

# Common Worship

*Church House Publishing*

**Pastoral Services**

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1	Authorization
3	Introduction
<b>8</b>	<b>Wholeness and Healing</b>
8	Contents
9	Theological Introduction
12	Introductory Note
<b>13</b>	<b>A Celebration of Wholeness and Healing</b>
<b>26</b>	<b>Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion</b>
<b>42</b>	<b>Supplementary Texts</b>
<b>48</b>	<b>Prayer for Individuals in Public Worship</b>
<b>51</b>	<b>Ministry to the Sick</b>
	The Celebration of Holy Communion at Home or in Hospital <b>52</b>
	The Distribution of Holy Communion at Home or in Hospital <b>74</b>
	Laying on of Hands with Prayer and Anointing <b>92</b>
<b>94</b>	<b>Prayers for Protection and Peace</b>
<b>101</b>	<b>Marriage</b>
<b>101</b>	Contents
<b>102</b>	<b>The Marriage</b>
	The Marriage Service <b>102</b>
	The Marriage Service within a Celebration of Holy Communion <b>116</b>
	Supplementary Texts <b>135</b>
<b>173</b>	<b>An Order for Prayer and Dedication after a Civil Marriage</b>
<b>184</b>	<b>Thanksgiving for Marriage</b>
<b>195</b>	<b>Emergency Baptism</b>
<b>200</b>	<b>Thanksgiving for the Gift of a Child</b>
	Supplementary Texts <b>207</b>

## Authorization

*Common Worship: Pastoral Services* comprises

 alternative services and other material authorized for use until further resolution of the General Synod; and

 material commended by the House of Bishops.

For details, see page 402.

Canon B 3 provides that decisions as to which of the authorized services are to be used (other than occasional offices) shall be taken jointly by the incumbent and the parochial church council. In the case of occasional offices (other than Confirmation and Ordination), the decision is to be made by the minister conducting the service, subject to the right of any of the persons concerned to object beforehand to the form of service proposed.

<b>214</b>	<b>Funeral</b>
214	Contents
<b>216</b>	<b>Ministry at the Time of Death</b>
<b>236</b>	<b>Before the Funeral</b>
<b>255</b>	<b>The Funeral</b>
	The Outline Order for Funerals <b>257</b>
	The Funeral Service <b>258</b>
	The Funeral Service
	within a Celebration of Holy Communion <b>274</b>
	Supplementary Texts <b>293</b>
	The Outline Order for the Funeral of a Child <b>297</b>
	The Outline Order for the Funeral of a Child
	within a Celebration of Holy Communion <b>298</b>
	Resources for the Funeral of a Child <b>301</b>
<b>318</b>	<b>After the Funeral</b>
	The Burial of Ashes <b>323</b>
	An Outline Order for a Memorial Service <b>331</b>
	An Outline Order for a Memorial Service
	within a Celebration of Holy Communion <b>332</b>
	Memorial Service: A Sample Service <b>335</b>
<b>345</b>	<b>Resources</b>
	Prayers for Use with the Dying and at Funeral
	and Memorial Services <b>346</b>
	Bible Readings and Psalms for Use at Funeral
	and Memorial Services <b>383</b>
	Canticles for Use at Funeral and Memorial Services <b>392</b>
<b>402</b>	General Rules
<b>403</b>	Authorization Details
<b>405</b>	Copyright Information
<b>406</b>	Acknowledgements and Sources
<b>411</b>	Index

# Introduction

We are all on a journey through life. One of the presuppositions on which the Church of England's Pastoral Services are based is that we do not travel alone. Where is God in relation to that journey? He is both the starting point and the ending point, the Alpha and the Omega. Not only that but, as the Psalmist says, in all our rushing around between the beginning and the end, he is there too.

Where can I go then from your spirit?  
Or where can I flee from your presence?  
If I climb up to heaven, you are there;  
If I make the grave my bed, you are there also.

*Psalm 139.6,7*

## **An accompanied journey, with questions**

So the journey we take is an accompanied one. God is with us every step of the way. Sometimes the realization of that presence is conveyed to us through the presence of God's people on the journey. As on a medieval pilgrimage, different people on the road have different backgrounds and a variety of family relationships. They engage in different occupations and have varied functions in relation to others on the journey. Not all are travelling at the same speed. Some spend their time specifically helping others along and ministering to them; some imagine their own burdens are too great for them to be able to help others.

The Church is a pilgrim church, a body of people on the move. Even though some people, for example on the funeral and bereavement journey, may feel isolated, what these services do is to put that journey in the context of the Church, the Church which prays, which celebrates, which cares. For the sake of those for whom it cares, the Church and its liturgy need to embody that flexibility to adjust to different pastoral situations which is implied by being a church on the move. They also need to reflect that dependability, consistency and stability which is implied by the long history of the Church's worship, traditions and buildings. We serve God, who is the same yesterday, today and for ever, and who is continually doing new things, drawing his new creation to himself.

### **The order of our journeying**

These services are not in the order some might expect.

Thanksgiving for the Gift of a Child could have come first: birth, and welcome into a human family might seem the obvious starting point. But there is a logic in placing Marriage before Thanksgiving for the Gift of a Child. Funeral Services, in all their richness, are placed towards the end.

### **Wholeness and Healing**

Wholeness and Healing services come first because, as the Theological Introduction to that section of the book makes clear, they are as much part of the baptismal liturgy as they are of pastoral services. Salvation, wholeness, healing and peace with God are part of the same family of words, revealing the same essential theological themes as both incarnation and crucifixion: vulnerability and powerlessness, identification and suffering, being put right, made whole and restored as part of a new creation. Both in the Celebration of Wholeness and Healing and in the more personal ministries of the Laying on of Hands and the Distribution of Holy Communion, these Gospel themes are made to relate to the real human condition, with humility and without triumphalism, in a way that brings people face to face with Jesus Christ.

### **The Marriage Service**

The Marriage Service, unlike Baptism and Funeral Services, is not for everyone, though here again the Church is present on the journey, surrounding the couple with love, providing preparation and promising – for the first time in a Church of England service – support and prayer. But, down the centuries, not much has changed in the Marriage Service, and much of the same structure and feel is retained in the new service. In the Middle Ages there was more dramatic movement in the service, with most of it happening at the church door, and the couple entering church for the Wedding Mass. At the Reformation the wedding proper moved into the body of the church, and the beginning of the second part of the service was marked by the procession to the sanctuary. But the main concerns of the marriage preface (where the reasons for marriage are set out), have changed little since medieval times – Chaucer uses similar material in the Parson's Tale, told on another journey in 1387. Cranmer's 1549 service included 'quietness, sobriety and peace' as the ideal of Christian married life, and later social changes included

those in the 1928 service (the basis for the Series I Marriage Service) making 'the causes for which matrimony was ordained' acceptable to a more refined generation, and the (optional) omission of the word 'obey' in the bride's promises.

### **Thanksgiving for the Gift of a Child**

The short service of Thanksgiving for the Gift of a Child may be used on a wide variety of occasions, both private and public, as part of the journey towards baptism. It is at such key moments in people's lives that they are often prompted to ask serious questions and even to turn to God. Here there is also provision for those who accompany others on the journey, as words are given for supporting friends, standing alongside the parents welcoming a new member of the family.

### **The Funeral Service**

The Funeral Service is both the end of the human journey in this world and a whole series of journeys in itself. From the eighth century or earlier, the Funeral rite was a continuum, broken by movements from place to place, from home to church, to the place of burial and back to the home. This pattern was severely truncated at the Reformation, but today's pastoral needs suggest a return to it. As grieving is a process marked by different stages, we believe that one helpful contribution the Church can make pastorally is to have a series of services and resources in which some of these different stages can be recognized, spoken of in advance or recapitulated.

So the Funeral Service is part of a longer continuum, though it stands perfectly well on its own if necessary. Following on from ministry to the sick we move into ministry at the time of death, through the possibility of prayers in the house after someone has died, prayers in church or at home before the funeral, through the journey which brings the body to the dead person's spiritual home on earth, the church, for the funeral itself, and then on to some prayers at home after the funeral, a later Memorial Service and the provision for annual memorials. The bereaved will need to be able to say different things to God and to one another at each of these different stages.

The structure within the Funeral Service itself moves from the human to the divine, from earth to heaven. It begins with an acknowledgement of the different groups of people who come to mourn, for some of whom the early part of the service will be a recapitulation of those stages since the death which they have not been able to witness. The service provides an opportunity for the celebration of the life of the person who has died, and moves from this into the reading of Scripture and prayer, before reaching its climax in the commendation and the committal.

### **Conclusion**

Through all of these resources runs the theme of being accompanied on the journey by the Church, by the people who, in surrounding us and supporting us, reveal the personal love and care of Jesus Christ, whose death put an end to death for eternity.

The pastoral task of the Christian Church, all the people of God, ministers and laity, is to provide company on the journey, towards baptism, marriage, welcoming children and at death itself. This is the kind of company, using these and other resources, which, in revealing the love of Christ, will draw people to put their faith in him and to serve him in the fellowship of his Church until they come to their eternal home in the company of all the saints.

## Contents

- 9 Theological Introduction
- 12 Introductory Note
- 13 **A Celebration of Wholeness and Healing**
- 13 A Celebration of Wholeness and Healing  
Notes 24
- 26 **Laying on of Hands with Prayer and Anointing  
at a Celebration of Holy Communion**
- 26 Laying on of Hands with Prayer and Anointing  
at a Celebration of Holy Communion  
Notes 40
- 42 **Supplementary Texts**  
Introductions 42  
Bible Readings 44  
Prayers over the Oil 46
- 48 **Prayer for Individuals in Public Worship**
- 51 **Ministry to the Sick**
- 52 The Celebration of Holy Communion at Home or in Hospital  
Order One 53  
Order One in Traditional Language 63  
Notes 73
- 74 The Distribution of Holy Communion at Home or in Hospital  
An Outline Order (Order One) 74  
An Outline Order (Order Two) 76  
Notes 78  
A Sample Service: Order One 80  
A Sample Service: Order Two 86
- 92 Laying on of Hands with Prayer and Anointing
- 94 **Prayers for Protection and Peace**

*For General Rules, see page 402.*

Baptism witnesses to God's gift of salvation, in which he gathers people into the new creation in Jesus Christ. Baptism points to the way in which God in Jesus Christ is overthrowing an order of life corrupted by sin and death and bringing to birth a renewed creation, a creation alive with the healing presence of God's Spirit. Baptism is a sign of individual and corporate forgiveness and renewal within the life of the baptized. That life proclaims not only the risen power won by Christ for us in his resurrection and exaltation, but also our identification as human beings with the constraints and suffering borne by Christ in his incarnation and on the cross.

With the incarnation of Jesus, God begins the renewal of our alienated, weakened and fragmented human condition (Romans 8.3,4). In St Matthew's Gospel Jesus' baptism expresses his solidarity with us in our weakness (Matthew 3.14,15) and his healing ministry is seen as the outworking of the suffering servant who 'took our infirmities and bore our diseases' (Matthew 8.17). The death and resurrection of Jesus Christ promise both the judgement of all that is flawed in human life and the recreation of our humanity. A powerful biblical image portrays the sufferings of the Messiah, of the creation, and of God's people, as the birth pains that herald the new age in which peace and righteousness reign (Luke 12.50; John 16.21; Romans 8.18-30; Colossians 1.24; Revelation 12). The Christ, the anointed one, is clothed with the Holy Spirit to bring good news to the afflicted and to proclaim the day of the Lord's favour (Luke 4.18-21).

It is apparent in Scripture that the physical, emotional, social and spiritual well-being of human beings are closely interconnected. Christ's work of reconciliation extends beyond the purely personal and relational to the social order and the whole creation (cf Colossians 1.15-27). The Gospels use the term 'healing' both for physical healing and for the broader salvation that Jesus brings. A common New Testament term for sickness is 'weakness' (*asthenia*) (Luke 5.15; 13.11,12; John 5.5); it carries broad associations of powerlessness and vulnerability, including human vulnerability in the face of the dominion of sin and death (Romans 5.6; 8.3). As Christians face weakness, they receive God's grace, expressed sometimes in an experience of healing and sometimes through the strength that comes in the bearing of weakness (2 Corinthians 12.9).

Furthermore, the New Testament also presents us with a picture of Christians in a running battle with forces of evil that are external to us but bear heavily upon our lives. Although the principalities and powers (Ephesians 6.12) are not always forces of evil, they can have an impact on the social and political order; the evil one not only brings temptation but takes people captive (Gospels, *passim*); the power of idols enslaves consciences (1 Corinthians 8); and pagan sacrifices are offered to demons with whom we must not be participants (1 Corinthians 10). This series of pictures, while not absolving us from personal responsibility for our actions, also strongly implies that without the grace of God we are at risk of being in the grip of an array of forces beyond our powers to resist or break. Yet there is victory in Christ, and we also learn that, in the final analysis, 'an idol is nothing in the world and there is no God but one' (1 Corinthians 8.4); and that victorious discernment categorizes all forces of spiritual evil as provisional and counterfeit. Their 'power' lies in their impact on us, and their 'reality' therefore is shadowy and interim only. But we nonetheless need deliverance from that power, and the language of healing and wholeness is entirely appropriate to that process.

Acts of healing in the Gospels are intimately related to the restoring of individuals to a place of worth within the social order (cf Mark 1.44; 5.15-20; 6.32-34; Luke 13.10-17). 'By his wounds you have been healed' (1 Peter 2.24) makes powerful links between human pain and vulnerability and the saving impact of Jesus' own suffering. The same interconnectedness is present where Scripture speaks of God's image in us to point to the way human life is marred and threatened by the impact of evil and is restored by the new creation in Christ (Romans 3.23; 2 Corinthians 3.18; Ephesians 2.13-16).

Healing, reconciliation and restoration are integral to the good news of Jesus Christ. For this reason prayer for individuals, focused through laying on of hands or anointing with oil, has a proper place within the public prayer of the Church. God's gracious activity of healing is to be seen both as part of the proclaiming of the good news and as an outworking of the presence of the Spirit in the life of the Church.

Such prayer needs to be sensitive to a number of simplifications or misunderstandings. It should not imply a simple link between sickness and sin; Jesus himself warned against the direct association of disability and sin (John 9.3). The receiving of forgiveness and the act of forgiving others may open the way to healing and wholeness. Prayer for healing and strengthening should not involve the rejection of the skills and activity of medicine which are also part of God's faithfulness to creation (cf Ecclesiasticus 38.9-12; Psalm 147.3). Prayer for healing needs to take seriously the way in which individual sickness and vulnerability are often the result of injustice and social oppression. Equally importantly such prayer should not imply that the restoration of physical wholeness is the only way in which Christ meets human need. Healing has always to be seen against the background of the continuing anguish of an alienated world and the hidden work of the Holy Spirit bringing God's new order to birth. It is a way of partaking in God's new life that will not be complete until it includes the whole creation and the destruction of death itself.

## ¶ *Introductory Note*

These forms of service are intended to recognize the links between prayer for healing and the wider celebration in the Church of reconciliation and renewal in the gospel of Jesus Christ.

- ¶ The first is a service most suitable for a diocesan or deanery occasion.
- ¶ The second, the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion, is intended for occasional use, when appropriate, as part of the regular liturgical life of a parish.
- ¶ The third, Prayer for Individuals in Public Worship, is primarily intended for use in churches where such prayer for individuals is a regular feature of Sunday worship.
- ¶ The fourth, Ministry to the Sick, is intended for use in the sickroom, whether in hospital or at home.
- ¶ The fifth comprises prayers for protection and peace for use with or by individuals at need.

Those who come for prayer with Laying on of Hands and/or Anointing should make careful preparation. They may receive the Laying on of Hands on behalf of others who are not present as well as for themselves.

Where prayer is offered for those who will minister to others, this should be seen as prayer for the grace and discernment of the Holy Spirit, as well as prayer for healing. All who minister to others in need should have careful regard for the duty of confidentiality which this privilege brings. As part of their preparation, those who minister need to be ready to recognize where specialist skills may be required.

If a need for a more particular ministry of exorcism or deliverance is perceived, then the bishop's instructions should be followed and his authorized advisor consulted.

## A Celebration of Wholeness and Healing

(especially suitable for a diocesan or deanery occasion)

### *Structure*

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

- ¶ **The Gathering**  
The Greeting  
Dialogue  
The Collect
- ¶ **The Liturgy of the Word**  
Readings and Psalm  
Gospel Reading  
Sermon
- ¶ **Prayer and Penitence**  
[Introduction]  
Prayers of Intercession  
Prayers of Penitence
- ¶ **Laying on of Hands and Anointing**  
Prayer over the Oil  
Laying on of Hands  
[Anointing]  
The Lord's Prayer – *unless Holy Communion is celebrated*
- ¶ **[The Liturgy of the Sacrament]**  
The Peace  
Preparation of the Table  
Taking of the Bread and Wine  
The Eucharistic Prayer  
The Lord's Prayer  
Breaking of the Bread  
Giving of Communion  
Prayer after Communion]
- ¶ **The Sending Out**  
Proclamation of the Gospel  
The Peace – *unless Holy Communion is celebrated*  
[Blessing – *if Holy Communion is celebrated*]  
The Dismissal

*For Notes, see page 24.*

# A Celebration of Wholeness and Healing

(especially suitable for a diocesan or deanery occasion)

## ¶ The Gathering

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

### The Greeting

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

In the name of Christ, we welcome you.  
We have been called out of darkness into God's marvellous light.  
Grace and peace be with you

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

*The president may introduce the service, using one of the forms on pages 42–43 or other suitable words.*

*This dialogue or another suitable form may be used*

The love of God has been poured into our hearts,  
through the Holy Spirit who has been given to us:  
we dwell in him and he lives in us.

*All* Give thanks to the Lord and call upon his name:  
**make known his deeds among the peoples.**

*All* Sing to God, sing praises to his name:  
**and speak of all his marvellous works.**

*All* Holy, holy, holy, is the Lord God almighty:  
**who was and is and is to come.**

## The Collect

*Silence may be kept.*

Heavenly Father,  
you anointed your Son Jesus Christ  
with the Holy Spirit and with power  
to bring to us the blessings of your kingdom.  
Anoint your Church with the same Holy Spirit,  
that we who share in his suffering and victory  
may bear witness to the gospel of salvation;  
through Jesus Christ, your Son our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

## ¶ The Liturgy of the Word

*If this celebration takes place on a Sunday or Principal Festival the readings of the day are normally used. For other occasions a table of readings is provided on pages 44–45.*

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

This is the word of the Lord.

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

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

### Gospel Reading

*An acclamation may herald the Gospel reading.*

*When the Gospel is announced, the reader says*

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

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

*At the end*

This is the Gospel of the Lord.

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

### Sermon

## ¶ Prayer and Penitence

*As an introduction to this section, a minister may use one of the forms on pages 42–43, if it has not already been used at the beginning of the service.*

### Prayers of Intercession

*At the Prayers of Intercession, the following Litany of Healing may be used. Additional petitions, including names, may be included.*

God the Father, your will for all people is health and salvation.

*All* **We praise and bless you, Lord.**

God the Son, you came that we might have life,  
and might have it more abundantly.

*All* **We praise and bless you, Lord.**

God the Holy Spirit, you make our bodies  
the temple of your presence.

*All* **We praise and bless you, Lord.**

Holy Trinity, one God, in you we live and move and have our being.

*All* **We praise and bless you, Lord.**

Lord, grant your healing grace to all who are sick, injured  
or disabled,  
that they may be made whole.

*All* **Hear us, Lord of life.**

Grant to all who are lonely, anxious or depressed  
a knowledge of your will and an awareness of your presence.

*All* **Hear us, Lord of life.**

Grant to all who minister to those who are suffering  
wisdom and skill, sympathy and patience.

*All* **Hear us, Lord of life.**

Mend broken relationships, and restore to those in distress  
soundness of mind and serenity of spirit.

*All* **Hear us, Lord of life.**

Sustain and support those who seek your guidance  
and lift up all who are brought low by the trials of this life.

*All* **Hear us, Lord of life.**

Grant to the dying peace and a holy death,  
and uphold by the grace and consolation of your Holy Spirit  
those who are bereaved.

**All Hear us, Lord of life.**

Restore to wholeness whatever is broken by human sin,  
in our lives, in our nation, and in the world.

**All Hear us, Lord of life.**

You are the Lord who does mighty wonders.

**All You have declared your power among the peoples.**

With you, Lord, is the well of life

**All and in your light do we see light.**

Hear us, Lord of life:

**All heal us, and make us whole.**

Let us pray.

*A period of silence follows.*

O Lord our God, accept the fervent prayers of your people;  
in the multitude of your mercies look with compassion  
upon us and all who turn to you for help;  
for you are gracious, O lover of souls,  
and to you we give glory, Father, Son, and Holy Spirit,  
now and for ever.

**All Amen.**

### Prayers of Penitence

The gospel calls us to turn away from sin  
and be faithful to Christ.

As we offer ourselves to him in penitence and faith,  
we renew our confidence and trust in his mercy.

Cast your burden upon the Lord

**All and he will sustain you.**

In returning and rest

**All you shall be saved.**

In quietness and trust

**All shall be your strength.**

*There follows a period of silent reflection and self-examination.*

*One or other of the following or another suitable form may be used*

You raise the dead to life in the Spirit:

Lord, have mercy.

**All Lord, have mercy.**

You bring pardon and peace to the sinner:

Christ, have mercy.

**All Christ, have mercy.**

You bring light to those in darkness:

Lord, have mercy.

**All Lord, have mercy.**

*(or)*

**All Most merciful God,**

**Father of our Lord Jesus Christ,**

**we confess that we have sinned**

**in thought, word and deed.**

**We have not loved you with our whole heart.**

**We have not loved our neighbour as ourselves.**

**In your mercy**

**forgive what we have been,**

**help us to amend what we are,**

**and direct what we shall be;**

**that we may do justly,**

**love mercy,**

**and walk humbly with you, our God.**

**Amen.**

### Absolution

*The president says the Absolution, using this or any other authorized form*

God, the Father of mercies,

has reconciled the world to himself

through the death and resurrection of his Son, Jesus Christ,

not holding our sins against us,

but sending his Holy Spirit

to shed abroad his love among us.

By the ministry of reconciliation

entrusted by Christ to his Church,

receive his pardon and peace

to stand before him in his strength alone

this day and for evermore.

**All Amen.**

*A hymn or chant may be sung.*

## ¶ *Laying on of Hands and Anointing*

*Oil for anointing is brought before the president.*

Our help is in the name of the Lord

**All who has made heaven and earth.**

Blessed be the name of the Lord:

**All now and for ever. Amen.**

*(or)*

Praise God who made heaven and earth,

**All who keeps his promise for ever.**

Let us give thanks to the Lord our God,

**All who is worthy of all thanksgiving and praise.**

Blessed are you, sovereign God, gentle and merciful,  
creator of heaven and earth.

Your Word brought light out of darkness,  
and daily your Spirit renews the face of the earth.

When we turned away from you in sin,  
your anointed Son took our nature and entered our suffering  
to bring your healing to those in weakness and distress.  
He broke the power of evil and set us free from sin and death  
that we might become partakers of his glory.

His apostles anointed the sick in your name,  
bringing wholeness and joy to a broken world.  
By your grace renewed each day  
you continue the gifts of healing in your Church  
that your people may praise your name for ever.  
By the power of your Spirit may your blessing rest  
on those who are anointed with this oil in your name;  
may they be made whole in body, mind and spirit.

Hear the prayer we offer for all your people.  
Remember in your mercy those for whom we pray:  
heal the sick, raise the fallen, strengthen the fainthearted  
and enfold in your love the fearful and those who have no hope.

In the fullness of time complete your gracious work.  
Reconcile all things in Christ and make them new,  
that we may be restored in your image, renewed in your love,  
and serve you as sons and daughters in your kingdom.

Through your anointed Son, Jesus Christ, our Lord,  
to whom with you and the Holy Spirit  
we lift our voices of thanks and praise:

**All Blessed be God, our strength and our salvation,  
now and for ever. Amen.**

*Alternative prayers may be used (pages 46–47).*

*The laying on of hands is administered, using these or other  
suitable words*

In the name of God and trusting in his might alone,  
receive Christ's healing touch to make you whole.

May Christ bring you wholeness  
of body, mind and spirit,  
deliver you from every evil,  
and give you his peace.

**All Amen.**

*Anointing may be administered. The minister says*

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

May the Father of our Lord Jesus Christ  
grant you the riches of his grace,  
his wholeness and his peace.

**All Amen.**

*After the laying on of hands and anointing, the president says*

The almighty Lord,  
who is a strong tower for all who put their trust in him,  
whom all things in heaven, on earth, and under the earth obey,  
be now and evermore your defence.  
May you believe and trust that the only name under heaven  
given for health and salvation  
is the name of our Lord Jesus Christ.

**All Amen.**

*Unless the Liturgy of the Sacrament follows immediately, the president introduces the Lord's Prayer*

In confidence let us pray to the Father  
for the coming of the kingdom among us:

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

*(or)*

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

*If the Liturgy of the Sacrament follows, the president continues with the Peace (see Note 2 on page 24).*

*A hymn or song of thanksgiving may be sung.*

## ¶ The Sending Out

*The president may say*

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

**All** has caused his light to shine within us  
to give the light of the knowledge of the glory of God  
**All** revealed in the face of Jesus Christ.

We have this treasure in earthen vessels  
**All** to show that the power belongs to God.

*A minister says*

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

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

*A short passage from the Gospels is read (suggested passages are given on page 45).*

*At the end*

This is the Gospel of the Lord.

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

## The Peace and Dismissal

God has made us one in Christ.  
He has set his seal upon us  
and, as a pledge of what is to come,  
has given the Spirit to dwell in our hearts.  
The peace of the Lord be always with you  
**All** and also with you.

*A minister says*

Go in the joy and peace of Christ. [Alleluia, alleluia.]

**All** Thanks be to God. [Alleluia, alleluia.]

*A sign of peace may be exchanged.*

*The ministers and people depart.*

# Notes

## 1 Occasion

This Order is most suitable for use at a diocesan or deanery occasion. When the ministry of healing is a regular part of a parish's pattern of worship, the rites for the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion (pages 26–40) and Prayer for Individuals in Public Worship (pages 48–49) will be more appropriate.

## 2 Holy Communion

When this Order is used within the setting of a celebration of Holy Communion, the Peace follows the Laying on of Hands and Anointing, followed by the Preparation of the Gifts and the Eucharistic Prayer. A Proper Preface, the Post Communion and the blessing from the rite for the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion may be used (pages 26–39).

## 3 Extended Celebration

When this Order is used for an extended celebration over a number of hours or a whole day, the Liturgy of the Word may be followed by an extended study period and a time for reflection. Prayer and Penitence may be introduced by the reading of a passage from the Gospels and the period of silence at the Prayers of Penitence may be prolonged. After the conclusion of the Laying on of Hands and Anointing, or after the distribution of communion if Holy Communion is celebrated, there may be a longer period of silence or thanksgiving.

## 4 Ministries

The president of the rite is the bishop, or a priest, who presides over the whole rite. The president may invite others to share in the prayers and the Laying on of Hands, and may delegate the ministry of Anointing to other ministers authorized for this ministry under Canon B 37.

## 5 Oil

The oil to be used at this celebration should be pure olive oil and normally be consecrated during this service by the bishop (or priest) who presides, rather than having been previously blessed. This will not only ensure an adequate supply of oil, but provide a prayer of thanksgiving at the heart of the rite. If preferred, the prayer may be used in the responsive form on pages 46–47. If oil which has previously been blessed is used, then the form of thanksgiving in the rite for Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion (page 33) may be used.

## 6 Introduction to Prayer over the Oil

Alternative versicles and responses are suggested at the beginning of the prayer over oil for anointing on page 20 (and page 46). The introductory dialogue printed first has traditionally been a distinctively episcopal text.

# Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion

(suitable for occasional use as part of the regular liturgical life of a parish)

## Structure

*Optional parts of the service are indicated in square brackets.*

- ¶ **The Gathering**  
The Greeting  
Prayers of Penitence  
The Collect
- ¶ **The Liturgy of the Word**  
Readings and Psalm  
Gospel Reading  
Sermon
- ¶ **Prayers of Intercession**  
[Litany of Healing]
- ¶ **Laying on of Hands and Anointing †**  
Prayer  
Laying on of Hands  
[Anointing]
- ¶ **The Liturgy of the Sacrament**  
The Peace  
Preparation of the Table  
Taking of the Bread and Wine  
The Eucharistic Prayer  
The Lord's Prayer  
Breaking of the Bread  
Giving of Communion  
Prayer after Communion
- ¶ **The Dismissal**  
Blessing  
The Dismissal

*† Where this is offered as part of regular Sunday worship, it may be done during the Giving of Communion.*

*For Notes, see page 40.*

# Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion

*An authorized Order for the Celebration of Holy Communion is used.*

## ¶ The Gathering

*At the entry of the ministers a hymn may be sung.*

*The president may say*

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

**All Amen.**

## The Greeting

*The president greets the people*

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

**All**

*(or)*

Grace, mercy and peace  
from God our Father  
and the Lord Jesus Christ  
be with you

**All**

**and also with you.**

*From Easter Day to Pentecost this acclamation follows*

Alleluia. Christ is risen.

**All**

**He is risen indeed. Alleluia.**

*The president may introduce the service using one of the forms from pages 42–43, or other suitable words.*

## Prayer of Preparation

*This prayer may be said*

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

## Prayers of Penitence

*A minister uses a seasonal invitation to confession or other suitable words.*

*This form of the Kyrie eleison or an authorized confession may be used*

Lord Jesus, you heal the sick:  
Lord, have mercy.

**All** Lord, have mercy.

Lord Jesus, you forgive sinners:  
Christ, have mercy.

**All** Christ, have mercy.

Lord Jesus, you give yourself to heal us  
and bring us strength:  
Lord, have mercy.

**All** Lord, have mercy.

*The president says*

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

**All** Amen.

*The Gloria in excelsis may be used.*

## The Collect

*The president introduces a period of silent prayer with the words  
'Let us pray' or a more specific bidding.*

*On a Sunday or Principal Festival, the Collect of the Day is used;  
otherwise this Collect may be used*

Heavenly Father,  
you anointed your Son Jesus Christ  
with the Holy Spirit and with power  
to bring to us all the blessings of your kingdom.  
Anoint your Church with the same Holy Spirit,  
that we who share in his suffering and victory  
may bear witness to the gospel of salvation;  
through Jesus Christ, your Son our Lord,  
who is alive and reigns with you  
in the unity of the Holy Spirit,  
one God, now and for ever.

**All** Amen.

## ¶ The Liturgy of the Word

### Readings

*The readings and psalmody are either those of the day, or from the table of readings on pages 44–45.*

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord.

**All Thanks be to God.**

*The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.*

### Gospel Reading

*An acclamation may herald the Gospel reading.*

*When the Gospel is announced the reader says*

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

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

*At the end*

This is the Gospel of the Lord.

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

### Sermon

*A Creed or authorized Affirmation of Faith may be used.*

## ¶ Prayers of Intercession

*The following Litany of Healing may be used.*

*Additional petitions, including names, may be included.*

God the Father, your will for all people is health and salvation.

**All We praise and bless you, Lord.**

God the Son, you came that we might have life,  
and might have it more abundantly.

**All We praise and bless you, Lord.**

God the Holy Spirit, you make our bodies  
the temple of your presence.

**All We praise and bless you, Lord.**

Holy Trinity, one God, in you we live and move and have our being.

**All We praise and bless you, Lord.**

Lord, grant your healing grace to all who are sick, injured  
or disabled,  
that they may be made whole.

**All Hear us, Lord of life.**

Grant to all who are lonely, anxious or depressed  
a knowledge of your will and an awareness of your presence.

**All Hear us, Lord of life.**

Grant to all who minister to those who are suffering  
wisdom and skill, sympathy and patience.

**All Hear us, Lord of life.**

Mend broken relationships, and restore to those in distress  
soundness of mind and serenity of spirit.

**All Hear us, Lord of life.**

Sustain and support those who seek your guidance  
and lift up all who are brought low by the trials of this life.

**All Hear us, Lord of life.**

Grant to the dying peace and a holy death,  
and uphold by the grace and consolation of your Holy Spirit  
those who are bereaved.

**All Hear us, Lord of life.**

Restore to wholeness whatever is broken by human sin,  
in our lives, in our nation, and in the world.

**All Hear us, Lord of life.**

You are the Lord who does mighty wonders.

**All You have declared your power among the peoples.**

With you, Lord, is the well of life

**All and in your light do we see light.**

Hear us, Lord of life:

**All heal us, and make us whole.**

Let us pray.

*A period of silence follows.*

O Lord our God, accept the fervent prayers of your people;  
in the multitude of your mercies look with compassion  
upon us and all who turn to you for help;  
for you are gracious, O lover of souls,  
and to you we give glory, Father, Son, and Holy Spirit,  
now and for ever.

**All Amen.**

## ¶ *Laying on of Hands and Anointing*

*If Anointing is to be administered, oil may be brought before  
the president.*

*The president says*

Praise God who made heaven and earth,

**All who keeps his promise for ever.**

Let us give thanks to the Lord our God,

**All who is worthy of all thanksgiving and praise.**

Blessed are you, sovereign God, gentle and merciful,  
creator of heaven and earth.

Your Word brought light out of darkness,  
and daily your Spirit renews the face of the earth.

Your anointed Son brought healing to those in weakness  
and distress.

He broke the power of evil and set us free from sin and death  
that we might praise your name for ever.

By the power of your Spirit may your blessing rest  
on those who are anointed with this oil in your name;  
may they be made whole in body, mind and spirit,  
restored in your image, renewed in your love,  
and serve you as sons and daughters in your kingdom.

Through your anointed Son, Jesus Christ, our Lord,  
to whom with you and the Holy Spirit  
we lift our voices of thanks and praise:

**All Blessed be God, our strength and our salvation,  
now and for ever. Amen.**

*The Laying on of Hands is administered using these or  
other suitable words*

In the name of God and trusting in his might alone,  
receive Christ's healing touch to make you whole.

May Christ bring you wholeness  
of body, mind and spirit,  
deliver you from every evil,  
and give you his peace.

**All Amen.**

*Anointing may be administered. The minister says*

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

May the Father of our Lord Jesus Christ  
grant you the riches of his grace,  
his wholeness and his peace.

*All* **Amen.**

*After the Laying on of Hands and Anointing, the president says*

The almighty Lord,  
who is a strong tower for all who put their trust in him,  
whom all things in heaven, on earth, and under the earth obey,  
be now and evermore your defence.  
May you believe and trust that the only name under heaven  
given for health and salvation  
is the name of our Lord Jesus Christ.

*All* **Amen.**

## ¶ *The Liturgy of the Sacrament*

### **The Peace**

*The president may introduce the Peace with a suitable sentence.  
The following may be used*

God has made us one in Christ.  
He has set his seal upon us  
and as a pledge of what is to come  
has given the Spirit to dwell in our hearts.

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

*All*

*These words may be added*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

*The service continues with the Preparation of the Table. Presidential texts for the rest of the service are to be found in Common Worship: Services and Prayers for the Church of England (pages 155–335) and the President's edition (pages 381–524).*

## Preparation of the Table Taking of the Bread and Wine

### The Eucharistic Prayer

*An authorized Eucharistic Prayer is used.*

*One of these Proper Prefaces may be used.*

#### *Short Proper Prefaces*

*For general use*

- 1 And now we give you thanks  
because you call us out of darkness into your marvellous light,  
and by the power of your redeeming love you make us whole,  
that we may be the first fruits of your new creation.

*(traditional language)*

And now we give thee thanks  
because thou dost call us out of darkness into thy marvellous light,  
and by the power of thy redeeming love dost make us whole,  
that we may be the first fruits of thy new creation.

- 2 And now we give you thanks  
that, taking upon himself our human nature,  
he shared our joy and our tears,  
bore all our sickness,  
and carried all our sorrows.  
Through death he brought us  
to the life of his glorious resurrection,  
giving for frailty eternal strength,  
and restoring in us the image of your glory.

- 3 And now we give you thanks  
that you have shown the greatness of your love for us  
by sending him to share our human nature  
and accomplish our forgiveness.  
He embraces us in our weakness,  
he suffers with the sick and the rejected,  
and, bringing your healing to the world,  
he rescues us from every evil.

- 4 And now we give you thanks  
that through him the sick are healed:  
the blind regain their sight,  
the deaf hear, the lame walk,  
and the outcast are brought home;  
the poor receive good news  
and the dead are raised to life.

- 5 *For use in particular sickness  
(especially when the sick have been anointed)*  
And now we give you thanks  
because you provide medicine to heal our sickness,  
and the leaves of the tree of life  
for the healing of the nations,  
anointing us with your healing power  
so that we may be the first fruits of your new creation.

## *Extended Proper Preface*

### *For general use*

It is right to give you thanks  
in sickness and in health,  
in suffering and in joy,  
through Christ our Saviour and Redeemer,  
who as the Good Samaritan  
tends the wounds of body and spirit.  
He stands by us and pours out for our healing  
the oil of consolation and the wine of renewed hope,  
turning the darkness of our pain  
into the dawning light of his kingdom.  
And now we join with saints and angels  
for ever praising you and *saying*:

## **Breaking of the Bread Giving of Communion**

### **Prayer after Communion**

#### *The following Post Communion may be used*

God of all compassion,  
by the dying and rising of your Christ  
you restore us to yourself  
and enfold us in your love.  
May we who have been refreshed  
with the bread of life and the cup of salvation  
be renewed by your healing Spirit  
and made ready for the coming of your kingdom;  
through Jesus Christ our Lord.

*All* **Amen.**

## **¶ The Dismissal**

*The president may use the seasonal blessing, or another suitable blessing, or*

May God the holy and undivided Trinity  
preserve you in body, mind and spirit,  
and bring you safe to that heavenly country  
where peace and harmony reign;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

*All* **Amen.**

# Notes

## 1 Ministries

The president of the celebration of Holy Communion also presides over the ministry of Laying on of Hands and Anointing of the sick. The president may invite others to share in the prayers and the laying on of hands, and may delegate the ministry of anointing to other ministers authorized for this ministry under Canon B 37.

## 2 Oil

Canon B 37 provides that the priest should use 'pure olive oil consecrated by the bishop of the diocese or otherwise by the priest', for which forms are provided in the rite for a celebration of Wholeness and Healing on pages 20–21, and also on pages 46–47.

## 3 Holy Communion

Holy Communion is celebrated in accordance with any authorized rite making use of the special provisions included here.

## 4 Celebration at Home or in Hospital

Where this rite is celebrated at home or in hospital it should be adapted to the form of Holy Communion being followed. The Laying on of Hands and Anointing in this rite or the shorter form on pages 92–93 may be used at the Prayers.

# Supplementary Texts

## ¶ Introductions

*One of these may be used by the president, either at the Greeting, or to introduce the Prayers of Intercession before the Laying on of Hands and Anointing.*

- 1 We are gathered here in the name of our Lord Jesus Christ, who is present among us by his Spirit. He suffered for us on the cross to bring us healing and reconciliation. Having shared our weakness and learned obedience through suffering, he now lives as our great high priest and is able to save to the uttermost all who draw near to God through him. With our hope set on this great salvation we lay before God our weakness and our need.
- 2 Jesus sets before us the hope of the kingdom of God. All that is broken will be bound up in God's healing love. All that is marred by weakness and sin will be transformed by God's reconciling love.  
In his humanity, Jesus took on himself our weakness and bore our sins. The Holy Spirit is present in the struggles and groaning of a world subject to decay, bringing to birth the freedom and glory of God's new creation. It is in this hope that we bring to God our prayers and our penitence, and look to God for the new life of the kingdom.
- 3 Christ taught his disciples to love one another. In his community of love, in praying together, in sharing all things and in caring for the sick, they recalled his words: 'In so far as you did this to one of these, you did it to me.' We gather today to witness to this teaching and to pray in the name of Jesus the healer that the sick may be restored to health and that all among us may know his saving power.

- 4 Our Lord Jesus Christ went about preaching the gospel and healing. He commanded his disciples to lay hands on the sick that they might be healed. Following his example, and in obedience to his command, we shall lay hands [on *N*], praying that the Lord will grant healing and peace according to his loving and gracious will.  
Saint James writes, 'Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins he will be forgiven.' In fulfilment of this we shall anoint [*N*] with oil, praying that the Lord will grant healing and restoration and forgiveness according to his loving and gracious will.

## Bible Readings

Old Testament	Psalm	New Testament	Gospel	Dismissal Gospel
<i>Advent</i> Isaiah 26.16-19	Psalm 46.1-7	<i>Advent</i> Romans 8.18-23	Matthew 24.3-13	Matthew 5.14-16 <i>Birth pangs of new age</i>
<i>Christmas</i> Isaiah 55.1-3,10-11	Psalm 145.14-end	<i>Christmas</i> Colossians 3.14-17	John 6.47-51	John 6.63-64,66-69 <i>Bread of Life</i>
<i>Epiphany</i> Isaiah 42.1-7	Psalm 27.1-6 or 1-10	<i>Epiphany</i> Acts 9.10-19a	John 9.1-7	John 9.34b-38 <i>The opening of eyes</i>
<i>Lent</i> Isaiah 53.3-6 Lamentations 3.17-24 2 Chronicles 28.15 or Jeremiah 17.5-10,14	Psalm 103.1-5,8-14 Psalm 38.9-15 Psalm 23	<i>Lent</i> Romans 5.6-11 2 Corinthians 12.7b-10 James 5.14-16	Mark 2.1-12 Mark 14.32-38 Mark 6.7-13	Mark 5.18-20 <i>Sin &amp; forgiveness</i> Mark 13.34-36 <i>Powerlessness &amp; grace</i> Mark 6.54-56 <i>Anointing</i>
<i>Easter</i> 1 Kings 17.17-24	Psalm 30.6-12	<i>Easter</i> Acts 20.7-12	Mark 5.35-end	Mark 6.7-13 <i>Resurrection</i>
<i>Pentecost</i> Isaiah 61.1-34	Psalm 139.1-17 or 1-11	<i>Pentecost</i> Romans 8.12-17	Luke 4.16-21	Luke 4.33-37 <i>Power of the Spirit</i>
<i>All Saints</i> Ezekiel 47.1-12	Psalm 87	<i>All Saints</i> Revelation 21.22; 22.5	Matthew 28.16-20	Matthew 28.9-10 <i>Healing of the nations</i>
<i>Eucharist</i> Isaiah 55.1-3,10-11	Psalm 145.14-end	<i>Eucharist</i> Colossians 3.14-17	John 6.47-51	John 6.63,64,66-69 <i>Bread of Life</i>
<i>General</i> 2 Kings 5.9-14 2 Kings 20.1-5 1 Samuel 16.14-23	Psalm 66.15-end Psalm 130 Psalm 91.1-6,9-13	<i>General</i> Romans 10.5-11 James 5.13-16 Acts 10.36-43	Luke 17.11-19 Mark 9.16-29 Mark 1.21-28 or 5.1-20	Luke 17.20-21 <i>Cleansing &amp; response</i> Mark 9.38-40 <i>Prayer</i> Mark 5.25-34 <i>Deliverance</i>

## Prayers over the Oil

*Either of these forms may be used.*

### A Responsive Form of Prayer over the Oil

Our help is in the name of the Lord  
**All who has made heaven and earth.**

Blessed be the name of the Lord:  
**All now and for ever. Amen.**

*(or)*

Praise God who made heaven and earth,  
**All who keeps his promise for ever.**

Let us give thanks to the Lord our God,  
**All who is worthy of all thanksgiving and praise.**

Blessed are you, sovereign God, gentle and merciful,  
creator of heaven and earth.

Your Word brought light out of darkness,  
and daily your Spirit renews the face of the earth.

**All To you be glory and praise for ever.**

When we turned away from you in sin,  
your anointed Son took our nature and entered our suffering  
to bring your healing to those in weakness and distress.  
He broke the power of evil and set us free from sin and death  
that we might become partakers of his glory.

**All To you be glory and praise for ever.**

His apostles anointed the sick in your name,  
bringing wholeness and joy to a broken world.  
By your grace renewed each day  
you continue the gifts of healing in your Church  
that your people may praise your name for ever.

**All To you be glory and praise for ever.**

By the power of your Spirit may your blessing rest  
on those who are anointed with this oil in your name;  
may they be made whole in body, mind and spirit.

**All Hear us, good Lord.**

Hear the prayer we offer for all your people.  
Remember in your mercy those for whom we pray:  
heal the sick, raise the fallen, strengthen the faint-hearted  
and enfold in your love the fearful and those who have no hope.

**All Hear us, good Lord.**

In the fullness of time complete your gracious work.  
Reconcile all things in Christ and make them new,  
that we may be restored in your image, renewed in your love,  
and serve you as sons and daughters in your kingdom.

**All Hear us, good Lord.**

Through your anointed Son, Jesus Christ, our Lord,  
to whom with you and the Holy Spirit  
we lift our voices of thanks and praise:

**All Blessed be God, our strength and our salvation,  
now and for ever. Amen.**

### A Short Form of Prayer over the Oil

Lord, holy Father, giver of health and salvation,  
as your apostles anointed those who were sick and healed them,  
so continue the ministry of healing in your Church.  
Sanctify this oil, that those who are anointed with it  
may be freed from suffering and distress,  
find inward peace, and know the joy of your salvation,  
through your Son, our Saviour Jesus Christ.

**All Amen.**

# Prayer for Individuals in Public Worship

- 1 A ministry of prayer for individuals may be offered in the context of public worship and should be introduced under the procedures required by Canon B 3. Suitable forms of prayer, including any approved under Canon B 4, may be used.
- 2 This public ministry of prayer may be accompanied by laying on of hands, and may also be accompanied by anointing with oil. It may be helpful to make clear in advance the form of ministry that is intended, which may take a number of forms, such as prayer for individuals who do not explain their particular need; prayer following a brief explanation to those who will pray with them of a person's need or concern; or prayer following an explanation to the whole congregation of a person's need or concern. (The Laying on of Hands may be received on behalf of a third person who is not present.)
- 3 Those who will be ministering to individuals should be offered appropriate help in preparing for this ministry. Before the service it is normally appropriate for them to pray together for grace and discernment.
- 4 In the context of a celebration of Holy Communion this personal ministry may be offered at one of the following points:
  - ¶ as part of the Prayers of Intercession (which may, where appropriate, include prayers of penitence)
  - ¶ at the time of the giving of communion
  - ¶ at the end of the service.
- 5 The Order of the Celebration of Holy Communion may be varied as follows:
  - ¶ the Prayers of Penitence may be replaced by other suitable material
  - ¶ on occasion the Creed may be omitted or an authorized Affirmation of Faith may be used
  - ¶ when ministry to individuals is incorporated into the Prayers of Intercession, psalms of lament or hope or other appropriate material may be used as a form of introduction to such prayer.
- 6 Whichever pattern is adopted, care needs to be taken to integrate ministry to individuals with the corporate prayer of the whole people. Where ministry to individuals takes place during or after the distribution of communion it is important that the gift and promise of communion is not overshadowed by prayer for individual needs. In places where ministry to individuals during or after the distribution of communion is a regular pattern, it may sometimes be helpful to focus such prayer by including prayer for them earlier in the service and on occasion to change the pattern to include this ministry earlier in the service.



# The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

## Note

Forms of service for a celebration of Holy Communion may be modified or shortened in the light of pastoral need and of the context within which they are used. Any material from authorized rites (such as forms of confession and absolution) may be used. When the Holy Communion is celebrated in the presence of the sick an authorized Eucharistic Prayer, the Breaking of the Bread and the Lord's Prayer are always included.

*For further Notes, see page 73.*

- ¶ *Two sample services follow, using Order One (pages 53–61) and Order One in Traditional Language (pages 63–72).*
- ¶ *If Order Two is used, the service follows the pattern in Common Worship: Services and Prayers for the Church of England, pages 228–266.*

# The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

## Order One

### ¶ *The Gathering*

#### The Greeting

Peace to this house and to all who live in it.

*(or)*

The peace of the Lord be always with you.

#### Prayer of Preparation

*This prayer may be said*

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

## Prayers of Penitence

*This or another invitation to confession may be used*

[Come to me, all who labour and are heavy laden,  
and I will give you rest.]

God shows his love for us  
in that while we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

*This or another authorized Confession is used*

**All** **Almighty God, our heavenly Father,**  
**we have sinned against you**  
**and against our neighbour**  
**in thought and word and deed,**  
**through negligence, through weakness,**  
**through our own deliberate fault.**  
**We are truly sorry**  
**and repent of all our sins.**  
**For the sake of your Son Jesus Christ,**  
**who died for us,**  
**forgive us all that is past,**  
**and grant that we may serve you in newness of life**  
**to the glory of your name.**  
**Amen.**

*The president says*

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

**All** **Amen.**

## The Collect

*The president introduces a period of silent prayer with the words  
'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*

**All** **Amen.**

## ¶ The Liturgy of the Word

### Readings

*Either one or two readings from Scripture are used.*

*The Gospel reading follows.*

### Prayers of Intercession

*Appropriate intercessions may be made.*

*The Laying on of Hands with Prayer and Anointing may follow  
(pages 92–93).*

### The Peace

*If this greeting has not already been used, the president may introduce the Peace with a suitable sentence, and then says*

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

*These words may be added*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

### Preparation of the Table

### Taking of the Bread and Wine

*The table is prepared and bread and wine are placed upon it.*

*At the preparation of the table this or another suitable prayer may be said*

Pour upon the poverty of our love  
and the weakness of our praise  
the transforming fire of your presence.  
**All** **Amen.**

*The president takes the bread and wine.*

*This or another authorized Eucharistic Prayer is used.*

### Prayer E

*The president says*

**All** The Lord be with you *(or)* The Lord is here.  
**and also with you. His Spirit is with us.**

Lift up your hearts.

**All** **We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

It is right to give you thanks  
in sickness and in health,  
in suffering and in joy,  
through Christ our Saviour and Redeemer,  
who as the Good Samaritan  
tends the wounds of body and spirit.  
He stands by us and pours out for our healing  
the oil of consolation and the wine of renewed hope,  
turning the darkness of our pain  
into the dawning light of his kingdom.

**All** **Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
[Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.]**

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you.

He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine.

Again he praised you, gave it to them and said:

Drink this, all of you;

this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

*This or another acclamation is used*

[Great is the mystery of faith:]

*All* **Christ has died:  
Christ is risen:  
Christ will come again.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with [*N and*] all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

*All* **Amen.**

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

## Breaking of the Bread

*The president breaks the consecrated bread.*

*The Agnus Dei may be used as the bread is broken.*

## Giving of Communion

*The president says this or another invitation to communion*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.

**All** Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.

*This prayer may be said before the distribution*

**All** We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him and he in us.  
Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies*

Amen.

## Prayer after Communion

*Silence is kept.*

*The Post Communion or the following prayer, or another suitable prayer, is said*

**All** Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Strengthen us  
in the power of your Spirit  
to live and work  
to your praise and glory.  
Amen.

## ¶ Conclusion

*The president may use a suitable blessing, or*

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

**All** Amen.

# The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

## Order One *in Traditional Language*

### *The Gathering*

#### The Greeting

Peace to this house and to all who live in it.

*(or)*

The peace of the Lord be always with you.

#### Prayer of Preparation

*This prayer may be said*

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

## Prayers of Penitence

*This or another invitation to confession may be used*

[Come to me, all who labour and are heavy laden,  
and I will give you rest.]

God shows his love for us  
in that while we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

*The following or another authorized confession is used*

**All** **Almighty God, our heavenly Father,**  
**we have sinned against thee**  
**and against our neighbour,**  
**in thought and word and deed,**  
**through negligence, through weakness,**  
**through our own deliberate fault.**  
**We are heartily sorry**  
**and repent of all our sins.**  
**For the sake of thy Son Jesus Christ,**  
**who died for us,**  
**forgive us all that is past,**  
**and grant that we may serve thee in newness of life**  
**to the glory of thy name.**  
**Amen.**

*The president says*

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

**All** **Amen.**

## The Collect

*The president introduces a period of silent prayer with the words  
'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*

**All** **Amen.**

## ¶ The Liturgy of the Word

### Readings

*Either one or two readings from Scripture are used.*

*The Gospel reading follows.*

### Prayers of Intercession

*Appropriate intercessions may be made.*

*The Laying on of Hands with Prayer and Anointing may follow  
(pages 92–93).*

### The Peace

*If this greeting has not already been used, the president may introduce the Peace with a suitable sentence, and then says*

*All* The peace of the Lord be always with you  
**and with thy spirit.**

*These words may be added*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

### Preparation of the Table

### Taking of the Bread and Wine

*The table is prepared and bread and wine are placed upon it.*

*At the preparation of the table this or another suitable prayer may be said*

Pour upon the poverty of our love  
and the weakness of our praise  
the transforming fire of thy presence.  
*All* **Amen.**

*The president takes the bread and wine.*

*This or another authorized Eucharistic Prayer is used.*

### Prayer C

The Lord be with you. (or) The Lord is here.  
*All* **And with thy spirit. His Spirit is with us.**

Lift up your hearts.  
*All* **We lift them up unto the Lord.**

Let us give thanks unto the Lord our God.  
*All* **It is meet and right so to do.**

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

*This or another short Proper Preface may be used*

And now we give thee thanks  
that thou hast shown the greatness of thy love for us  
by sending him to share our human nature  
and accomplish our forgiveness.  
He embraces us in our weakness,  
he suffers with the sick and the rejected,  
and, bringing thy healing to the world,  
he rescues us from every evil.

Therefore with angels and archangels,  
and with all the company of heaven,  
we laud and magnify thy glorious name,  
evermore praising thee and saying:

*All* **Holy, holy, holy, Lord God of hosts,  
heaven and earth are full of thy glory.  
Glory be to thee, O Lord most high.  
[Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.]**

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

Hear us, O merciful Father, we most humbly beseech thee,  
and grant that, by the power of thy Holy Spirit,  
we receiving these thy creatures of bread and wine,  
according to thy Son our Saviour Jesus Christ's holy institution,  
in remembrance of his death and passion,  
may be partakers of his most blessed body and blood;

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

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

*One of the following may be used*

[Great is the mystery of faith:]

*All* **Christ has died:  
Christ is risen:  
Christ will come again.**

*(or)*

[Jesus Christ is Lord:]

*All* **O Saviour of the world,  
who by thy cross and precious blood hast redeemed us,  
save us, and help us, we humbly beseech thee, O Lord.**

Wherefore, O Lord and heavenly Father,  
we thy humble servants,  
having in remembrance  
the precious death and passion of thy dear Son,  
his mighty resurrection and glorious ascension,  
entirely desire thy fatherly goodness  
mercifully to accept this our sacrifice of praise  
and thanksgiving;  
most humbly beseeching thee to grant that  
by the merits and death of thy Son Jesus Christ,  
and through faith in his blood,  
we and all thy whole church may obtain remission of our sins,  
and all other benefits of his passion.  
And although we be unworthy, through our manifold sins,  
to offer unto thee any sacrifice,  
yet we beseech thee  
to accept this our bounden duty and service,  
not weighing our merits, but pardoning our offences;  
and to grant that all we, who are partakers of this holy communion,  
may be fulfilled with thy grace and heavenly benediction;

through Jesus Christ our Lord,  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be unto thee,  
O Father almighty,  
world without end.

*All* **Amen.**

## The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

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

*(or)*

As our Saviour taught us, so we pray

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

## Breaking of the Bread

*The president breaks the consecrated bread.*

*The Agnus Dei may be used as the bread is broken.*

## Giving of Communion

*The president says this or another invitation to communion*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.

**All** Lord, I am not worthy that thou shouldst come  
under my roof,  
but speak the word only, and my soul shall be healed.

*This prayer may be said before the distribution*

**All** We do not presume  
to come to this thy table, O merciful Lord,  
trusting in our own righteousness,  
but in thy manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under thy table.  
But thou art the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of thy dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him and he in us.  
Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies*

**Amen.**

## Prayer after Communion

*Silence is kept.*

*The Post Communion or the following prayer, or another suitable prayer, is said*

**All** **Almighty God,**  
**we thank thee for feeding us**  
**with the body and blood of thy Son Jesus Christ.**  
**Through him we offer thee our souls and bodies**  
**to be a living sacrifice.**  
**Strengthen us**  
**in the power of thy Spirit**  
**to live and work**  
**to thy praise and glory.**  
**Amen.**

## Conclusion

*The president may use a suitable blessing, or*

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

**All** **Amen.**

## Notes to the Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

### 1 Prayers of Penitence

These may be omitted when the service has been preceded by a penitential rite.

### 2 Seasonal Material

Seasonal or Sunday provision may be used in place of that provided here. At Christmas, Easter and Pentecost some at least of the seasonal provision for the Festival should be used.

### 3 Laying on of Hands and Anointing

The form on pages 92–93 may be used at the Prayers/Prayers of Intercession (Order One) or between the Absolution and Comfortable Words (Order Two).

### 4 Anointing

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

### 5 Reception of the Consecrated Bread and Wine

Communion should normally be received in both kinds separately, but where necessary may be received in one kind, whether of bread or, where the communicant cannot receive solid food, wine.

### 6 Spiritual Communion

Believers who cannot physically receive the sacrament are to be assured that they are partakers by faith of the body and blood of Christ and of the benefits he conveys to us by them.

### 7 Residential Homes

These forms may be used in residential homes where pastorally appropriate.

# The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

## An Outline Order (Order One)

*For Notes, see pages 78–79.*

### The Greeting

*This may be*

Peace to this house and to all who live in it.

### Words of Introduction

*These or other suitable words may be used*

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

### [Prayer of Preparation]

### Prayers of Penitence

*These may include this invitation to confession*

[Come to me, all who labour and are heavy laden, and I will give you rest.]

God shows his love for us  
in that when we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

The Collect

Reading(s) and Prayers

[Laying on of Hands and Anointing]

The Lord's Prayer

Invitation to Communion

[Prayer of Humble Access]

Giving of Communion

Prayer after Communion

*This may include the following varied form*

*All* **Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Strengthen us  
in the power of your Spirit  
to live and work  
to your praise and glory.  
Amen.**

The Grace or a Blessing

# The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

## An Outline Order (Order Two)

*For Notes, see pages 78–79.*

### The Greeting

*This may be*

Peace be to this house, and to all that dwell in it.

### Words of Introduction

*These or other suitable words may be used*

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

### [Prayer of Preparation]

### The Collect

### Reading(s) and Prayers

### Prayers of Penitence

*These may include this invitation to confession*

[Come unto me, all that travail and are heavy laden, and I will refresh you.]

God shows his love for us  
in that when we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

[Laying on of Hands and Anointing]

[Prayer of Humble Access]

Invitation to Communion

Giving of Communion

The Lord's Prayer

Prayer after Communion

*This may include the following varied form*

*All* **Almighty God,  
we thank thee for feeding us  
with the body and blood of thy Son Jesus Christ.  
Through him we offer thee our souls and bodies  
to be a living sacrifice.  
Strengthen us  
in the power of thy Spirit  
to live and work  
to thy praise and glory.  
Amen.**

The Grace or a Blessing

# Notes to the Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

## 1 The Distribution of Communion to the Sick and Housebound

- ¶ Ministers may be either ordained or lay persons authorized by the bishop to assist in the distribution of Holy Communion.
- ¶ When the consecrated bread and wine are to be conveyed directly from a celebration to those not present, they are given to the ministers at the distribution or at the end of the service. The ministers may receive communion either at the celebration or with those to whom they take the elements, or on both occasions.
- ¶ When Holy Communion is distributed at other times to those absent from a celebration, the minister may receive with them but need not do so.
- ¶ Words of introduction linking the consecrated elements with the celebration at which they were consecrated must be used.

## 2 Prayers of Penitence

These may be omitted when the service has been preceded by a penitential rite.

## 3 Seasonal Material

Seasonal or Sunday provision may be used in place of that provided here. At Christmas, Easter and Pentecost some at least of the seasonal provision for the Festival should be used.

## 4 Laying on of Hands and Anointing

The form on page 92 may be used at the Prayers/Prayers of Intercession (Order One) or between the Absolution and Comfortable Words (Order Two).

## 5 Anointing

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

## 6 Reception of the Consecrated Bread and Wine

Communion should normally be received in both kinds separately, but where necessary may be received in one kind, whether of bread or, where the communicant cannot receive solid food, wine.

## 7 Spiritual Communion

Believers who cannot physically receive the sacrament are to be assured that they are partakers by faith of the body and blood of Christ and of the benefits he conveys to us by them.

## 8 Residential Homes

These forms may be used in residential homes where pastorally appropriate.

# The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

## A Sample Service (Order One)

*This form of service follows the Outline Order on pages 74–75.*

*For Notes, see pages 78–79.*

### The Greeting

Peace to this house and to all who live in it.

*(or)*

The peace of the Lord be always with you.

### Words of Introduction

*These or other suitable words may be used*

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

### Prayer of Preparation

*This prayer may be said*

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

## Prayers of Penitence

*This or another invitation to confession may be used*

[Come to me, all who labour and are heavy laden,  
and I will give you rest.]

God shows his love for us  
in that while we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

*This or another authorized confession is used*

**All** Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past,  
and grant that we may serve you in newness of life  
to the glory of your name.  
Amen.

*The minister says*

Almighty God,  
who forgives all who truly repent,  
have mercy upon us,  
pardon and deliver us from all our sins,  
confirm and strengthen us in all goodness,  
and keep us in life eternal;  
through Jesus Christ our Lord.

**All** Amen.

## The Collect

*The minister introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*

**All Amen.**

## Reading(s) and Prayers

*Either one or two readings from Scripture are read.*

*The Gospel reading follows.*

*Appropriate intercessions may be made.*

*The Laying on of Hands with Prayer and Anointing may follow (pages 92–93).*

## The Lord's Prayer

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

## Giving of Communion

*The minister says this or another invitation to communion*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.

**All** Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.

*This prayer may be said before the distribution*

**All** We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him and he in us.  
Amen.

*The minister and people receive communion.*

*Authorized words of distribution are used and the communicant replies*

Amen.

## Prayer after Communion

*The following, or another suitable prayer is said*

**All** Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Strengthen us  
in the power of your Spirit  
to live and work  
to your praise and glory.  
Amen.

## Conclusion

*The minister says the Grace or a suitable blessing.*

# The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

## A Sample Service (Order Two)

*This form of service follows the Outline Order on pages 76–77.*

*For Notes, see pages 78–79.*

### The Greeting

Peace be to this house, and to all that dwell in it.

*(or)*

The peace of the Lord be always with you.

### Words of Introduction

*These or other suitable words may be used*

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

### Prayer of Preparation

*This prayer may be said*

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

**All Amen.**

*This Summary of the Law or the Kyrie eleison may be said*

Our Lord Jesus Christ said:

Hear, O Israel, the Lord our God is one Lord;  
and thou shalt love the Lord thy God with all thy heart,  
and with all thy soul, and with all thy mind,  
and with all thy strength.

This is the first commandment.

And the second is like, namely this:

Thou shalt love thy neighbour as thyself.  
There is none other commandment greater than these.  
On these two commandments hang all the law  
and the prophets.

**All Lord, have mercy upon us,  
and write all these thy laws in our hearts, we beseech thee.**

### The Collect

*The minister says the Collect.*

### Reading(s) and Prayers

*Either one or two readings from Scripture are used.*

*The Gospel reading follows.*

*Appropriate intercessions may be made.*

### Invitation to Confession

*This or another invitation to confession may be used*

[Come unto me, all that travail and are heavy laden,  
and I will refresh you.]

God shows his love for us  
in that while we were still sinners, Christ died for us.  
Let us then show our love for him  
by confessing our sins in penitence and faith.

## Confession

**All** **Almighty God,**  
Father of our Lord Jesus Christ,  
maker of all things, judge of all men:  
we acknowledge and bewail our manifold sins  
and wickedness,  
which we, from time to time,  
most grievously have committed,  
by thought, word and deed,  
against thy divine majesty,  
provoking most justly thy wrath and indignation against us.  
We do earnestly repent,  
and are heartily sorry for these our misdoings;  
the remembrance of them is grievous unto us;  
the burden of them is intolerable.  
Have mercy upon us,  
have mercy upon us, most merciful Father;  
for thy Son our Lord Jesus Christ's sake,  
forgive us all that is past;  
and grant that we may ever hereafter  
serve and please thee in newness of life,  
to the honour and glory of thy name;  
through Jesus Christ our Lord.  
**Amen.**

*The minister says*

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

**All** **Amen.**

*The Laying on of Hands with Prayer and Anointing may follow  
(pages 92–93).*

## The Comfortable Words

Hear what comfortable words our Saviour Christ saith  
unto all that truly turn to him:

Come unto me, all that travail and are heavy laden,  
and I will refresh you. *Matthew 11.28*

So God loved the world, that he gave his only-begotten Son,  
to the end that all that believe in him should not perish,  
but have everlasting life. *John 3.16*

Hear also what Saint Paul saith:  
This is a true saying, and worthy of all men to be received,  
that Christ Jesus came into the world to save sinners. *1 Timothy 1.15*

Hear also what Saint John saith:  
If any man sin, we have an advocate with the Father,  
Jesus Christ the righteous;  
and he is the propitiation for our sins. *1 John 2.1*

## Prayer of Humble Access

*This prayer may be said*

We do not presume  
to come to this thy table, O merciful Lord,  
trusting in our own righteousness,  
but in thy manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under thy table.  
But thou art the same Lord,  
whose property is always to have mercy:  
grant us therefore, gracious Lord,  
so to eat the flesh of thy dear Son Jesus Christ,  
and to drink his blood,  
that our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him,  
and he in us.

**All** **Amen.**

## Giving of Communion

*The minister and people receive communion. To each is said*

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

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

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

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

## The Lord's Prayer

As our Saviour Christ hath commanded and taught us, we are bold to say

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

## Prayer after Communion

*The following or another suitable prayer is said*

*All* **Almighty God,  
we thank thee for feeding us  
with the body and blood of thy Son Jesus Christ.  
Through him we offer thee our souls and bodies  
to be a living sacrifice.  
Strengthen us  
in the power of thy Spirit  
to live and work  
to thy praise and glory.  
Amen.**

## The Blessing

*The minister says the Grace or a suitable blessing.*

# Laying on of Hands with Prayer and Anointing

*This form may be used at the prayers during the visitation of the sick, either at Holy Communion with the sick or as part of another form of prayer at the bedside. If Anointing is administered, the minister must be authorized for this ministry as required by Canon B 37.*

Blessed are you, sovereign God, gentle and merciful.  
Your anointed Son brought healing to those in weakness  
and distress;

he broke the power of evil and set us free from sin and death  
that we might become partakers of his glory.  
Remember in your mercy all for whom we pray;  
in the fullness of time complete your gracious work  
that we may be restored in your image, renewed in your love,  
and for ever praise your great and holy name,  
**Father, Son and Holy Spirit.**

Holy God, in whom we live and move and have our being,  
we make our prayer to you saying,  
Lord, hear us.

**Lord, graciously hear us.**

Grant to [N and] all who seek you  
the assurance of your presence, your power and your peace.  
Lord, hear us.

**Lord, graciously hear us.**

Grant your healing grace to [N and] all who are sick,  
that they may be made whole in body, mind and spirit.  
Lord, hear us.

**Lord, graciously hear us.**

Grant to all who minister to the suffering  
wisdom and skill, sympathy and patience.  
Lord, hear us.

**Lord, graciously hear us.**

Sustain and support the anxious and fearful  
and lift up all who are brought low.  
Lord, hear us.

**Lord, graciously hear us.**

Hear us, Lord of life.

**Heal us, and make us whole.**

*A period of silence follows.*

O Lord our God, accept the fervent prayers of your people;  
in the multitude of your mercies look with compassion  
upon us and all who turn to you for help;  
for you are gracious, O lover of souls,  
and to you we give glory, Father, Son, and Holy Spirit,  
now and for ever.

**Amen.**

*The Laying on of Hands is administered.*

In the name of God and trusting in his might alone,  
receive Christ's healing touch to make you whole.

May Christ bring you wholeness  
of body, mind and spirit,  
deliver you from every evil,  
and give you his peace.

**Amen.**

*These words are used when Anointing is administered*

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

May the Father of our Lord Jesus Christ  
grant you the riches of his grace,  
his wholeness and his peace.

**Amen.**

*The minister says*

The almighty Lord,  
who is a strong tower for all who put their trust in him,  
whom all things in heaven, on earth and under the earth obey,  
be now and evermore your defence.  
May you believe and trust that the only name under heaven  
given for health and salvation  
is the name of our Lord Jesus Christ.

**Amen.**

# Prayers for Protection and Peace

## Notes

- 1 The following material may be used where it would be pastorally helpful to pray with those suffering from a sense of disturbance or unrest.
- 2 These pastoral prayers may be used by any minister as appropriate. The ministry of exorcism and deliverance may only be exercised by priests authorized by the bishop, who normally requires that permission be obtained from him for each specific exercise of such a ministry.
- 3 On occasions when exorcism and deliverance are administered, it is for the bishop to determine the nature of the rite and what form of words should be used.

# Prayers for Protection and Peace

## For a person or persons

May the Lord hear you in the day of trouble,  
the name of the God of Jacob defend you;

Send you help from his sanctuary  
and strengthen you out of Zion;

Remember all your offerings  
and accept your burnt sacrifice;

Grant you your heart's desire  
and fulfil all your mind.

*Psalm 20.1-4*

**Amen.**

Our Lord Jesus Christ,  
present with us now in his risen power,  
enter into your body and spirit,  
take from you all that harms and hinders you,  
and fill you with his healing and his peace.

**Amen.**

Christ be with you: Christ within you;  
Christ before you: Christ behind you;  
Christ on your right: Christ on your left;  
Christ above you: Christ beneath you;  
Christ around you: now and ever.

Bind unto yourself the name,  
the strong name of the Trinity;  
by invocation of the same,  
the Three in One and One in Three.  
Of whom all nature hath creation,  
Eternal Father, Spirit, Word:  
praise the Lord of your salvation,  
salvation is of Christ the Lord.

**Amen.**

Almighty God, heavenly Father,  
breathe your Holy Spirit into the heart of this your servant *N*  
and inspire *him/her* with love for goodness and truth.  
May *he/she*, fearing only you, have no other fear;  
knowing your compassion, be ever mindful of your love;  
and serving you faithfully unto death, live eternally with you;  
through Jesus Christ our Lord.  
**Amen.**

### **For a place**

Visit, Lord, we pray, this place  
and drive far from it all the snares of the enemy.  
Let your holy angels dwell here to keep us in peace,  
and may your blessing be upon it evermore;  
through Jesus Christ our Lord.  
**Amen.**

### **Christaraksha – an Indian Prayer**

*This prayer may be used in any of the following forms*

#### **1 For a person before sleep**

May the cross of the Son of God,  
which is mightier than all the hosts of Satan  
and more glorious than all the hosts of heaven,  
abide with you in your going out and in your coming in.  
By day and by night, at morning and at evening,  
at all times and in all places may it protect and defend you.  
From the wrath of evildoers, from the assaults of evil spirits,  
from foes visible and invisible, from the snares of the devil,  
from all passions that beguile the soul and body:  
may it guard, protect and deliver you.  
**Amen.**

*(or)*

#### **2 As a blessing**

May the risen and ascended Christ,  
mightier than the hordes of hell,  
more glorious than the heavenly hosts,  
be with you in all your ways.  
**Amen.**

May the cross of the Son of God  
protect you by day and by night,  
at morning and at evening,  
at all times and in all places.  
**Amen.**

May Christ Jesus guard and deliver you  
from the snares of the devil,  
from the assaults of evil spirits,  
from the wrath of the wicked,  
from all base passions  
and from the fear of the known and unknown.  
**Amen.**

And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be upon you and remain with you always.  
**Amen.**

*(or)*

#### **3 For individuals to say before sleep**

May the cross of the Son of God,  
which is mightier than all the hosts of Satan,  
and more glorious than all the hosts of heaven,  
abide with me in my going out and my coming in.  
By day and by night, at morning and at evening,  
at all times and in all places may it protect and defend me.  
From the wrath of evildoers, from the assaults of evil spirits,  
from foes visible and invisible, from the snares of the devil,  
from all passions that beguile the soul and body:  
may it guard, protect and deliver me.  
**Amen.**

## Psalm responsories

### Based on Psalm 91

Whoever dwells in the shelter of the Most High,  
**and abides under the shadow of the Almighty,**

Shall say to the Lord, 'My refuge and my stronghold,  
**my God, in whom I put my trust.'**

For he shall deliver you from the snare of the fowler  
**and from the deadly pestilence.**

He shall cover you with his wings  
and you shall be safe under his feathers;  
**his faithfulness shall be my shield and buckler.**

You shall not be afraid of any terror by night,  
**nor of the arrow that flies by day;**

Of the pestilence that stalks in darkness,  
**nor of the sickness that destroys at noonday.**

Because you have made the Lord your refuge  
**and the Most High my stronghold,**

There shall no evil happen to you,  
**neither shall any plague come near my tent.**

For he shall give his angels charge over you,  
**to keep me in all my ways.**

### Based on Psalm 121

We lift up our eyes to the hills;  
**from where is our help to come?**

Our help comes from the Lord,  
**the maker of heaven and earth.**

He will not suffer your foot to stumble;  
**he who watches over you will not sleep.**

Behold, he who keeps watch over Israel  
**shall neither slumber nor sleep.**

The Lord himself watches over you;  
**the Lord is your shade at your right hand,**

So that the sun shall not strike you by day,  
**neither the moon by night.**

The Lord shall keep you from all evil;  
**it is he who shall keep your soul.**

The Lord shall keep watch over your going out  
and your coming in,  
**from this time forth for evermore.**

# Marriage

## Contents

- 102 The Marriage**
  - Pastoral Introduction **102**
- 103 The Marriage Service**
- 115 The Marriage Service**
  - within a Celebration of Holy Communion
- 132 Notes to the Marriage Service**
- 135 Supplementary Texts**
  - Prayers at the Calling of the Banns **135**
  - Alternative Preface **136**
  - Readings and Psalms **137**
  - Alternative Vows **150**
  - Prayer at the Giving of the Ring(s) **151**
  - The Blessing of the Marriage **152**
  - Additional Prayers **156**
  - Canticles **169**
  
- 173 An Order for Prayer and Dedication after a Civil Marriage**
  
- 184 Thanksgiving for Marriage**
- 185 Thanksgiving for Marriage: An Outline Order**
- 186 Thanksgiving for Marriage: A Sample Service**

*For General Rules, see page 402.*

# The Marriage Service

## ¶ Pastoral Introduction

*This may be read by those present before the service begins.*

A wedding is one of life's great moments, a time of solemn commitment as well as good wishes, feasting and joy. St John tells us how Jesus shared in such an occasion at Cana, and gave there a sign of new beginnings as he turned water into wine.

Marriage is intended by God to be a creative relationship, as his blessing enables husband and wife to love and support each other in good times and in bad, and to share in the care and upbringing of children. For Christians, marriage is also an invitation to share life together in the spirit of Jesus Christ. It is based upon a solemn, public and life-long covenant between a man and a woman, declared and celebrated in the presence of God and before witnesses.

On this their wedding day the bride and bridegroom face each other, make their promises and receive God's blessing. You are witnesses of the marriage, and express your support by your presence and your prayers. Your support does not end today: the couple will value continued encouragement in the days and years ahead of them.

*Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.*

1 Corinthians 13.4-7

# The Marriage Service

## Structure

## ¶ Introduction

The Welcome

Preface

The Declarations

The Collect

Readings

Sermon

## ¶ The Marriage

The Vows

The Giving of Rings

The Proclamation

The Blessing of the Marriage

Registration of the Marriage

Prayers

The Dismissal

*For Notes, see pages 132–134.*

### ¶ Introduction

#### The Welcome

*The minister welcomes the people using these or other appropriate words*

The grace of our Lord Jesus Christ,  
the love of God,  
and the fellowship of the Holy Spirit  
be with you

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

*This sentence may be used*

God is love, and those who live in love live in God  
and God lives in them.

*1 John 4.16*

*This prayer may be said*

*All* **God of wonder and of joy:  
grace comes from you,  
and you alone are the source of life and love.  
Without you, we cannot please you;  
without your love, our deeds are worth nothing.  
Send your Holy Spirit,  
and pour into our hearts  
that most excellent gift of love,  
that we may worship you now  
with thankful hearts  
and serve you always with willing minds;  
through Jesus Christ our Lord.  
Amen.**

*A hymn may be sung.*

*These words or those on page 136 are used*

In the presence of God, Father, Son and Holy Spirit,  
we have come together  
to witness the marriage of *N* and *N*,  
to pray for God's blessing on them,  
to share their joy  
and to celebrate their love.

Marriage is a gift of God in creation  
through which husband and wife may know the grace of God.  
It is given  
that as man and woman grow together in love and trust,  
they shall be united with one another in heart, body and mind,  
as Christ is united with his bride, the Church.

The gift of marriage brings husband and wife together  
in the delight and tenderness of sexual union  
and joyful commitment to the end of their lives.  
It is given as the foundation of family life  
in which children are [born and] nurtured  
and in which each member of the family,  
in good times and in bad,  
may find strength, companionship and comfort,  
and grow to maturity in love.

Marriage is a way of life made holy by God,  
and blessed by the presence of our Lord Jesus Christ  
with those celebrating a wedding at Cana in Galilee.  
Marriage is a sign of unity and loyalty  
which all should uphold and honour.  
It enriches society and strengthens community.  
No one should enter into it lightly or selfishly  
but reverently and responsibly in the sight of almighty God.

*N* and *N* are now to enter this way of life.  
They will each give their consent to the other  
and make solemn vows,  
and in token of this they will [each] give and receive a ring.  
We pray with them that the Holy Spirit will guide  
and strengthen them,  
that they may fulfil God's purposes  
for the whole of their earthly life together.

## The Declarations

### *The minister says to the congregation*

First, I am required to ask anyone present who knows a reason why these persons may not lawfully marry, to declare it now.

### *The minister says to the couple*

The vows you are about to take are to be made in the presence of God,  
who is judge of all and knows all the secrets of our hearts;  
therefore if either of you knows a reason why you may not lawfully marry,  
you must declare it now.

### *The minister says to the bridegroom*

*N*, will you take *N* to be your wife?  
Will you love her, comfort her, honour and protect her,  
and, forsaking all others,  
be faithful to her as long as you both shall live?

### *He answers*

I will.

### *The minister says to the bride*

*N*, will you take *N* to be your husband?  
Will you love him, comfort him, honour and protect him,  
and, forsaking all others,  
be faithful to him as long as you both shall live?

### *She answers*

I will.

### *The minister says to the congregation*

Will you, the families and friends of *N* and *N*,  
support and uphold them in their marriage  
now and in the years to come?

**All We will.**

## The Collect

*The minister invites the people to pray, silence is kept and the minister says the Collect*

God our Father,  
from the beginning  
you have blessed creation with abundant life.  
Pour out your blessings upon *N* and *N*,  
that they may be joined in mutual love and companionship,  
in holiness and commitment to each other.  
We ask this through our Lord Jesus Christ your Son,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**All Amen.**

## Readings

*At least one reading from the Bible is used.  
A selection of readings is found on pages 137–149.*

## Sermon

## The Marriage

*A hymn may be sung.*

*The couple stand before the minister.*

### The Vows

*The minister introduces the vows in these or similar words*

N and N, I now invite you to join hands and make your vows, in the presence of God and his people.

*The bride and bridegroom face each other.*

*The bridegroom takes the bride's right hand in his.*

*These words, or those on page 150, are used*

I, N, take you, N,  
to be my wife,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till death us do part;  
according to God's holy law.  
In the presence of God I make this vow.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says*

I, N, take you, N,  
to be my husband,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till death us do part;  
according to God's holy law.  
In the presence of God I make this vow.

*They loose hands.*

## The Giving of Rings

*The minister receives the ring(s), and says this prayer  
or the prayer on page 151*

Heavenly Father, by your blessing  
let *these rings* be to N and N  
a symbol of unending love and faithfulness,  
to remind them of the vow and covenant  
which they have made this day  
through Jesus Christ our Lord.

*All* **Amen.**

*The bridegroom places the ring on the fourth finger of the  
bride's left hand and, holding it there, says*

N, I give you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

*If rings are exchanged, they loose hands and the bride places a ring on  
the fourth finger of the bridegroom's left hand and, holding it there, says*

N, I give you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

*If only one ring is used, before they loose hands the bride says*

N, I receive this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

## The Proclamation

*The minister addresses the people*

In the presence of God, and before this congregation,  
N and N have given their consent  
and made their marriage vows to each other.  
They have declared their marriage by the joining of hands  
and by the giving and receiving of *rings*.  
I therefore proclaim that they are husband and wife.

*The minister joins their right hands together and says*

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

## The Blessing of the Marriage

*The husband and wife kneel. The minister may use the following blessing or one of those on pages 152–155.*

Blessed are you, O Lord our God,  
for you have created joy and gladness,  
pleasure and delight, love, peace and fellowship.  
Pour out the abundance of your blessing  
upon N and N in their new life together.  
Let their love for each other be a seal upon their hearts  
and a crown upon their heads.  
Bless them in their work and in their companionship;  
awake and asleep,  
in joy and in sorrow,  
in life and in death.  
Finally, in your mercy, bring them to that banquet  
where your saints feast for ever in your heavenly home.  
We ask this through Jesus Christ your Son, our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

*The minister says to the couple*

God the Father,  
God the Son,  
God the Holy Spirit,  
bless, preserve and keep you;  
the Lord mercifully grant you the riches of his grace,  
that you may please him both in body and soul,  
and, living together in faith and love,  
may receive the blessings of eternal life.

*All* **Amen.**

## Registration of the Marriage

*See Note 10 on page 134.*

*A hymn or psalm may be used (see pages 148–149).*

## Prayers

*These or other suitable prayers are used (see Note 9 on page 133 and pages 156–168). The prayers usually include these concerns and may follow this sequence:*

¶ *Thanksgiving*

¶ *Spiritual growth*

¶ *Faithfulness, joy, love, forgiveness and healing*

¶ *Children, other family members and friends*

Faithful God,  
holy and eternal,  
source of life and spring of love,  
we thank and praise you for bringing *N* and *N* to this day,  
and we pray for them.

Lord of life and love:

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

May their marriage be life-giving and life-long,  
enriched by your presence and strengthened by your grace;  
may they bring comfort and confidence to each other  
in faithfulness and trust.

Lord of life and love:

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

May the hospitality of their home  
bring refreshment and joy to all around them;  
may their love overflow to neighbours in need  
and embrace those in distress.

Lord of life and love:

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

May they discern in your word  
order and purpose for their lives;  
and may the power of your Holy Spirit  
lead them in truth and defend them in adversity.

Lord of life and love:

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

May they nurture their family with devotion,  
see their children grow in body, mind and spirit  
and come at last to the end of their lives  
with hearts content and in joyful anticipation of heaven.  
Lord of life and love:

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

*The prayers conclude with the Lord's Prayer.*

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

*A hymn may be sung.*

## The Dismissal

*The minister says*

God the Holy Trinity make *you* strong in faith and love,  
defend *you* on every side, and guide *you* in truth and peace;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among *you* and remain with *you* always.

*All* **Amen.**

## The Marriage Service within a Celebration of Holy Communion

### *Structure*

- ¶ **The Gathering**
  - The Welcome
  - Prayers of Penitence
  - Preface
  - The Declarations
  - The Collect
  
- ¶ **The Liturgy of the Word**
  - Readings
  - Gospel Reading
  - Sermon
  
- ¶ **The Marriage**
  - The Vows
  - The Giving of Rings
  - The Proclamation
  - † The Blessing of the Marriage
  - Registration of the Marriage
  - Prayers
  
- ¶ **The Liturgy of the Sacrament**
  - The Peace
  - Preparation of the Table
  - Taking of the Bread and Wine
  - The Eucharistic Prayer
  - The Lord's Prayer
    - † *The Blessing of the Marriage*
  - Breaking of the Bread
  - Giving of Communion
  - Prayer after Communion
  
- ¶ **The Dismissal**

*† indicates alternative position allowed and shown indented in italics*

# The Marriage Service within a Celebration of Holy Communion

## Prayers of Penitence

### ¶ The Gathering

#### The Welcome

*The minister welcomes the people using these  
or other appropriate words*

The grace of our Lord Jesus Christ,  
the love of God,  
and the fellowship of the Holy Spirit  
be with you

**All and also with you.**

*This sentence may be used*

God is love, and those who live in love live in God  
and God lives in them.

1 John 4.16

*This prayer may be said*

**All God of wonder and of joy:  
grace comes from you,  
and you alone are the source of life and love.  
Without you, we cannot please you;  
without your love, our deeds are worth nothing.  
Send your Holy Spirit,  
and pour into our hearts  
that most excellent gift of love,  
that we may worship you now  
with thankful hearts  
and serve you always with willing minds;  
through Jesus Christ our Lord.  
Amen.**

*A hymn may be sung.*

### *Invitation to Confession*

*A minister may use these or other suitable words*

As we prepare to hear God's word  
and to celebrate the marriage of N and N,  
we remember our human frailty  
and our need for God's help in all that we do.

*(or)*

Gathered together as God's family,  
let us ask forgiveness from our heavenly Father,  
for he is full of gentleness and compassion.

*(or)*

We come to God as one from whom no secrets are hidden,  
to ask for his forgiveness and peace.

### *Confession and Absolution*

*Either*

**All Lord our God,  
in our sin we have avoided your call.  
Our love for you is like a morning cloud,  
like the dew that goes away early.  
Have mercy on us;  
deliver us from judgement;  
bind up our wounds  
and revive us;  
in Jesus Christ our Lord.  
Amen.**

*The president says*

The Lord forgive *you your* sin,  
unite *you* in the love which took Christ to the cross,  
and bring *you* in the Spirit to his wedding feast in heaven.

**All Amen.**

*(or)*

Lord, in our weakness you are our strength.

Lord, have mercy.

**All Lord, have mercy.**

Lord, when we stumble, you raise us up.

Christ, have mercy.

**All Christ, have mercy.**

Lord, when we fail, you give us new life.

Lord, have mercy.

**All Lord, have mercy.**

*The president says*

May God in his goodness forgive *us our* sins,  
grant *us* strength in *our* weakness,  
and bring *us* to eternal life,  
through Jesus Christ our Lord.

**All Amen.**

*These words or those on page 136 are used*

In the presence of God, Father, Son and Holy Spirit  
we have come together  
to witness the marriage of *N* and *N*,  
to pray for God's blessing on them,  
to share their joy  
and to celebrate their love.

Marriage is a gift of God in creation  
through which husband and wife may know the grace of God.  
It is given  
that as man and woman grow together in love and trust,  
they shall be united with one another in heart, body and mind,  
as Christ is united with his bride, the Church.

The gift of marriage brings husband and wife together  
in the delight and tenderness of sexual union  
and joyful commitment to the end of their lives.  
It is given as the foundation of family life  
in which children are [born and] nurtured  
and in which each member of the family,  
in good times and in bad,  
may find strength, companionship and comfort,  
and grow to maturity in love.

Marriage is a way of life made holy by God,  
and blessed by the presence of our Lord Jesus Christ  
with those celebrating a wedding at Cana in Galilee.  
Marriage is a sign of unity and loyalty  
which all should uphold and honour.  
It enriches society and strengthens community.  
No one should enter into it lightly or selfishly  
but reverently and responsibly in the sight of almighty God.

*N* and *N* are now to enter this way of life.  
They will each give their consent to the other  
and make solemn vows,  
and in token of this they will [each] give and receive a ring.  
We pray with them that the Holy Spirit will guide  
and strengthen them,  
that they may fulfil God's purposes  
for the whole of their earthly life together.

## The Declarations

### *The minister says to the congregation*

First, I am required to ask anyone present who knows a reason why these persons may not lawfully marry, to declare it now.

### *The minister says to the couple*

The vows you are about to take are to be made in the presence of God,  
who is judge of all and knows all the secrets of our hearts;  
therefore if either of you knows a reason why you may not lawfully marry,  
you must declare it now.

### *The minister says to the bridegroom*

*N*, will you take *N* to be your wife?  
Will you love her, comfort her, honour and protect her,  
and, forsaking all others,  
be faithful to her as long as you both shall live?

### *He answers*

I will.

### *The minister says to the bride*

*N*, will you take *N* to be your husband?  
Will you love him, comfort him, honour and protect him,  
and, forsaking all others,  
be faithful to him as long as you both shall live?

### *She answers*

I will.

### *The minister says to the congregation*

Will you, the families and friends of *N* and *N*,  
support and uphold them in their marriage  
now and in the years to come?

**All We will.**

## The Collect

*The minister invites the people to pray, silence is kept and the minister says the Collect*

God our Father,  
from the beginning  
you have blessed creation with abundant life.  
Pour out your blessings upon *N* and *N*,  
that they may be joined in mutual love and companionship,  
in holiness and commitment to each other.  
We ask this through our Lord Jesus Christ your Son,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

**All Amen.**

## ¶ The Liturgy of the Word

### Readings

*Either one or two readings from Scripture precede the Gospel reading (see pages 137–149).*

*At the end of each the reader may say*

This is the word of the Lord.

**All Thanks be to God.**

*The psalm or canticle (pages 169–172) follows the first reading; other hymns and songs may be used between the readings.*

### Gospel Reading

*An acclamation may herald the Gospel reading.  
One of the following may be used*

Alleluia, alleluia.  
God made them male and female  
and the two will become one.

**All Alleluia.** *cf Mark 10.8*

*(or)*

Alleluia, alleluia.  
God is love;  
let us love one another  
as God has loved us.

**All Alleluia.** *cf 1 John 4.8-11*

*When the Gospel is announced the reader says*

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

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

*At the end*

This is the Gospel of the Lord.

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

### Sermon

## ¶ The Marriage

*A hymn may be sung.*

*The couple stand before the minister.*

### The Vows

*The minister introduces the vows in these or similar words*

*N and N, I now invite you to join hands and make your vows,  
in the presence of God and his people.*

*The bride and bridegroom face each other.  
The bridegroom takes the bride's right hand in his.*

*These words, or those on page 150 are used*

I, *N*, take you, *N*,  
to be my wife,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till death us do part;  
according to God's holy law.  
In the presence of God I make this vow.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says*

I, *N*, take you, *N*,  
to be my husband,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till death us do part;  
according to God's holy law.  
In the presence of God I make this vow.

*They loose hands.*

## The Giving of Rings

*The minister receives the ring(s), and says this prayer  
or the prayer on page 151*

Heavenly Father, by your blessing  
let *these rings* be to *N* and *N*  
a symbol of unending love and faithfulness,  
to remind them of the vow and covenant  
which they have made this day  
through Jesus Christ our Lord.

*All* **Amen.**

*The bridegroom places the ring on the fourth finger of the  
bride's left hand, and, holding it there, says*

*N*, I give you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

*If rings are exchanged, they loose hands and the bride places a ring on  
the fourth finger of the bridegroom's left hand, and, holding it there, says*

*N*, I give you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

*If only one ring is used, before they loose hands the bride says*

*N*, I receive this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son and Holy Spirit.

## The Proclamation

*The minister addresses the people*

In the presence of God, and before this congregation,  
*N* and *N* have given their consent  
and made their marriage vows to each other.  
They have declared their marriage by the joining of hands  
and by the giving and receiving of *rings*.  
I therefore proclaim that they are husband and wife.

*The minister joins their right hands together and says*

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

## The Blessing of the Marriage

*The Blessing of the Marriage may be used here or after the Lord's Prayer.*

*The husband and wife kneel. The minister may use the following blessing or one of those on pages 152–155.*

Blessed are you, O Lord our God,  
for you have created joy and gladness,  
pleasure and delight, love, peace and fellowship.  
Pour out the abundance of your blessing  
upon *N* and *N* in their new life together.  
Let their love for each other be a seal upon their hearts  
and a crown upon their heads.  
Bless them in their work and in their companionship;  
awake and asleep,  
in joy and in sorrow,  
in life and in death.  
Finally, in your mercy, bring them to that banquet  
where your saints feast for ever in your heavenly home.  
We ask this through Jesus Christ your Son, our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

*The minister says to the couple*

God the Father,  
God the Son,  
God the Holy Spirit,  
bless, preserve and keep you;  
the Lord mercifully grant you the riches of his grace,  
that you may please him both in body and soul,  
and, living together in faith and love,  
may receive the blessings of eternal life.

*All* **Amen.**

## Registration of the Marriage

*See Note 10 on page 134.*

*A hymn or psalm may be used (see pages 148–149).*

## Prayers

*These or other suitable prayers are used (see Note 9 on page 133 and pages 156–168). The prayers usually include these concerns and may follow this sequence:*

¶ *Thanksgiving*

¶ *Spiritual growth*

¶ *Faithfulness, joy, love, forgiveness and healing*

¶ *Children, other family members and friends*

Faithful God,  
holy and eternal,  
source of life and spring of love,  
we thank and praise you for bringing *N* and *N* to this day,  
and we pray for them.

Lord of life and love:

*All* **hear our prayer.**

May their marriage be life-giving and life-long,  
enriched by your presence and strengthened by your grace;  
may they bring comfort and confidence to each other  
in faithfulness and trust.

Lord of life and love:

*All* **hear our prayer.**

May the hospitality of their home  
bring refreshment and joy to all around them;  
may their love overflow to neighbours in need  
and embrace those in distress.

Lord of life and love:

*All* **hear our prayer.**

May they discern in your word  
order and purpose for their lives;  
and may the power of your Holy Spirit  
lead them in truth and defend them in adversity.

Lord of life and love:

*All* **hear our prayer.**

May they nurture their family with devotion,  
see their children grow in body, mind and spirit  
and come at last to the end of their lives  
with hearts content and in joyful anticipation of heaven.  
Lord of life and love:

*All* **hear our prayer.**

Father of all,  
in Jesus Christ you open to us  
the treasures of your kingdom;  
guide us by your Holy Spirit  
that we may receive your redeeming grace  
and reflect the perfect unity of your love,  
for you live and reign,  
one God, now and for ever.

*All* **Amen.**

*A hymn may be sung.*

## ¶ *The Liturgy of the Sacrament*

### **The Peace**

*The president may introduce the Peace with a suitable sentence.  
The following may be used*

To crown all things there must be love.  
Let the peace of Christ rule in your hearts.  
The peace of the Lord be always with you

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

*(or)*

We have celebrated the love of N and N.  
We now celebrate God's love for all of us.  
Peace, in Christ, to all of you

*cf 1 Peter 5.14*

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

*These words may be added*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

*The service continues with the Preparation of the Table. Presidential texts for the rest of the service are to be found in Common Worship: Services and Prayers for the Church of England (pages 155–335) and the President's edition (pages 381–524).*

## Preparation of the Table Taking of the Bread and Wine

*The following prayer may be used*

In your goodness, Lord,  
accept the gift of our love,  
and with a father's affection watch over this couple  
you have joined in the covenant of marriage;  
through Jesus Christ our Lord.

*All* **Amen.**

## The Eucharistic Prayer

*An authorized Eucharistic Prayer is used.*

*One of these Proper Prefaces may be used*

### *Short Proper Preface*

And now we give you thanks  
because you have made the union between Christ and his Church  
a pattern for the marriage between husband and wife.  
Therefore with angels . . .

### *Extended Proper Preface*

All glory, honour, thanks and praise  
be given to you, creator of heaven and earth.  
When you made us in your image,  
creating us male and female,  
you gave us the gift of marriage.  
When sin marred that image  
you healed our brokenness,  
giving your Son to die for us.  
Therefore we raise our voices,  
with all who have served you in every age,  
to proclaim the glory of your name:

## The Lord's Prayer The Blessing of the Marriage *(if not used earlier)*

### Breaking of the Bread

### Giving of Communion

### Prayer after Communion

*The following Post Communion may be used*

Gracious God,  
may N and N, who have been bound together  
in these holy mysteries,  
become one in body and soul.  
May they live in faithfulness and peace  
and obtain those eternal joys  
prepared for all who love you;  
through your Son Jesus Christ our Lord.

*All* **Amen.**

## ¶ *The Dismissal*

*The minister says*

The Lord bless you and keep you:

*All* **Amen.**

The Lord make his face to shine upon you,  
and be gracious to you:

*All* **Amen.**

The Lord lift up his countenance upon you  
and give you peace:

*Numbers 6.24-26*

*All* **Amen.**

The Lord God almighty, Father, Son, and Holy Spirit,  
the holy and undivided Trinity,  
guard you, save you,  
and bring you to that heavenly city,  
where he lives and reigns for ever and ever.

*All* **Amen.**

# Notes to the Marriage Service

## 1 Preparation

It is the custom and practice of the Church of England to offer preparation for marriage for couples who are soon to be married, as well as to be available for support and counselling in the years that follow.

## 2 The Banns

The banns are to be published in the church on three Sundays at the time of Divine Service by the officiant in the form set out in *The Book of Common Prayer* or in the following form:

I publish the banns of marriage between NN of ... and NN of ...  
This is the *first / second / third* time of asking. If any of you know any reason in law why they may not marry each other you are to declare it.  
We pray for these couples (*or N and N*) as they prepare for their wedding(s).

A suitable prayer may be said (see page 135).

## 3 Hymns and Canticles

These may be used at suitable points during the service.

## 4 Entry

The bride may enter the church escorted by her father or a representative of the family, or the bride and groom may enter church together.

## 5 Readings and Sermon

At least one reading from the Bible must be used. Suggested readings are printed on pages 137–149. If occasion demands, either the Sermon or the Readings and Sermon may come after the Blessing of the Marriage. Chairs may be provided for the bride and bridegroom.

## 6 'Giving Away'

This traditional ceremony is optional. Immediately before the couple exchange vows (pages 108 and 123), the minister may ask:

Who brings this woman to be married to this man?

The bride's father (or mother, or another member of her family or a friend representing the family) gives the bride's right hand to the minister who puts it in the bridegroom's right hand.

Alternatively, after the bride and bridegroom have made their Declarations, the minister may ask the parents of bride and bridegroom in these or similar words:

N and N have declared their intention towards each other.  
As their parents,  
will you now entrust your son and daughter to one another as they come to be married?

Both sets of parents respond:

We will.

## 7 The Declarations and the Vows

The *Book of Common Prayer* version of the Declarations, and /or the alternative vows on pages 150–151, may be used. The couple repeat the vows after the minister, or may read them. If preferred, the question to the bride, and her vow, may come before the question to the bridegroom and his vow.

## 8 The Giving of Rings

If desired, the bride and bridegroom may each place a ring on the fourth finger of the other's hand, and may then say together the words 'N, I give you this ring ...'. The prayer on page 151 may be used instead of the prayer on pages 109 and 124.

## 9 The Prayers

Several forms of intercession are provided. Other suitable forms may be used, especially prayers which the couple have written or selected in co-operation with the minister. Whatever form is used, silence may be kept as part of the intercession. Free prayer may be offered.

## 10 Registration of the Marriage

The law requires that the Registers are filled in immediately after the solemnization of a marriage. This may take place either after the Proclamation or at the end of the service.

## 11 Holy Communion

For communicant members of the Church it is appropriate that they receive communion soon after their marriage. For some this may make it appropriate for the marriage to take place within the context of a Celebration of Holy Communion.

## 12 The Marriage Service within a Celebration of Holy Communion

The Notes to the Order for the Celebration of Holy Communion, as well as the Notes to the Marriage Service, apply equally to this service. Texts are suggested at different points, but other suitable texts may be used. Authorized Prayers of Penitence may be used. In the Liturgy of the Word, there should be a Gospel reading, preceded by either one or two other readings from the Bible. If desired, the Blessing of the Marriage may take place between the Lord's Prayer and the Breaking of the Bread.

## 13 Ecumenical Provisions

Where a minister of another Christian Church is invited to assist at the Solemnization of Matrimony, the permissions and procedures set out in Canon B 43 are to be followed. The Church of England minister who solemnizes the marriage must establish the absence of impediment, direct the exchange of vows, declare the existence of the marriage, say the final blessing, and sign the registers. A minister invited to assist may say all or part of the opening address, lead the declarations of intent, supervise the exchange of rings, and join in the blessing of the marriage. He or she may also read a lesson and lead all or part of the prayers. Where the couple come from different Christian communions the bishop may authorize such variations to the marriage service as are set out in *An Order for the Marriage of Christians from Different Churches*, which is published separately.

# Supplementary Texts

## ¶ Prayers at the Calling of the Banns

*Prayers such as the following may be used*

Lord,  
the source of all true love,  
we pray for *these couples*.  
Grant to them  
joy of heart,  
seriousness of mind  
and reverence of spirit,  
that as they enter into the oneness of marriage  
they may be strengthened and guided by you,  
through Jesus Christ our Lord.

*All* **Amen.**

Lord of love,  
we pray for *N* and *N*.  
Be with them in all their preparations  
and on their wedding day.  
Give them your love in their hearts  
throughout their married life together,  
through Jesus Christ our Lord.

*All* **Amen.**

## ¶ *Alternative Preface*

We have come together in the presence of God, to witness the marriage of *N* and *N*, to ask his blessing on them, and to share in their joy. Our Lord Jesus Christ was himself a guest at a wedding in Cana of Galilee, and through his Spirit he is with us now.

The Bible teaches us that marriage is a gift of God in creation and a means of his grace, a holy mystery in which man and woman become one flesh. It is God's purpose that, as husband and wife give themselves to each other in love throughout their lives, they shall be united in that love as Christ is united with his Church.

Marriage is given, that husband and wife may comfort and help each other, living faithfully together in need and in plenty, in sorrow and in joy. It is given, that with delight and tenderness they may know each other in love, and, through the joy of their bodily union, may strengthen the union of their hearts and lives. It is given as the foundation of family life in which children may be born and nurtured in accordance with God's will, to his praise and glory.

In marriage husband and wife belong to one another, and they begin a new life together in the community. It is a way of life that all should honour; and it must not be undertaken carelessly, lightly, or selfishly, but reverently, responsibly, and after serious thought.

This is the way of life, created and hallowed by God, that *N* and *N* are now to begin. They will each give their consent to the other; they will join hands and exchange solemn vows, and in token of this they will [each] give and receive a ring.

Therefore, on this their wedding day we pray with them, that, strengthened and guided by God, they may fulfil his purpose for the whole of their earthly life together.

## ¶ *Readings and Psalms*

*Any suitable translation may be used.*

### **Old Testament and Apocrypha**

#### *Genesis 1.26-28*

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

#### *Song of Solomon 2.10-13; 8.6,7*

My beloved speaks and says to me:  
'Arise, my love, my fair one,  
and come away;  
for now the winter is past,  
the rain is over and gone.  
The flowers appear on the earth;  
the time of singing has come,  
and the voice of the turtle dove  
is heard in our land.  
The fig tree puts forth its figs,  
and the vines are in blossom;  
they give forth fragrance.  
Arise, my love, my fair one,  
and come away!'

Set me as a seal upon your heart,  
as a seal upon your arm;  
for love is strong as death,  
passion fierce as the grave.  
Its flashes are flashes of fire,  
a raging flame.  
Many waters cannot quench love,  
neither can floods drown it.  
If one offered for love  
all the wealth of one's house,  
it would be utterly scorned.

### *Jeremiah 31.31-34*

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt – a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, 'Know the Lord', for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

### *Tobit 8.4-8*

When the parents had gone out and shut the door of the room, Tobias got out of bed and said to Sarah, 'Sister, get up, and let us pray and implore our Lord that he grant us mercy and safety.' So she got up, and they began to pray and implore that they might be kept safe. Tobias began by saying, 'Blessed are you, O God of our ancestors, and blessed is your name in all generations for ever. Let the heavens and the whole creation bless you for ever. You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the human race has sprung. You said, "It is not good that the man should be alone; let us make a helper for him like himself."

I now am taking this kinswoman of mine,  
not because of lust,  
but with sincerity.  
Grant that she and I may find mercy  
and that we may grow old together.'  
And they both said, 'Amen, amen.'

## **Epistle**

### *Romans 7.1,2,9-18*

Do you not know, brothers and sisters – for I am speaking to those who know the law – that the law is binding on a person only during that person's lifetime? Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband.

I was once alive apart from the law, but when the commandment came, sin revived and I died, and the very commandment that promised life proved to be death to me. For sin, seizing an opportunity in the commandment, deceived me and through it killed me. So the law is holy, and the commandment is holy and just and good.

Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it.

### *Romans 8.31-35,37-39*

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

### *Romans 12.1,2,9-13*

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

### *Romans 15.1-3,5-7,13*

We who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbour for the good purpose of building up the neighbour. For Christ did not please himself; but, as it is written, 'The insults of those who insult you have fallen on me.'

May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

### *1 Corinthians 13*

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

### *Ephesians 3.14-end*

I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

### *Ephesians 4.1-6*

I, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

### *Ephesians 5.21-end*

Be subject to one another out of reverence for Christ.

Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Saviour. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind – yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own

body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. 'For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.' This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband.

### *Philippians 4.4-9*

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

### *Colossians 3.12-17*

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

### *1 John 3.18-end*

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

### *1 John 4.7-12*

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

## **Gospel**

### *Matthew 5.1-10*

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

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

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

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

Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

Blessed are the merciful, for they will receive mercy.

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

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

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

### *Matthew 7.21,24-end*

Jesus said, 'Not everyone who says to me, "Lord, Lord", will enter the kingdom of heaven, but only one who does the will of my Father in heaven.

'Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell – and great was its fall!'

Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

### *Mark 10.6-9,13-16*

Jesus said, 'From the beginning of creation, "God made them male and female." "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them.

### *John 2.1-11*

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

### *John 15.1-8*

Jesus said to his disciples: 'I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.'

### *John 15.9-17*

Jesus said to his disciples: 'As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.'

## Psalms

### Psalm 67

- 1 God be gracious to us and bless us ♦  
and make his face to shine upon us,
- 2 That your way may be known upon earth, ♦  
your saving power among all nations.
- 3 *Let the peoples praise you, O God; ♦  
let all the peoples praise you.*
- 4 O let the nations rejoice and be glad, ♦  
for you will judge the peoples righteously  
and govern the nations upon earth.
- 5 *Let the peoples praise you, O God; ♦  
let all the peoples praise you.*
- 6 Then shall the earth bring forth her increase, ♦  
and God, our own God, will bless us.
- 7 God will bless us, ♦  
and all the ends of the earth shall fear him.

### Psalm 121

- 1 I lift up my eyes to the hills; ♦  
from where is my help to come?
- 2 My help comes from the Lord, ♦  
the maker of heaven and earth.
- 3 He will not suffer your foot to stumble; ♦  
he who watches over you will not sleep.
- 4 Behold, he who keeps watch over Israel ♦  
shall neither slumber nor sleep.
- 5 The Lord himself watches over you; ♦  
the Lord is your shade at your right hand,
- 6 So that the sun shall not strike you by day, ♦  
neither the moon by night.
- 7 The Lord shall keep you from all evil; ♦  
it is he who shall keep your soul.
- 8 The Lord shall keep watch over your going out  
and your coming in, ♦  
from this time forth for evermore.

### Psalm 127

- 1 Unless the Lord builds the house, ♦  
those who build it labour in vain.
- 2 Unless the Lord keeps the city, ♦  
the guard keeps watch in vain.
- 3 It is in vain that you hasten to rise up early  
and go so late to rest, eating the bread of toil, ♦  
for he gives his beloved sleep.
- 4 Children are a heritage from the Lord ♦  
and the fruit of the womb is his gift.
- 5 Like arrows in the hand of a warrior, ♦  
so are the children of one's youth.
- 6 Happy are those who have their quiver full of them: ♦  
they shall not be put to shame  
when they dispute with their enemies in the gate.

### Psalm 128

- 1 Blessed are all those who fear the Lord, ♦  
and walk in his ways.
- 2 You shall eat the fruit of the toil of your hands; ♦  
it shall go well with you, and happy shall you be.
- 3 Your wife within your house  
shall be like a fruitful vine; ♦  
your children round your table,  
like fresh olive branches.
- 4 Thus shall the one be blest ♦  
who fears the Lord.
- 5 The Lord from out of Zion bless you, ♦  
that you may see Jerusalem in prosperity  
all the days of your life.
- 6 May you see your children's children, ♦  
and may there be peace upon Israel.

*Form 1*

*The bridegroom takes the bride's right hand in his, and says*

I, N, take you, N,  
to be my wife,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till death us do part,  
according to God's holy law.  
In the presence of God I make this vow.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says*

I, N, take you, N,  
to be my husband,  
to have and to hold  
from this day forward;  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love, cherish, and obey,  
till death us do part,  
according to God's holy law.  
In the presence of God I make this vow.

*The bridegroom takes the bride's right hand in his, and says*

I, N, take thee, N, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

*They loose hands.*

*The bride takes the bridegroom's right hand in hers, and says*

I, N, take thee, N, to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

*[If desired, the word 'obey' may be omitted, as follows*

I, N, take thee, N, to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.]

¶ *Prayer at the Giving of the Ring(s)*

Heavenly Father, source of everlasting love,  
revealed to us in Jesus Christ  
and poured into our hearts through your Holy Spirit;  
that love which many waters cannot quench,  
neither the floods drown;  
that love which is patient and kind, enduring all things without end;  
by your blessing, let these rings be to N and N  
symbols to remind them of the covenant made this day  
through your grace in the love of your Son  
and in the power of your Spirit.

*All* **Amen.**

## ¶ The Blessing of the Marriage

*One of the following forms may be used*

1 God of life and beginnings,  
you created man and woman in your likeness  
and joined them together in union of body and heart;  
God of love and forgiveness,  
you loved us in Jesus Christ  
who humbled himself to death on a cross;  
God of grace and strