fsus4 (Esus4) F (E) Gm (F#m) C7 (B7) *Repeat Refrain*

hold, through - out the hea - vens there shone a ho - ly light.

2 The shepherds feared and trembled
when lo! above the earth
rang out the angel chorus
that hailed our Savior's birth.

Go tell it on the mountain,
over the hills and everywhere;
go tell it on the mountain,
that Jesus Christ is born!

3 Down in a lowly manger
the humble Christ was born,
and God sent us salvation
that blessed Christmas morn.

Go tell it on the mountain,
over the hills and everywhere;
go tell it on the mountain,
that Jesus Christ is born!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Afro-American spiritual, 19th cent., adapt. John W. Work (1901-1967)

Music: *Go Tell It on the Mountain*, Afro-American spiritual, 19th cent.; arr. Horace Clarence Boyer (b. 1935); arr. Robert Roth (b. 1928)

Music: © 1984, Horace C. Boyer

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 56 - 63

76. 76 with Refrain

D Dsus4 D G D A D G

I Joy to the world! the Lord is come: let earth re -

A D G D G

ceive her King; let ev - ery heart pre - pare him

D A

room, and heaven and na - ture sing, and heaven and na - ture

D G D G D A D

sing, and heaven, and heaven and na - ture sing.

2 Joy to the world! the Savior reigns;
let us our songs employ,
while fields and floods, rocks, hills and plains,
repeat the sounding joy,
repeat the sounding joy,
repeat, repeat the sounding joy.

*3 No more let sins and sorrows grow,
nor thorns infest the ground;
he comes to make his blessings flow
far as the curse is found,
far as the curse is found,
far as, far as the curse is found,

4 He rules the world with truth and grace,
and makes the nations prove
the glories of his righteousness,
and wonders of his love,
and wonders of his love,
and wonders, wonders of his love.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748), alt.
Music: *Antioch*, George Frideric Handel (1685-1759);
adapt. and arr. Lowell Mason (1792-1872); arr. Owen Burdick (b. 1954)
Arrangement: © 1994, Owen Burdick, All Rights Reserved.

♩ = 80 - 96
CM with Repeat

As with gladness men of old

G D G C D G C Am D

I As with glad - ness men of old did the guid - ing star be -

G D G C D G C Am D

hold; as with joy they hailed its light, lead - ing on - ward, beam - ing

G Em D G C Am D G

bright; so, most gra - cious Lord, may we ev - er - more be led to thee.

2 As with joyful steps they sped
to that lowly manger-bed;
there to bend the knee before
him whom heaven and earth adore;
so may we with willing feet
ever seek the mercy-seat.

3 As they offered gifts most rare
at that manger rude and bare;
so may we with holy joy,
pure and free from sin's alloy,
all our costliest treasures bring,
Christ! to thee, our heavenly King.

4 Holy Jesus! every day
keep us in the narrow way;
and, when earthly things are past,
bring our ransomed souls at last
where they need no star to guide,
where no clouds thy glory hide.

5 In the heavenly country bright,
need they no created light;
thou its light, its joy, its crown,
thou its sun which does not go down:
there for ever we may sing
alleluias to our King.

This music also for:

#288, "Praise to God, immortal praise" (3 stanzas).

This accompaniment may be used as an alternate tune for:

#416, "For the beauty of the earth" (6 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: William Chatterton Dix (1837-1898)

Music: Dix, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889); harm.

The English Hymnal; arr. Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

$\text{♩} = 46 - 54$
77. 77. 77

Songs of thankfulness and praise

The musical score is written for guitar and voice. It consists of four systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the treble staff. The guitar chords are indicated by letters above the treble staff.

System 1: Chords: D, G, A, D, Em, A, D. Lyrics: "I Songs of thank - ful - ness and praise, Je - sus, Lord, to thee we raise;"

System 2: Chords: G, A, D, Em, A, D. Lyrics: "man - i - fest - ed by the star to the sa - ges from a - far;"

System 3: Chords: A, D, E, A, G, Bm, F#, Bm. Lyrics: "branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;"

System 4: Chords: D, Bm, E, A, G, Em, A, D. Lyrics: "an - thems be to thee ad - dressed, God in man made man - i - fest."

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
and at Cana, wedding guest,
in thy Godhead manifest;
manifest in power divine,
changing water into wine;
anthems be to thee addressed,
God in man made manifest.

3 Manifest in making whole
palsied limbs and fainting soul;
manifest in valiant fight
quelling all the devil's might;
manifest in gracious will,
ever bringing good from ill;
anthems be to thee addressed,
God in man made manifest.

4 Manifest on mountain height,
shining in resplendent light,
where disciples filled with awe
thy transfigured glory saw.
When from there thou leddest them
steadfast to Jerusalem,
cross and Easter Day attest
God in man made manifest.

This music also for:

#174, "At the Lamb's high feast we sing" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)

Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750);

arr. Margaret W. Mealy (b. 1922)

Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 44 - 52
77. 77. D

154

All glory, laud, and honor

Capo 1 (A) B \flat (A) E \flat (D) F (E) B \flat (A) Cm (Bm) F (E) B \flat (A)

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

E \flat (D) F (E) B \flat (A) Cm (Bm) F (E) B \flat (A)

to whom the lips of chil - dren made sweet ho - san - nas ring.

C7 (B7) F (E) Gm (F#m) C7 (B7) F (E) F7 (E7)

I Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,

Repeat refrain

B \flat (A) E \flat (D) F (E) B \flat (A) Cm (Bm) F7 (E7) B \flat (A)

who in the Lord's Name com - est, the King and Bless - ed One.

This music also for:

#74, "Blest be the King whose coming" (4 stanzas):

for each stanza, play all of the music in the order printed and do not repeat the Refrain after the fourth stanza.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;

harm. William Henry Monk (1823-1889); arr. Margaret W. Mealy (b. 1922)

Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 48 - 56
76. 76. D

O sacred head, sore wounded

C F Dm G C E7 Am E Am

I O sa - cred head, sore wound - ed, de - filed and put to scorn; O

F Dm G C E7 Am E Am

king - ly head, sur - round - ed with mock - ing crown of thorn: what

Dm G C F C F Dm E Am

sor - row mars thy gran - deur? Can death thy bloom de - flower? O

G C D G C F G C

coun - te - nance whose splen - dor the hosts of heaven a - dore!

This music also for:

#669, "Commit thou all that grieves thee" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Paul Gerhardt (1607-1676): sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.

Music: *Herzlich tut mich verlangen* (Passion Chorale), Hans Leo Hassler (1564-1612);

adapt. and harm. Johann Sebastian Bach (1685-1750); arr. Robert J. Powell (b. 1932)

Arrangement: © 1994, Robert J. Powell, All Rights Reserved.

♩ = 66 - 76
76. 76. D

Capo 2 (D) E (D) C#m (Bm) F#m (Em) B (A)

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord. Al - le -

Fine

E (D) C#m (Bm) F#m (Em) B (A) E (D) E (D) C#m (Bm)

lu - ia, al - le - lu - ia! Give praise to his Name. I Je - sus is Lord of

Repeat Refrain

F#m (Em) B (A) E (D) C#m (Bm) (F#m) (Em) B (A)

all the earth. He is the King of cre - a - tion. Al - le -

- 2 Spread the good news o'er all the earth;
Jesus has died and has risen.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

- 3 We have been crucified with Christ.
Now we shall live for ever.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

- 4 Come, let us praise the living God,
joyfully sing to our Savior.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

Words: Donald Fishel (b. 1950)

Music: *Alleluia No. 1*, Donald Fishel (b. 1950); arr. Betty Pulkingham (b. 1928), Charles Mallory (b. 1950) and George Mims (b. 1938); this arr. Betty Pulkingham

Words and music: © 1973, Word of God/Maranatha Music, All Rights Reserved.

Arrangement: © 1994, Betty Pulkington, All Rights Reserved.

♩ = 72 - 84
88 with refrain

C F C F G C

I Je - sus Christ is risen to - day, Al - le - lu - ia!

F Dm G C F G C

our tri - um - phant ho - ly day, Al - le - lu - ia!

G C G C G Am D G

who did once up - on the cross, Al - le - lu - ia!

G7 C F C F C G C

suf - fer to re - deem our loss. Al - le - lu - ia!

2 Hymns of praise then let us sing, Alleluia!
unto Christ, our heavenly King, Alleluia!
who endured the cross and grave, Alleluia!
sinners to redeem and save, Alleluia!

3 But the pains which he endured, Alleluia!
our salvation have procured, Alleluia!
now above the sky he's King, Alleluia!
where the angels ever sing, Alleluia!

4 Sing we to our God above, Alleluia!
praise eternal as his love, Alleluia!
praise him, all ye heavenly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia!

This accompaniment may be used as an alternative tune for:
#214, "Hail the day that sees him rise" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt.

Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmody*, 1749, alt.; arr.

Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

$\text{♩} = 54 - 60$

77. 77 with Alleluias

The strife is o'er, the battle done

208

Antiphon (at the beginning)

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

I The strife is o'er, the bat - tle done, the vic - to - ry of life is

won; the song of tri - umph has be - gun. Al - le - lu - ia!

Antiphon (at the end)

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

2 The powers of death have done their worst,
but Christ their legions hath dispersed:
let shout of holy joy outburst.
Alleluia!

3 The three sad days are quickly sped,
he rises glorious from the dead;
all glory to our risen Head!
Alleluia!

4 He closed the yawning gates of hell,
the bars from heaven's high portals fell;
let hymns of praise his triumphs tell!
Alleluia!

5 Lord! by the stripes which wounded thee,
from death's dread sting thy servants free,
that we may live and sing to thee.
Alleluia!
Alleluia, alleluia, alleluia!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, 1695; tr. Francis Pott (1832-1909), alt.

Music: Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr.

William Henry Monk (1823-1889); arr. Janette Cooper (b. 1937)

Music: © Oxford University Press.

♩ = 104 - 112
888 with Alleluias

Capo 3(D) F (D) Dm (Bm) Bb (G) F (D) Dm (Bm)

1 I come with joy to meet my Lord, for - giv - en,

C (A) F (D) Am (F#m) Dm (Bm) Am (F#m)

loved, and free, in awe and won - der

Bb (G) F (D) C7 (A7) Fsus4 (Dsus4) F D

to re - call his life laid down for me.

- 2 I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.
- 3 As Christ breaks bread and bids us share
each proud division ends.
That love that made us makes us one,
and strangers now are friends.
- 4 And thus with joy we meet our Lord.
His presence, always near,
is in such friendship better known:
we see, and praise him here.
- 5 Together met, together bound,
we'll go our different ways,
and as his people in the world,
we'll live and speak his praise.

This music also for:

#620, "Jerusalem, my happy home" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Brian A. Wren (b. 1936), alt.

Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983);
arr. Robert Roth (b. 1928)

Words: © 1971 Hope Publishing Company

Music: © 1938, J. Fischer & Bro. Division of Belwin Mills

Arrangement: © Robert Roth, All Rights Reserved.

♩. = 44 - 50
CM

G C Am D7 G D G A7 D

I Shep-herd of souls, re-fresh and bless thy cho-sen pil-grim flock

Am A7 D D7 G D7 G

with man-na in the wil-der-ness, with wa-ter from the rock.

- 2 We would not live by bread alone,
but by the word of grace,
in strength of which we travel on
to our abiding-place.
- 3 Be known to us in breaking bread,
and do not then depart;
Savior, abide with us, and spread
thy table in our heart.
- 4 Lord, sup with us in love divine;
thy Body and thy Blood,
that living bread, that heavenly wine,
be our immortal food.

This music also for:

#510, "Come, Holy Spirit, heavenly Dove" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: James Montgomery (1771-1854), alt.

Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937),
after John Bacchus Dykes (1823-1876); arr. Thomas Foster (b. 1938)

♩ = 100 - 108
CM

G C D G Em Am D

1 Come, thou al - might - y King, help us thy Name to sing,

G D G Am

help us to praise. Fa - ther whose love un - known all things cre -

Em C D7 G Am7 D7 G

at - ed own, build in our hearts thy throne, An - cient of Days.

2 Come, thou incarnate Word,
by heaven and earth adored;
our prayer attend:
come, and thy people bless;
come, give thy word success;
stablish thy righteousness,
Savior and friend.

3 Come, holy Comforter,
thy sacred witness bear
in this glad hour:
thou, who almighty art,
now rule in every heart,
and ne'er from us depart,
Spirit of power.

4 To thee, great One in Three,
the highest praises be,
hence evermore;
thy sovereign majesty
may we in glory see,
and to eternity
love and adore.

This music also for:

#371, "Thou, whose almighty word" (4 stanzas) and
#537, "Christ for the world we sing!" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Anon. ca. 1757, alt.

Music: Moscow, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916, based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872); arr. Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 104 - 116
664. 6664

385

Many and great, O God, are thy works

Capo 3 (Am)

1 Man - y and great, O God, are thy works, ma - ker of
 earth and sky; thy hands have set the hea - vens with stars;
 thy fin - gers spread the moun - tains and plains. Lo, at thy
 word the wa - ters were formed; deep seas o - bey thy voice.

Chords: Cm (Am), Fm (Dm), Cm (Am), Gm (Em), Cm (Am), Eb (C), Fm (Dm), Cm (Am), Fm (Dm), Cm (Am), Gm (Em), Cm (Am)

2 Grant unto us communion with thee,
 thou star-abiding one;
 come unto us and dwell with us;
 with thee are found the gifts of life.
 Bless us with life that has no end,
 eternal life with thee.

The melody may be doubled at the lower octave. Other hymns may be accompanied with the melody only in a similar manner.

Words: American folk hymn; rev. Philip Frazier (1892-1964), alt.
 Music: *Dakota Indian Chant (Lacquiparle)*, Native American melody

♩ = 63 - 69
 96. 99. 96

388

O worship the King

O wor - ship the King, all glo - rious a - bove!

Chords: G, D, G, C, D, G

Other hymns may be accompanied with the melody and bass line only.

This accompaniment may be used as an alternate tune for:
 #535, "Ye servants of God, your Master proclaim" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Robert Grant (1779-1838)
 Music: *Hanover*, att. William Croft (1678-1727) (alto and tenor omitted)

♩ = 100 - 112
 10 10. 11 11



G C Am D G Cmaj7 D G

I Im - mor - tal, in - vis - i - ble, God on - ly wise,

C Am D G Cmaj7 D G

in light in - ac - ces - si - ble hid from our eyes,

Em D G Em G D

most bless - ed, most glo - rious, the An - cient of Days,

C Am D G Cmaj7 D G

al - might - y, vic - tor - ious, thy great Name we praise.

2 Unresting, unchanging, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds, which are fountains of goodness and love.

3 To all live thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish, like leaves on the tree,
then wither and perish; but nought changeth thee.

4 Thou reignest in glory, thou rulest in light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendor of light hideth thee.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);

harm. *The English Hymnal*, 1906, alt.; arr. Janette Cooper (b. 1937), alt.

Music: © 1987, Oxford University Press.

♩ = 112 - 120

11 11. 11 11

D A D G D

1 When I sur - vey the won - drous cross where the young

G D Em A E A

Prince of Glo - ry died, my rich - est gain I

Bm E A D Em A G A D

count but loss, and pour con - tempt on all my pride.

2 Forbid it, Lord, that I should boast,
save it in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.

3 See, from his head, his hands, his feet,
sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

This music also for:

#321, "My God, thy table now is spread" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748)

Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1780;

harm. Edward Miller (1731-1807); arr. Janette Cooper (b. 1937), alt.

Music: © 1987, Oxford University Press.

♩ = 96 - 108
LM

Can we by searching find out God

476

Alternate tune: *Caithness*, #121.

All praise to thee, for thou, O King divine

477

The accompaniment for this tune may be found at #296.

Lord of all hopefulness

482

The accompaniment for this tune may be found at #488.

Be thou my vision

488

Capo 1 (D) Eb (D) Bb7 (A7) Eb (D) Bb (A)

I Be thou my vi - sion, O Lord of my heart; all else be

Fm (Em) Ab (G) Bb (A) Ab (G) Eb (D)

nought to me, save that thou art - thou my best thought, by

Cm (Bm) Ab (G) Bb (A) Eb (D) Cm (Bm) Fm7 (Em7) Eb (D)

day or by night, wak - ing or sleep - ing, thy pres - ence my light.

- 2 Be thou my wisdom, and thou my true word;
I ever with thee and thou with me, Lord;
thou my great Father; thine own may I be;
thou in me dwelling, and I one with thee.
- 3 High King of heaven, when victory is won,
may I reach heaven's joys, bright heaven's Sun!
Heart of my heart, whatever befall,
still be my vision, O Ruler of all.

This music also for:

#482, "Lord of all hopefulness" (4 stanzas): use the notes in brackets on the third count of the measure.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.

Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927;

harm. David Evans (1874-1948); arr. Margaret W. Mealy (b. 1922)

Words: Estate of Eleanor Hull

Music: By Permission of Oxford University Press

$\text{♩} = 76 - 88$

10 10. 9 10

In Christ there is no East or West

529

Capo 3 (A) C (A) G (E) B \flat (G) F (D) Dm (Bm) G7 (E7) C (A) F (D) C (A)

1 In Christ there is no East or West, in him no South or North, but

Am (F \sharp m) Dm (Bm) G (E) Am (F \sharp m) C (A) G7 (E7) C (A)

one great fel - low - ship of love through - out the whole wide earth.

- 2 Join hands, disciples of the faith,
whate'er your race may be!
Who serves my Father as his child
is surely kin to me.
- 3 In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: John Oxenham (1852-1941), alt.

Music: McKee, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949);
arr. Robert Roth (b. 1928)

Words: Estate of Henry T. Burleigh

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 44 - 50
CM

Ye servants of God, your Master proclaim

535

Alternate tune: *Hanover*, #388.

Christ for the world we sing!

537

The accompaniment for this tune may be found at #365.

God of mercy, God of grace

538

Alternate tune: *Ratisbon*, #7.

1 Je - sus shall reign wher - e'er the sun doth his suc -

ces - sive jour - neys run; his king - dom stretch from

shore to shore, till moons shall wax and wane no more.

Chords: D, A, Bm, E, A, D, G, Em, A, D, Bm, G, A, D, G, D, A, D

2 To him shall endless prayer be made,
and praises throng to crown his head;
his Name like sweet perfume shall rise
with every morning sacrifice.

3 People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.

4 Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.

5 Let every creature rise and bring
peculiar honors to our King;
angels descend with songs again,
and earth repeat the loud amen.

This accompaniment may be used as an alternate tune for:
#10, "New every morning is the love" (6 stanzas) and
#419, "Lord of all being, throned afar" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748), alt.

Music: *Duke Street*, John Hatton (d. 1793); arr. Jeffrey Smith (b. 1960)

Arrangement: © 1994, Jeffrey Smith, All Rights Reserved.

♩ = 66 - 72
LM

CHRISTIAN VOCATION AND PILGRIMAGE

550

Jesus calls us; o'er the tumult

A simple keyboard accompaniment may be found as the alternate accompaniment at this number in the accompaniment edition of *The Hymnal 1982*.

559

Lead us, heavenly Father, lead us

Alternate tune: *Westminster Abbey*, #518.

CHRISTIAN RESPONSIBILITY

567

Thine arm, O Lord, in days of old

Alternate tune: *Kingsfold*, #480.

The accompaniment for this tune may be found at #168.

671

Amazing grace! how sweet the sound

Capo 3 (D) F (D) B \flat (G) F (D) G (E) C (A)

1 A - maz - ing grace! how sweet the sound, that saved a wretch like me! I

F (D) F7 (D7) B \flat (G) F (D) Dm (Bm) C7 (A7) F (D)

once was lost but now am found, was blind but now I see.

- | | |
|--|--|
| <p>2 'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!</p> <p>3 The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.</p> | <p>4 Through many dangers, toils, and snares,
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.</p> <p>*5 When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.</p> |
|--|--|

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: John Newton (1725-1807), alt.; st. 5, anon.

Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921);
harm. Austin Cole Lovelace (b. 1919); arr. Craig Phillips (b. 1961)

Arrangement: © 1994, Craig Phillips, All Rights Reserved.

♩ = 96 - 108
CM

673

The first one ever, oh, ever to know

Guitar chords may be found at this number in the accompaniment edition of *The Hymnal 1982*.
This may also be sung unaccompanied or by playing the melody in octaves.

C G Am D G F Dm G C

I A might - y for - tress is our God, a bul - wark nev - er fail - ing; our

G Am D G F Dm G C

help - er he a - mid the flood of mor - tal ills pre - vail - ing: for

D G C F Am D

still our an - cient foe doth seek to work us woe; his craft and power are

G F E Am Em Am Dm G C

great, and, armed with cru - el hate, on earth is not his e - qual.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Martin Luther (1483-1546); tr. Frederick Henry Hedge (1805-1890); based on Psalm 46

Music: *Ein feste Burg*, melody Martin Luther (1483-1546);

harm. Johann Sebastian Bach (1685-1750); arr. Thomas Foster (b. 1938)

Arrangement: © 1994, Thomas Foster, All Rights Reserved.

♩ = 88 - 96
87. 87. 66. 66. 7



Christ, whose glory fills the skies

D G D A G D A7 D

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,

A D G D Bm F# Bm

Sun of Right - eous - ness, a - rise! Tri - umph o'er the shades of night:

G D A7 D G D Em A7 D

Day - spring from on high, be near; Day - star, in my heart ap - pear.

- 2 Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return,
till thy mercy's beams I see,
till they inward light impart,
glad my eyes, and warm my heart.
- 3 Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me radiance divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

This accompaniment may be used as an alternate tune for:
#323, "Bread of heaven, on thee we feed" (2 stanzas) and
#538, "God of mercy, God of grace" (2 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Charles Wesley (1707-1788)

Music: *Ratisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt;

arr: Janette Cooper (b. 1937)

Music: © 1987, Oxford University Press.

♩ = 56 - 66
77. 77. 77

Morning has broken

C Dm G F C

I Morn - ing has bro - ken like the first morn - ing,

Am Em Am C G

black - bird has spo - ken like the first bird.

C C F C Am G

Praise for the sing - ing! Praise for the morn - ing!

FMaj7 C F G C

Praise for them spring - ing fresh from the Word!

2 Sweet the rain's new fall
sunlit from heaven,
like the first dewfall
on the first grass.
Praise for the sweetness
of the wet garden,
sprung in completeness
where his feet pass.

3 Mine is the sunlight!
Mine is the morning
born of the one light
Eden saw play!
Praise with elation,
praise every morning,
God's re-creation
of the new day!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Eleanor Farjeon (1881-1965), alt.

Music: *Bunessan*, Gaelic melody; harm. Stephen Tappe (b.1954)

Words: By permission of David Higham Associates.

Arrangement: © 1994, Stephen Tappe, All Rights Reserved.

J. = 46 - 52
55. 54. D

New every morning is the love

Alternate tune: Duke Street, #544, or Truro, #182.

10

Awake, my soul, and with the sun

Alternate tune: Truro, #182.

11

NOONDAY

Now Holy Spirit, ever One

The accompaniment for this tune may be found at #137.

20

O God of truth, O Lord of might

A simple keyboard accompaniment may be found at this number in the accompaniment edition of *The Hymnal 1982*.

22

EVENING

O gracious Light, Lord Jesus Christ

25

G C D G Am D G C D G Am D G

1 O gra - cious Light, Lord Je - sus Christ, in you the Fa - ther's glo - ry shone.

C D G Am D G C D G Am D G

Im - mor - tal, ho - ly, blest is he, and blest are you, his ho - ly Son.

2 Now sunset comes, but light shines forth,
the lamps are lit to pierce the night.
Praise Father, Son, and Spirit: God
who dwells in the eternal light.

3 Worthy are you of endless praise,
O Son of God, Life-giving Lord;
wherefore you are through all the earth
and in the highest heaven adored.

This music also for:

43, "All praise to thee, my God, this night" (4 stanzas).

This accompaniment may be used as an alternate tune for:

148, "Creator of the earth and skies" (5 stanzas),

394, "Creating God, your fingers trace" (4 stanzas),

434, "Nature with open volume stands" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light*

Music: *The Eighth Tune*, Thomas Tallis (1505-1585); adapt. *The Hymnal 1982*; arr. Janette Cooper (b. 1937)

Words: © Church Pension Fund, All Rights Reserved.

Music: © 1987, Oxford University Press.

♩ = 76 - 84
LM

O come, O come, Emmanuel

Single strum throughout.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, ca. 9th cent.; ver. *Hymnal* 1940, alt. (1811-1890) alt.; acc. Richard Proulx (b. 1937); arr. Robert Roth (b. 1928)

Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, *Processionale*, 15th cent. adapt. Thomas Helmore

Words: © Church Pension Fund, All Rights Reserved.

Arrangement: © 1994, Robert Roth, All Rights Reserved.

LM with Refrain

Come, thou long-expected Jesus

Capo 1 (E)

The musical score is written for guitar and voice. It features two systems of music. The first system has a treble and bass staff. Above the treble staff, guitar chords are indicated: F (E), Fsus4 (Esus4), F (E), Bb (A), C7 (B7), and F (E). The lyrics for the first system are: "1 Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;". The second system also has a treble and bass staff. Above the treble staff, guitar chords are indicated: Fsus4 (Esus4), F (E), Bb (A), C7 (B7), Bb (A), F (E), Bb (A), C7 (B7), and F (E). The lyrics for the second system are: "from our fears and sins re - lease us, let us find our rest in thee." The music is in 4/4 time and the key signature has one flat (Bb).

- 2 Israel's strength and consolation,
hope of all the earth thou art:
dear desire of every nation,
joy of every longing heart.
- 3 Born thy people to deliver,
born a child, and yet a king,
born to reign in us for ever,
now thy gracious kingdom bring.
- 4 By thine own eternal Spirit
rule in all our hearts alone;
by thine all-sufficient merit
raise us to thy glorious throne.

This music also for:

#127, "Earth has many a noble city" (5 stanzas) and
#414, "God, my King, thy might confessing" (6 stanzas).

This accompaniment may be used as an alternate tune for:
#59, "Hark! a thrilling voice is sounding" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Charles Wesley (1707-1788)

Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715;
adapt. and harm. William Henry Havergal (1793-1870), alt; arr. Margaret W. Mealy (b. 1922)

Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 72 - 84
87. 87

72

Hark! the glad sound!

The accompaniment for this tune may be found at #212.

74

Blest be the King whose coming

The accompaniment for this tune may be found at #154.

Capo 1 **Refrain**

(E) F (E) Fsus4 (Esus4) F (E) C7 (B7) F (E) Fsus4 (Esus4)

Go tell it on the moun - tain, o - ver the hills and ev - ery - where;

F (E) Fsus4 (Esus4) F (E) Bb (A) F (E) C7 (B7) F (E)

Go tell it on the moun - tain, that Je - sus Christ is born!

Fsus4 (Esus4) F (E) C7 (B7) F (E) Fsus4 (Esus4)

1 While shep - herds kept their watch - ing o'er si - lent flocks by night, be -

F (E) Fsus4 (Esus4) F (E) Gm (F#m) C7 (B7) **Repeat Refrain**

hold, through - out the hea - vens there shone a ho - ly light.

2 The shepherds feared and trembled
when lo! above the earth
rang out the angel chorus
that hailed our Savior's birth.

Go tell it on the mountain,
over the hills and everywhere;
go tell it on the mountain,
that Jesus Christ is born!

3 Down in a lowly manger
the humble Christ was born,
and God sent us salvation
that blessed Christmas morn.

Go tell it on the mountain,
over the hills and everywhere;
go tell it on the mountain,
that Jesus Christ is born!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Afro-American spiritual, 19th cent., adapt. John W. Work (1901-1967)

Music: *Go Tell It on the Mountain*, Afro-American spiritual, 19th cent.; arr. Horace Clarence Boyer (b. 1935); arr. Robert Roth (b. 1928)

Music: © 1984, Horace C. Boyer

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 56 - 63
76, 76 with Refrain

The musical score is written for a piano and guitar. The guitar part is indicated by chords written above the treble staff: D, Dsus4, D, G, D, A, D, G, A, D, G, D, A, D. The piano part is written on a grand staff (treble and bass clefs). The key signature has one sharp (F#) and the time signature is 2/4. The lyrics are: 'I Joy to the world! the Lord is come: let earth re - ceive her King; let ev - ery heart pre - pare him room, and heaven and na - ture sing, and heaven and na - ture sing, and heaven, and heaven and na - ture sing.'

2 Joy to the world! the Savior reigns;
let us our songs employ,
while fields and floods, rocks, hills and plains,
repeat the sounding joy,
repeat the sounding joy,
repeat, repeat the sounding joy.

*3 No more let sins and sorrows grow,
nor thorns infest the ground;
he comes to make his blessings flow
far as the curse is found,
far as the curse is found,
far as, far as the curse is found,

4 He rules the world with truth and grace,
and makes the nations prove
the glories of his righteousness,
and wonders of his love,
and wonders of his love,
and wonders, wonders of his love.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748), alt.

Music: *Antioch*, George Frideric Handel (1685-1759);

adapt. and arr. Lowell Mason (1792-1872); arr. Owen Burdick (b. 1954)

Arrangement: © 1994, Owen Burdick, All Rights Reserved.

♩ = 80 - 96
CM with Repeat

As with gladness men of old

1 As with glad - ness men of old did the guid - ing star be -

hold; as with joy they hailed its light, lead - ing on - ward, beam - ing

bright; so, most gra - cious Lord, may we ev - er - more be led to thee.

2 As with joyful steps they sped
to that lowly manger-bed;
there to bend the knee before
him whom heaven and earth adore;
so may we with willing feet
ever seek the mercy-seat.

3 As they offered gifts most rare
at that manger rude and bare;
so may we with holy joy,
pure and free from sin's alloy,
all our costliest treasures bring,
Christ! to thee, our heavenly King.

4 Holy Jesus! every day
keep us in the narrow way;
and, when earthly things are past,
bring our ransomed souls at last
where they need no star to guide,
where no clouds thy glory hide.

5 In the heavenly country bright,
need they no created light;
thou its light, its joy, its crown,
thou its sun which does not go down:
there for ever we may sing
alleluias to our King.

This music also for:

#288, "Praise to God, immortal praise" (3 stanzas).

This accompaniment may be used as an alternate tune for:

#416, "For the beauty of the earth" (6 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: William Chatterton Dix (1837-1898)

Music: Dix, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889); harm.

The English Hymnal; arr. Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 46 - 54
77. 77. 77

The musical score is written for a four-part vocal ensemble (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (indicated by two sharps) and 4/4 time. The score consists of four systems, each with a vocal line and a piano line. Chord symbols are placed above the vocal line: D, G, A, D, Em, A, D in the first system; G, A, D, Em, A, D in the second; A, D, E, A, G, Bm, F#, Bm in the third; and D, Bm, E, A, G, Em, A, D in the fourth. The lyrics are: '1 Songs of thank - ful - ness and praise, Je - sus, Lord, to thee we raise; man - i - fest - ed by the star to the sa - ges from a - far; branch of roy - al Da - vid's stem in thy birth at Beth - le - hem; an - thems be to thee ad - dressed, God in man made man - i - fest.'

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
and at Cana, wedding guest,
in thy Godhead manifest;
manifest in power divine,
changing water into wine;
anthems be to thee addressed,
God in man made manifest.

3 Manifest in making whole
palsied limbs and fainting soul;
manifest in valiant fight
quelling all the devil's might;
manifest in gracious will,
ever bringing good from ill;
anthems be to thee addressed,
God in man made manifest.

4 Manifest on mountain height,
shining in resplendent light,
where disciples filled with awe
thy transfigured glory saw.
When from there thou ledest them
steadfast to Jerusalem,
cross and Easter Day attest
God in man made manifest.

This music also for:

#174, "At the Lamb's high feast we sing" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)

Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750);

arr. Margaret W. Mealy (b. 1922)

Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 44 - 52
77. 77. D

154

All glory, laud, and honor

Capo 1 (A) B \flat E \flat F B \flat Cm F B \flat
 Refrain (A) (D) (E) (A) (Bm) (E) (A)

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

C7 F Gm C7 F F7
 (B7) (E) (F#m) (B7) (E) (E7)

I Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,

who in the Lord's Name com - est, the King and Bless - ed One.

Repeat refrain

B \flat E \flat F B \flat Cm F7 B \flat
 (A) (D) (E) (A) (Bm) (E7) (A)

This music also for:

#74, "Blest be the King whose coming" (4 stanzas):

for each stanza, play all of the music in the order printed and do not repeat the Refrain after the fourth stanza.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;

harm. William Henry Monk (1823-1889); arr. Margaret W. Mealy (b. 1922)

Arrangement: © 1994, Margaret W. Mealy, All Rights Reserved.

♩ = 48 - 56

76. 76. D

O sacred head, sore wounded

Chords: C F Dm G C E7 Am E Am

I O sa - cred head, sore wound - ed, de - filed and put to scorn; O

Chords: F Dm G C E7 Am E Am

king - ly head, sur - round - ed with mock - ing crown of thorn: what

Chords: Dm G C F C F Dm E Am

sor - row mars thy gran - deur? Can death thy bloom de - flower? O

Chords: G C D G C F G C

coun - te - nance whose splen - dor the hosts of heaven a - dore!

This music also for:

#669, "Commit thou all that grieves thee" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Paul Gerhardt (1607-1676): sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.

Music: *Herzlich tut mich verlangen* (Passion Chorale), Hans Leo Hassler (1564-1612);

adapt. and harm. Johann Sebastian Bach (1685-1750); arr. Robert J. Powell (b. 1932)

Arrangement: © 1994, Robert J. Powell, All Rights Reserved.

♩ = 66-76
76.76. D

Capo 2 (D) E (D) C#m (Bm) F#m (Em) B (A)

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord. Al - le -

Fine

lu - ia, al - le - lu - ia! Give praise to his Name. I Je - sus is Lord of

Repeat Refrain

F#m (Em) B (A) E (D) C#m (Bm) (F#m) (Em) B (A)

all the earth. He is the King of cre - a - tion. Al - le -

- 2 Spread the good news o'er all the earth:
Jesus has died and has risen.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

- 3 We have been crucified with Christ.
Now we shall live for ever.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

- 4 Come, let us praise the living God,
joyfully sing to our Savior.

Alleluia, alleluia!
Give thanks to the risen Lord,
Alleluia, alleluia!
Give praise to his Name.

Words: Donald Fishel (b. 1950)

Music: *Alleluia No. 1*, Donald Fishel (b. 1950); arr. Betty Pulkington (b. 1928), Charles Mallory (b. 1950) and George Mims (b. 1938); this arr. Betty Pulkington

Words and music: © 1973, Word of God/Maranatha Music, All Rights Reserved.

Arrangement: © 1994, Betty Pulkington, All Rights Reserved.

♩ = 72 - 84
88 with refrain

The musical score is written for a piano and guitar. It consists of four systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). Chords are indicated above the vocal line. The lyrics are: 'I Je - sus Christ is risen to - day, Al - le - lu - ia! our tri - um - phant ho - ly day, Al - le - lu - ia! who did once up - on the cross, Al - le - lu - ia! suf - fer to re - deem our loss. Al - le - lu - ia!'.

Chords indicated above the staff:

- System 1: C, F, C, F, G, C
- System 2: F, Dm, G, C, F, G, C
- System 3: G, C, G, C, G, Am, D, G
- System 4: G7, C, F, C, F, C, G, C

2 Hymns of praise then let us sing, Alleluia!
unto Christ, our heavenly King, Alleluia!
who endured the cross and grave, Alleluia!
sinners to redeem and save, Alleluia!

3 But the pains which he endured, Alleluia!
our salvation have procured, Alleluia!
now above the sky he's King, Alleluia!
where the angels ever sing, Alleluia!

4 Sing we to our God above, Alleluia!
praise eternal as his love, Alleluia!
praise him, all ye heavenly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia!

This accompaniment may be used as an alternative tune for:
#214, "Hail the day that sees him rise" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, 14th cent.; tr. *Lyra Davidica*, 1708, alt.

Music: *Easter Hymn*, from *Lyra Davidica*, 1708; adapt. *The Compleat Psalmist*, 1749, alt.; arr.

Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

$\text{♩} = 54 - 60$

77. 77 with Alleluias

The strife is o'er, the battle done

208

Antiphon (at the beginning)

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1 The strife is o'er, the bat - tle done, the vic - to - ry of life is

won; the song of tri - umph has be - gun. Al - le - lu - ia!

Antiphon (at the end)

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

2 The powers of death have done their worst,
but Christ their legions hath dispersed:
let shout of holy joy outburst.
Alleluia!

3 The three sad days are quickly sped,
he rises glorious from the dead;
all glory to our risen Head!
Alleluia!

4 He closed the yawning gates of hell,
the bars from heaven's high portals fell;
let hymns of praise his triumphs tell!
Alleluia!

5 Lord! by the stripes which wounded thee,
from death's dread sting thy servants free,
that we may live and sing to thee.
Alleluia!

Alleluia, alleluia, alleluia!

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Latin, 1695; tr. Francis Pott (1832-1909), alt.

Music: Giovanni Pierluigi da Palestrina (1525-1594); adapt. and arr.

William Henry Monk (1823-1889); arr. Janette Cooper (b. 1937)

Music: © Oxford University Press.

$\text{♩} = 104 - 112$
888 with Alleluia

Capo 3(D) F (D) Dm (Bm) Bb (G) F (D) Dm (Bm)

1 I come with joy to meet my Lord, for - giv - en,

C (A) F (D) Am (F#m) Dm (Bm) Am (F#m)

loved, and free, in awe and won - der

Bb (G) F (D) C7 (A7) Fsus4 (Dsus4) F D

to re - call his life laid down for me.

- 2 I come with Christians far and near
to find, as all are fed,
the new community of love
in Christ's communion bread.
- 3 As Christ breaks bread and bids us share
each proud division ends.
That love that made us makes us one,
and strangers now are friends.
- 4 And thus with joy we meet our Lord.
His presence, always near,
is in such friendship better known:
we see, and praise him here.
- 5 Together met, together bound,
we'll go our different ways,
and as his people in the world,
we'll live and speak his praise.

This music also for:

#620, "Jerusalem, my happy home" (5 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Brian A. Wren (b. 1936), alt.

Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983);

arr. Robert Roth (b. 1928)

Words: © 1971 Hope Publishing Company

Music: © 1938, J. Fischer & Bro. Division of Belwin Mills

Arrangement: © Robert Roth, All Rights Reserved.

♩. = 44 - 50
CM

G C Am D7 G D G A7 D

I Shep-herd of souls, re-fresh and bless thy cho-sen pil-grim flock

Am A7 D D7 G D7 G

with man-na in the wil-der-ness, with wa-ter from the rock.

- 2 We would not live by bread alone,
but by the word of grace,
in strength of which we travel on
to our abiding-place.
- 3 Be known to us in breaking bread,
and do not then depart;
Savior, abide with us, and spread
thy table in our heart.
- 4 Lord, sup with us in love divine;
thy Body and thy Blood,
that living bread, that heavenly wine,
be our immortal food.

This music also for:

#510, "Come, Holy Spirit, heavenly Dove" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: James Montgomery (1771-1854), alt.

Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937),
after John Bacchus Dykes (1823-1876); arr. Thomas Foster (b. 1938)

♩ = 100 - 108
CM

1 Come, thou al - might - y King, help us thy Name to sing,
 help us to praise. Fa - ther whose love un - known all things cre -
 at - ed own, build in our hearts thy throne, An - cient of Days.

2 Come, thou incarnate Word,
 by heaven and earth adored;
 our prayer attend:
 come, and thy people bless;
 come, give thy word success;
 establish thy righteousness,
 Savior and friend.

3 Come, holy Comforter, .
 thy sacred witness bear
 in this glad hour:
 thou, who almighty art,
 now rule in every heart,
 and ne'er from us depart,
 Spirit of power.

4 To thee, great One in Three,
 the highest praises be,
 hence evermore;
 thy sovereign majesty
 may we in glory see,
 and to eternity
 love and adore.

This music also for:

#371, "Thou, whose almighty word" (4 stanzas) and
 #537, "Christ for the world we sing!" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Anon. ca. 1757, alt.

Music: *Moscow*, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916, based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872); arr. Robert Roth (b. 1928)

Arrangement: © 1994, Robert Roth, All Rights Reserved.

♩ = 104 - 116
 664. 6664

Capo 3 (Am)

1 Man - y and great, O God, are thy works, ma - ker of
 earth and sky; thy hands have set the hea - vens with stars;
 thy fin - gers spread the moun - tains and plains. Lo, at thy
 word the wa - ters were formed; deep seas o - bey thy voice.

Chords: Cm (Am), Fm (Dm), Cm (Am), Gm (Em), Cm (Am), Eb (C), Fm (Dm), Cm (Am), Fm (Dm), Cm (Am), Gm (Em), Cm (Am)

- 2 Grant unto us communion with thee,
 thou star-abiding one;
 come unto us and dwell with us;
 with thee are found the gifts of life.
 Bless us with life that has no end,
 eternal life with thee.

The melody may be doubled at the lower octave. Other hymns may be accompanied with the melody only in a similar manner.

Words: American folk hymn; rev. Philip Frazier (1892-1964), alt.
 Music: *Dakota Indian Chant (Lacquiparle)*, Native American melody

♩ = 63 - 69
 96. 99. 96

O wor - ship the King, all glo - rious a - bove!

Chords: G, D, G, C, D, G

Other hymns may be accompanied with the melody and bass line only.

This accompaniment may be used as an alternate tune for:
 #535, "Ye servants of God, your Master proclaim" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Robert Grant (1779-1838)
 Music: *Hanover*, att. William Croft (1678-1727) (alto and tenor omitted)

♩ = 100 - 112
 10 10. 11 11



G C Am D G Cmaj7 D G

I Im - mor - tal, in - vis - i - ble, God on - ly wise,

C Am D G Cmaj7 D G

in light in - ac - ces - si - ble hid from our eyes,

Em D G Em G D

most bless - ed, most glo - rious, the An - cient of Days,

C Am D G Cmaj7 D G

al - mighty, vic - tor - ious, thy great Name we praise.

2 Unresting, unchanging, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds, which are fountains of goodness and love.

3 To all live thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish, like leaves on the tree,
then wither and perish; but nought changeth thee.

4 Thou reignest in glory, thou rulest in light,
thine angels adore thee, all veiling their sight;
all laud we would render: O help us to see
'tis only the splendor of light hideth thee.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Dento*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);

harm. *The English Hymnal*, 1906, alt.; arr. Janette Cooper (b. 1937), alt.

Music: © 1987, Oxford University Press.

♩ = 112 - 120

11 11. 11 11

D A D G D

1 When I sur - vey the won - drous cross where the young

G D Em A E A

Prince of Glo - ry died, my rich - est gain I

Bm E A D Em A G A D

count but loss, and pour con - tempt on all my pride.

- 2 Forbid it, Lord, that I should boast,
save it in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.
- 3 See, from his head, his hands, his feet,
sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

This music also for:

#321, "My God, thy table now is spread" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748)

Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1780;

harm. Edward Miller (1731-1807); arr. Janette Cooper (b. 1937), alt.

Music: © 1987, Oxford University Press.

♩ = 96 - 108
LM

Can we by searching find out God

476

Alternate tune: *Caithness*, #121.

All praise to thee, for thou, O King divine

477

The accompaniment for this tune may be found at #296.

Lord of all hopefulness

482

The accompaniment for this tune may be found at #488.

Be thou my vision

488

Capo 1 (D)

The musical score is written for guitar with a capo on the first fret. It consists of three systems of music, each with a treble and bass staff. The lyrics are written below the treble staff. The chords are indicated above the treble staff.

System 1:

- Chords: Eb (D), Bb7 (A7), Eb (D), Bb (A)
- Lyrics: 1 Be thou my vi - sion, O Lord of my heart; all else be

System 2:

- Chords: Fm (Em), Ab (G), Bb (A), Ab (G), Eb (D)
- Lyrics: nought to me, save that thou art - thou my best thought, by

System 3:

- Chords: Cm (Bm), Ab (G), Bb (A), Eb (D), Cm (Bm), Fm7 (Em7), Eb (D)
- Lyrics: day or by night, wak - ing or sleep - ing, thy pres - ence my light.

- 2 Be thou my wisdom, and thou my true word;
I ever with thee and thou with me, Lord;
thou my great Father; thine own may I be;
thou in me dwelling, and I one with thee.
- 3 High King of heaven, when victory is won,
may I reach heaven's joys, bright heaven's Sun!
Heart of my heart, whatever befall,
still be my vision, O Ruler of all.

This music also for:

#482, "Lord of all hopefulness" (4 stanzas): use the notes in brackets on the third count of the measure.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt.

Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927;

harm. David Evans (1874-1948); arr. Margaret W. Mealy (b. 1922)

Words: Estate of Eleanor Hull

Music: By Permission of Oxford University Press

♩ = 76 - 88
10 10. 9 10

In Christ there is no East or West

529

Capo 3 (A) C (A) G (E) B \flat (G) F (D) Dm (Bm) G7 (E7) C (A) F (D) C (A)

1 In Christ there is no East or West, in him no South or North, but

Am (F \sharp m) Dm (Bm) G (E) Am (F \sharp m) C (A) G7 (E7) C (A)

one great fel - low - ship of love through - out the whole wide earth.

- 2 Join hands, disciples of the faith,
whate'er your race may be!
Who serves my Father as his child
is surely kin to me.
- 3 In Christ now meet both East and West,
in him meet South and North,
all Christly souls are one in him,
throughout the whole wide earth.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: John Oxenham (1852-1941), alt.

Music: McKee, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949);

arr. Robert Roth (b. 1928)

Words: Estate of Henry T. Burleigh

Arrangement: © 1994, Robert Roth, All Rights Reserved.

$\text{♩} = 44 - 50$
CM

Ye servants of God, your Master proclaim

535

Alternate tune: *Hanover*, #388.

Christ for the world we sing!

537

The accompaniment for this tune may be found at #365.

God of mercy, God of grace

538

Alternate tune: *Ratisbon*, #7.

1 Je - sus shall reign wher - e'er the sun doth his suc -

ces - sive jour - neys run; his king - dom stretch from

shore to shore, till moons shall wax and wane no more.

Chords: D, A, Bm, E, A, D, G, Em, A, D, Bm, G, A, D, G, D, A, D

2 To him shall endless prayer be made,
and praises throng to crown his head;
his Name like sweet perfume shall rise
with every morning sacrifice.

3 People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his Name.

4 Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.

5 Let every creature rise and bring
peculiar honors to our King;
angels descend with songs again,
and earth repeat the loud amen.

This accompaniment may be used as an alternate tune for:
#10, "New every morning is the love" (6 stanzas) and
#419, "Lord of all being, throned afar" (4 stanzas).

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Isaac Watts (1674-1748), alt.

Music: *Duke Street*, John Hatton (d. 1793); arr. Jeffrey Smith (b. 1960)

Arrangement: © 1994, Jeffrey Smith, All Rights Reserved.

♩ = 66 - 72
LM

CHRISTIAN VOCATION AND PILGRIMAGE

550

Jesus calls us; o'er the tumult

A simple keyboard accompaniment may be found as the alternate accompaniment at this number in the accompaniment edition of *The Hymnal 1982*.

559

Lead us, heavenly Father, lead us

Alternate tune: *Westminster Abbey*, #518.

CHRISTIAN RESPONSIBILITY

567

Thine arm, O Lord, in days of old

Alternate tune: *Kingsfold*, #480.

The accompaniment for this tune may be found at #168.

671

Amazing grace! how sweet the sound

Capo 3 (D) F (D) B♭ (G) F (D) G (E) C (A)

1 A - maz - ing grace! how sweet the sound, that saved a wretch like me! I

F (D) F7 (D7) B♭ (G) F (D) Dm (Bm) C7 (A7) F (D)

once was lost but now am found, was blind but now I see.

Detailed description: The image shows a musical score for the hymn 'Amazing Grace'. It consists of two systems of music. Each system has a vocal line on a treble clef staff and a guitar accompaniment line on a bass clef staff. The first system begins with a 'Capo 3 (D)' instruction. Above the first staff, guitar chords are written: F (D), B♭ (G), F (D), G (E), and C (A). The lyrics '1 A - maz - ing grace! how sweet the sound, that saved a wretch like me! I' are written below the vocal staff. The second system continues with lyrics 'once was lost but now am found, was blind but now I see.' and has guitar chords F (D), F7 (D7), B♭ (G), F (D), Dm (Bm), C7 (A7), and F (D) written above the staff.

- | | |
|--|--|
| <p>2 'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!</p> <p>3 The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.</p> | <p>4 Through many dangers, toils, and snares,
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.</p> <p>*5 When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.</p> |
|--|--|

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: John Newton (1725-1807), alt.; st. 5, anon.

Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921);

harm. Austin Cole Lovelace (b. 1919); arr. Craig Phillips (b. 1961)

Arrangement: © 1994, Craig Phillips, All Rights Reserved.

♩ = 96 - 108
CM

673

The first one ever, oh, ever to know

Guitar chords may be found at this number in the accompaniment edition of *The Hymnal 1982*.

This may also be sung unaccompanied or by playing the melody in octaves.

Chords: C G Am D G F Dm G C

1 A might-y for-tress is our God, a bul-wark nev-er fail-ing; our

Chords: G Am D G F Dm G C

help-er he a-mid the flood of mor-tal ills pre-vail-ing; for

Chords: D G C F Am D

still our an-cient foe doth seek to work us woe; his craft and power are

Chords: G F E Am Em Am Dm G C

great, and, armed with cru-el hate, on earth is not his e-qual.

In an ensemble of keyboard and guitars, the keyboard player should use the guitar chords above the staff instead of the printed accompaniment.

Words: Martin Luther (1483-1546); tr. Frederick Henry Hedge (1805-1890); based on Psalm 46

Music: *Ein feste Burg*, melody Martin Luther (1483-1546);

harm. Johann Sebastian Bach (1685-1750); arr. Thomas Foster (b. 1938)

Arrangement: © 1994, Thomas Foster, All Rights Reserved.

♩ = 88 - 96
87. 87. 66. 66. 7



LAY LEADERS STUDY PLAN - UNIT FOUR

SERVICES LEAD BY A LAY WORSHIP LEADER

OBJECTIVES

1. The student will be able to plan the following services used regularly in worship:
 - a. Morning Prayer
 - b. Noonday Prayer
 - c. Evening Prayer
 - d. Compline
2. The student will understand how the following services are conducted and be able to conduct these services:
 - a. Ash Wednesday
 - b. Good Friday
 - c. Easter Vigil
 - d. Burial of the Dead
 - e. Christmas Lessons and Carols
3. The student will also become acquainted with *The Great Litany* and how it might be used in church services.
4. The student will be able to use the Services provided in this unit for Christmas and Easter.

CLASS ACTIVITIES

1. Provide students with outlines of each service. Discuss the components of the services.
2. Instruct the student to write notes and directions to themselves in *The Book of Common Prayer* they have from Unit One as each service is discussed.
3. During the day help students plan and conduct these services at the Appropriate times:
 - a. Morning Prayer
 - b. Noonday Prayer
 - c. Evening Prayer
 - d. Compline
4. Discuss with the students all other services and have them write in their Prayer Books any notes or directions that will help them to conduct these services.

The Episcopal Church is a liturgical church because it uses liturgies or services that are set forth in *The Book of Common Prayer* for public worship. Liturgy is a fancy word for service. Office is another word that refers to the worship services of the church.

There are four services that can be used daily:

Morning Prayer

Noonday Prayer

Evening Prayer

Compline

Outlines for Morning and Evening Prayer Services are to be found in this packet. The service of Noonday Prayer is found on pp 103 -107 and Compline is found on pp 127-135 in the prayer book. These services are short and simple. One can conduct these services by following the instructions for conducting them provided in the Prayer Book

There are other services that are usually conducted only once a year. These services are also outlined in this packet. They are:

Christmas Lessons and Carols

Ash Wednesday

Good Friday

Easter Vigil

Easter

In the event there is a death and there is no priest or deacon available to conduct a funeral, a lay worship leader can conduct this service. An outline for this service is included in this packet.

On Line Resources for Unit Four

- Some helpful information about the origins of our practices -
http://www.ancientfaith.com/podcasts/ourlife/liturgical_worship_in_the_new_testament
- The history of the Book of Common Prayer -
<http://www.episcopalchurch.org/page/history-timeline>
- Order for Compline - <https://www.youtube.com/watch?v=cN1jZUV2tk8>
- Burial Office - <https://www.youtube.com/watch?v=QXkUE7D3R6M>
- Evening Prayer - <https://www.youtube.com/watch?v=qFVHQ-LIipo>

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OUTLINE FOR MORNING PRAYER SERVICES

INTRODUCTION

Opening Sentences pp 75-78

Confession p79

Absolution p 80 (Note: Substitute **us and **our** for **you** and **your**.)**

LITURGY OF PRAISE

The Invitatory and Psalter pp 80-83

Venite p 82

Jubilate p 82

The Psalm pp 585-808

LITURGY OF THE WORD

The Old Testament Lesson

Canticle p 85-95

The Epistle or New Testament

Canticle p 85-95

The Gospel

The Apostle's Creed p 96

THE SERMON *(if you have one. It is not necessary.)*

THE LITURGY OF PRAYER

The Lord's Prayer p 97

Suffrages p 97-98

Collect of the Day p 211-246

Collects pp 98-100

Congregational Prayers p 101

The General Thanksgiving p 101

A Prayer of St. Chrysostom p 102

Dismissal p 102

There are two forms of this service. They are called Rite One and Rite Two. They are basically the same service. The difference is in the language used. Rite One uses the older forms of the English language. Many of the verbs end in *th*, the pronouns *ye*, *thou*, *thee*, and *thy*. Otherwise the services are essentially the same.



OUTLINE FOR ASH WEDNESDAY

INTRODUCTION

This service is a solemn service used on Ash Wednesday, the first day of Lent. There is usually no music in this service.

Begin on p 264 with the Collect

READINGS

Old Testament Joel 2: 1-2, 12-17 or Isaiah 58:1-12

Choose one of these readings to use in the service.

Psalm Psalm 103 or Psalm 103: 8-14

This Psalm is a long Psalm so if you wish to shorten it use verses 8-14. This psalm is found on p.733 in the Prayer Book.

Epistle Second Corinthians 5: 20b-6:10

Gospel Matthew 6:1-6, 16-21

Sermon Instead of a sermon a period of silence can be observed which allows people to think about what has been read. Or the congregation may discuss the Gospel using the questions from Gospel Based Discipleship format. These are:

What word(s), or idea(s) stand out for you in this Gospel?

What is Jesus (the Gospel) saying to you?

What is Jesus (the Gospel) calling you to do?

IMPOSITION OF ASHES

Do this in this way:

1. Read the invitation printed at the bottom of p 264 and the top of p 265. Stop where the rubrics say "Silence is then kept for a time," Wait for a few minutes then continue reading the next prayer. Again stop at the rubrics.
2. The people then come and kneel at the communion rail to receive the imposition of ashes.

3. You will need a small container of some sort in which to put a small amount of ashes. The ashes should be from palms that were left from the palm branches used at the Palm Sunday Service last year. If you have no left over Palms or you used some other greenery for last year's Palm Sunday service contact your bishop for advice.

To impose the ashes on the foreheads of the congregation, first place the thumb of your dominant hand (right if you are right handed, left if you are left handed) in the container. Using your thumb make a mark straight down the person forehead and then make a mark across the first mark. This will make a cross on the person's forehead. Don't worry about making a perfect cross on the person's forehead. The object is to put ashes on the person not make a perfect cross.

4. As you impose ashes on each person say, "Remember that you are dust, and to dust you shall return."

LITURGY OF PENITENCE

Psalm 51 p 266 Read this Psalm in the usual way with the congregation.

Litany of Penitence p 267 Follow the rubrics for reading this litany. The first part is said by everyone and then you will read what is in bold print and the congregation will respond with the words in Italic print. This litany finishes on p. 269.

Absolution p 269 Use this Absolution to finish the litany.

"Almighty god Have mercy on us, forgive us all our sins through Our Lord Jesus Christ, Strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life."

THE PEACE Invite the congregation to pass the peace by saying:

"The peace of the Lord be with you"

THE LORD'S PRAYER Lead the congregation in saying the Lord's Prayer, and then dismiss them by saying;

"Go in peace to love and service the Lord."

OUTLINE FOR GOOD FRIDAY

This service is a solemn service on Good Friday, the day Christ was crucified. It is suggested that there only be one hymn used in this service.

LITURGY OF THE WORD

Begin on p. 276 with the opening sentences and the collect.

READINGS

Old Testament	Isaiah 52:13-53:12	Genesis 22:1-18	Wisdom 2:1, 12-24
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Choose one of these three readings to be read.

Psalm	Psalm 22:1-11(12-21)	Psalm 40:1-14	Psalm 69:1-23
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Choose one of these psalms to be read.

Epistle	Hebrews 10:1-25
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Gospel	John 18:1-19:37	John 19:1-37
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Decide whether to use the longer or shorter version. Instruct the congregation to remain seated until you read the verse that mentions Golgotha (John 19:17) at this time have the congregation stand. Observe a few moments of silence after the reading of the gospel.

After the reading of the Gospel a hymn may be sung.

SOLEMN COLLECTS

These collects or prayers start on p.277 and continue to the bottom of p. 280. Be sure to observe a silence as suggested between each collect. The service can be concluded here by singing another hymn, saying the Lord's Prayer and the collect at the bottom of p. 282. Or it can continue with the Veneration of the Cross.

VENERATION OF THE CROSS

Continue the service by having a cross brought in at this point. This can be the altar cross or any cross the church has. It is brought forward and placed on the altar. The service continues with the Anthems on pp. 281 and 282.

The Worship Leader reads those parts of the Anthem in bold print and the congregation responds with the words printed in italics.

After Anthem Three the congregation says the Lord's Prayer.

The Lord's Prayer

Final Prayer bottom of p. 282

Congregation leaves the church in silence.

Veneration of the cross can be very meaningful if a cross larger than the altar cross can be brought in. Someone in the community might be asked to make a special cross for especially for this service.

OUTLINE FOR THE SUNDAY OF THE PASSION:

PALM SUNDAY

INTRODUCTION

This service begins on p 270 of the Prayer Book. The rubrics explain that the service may begin outside the church, weather permitting. The prayers and readings on pages 270 271 can be done outside.

You do not need palm branches. If you have them fine but if not use branches from trees that you have for example willow branches or spruce boughs. Be sure each person has a branch to wave as you process.

If the weather does not cooperate all of the service may be done in the church. Be sure each person has a branch before the service begins.

LITURGY OF THE PALMS

Begin on p. 270 with the word "Blessed is the King---"

Read the Prayer on p. 270

Read the Gospel for the current liturgical year listed at the top of p. 271

Continue with the blessing on p.271.

If you started outside the congregation may process into the church after you have said "Let us go forth in peace". This part of the service is ended with the prayer at the top of p. 272.

If you are not processing in to the church from the outside continue the service to the top of p. 272.

LITURGY OF THE WORD

Read the collect in the middle of p.272

Old Testament Isaiah 45:21-25 or Isaiah 52:13-53:12

Choose one of these readings for the service.

Psalm Psalm 22:1-21 or 22:1-11

Epistle Philippians 2:5-11

Gospel

Year A Matthew 26:36-27:54(55-66) or Matthew 27:1-54(55-66)

Year B Mark 14:32-15:39(40-47) or Mark 15:1-39 (40-47)

Year C Luke 22:39-23:49(50-56) or Luke 23:1-49(50-56)

Choose the Gospel for the appropriate year. Decide which choice you are going to read. Tell the congregation to remain seated until you read the verse that mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, or Luke 23:33) at this time tell the congregation to stand. After reading the Gospel keep a period of silence so people can think about what was read.

LITURGY OF PRAYER

Turn in the Prayer Book to p. 383 Prayers of the People. Choose one of these prayers to continue the service. There are six forms of these prayers. You may choose one. Form I p. 383, Form III p. 387 and Form VI p. 392 ask the people to respond to the biddings giving them more participation in the service. If you use Form VI do not use the confession at the end of the prayer. The prayer ends with the words "Who put their trust in you." End the Prayer at this point.

CONCLUSION OF SERVICE

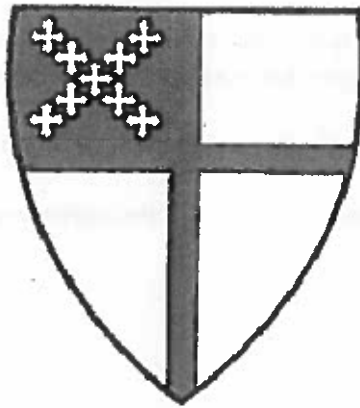
Pass the peace in the usual manner

Collect up the offering

The Lord's Prayer

Dismissal

A Service for Christmas Eve or Christmas Day



Episcopal service booklet for lay leaders

Preparing for this Service

It is important to prepare for this service.

This entire service is designed to be led by lay leaders. If the community has a Licensed Worship Leader, it is appropriate that the Worship Leader(s) serve as a presiding leader and coordinate preparing for the service. Leaders in the service may dress in a white robe (alb) or in cassock and surplice (long black robe with a short white cover); however, it is not required that leaders dress in church vestments. Where the directions (*printed in italics*) indicate parts that are to be said by *the Leader*, it should be understood that these parts may be led by any person assigned to lead that part of the service.

It is desirable to have five different readers; however, an individual may be assigned to read more than one lesson. Sometimes before the service, readers should be assigned. Any person may read at this service. There are five lessons.

This service includes the singing of 7 Christmas hymns or songs. All hymns/songs should be selected before the service begins. Any favorite Christmas hymns or songs may be used. For ease of planning, suggested hymns are included in this printed liturgy. These are only suggestions. Hymn numbers used are from the Hymnal 1982. Other songs or hymns may be substituted to suit the congregation's choices and available song books or materials.

If there are musicians who would like to offer a "special song" following one of the readings, it may take the place of any one of the hymns. Although Christmas songs are appropriate, other hymns or songs may be used.

Children may be invited to sing a song or to read. Acolytes may be used to light candles and to carry the cross in procession.

An Elder, Chief, or other community leader may say the blessing at the conclusion of the Bidding Prayer.

A Service for Christmas Eve or Christmas Day

If the church has an Advent Wreath, the four advent candles should be lit before the service begins. The Christmas candle should be left unlit. Acolytes, if available, may be vested as is the custom in your community. It is encouraged that there be a least one Acolyte to light the candles and carry the cross. Children may be invited to participate in the lighting of the Christmas Candle.

The Lighting of the Christmas Candle:

The service begins with the Leaders and Acolytes at the back of the church. After the ringing of the church bell, all stand, and the Leader greets the people with these words:

Leader: Light and peace, in Jesus Christ our Lord.

People: Thanks be to God.

*An assigned reader or the Leader reads the following lesson.
The reading is done without introduction.*

Reader: In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

Leader: Let us pray. O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. *Amen.*

An Acolyte, children, or someone assigned now lights the Christmas Candle on the Advent Wreath. If there is no Advent Wreath, candles on the altar are lighted. If there are no candles to light, the service continues immediately with the Procession. (Optional: if your church has small candles that people can hold (sometimes called vigil candles), those candles should be lit at this time).

Hymn 83: "O Come, All Ye Faithful" (or another Christmas hymn or song)

During the singing, the Leader(s) process to the front of the church following the Cross and Acolytes if there are any.

A Bidding Prayer

At the conclusion of the hymn, all remain standing. The assigned Leader says:

Beloved in Christ: In this Christmas Season, let it be our duty and delight to hear once more the message of the angles, to go to Bethlehem and see the Son of God lying in a manger. Let us hear and heed in Holy Scripture the story of God's loving purpose from the time of our rebellion against him until the glorious redemption brought to us by his holy Child Jesus, and let us make this place glad with our songs of praise.

The following petitions may be said by different individuals as assigned or all may be said by one Leader:

But first, let us pray for the needs of his whole world, for peace and justice on earth, for the unity and mission of the Church for which he died, and especially for his Church in our country and in this community.

Silence is kept. The people may add petitions for the world, church, and community.

And because Jesus particularly loves them, let us remember in his name the poor and helpless, the cold, the hungry and the oppressed, the sick and those who mourn, the lonely and unloved, the aged and little children, as well as all those who do not know and love the Lord Jesus Christ.

Silence is kept. The people may add petitions for those in need.

Finally, let us remember before God his pure and lowly Mother, and that whole multitude which no one can number, whose hope was in the Word made flesh, and with whom, in Jesus, we are one for evermore.

Silence is kept. The people may add petitions for those who have died.

And now, to sum up all these petitions, let us pray in the words which Christ himself taught us saying:

All join in saying the Lord's Prayer:

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. *Amen*

At the conclusion of the prayer an Elder, Chief or Leader says:

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and to the fellowship of the citizens above, may the King of Angels bring us all. *Amen*

The Lessons

The people sit for the readings. If vigil candles were lit, it is suggested that they be extinguished at this time.

First Reading: *The assigned person reads the lesson, first saying:*

A reading from Genesis 3:1-15: Adam and Eve rebel against God and are cast out of the Garden of Eden:

Now the serpent was more shrewd than any of the wild animals that the LORD God had made. He said to the woman, "Is it really true that God said, 'You must not eat from any tree of the orchard?'" The woman said to the serpent, "We may eat of the fruit from the trees of the orchard; but concerning the fruit of the tree that is in the middle of the orchard God said, 'You must not eat from it, and you must not touch it, or else you will die'" The serpent said to the woman, "Surely you will not die, for God knows that when you eat from it your eyes will open and you will be like divine beings who know good and evil."

When the woman saw that the tree produced fruit that was good for food, was attractive to the eye, and was desirable for making one wise, she took some of its fruit and ate it. She also gave some of it to her husband who was with her, and he ate it. Then the eyes of both of them opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.

Then the man and his wife heard the sound of the LORD God moving about in the orchard at the breezy time of the day, and they hid from the LORD God among the trees of the orchard. But the LORD God called to the man and said to him, "Where are you?" The man replied, "I heard you moving about in the orchard, and I was afraid because I was naked, so I hid." And the LORD God said, "Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?" The man said, "The woman whom you gave me, she gave me some fruit from the tree and I ate it." So the LORD God said to the woman, "What is this you have done?" And the woman replied, "The serpent tricked me, and I ate."

The LORD God said to the serpent,
"Because you have done this,
cursed are you above all the wild beasts
and all the living creatures of the field!
On your belly you will crawl
and dust you will eat all the days of your life.
And I will put hostility between you and the woman
and between your offspring and her offspring;
her offspring will attack your head,
and you will attack her offspring's heel."

After the reading all stand to sing

Hymn 89: *"It Came Upon a Midnight Clear" (or another Christmas song)*

All sit for the reading.

Second Reading: *The assigned person reads the lesson, first saying:*

A reading from Isaiah 40:1-11. God comforts his people and calls on them to prepare for redemption:

"Comfort, comfort my people," says your God. "Speak kindly to Jerusalem, and tell her that her time of warfare is over, that her punishment is completed. For the LORD has made her pay double for all her sins." A voice cries out, "In the wilderness clear a way for the LORD; construct in the desert a road for our God. Every valley must be elevated, and every mountain and hill leveled. The rough *terrain* will become a level plain, the rugged landscape a wide valley. The splendor of the LORD will be revealed, and all people will see it at the same time. For the LORD has decreed it." A voice says, "Cry out!" Another asks, "What should I cry out?" The first voice responds: "All people are like grass, and all their promises are like the flowers in the field. The grass dries up, the flowers wither, when the wind sent by the LORD blows on them. Surely humanity is like grass. The grass dries up, the flowers wither, but the decree of our God is forever reliable." Go up on a high mountain, O herald Zion! Shout out loudly, O herald Jerusalem! Shout, don't be afraid! Say to the towns of Judah, "here is your God!" Look, the sovereign LORD comes as a victorious warrior; his military power establishes his rule. Look, his reward is with him; his prize goes before him. Like a shepherd he tends his flock; he gathers up the lambs with his arm; he carries them close to his heart; he leads the ewes along.

After the reading all stand to sing

Hymn 96: "Angels We Have Heard on High" (or another Christmas song)

All sit for the reading.

Third Reading: *The assigned person reads the lesson, first saying:*

A reading from Isaiah 9:2-7. Isaiah speaks of the coming of the Christ Child, the Prince of Peace, to establish a kingdom of justice and peace:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall* be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

After the reading all stand to sing

Hymn 100: "Joy to the World" (or another Christmas song)

All sit for the reading.

Fourth Reading: *The assigned person reads the lesson, first saying:*

A reading from Luke 1:26-35: The Angel Gabriel announces to the Virgin Mary that she will bear the Son of the Most High:

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, "Greetings, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

And Mary said to the angel, "How will this be, since I am a virgin?"

And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

After the reading all stand to sing

Hymn 78 or 79: "O Little Town of Bethlehem" (or another Christmas song)

All sit for the reading.

Fifth Reading: *The assigned person reads the lesson, first saying:*

A reading from Luke 2:1-20: Jesus is born at Bethlehem and is worshiped by angels and shepherds:

In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. And all went to be registered, each to his own town. And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest,
and on earth peace among those with whom he is pleased!"

When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shepherds told them. But Mary treasured up all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

After the reading all kneel or sit to sing

Hymn 111: "Silent Night" (or another Christmas song)

After the hymn all remain kneeling. The Leader says:

Leader: The Lord be with you

People: And also with you

Leader: Let us Pray

O God, you make us glad by the yearly festival of the birth of your only Son Jesus Christ: Grant that we, who joyfully receive him as our Redeemer, may with sure confidence behold him when he comes to be our Judge; who lives and reigns with you and the Holy Spirit, on God, now and for ever. *Amen.*

An Elder, Chief, or Leader says the blessings while remaining kneeling:

May Almighty God, who sent his Son to take our nature upon him, bless us in this holy season, scatter the darkness of sin, and brighten our hearts with the light of his holiness. May God, who sent his angels to proclaim the glad news of the Savior's birth, fill us with joy, and make us heralds of the Gospel. And may God, who in the Word made flesh joined heaven to earth and earth to heaven, give us his peace and favor always. *Amen.*

All Stand.

Hymn 87: "Hark! The Herald Angels Sing" (or another Christmas song)

The Leaders and Acolytes may process to the back of the church during the singing of the hymn.

Leader: Merry Christmas! Let us bless the Lord!

People: Thanks be to God! Merry Christmas!

Proper Liturgies for Special Days

Ash Wednesday

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

Let us pray.

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

Old Testament Joel 2:1-2, 12-17, or Isaiah 58:1-12

Psalm 103, or 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment: Love one another as I have loved you.

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

By this shall the world know that you are my disciples: That you have love for one another.

The service continues with the Prayers of the People.

Where it is desired to administer Holy Communion from the reserved Sacrament on Good Friday, the Sacrament for that purpose is consecrated at this service.

Preface of Holy Week

Good Friday

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People For ever and ever. Amen.

Let us pray.

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

Old Testament Isaiah 52:13—53:12, or Genesis 22:1-18,
or Wisdom 2:1, 12-24

Psalms 22:1-11 (12-21), or 40:1-14, or 69:1-23

Epistle Hebrews 10:1-25

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 18:1—19:37 or 19:1-37

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented petitions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant. The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

Let us pray for the holy Catholic Church of Christ
throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For N., our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized (particularly _____)

That God will confirm his Church in faith, increase it in love,
and preserve it in peace.

Silence

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

Let us pray for all nations and peoples of the earth, and for
those in authority among them;

For N., the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live
in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of
peace, and guide with your wisdom those who take counsel for
the nations of the earth; that in tranquillity your dominion may

increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

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

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and
persecutors of his disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

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

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

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made; your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer on page 282.

If desired, a wooden cross may now be brought into the church and placed in the sight of the people.

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

Anthem 1

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

Anthem 3

O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

*The hymn "Sing, my tongue, the glorious battle," or some other hymn
extolling the glory of the cross, is then sung.*

*The service may be concluded here with the Lord's Prayer and the final
prayer below.*

*In the absence of a bishop or priest, all that precedes may be led by a
deacon or lay reader.*

*In places where Holy Communion is to be administered from the
reserved Sacrament, the following order is observed*

A Confession of Sin
The Lord's Prayer
The Communion

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

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

Proper Liturgies for Special Days

Ash Wednesday

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

Let us pray.

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

Old Testament Joel 2:1-2, 12-17, or Isaiah 58:1-12

Psalm 103, or 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a

season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The ashes are imposed with the following words

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

The following Psalm is then sung or said

Psalm 51 *Miserere mei, Deus*

- 1 Have mercy on me, O God, according to your
loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Litany of Penitence

The Celebrant and People together, all kneeling

Most holy and merciful Father:

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

The Celebrant continues

We have not loved you with our whole heart, and mind, and
strength. We have not loved our neighbors as ourselves. We
have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved
your Holy Spirit.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the
pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation
of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those
more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and
our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to
commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done:
for our blindness to human need and suffering, and our
indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our
neighbors, and for our prejudice and contempt toward those
who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of
concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

A deacon or lay reader leading the service remains kneeling and substitutes the prayer for forgiveness appointed at Morning Prayer.

The Peace is then exchanged.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

The Litany of Penitence may be used at other times, and may be preceded by an appropriate invitation and a penitential psalm.

When Communion follows, the service continues with the Offertory.

Preface of Lent

The Sunday of the Passion: Palm Sunday

The Liturgy of the Palms

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

The following or some other suitable anthem is sung or said, the people standing

Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest.

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

Here a Deacon or other person appointed reads one of the following

Year A Matthew 21:1-11

Year B Mark 11:1-11a

Year C Luke 19:29-40

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

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

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

Hosanna in the highest.

The Procession

Deacon Let us go forth in peace.

People In the name of Christ. Amen.

During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn "All glory, laud, and honor" and Psalm 118:19-29.

At a suitable place, the procession may halt while the following or some other appropriate Collect is said

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

In the absence of a bishop or priest, the preceding service may be led by a deacon or lay reader.

At services on this day other than the principal celebration, suitable portions of the preceding may be used.

At the Eucharist

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Isaiah 45:21-25, or Isaiah 52:13—53:12

Psalm 22:1-21, or 22:1-11

Epistle Philippians 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to _____.

The customary responses before and after the Gospel are omitted.

Year A Matthew 26:36—27:54(55-66) or 27:1-54(55-66)

Year B Mark 14:32—15:39(40-47) or 15:1-39(40-47)

Year C Luke 22:39—23:49(50-56) or 23:1-49(50-56)

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33) all stand.

When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this service.

Preface of Holy Week

Maundy Thursday

The Eucharist begins in the usual manner, using the following Collect, Psalm, and Lessons

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

Old Testament Exodus 12:1-14a

Psalm 78:14-20, 23-25

Epistle 1 Corinthians 11:23-26(27-32)

Gospel John 13:1-15, or Luke 22:14-30

When observed, the ceremony of the washing of feet appropriately follows the Gospel and homily.

During the ceremony, the following or other suitable anthems may be sung or said

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

I give you a new commandment: Love one another as I have loved you.

Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

By this shall the world know that you are my disciples: That you have love for one another.

The service continues with the Prayers of the People.

Where it is desired to administer Holy Communion from the reserved Sacrament on Good Friday, the Sacrament for that purpose is consecrated at this service.

Preface of Holy Week

Good Friday

On this day the ministers enter in silence.

All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

Immediately before the Collect, the Celebrant may say

Blessed be our God.

People For ever and ever. Amen.

Let us pray.

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

Old Testament Isaiah 52:13—53:12, or Genesis 22:1-18,
or Wisdom 2:1, 12-24

Psalm 22:1-11 (12-21), or 40:1-14, or 69:1-23

Epistle Hebrews 10:1-25

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to John.

The customary responses before and after the Gospel are omitted.

John 18:1—19:37 or 19:1-37

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (John 19:17) all stand.

The Sermon follows.

A hymn may then be sung.

The Solemn Collects

All standing, the Deacon, or other person appointed, says to the people

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

In the biddings which follow, the indented petitions may be adapted by addition or omission, as appropriate, at the discretion of the Celebrant.

The people may be directed to stand or kneel.

The biddings may be read by a Deacon or other person appointed. The Celebrant says the Collects.

Let us pray for the holy Catholic Church of Christ
throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For N., our Bishop, and all the people of this diocese
For all Christians in this community
For those about to be baptized (particularly _____)

That God will confirm his Church in faith, increase it in love,
and preserve it in peace.

Silence

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

Let us pray for all nations and peoples of the earth, and for
those in authority among them;

For N., the President of the United States
For the Congress and the Supreme Court
For the Members and Representatives of the United Nations
For all who serve the common good

That by God's help they may seek justice and truth, and live
in peace and concord.

Silence

Almighty God, kindle, we pray, in every heart the true love of
peace, and guide with your wisdom those who take counsel for
the nations of the earth; that in tranquillity your dominion may

increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. *Amen.*

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute
and the oppressed

For the sick, the wounded, and the crippled

For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair

For the sorrowful and bereaved

For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence

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

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ and
persecutors of his disciples

For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

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

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

Silence

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made; your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The service may be concluded here with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer on page 282.

If desired, a wooden cross may now be brought into the church and placed in the sight of the people.

Appropriate devotions may follow, which may include any or all of the following, or other suitable anthems. If the texts are recited rather than sung, the congregation reads the parts in italics.

Anthem 1

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

*Let your ways be known upon earth,
your saving health among all nations.*

Let the peoples praise you, O God;
let all the peoples praise you.

We glory in your cross, O Lord,
*and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.*

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

*We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.*

Anthem 3

*O Savior of the world,
who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.*

*The hymn "Sing, my tongue, the glorious battle," or some other hymn
extolling the glory of the cross, is then sung.*

*The service may be concluded here with the Lord's Prayer and the final
prayer below.*

*In the absence of a bishop or priest, all that precedes may be led by a
deacon or lay reader.*

*In places where Holy Communion is to be administered from the
reserved Sacrament, the following order is observed*

A Confession of Sin

The Lord's Prayer

The Communion

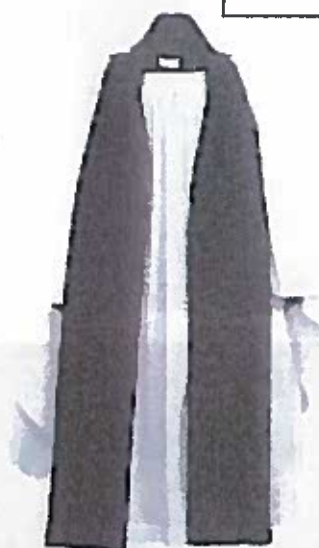
*The service concludes with the following prayer. No blessing or dismissal
is added.*

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

Choir Vestments – Morning/Evening Prayer



Cassock and Surplice



Tippet



← Cassock
Rochet and Chimere



Eucharistic Vestments



ALB
←

Cincture
→



CLASSIC YOKE CHASUBLES



Stoles

White - Holy Days

Green - Ordinary Time

Purple - Advent/Lent

Red - Feast days

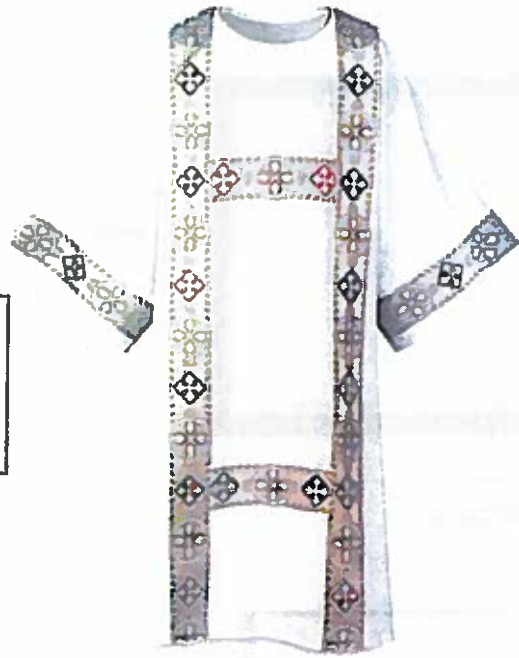
Blue - Serum - Advent

Chasubles

Same Colors as above



**Deacon's stole
And Dalmatic**

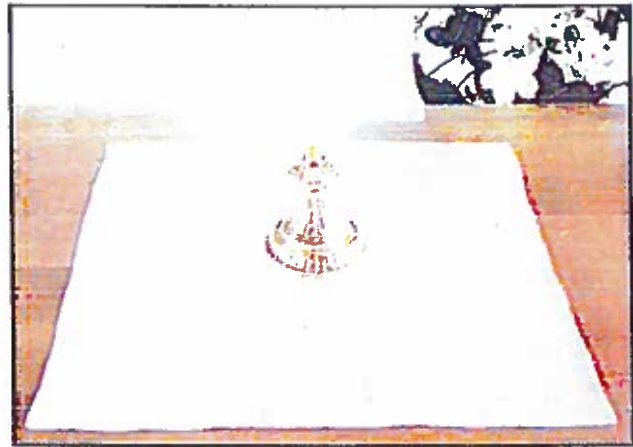


Bishop's Cope and Mitre

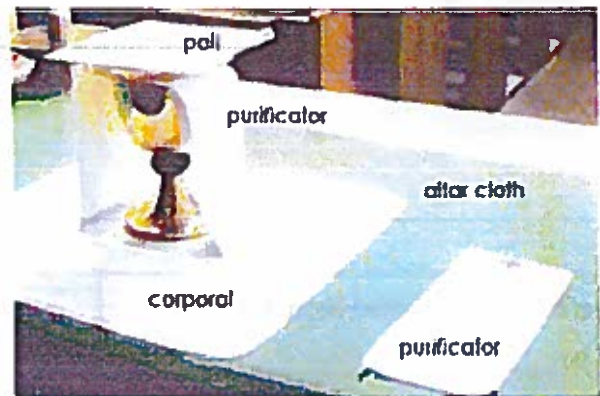




pall



purificator



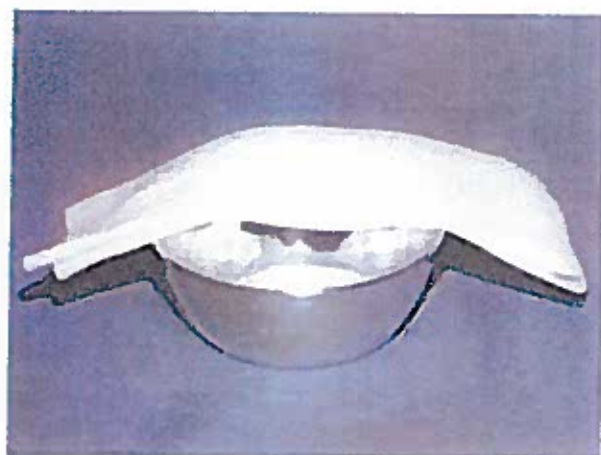
Paten



Chalice

Burse and Veil





Credence Table

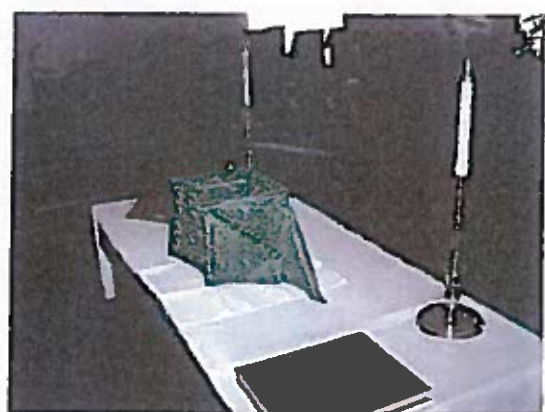


Cruets – water and wine



Lavabo Bowl

Extra Chalice with purificator



Altar Set up



Thurible



LAY LEADERS STUDY PLAN – UNIT FIVE

MISSION ADMINISTRATION

OBJECTIVES -

CLASS ACTIVITIES

On Line Resources for Unit Five

- Business Practices in the Episcopal Church - www.episcopalchurch.org/sites/default/files/downloads/full_manual_update_d_09-30-2013.pdf
- More Tools - www.ecfvp.org/tools/manual-of-business-methods-in-church-affairs
- Other Topics for Local Use - www.ecfvp.org/topics
- Preparing for Holy Eucharist - adots.org/wp-content/uploads/2013/07/Altar_Guild_Manual.pdf
- From the Diocese of Minnesota concerning when the Bishop comes – episcopalmn.org/wp-content/uploads/2011/01/bishopiscomingFINALDRAFT2.pdf

[illegible]



HOW TO USE THIS REGISTER

BY USING THIS REGISTER you will create a permanent, complete record of all church services held, a tally of church attendance, and other relevant details regarding each service. The information you collect here will make it easier for you to submit your annual Parochial Report, as required by the Episcopal Church Center.

There are also columns for additional information—such as the number of Communion distributed and the names of the celebrant, preacher, and server for each service.

The shaded first line at the top of each page enables you to carry forward the cumulative totals for attendance and communions from previous pages and previous books.

Date, Time, and Place of Services

The first section provides columns for the date, day, type of service, place, and hour of each service held in your church.

Attendance Records

Sunday and Saturday Evening Services: The first column in this section allows you to record the number of people present at all Sunday and Saturday evening services. These services include all regularly scheduled services, including Eucharist, Morning Prayer, Evening Prayer, Compline, or any other service except Marriage and Burial. Attendance at marriage and burial services, though they may be held on Sunday, should be recorded in the *All Other Services* column.

Average Sun./Sat. Attendance: This column allows you to record a rolling average of Sunday/Saturday attendance throughout the year. Be sure to calculate the average after the final weekend service, dividing by the number in the *Sun./Sat. Attendance ____ Week of the Year* column.

All Other Services: Here you can record attendance at all other services, including weekday Eucharists, weekday offices, marriages, burials, and other services.

Communions: Here you can record the number of people who receive Holy Communion at each service, including Sunday/Saturday services, weekday, marriage, burial and other services at which the Eucharist is celebrated.

Services Numbered Sequentially

The columns in this section track the number of services held each year in your church by numbering each type of service sequentially. The last number in each column will always reflect the total number of that type of service held to date.

Sun./Sat. Attendance ____ Week of the Year: Number all services held in your church on Sunday/Saturday Evening by

weekend, using the same number for all services held that weekend. For example, for all services held during the first weekend of the year (Sunday and Saturday Evening), enter #1 for each of the services in the *Sun./Sat. Attendance ____ Week of the Year* column, #2 for the second weekend of the year, and so on throughout the year. If three services are held during the weekend, all three would be marked as #1.

The Holy Eucharist: At the start of each year, begin numbering the first celebration of the Sunday/Saturday Evening Holy Eucharist as #1, the second as #2, and so on. Do the same for each weekday or private celebration of the Eucharist, beginning each with #1.

If the Eucharist is celebrated during a marriage or burial service, record the service twice, once under the Private Eucharist column, and once under the Marriage or Burial column. Be sure, also, to record the number of Holy Communion distributed at these services in the Communion column. If no Eucharist is held, record the service only under the *Marriage or Burial* column.

The Daily Office: At the start of each year, begin numbering the first recitation of the Office on a Sunday as #1, then keep track sequentially through the year. Do the same for each weekday recitation of the Office.

Other Services: This section includes columns to track the number of marriage and burial services. At the start of each year, begin numbering the first marriage and the first funeral service as #1 and continue sequentially through the year. Remember to record the service twice if the Eucharist is celebrated, once under the *Private Eucharist* column and once under the *Marriage or Burial* column.

Other Offices and Private: Use this column to record the number of all other services. Number them sequentially beginning with #1.

Other Information

This section allows you to record the name of the celebrant or officiant at each service, as well as the names of the preacher and server. A final column, *Memoranda*, provides space to record pertinent data such as weather conditions or events that may have affected church attendance.

Title Page

This register records information about the life of your church that will be useful today and for generations to come. Be sure to enter the name of your church, as well as the inclusive dates that this register covers.

Reduced facsimile of page, showing how columns may be used.

Register of Church Services

from 1900 to 1901

UNITED METHODIST CHURCH

Date	Day	Service	Place	Hour	Attendance			Offerings			Project Budgeted Expenditure			Clergyman or Officer	Preacher	Singer	M—(4)
					Present	Total	%	Present	Total	%	Worship	Prayer	Music				
TOTALS FROM PRIOR PAGES																	
1	1	Worship	Church	12:00													
2	2	Worship	Church	5:00													
3	3	Worship	Church	8:00													
4	4	Worship	Church	11:00													
5	5	Worship	Church	12:00													
6	6	Worship	Church	1:00													
7	7	Worship	Church	2:00													
8	8	Worship	Church	3:00													
9	9	Worship	Church	4:00													
10	10	Worship	Church	5:00													
11	11	Worship	Church	6:00													
12	12	Worship	Church	7:00													
13	13	Worship	Church	8:00													
14	14	Worship	Church	9:00													
15	15	Worship	Church	10:00													
16	16	Worship	Church	11:00													
17	17	Worship	Church	12:00													
18	18	Worship	Church	1:00													
19	19	Worship	Church	2:00													
20	20	Worship	Church	3:00													
21	21	Worship	Church	4:00													
22	22	Worship	Church	5:00													
23	23	Worship	Church	6:00													
24	24	Worship	Church	7:00													
25	25	Worship	Church	8:00													
26	26	Worship	Church	9:00													
27	27	Worship	Church	10:00													
28	28	Worship	Church	11:00													
29	29	Worship	Church	12:00													
30	30	Worship	Church	1:00													

Register of Church Services

[illegible]

from _____ to _____
month/date/year

to month/date/year

month/date/year

month/date/year

[illegible]

HOLY BAPTISM

Date of Application _____

Full Name _____ Sex _____

Address _____ Age _____

Date of Birth _____

Place of Birth _____

Father's Full Name _____
(not to appear on Baptismal Certificate)

Mother's Full Name _____
(not to appear on Baptismal Certificate)

Parent's Residence (if different) _____

Telephone _____

Religious Affiliation of Parents _____

WITNESSES OR GODPARENTS

1. Name _____

Address _____

2. Name _____

Address _____

3. Name _____

Address _____

Time of Baptism _____ Hour _____

Place of Baptism _____

Officiant _____

Officiant's Address _____



10



2

Confirmation Candidate Information Form

Baptismal
Name _____

Phone _____

)
First and last names of both parents (including mother's maiden
name)

Address _____

email address

Date of baptism _____

Place of
Baptism _____

Sponsors _____



Episcopal Diocese of Alaska
PAROCHIAL REPORT SHORT FORM
Deadline is March 1, 2015 - PLEASE FILL THIS OUT ASAP! THE
DIOCESE NEEDS TO HAVE ALL REPORTS IN FROM EVERY
CONGREGATION SO THAT THE DIOCESE GETS FUNDING FROM
THE NATIONAL CHURCH.

Congregation: _____ **City/Village:** _____

This is for January 1 – December 31, 2014 only.

What is your average Sunday attendance? _____

How many attended Easter service? _____

Number of Holy Eucharist's:

Just the number of Eucharist's
not the number of people having Eucharist.

On Sunday/Saturday _____

Weekday _____

Private (In Someone's Home) _____

How many marriages? _____

How many burials? _____

How many baptisms 16 years and older? _____

How many baptisms under 16 years old? _____

How many confirmations 16 years and older? _____

How many confirmations under 16 years old? _____

How many received by Bishop? _____

How much money was received by plate offerings? _____

How much does rent, electricity, water/sewer and fuel costs for the church? _____

Does your congregation have a savings/checking account? If so how much money
\$ _____

Person filling out form: _____

Phone Number: _____

If you have any questions please call Lynnette Winfrey at 1-800-478-3043. Send or fax to: Episcopal Diocese of Alaska, 1205 Denali Way, Fairbanks, AK 99701. Fax: 907-456-6552

1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order, and the addresses are listed below each name. The list is as follows:

2. The second part of the document is a list of the names of the members of the committee who have been elected to the office of Chairman. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

3. The third part of the document is a list of the names of the members of the committee who have been elected to the office of Secretary. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

4. The fourth part of the document is a list of the names of the members of the committee who have been elected to the office of Treasurer. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

5. The fifth part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

6. The sixth part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

7. The seventh part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

8. The eighth part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

9. The ninth part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

10. The tenth part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows:

11. The eleventh part of the document is a list of the names of the members of the committee who have been elected to the office of Member at Large. The names are listed in alphabetical order, and the office is listed below each name. The list is as follows: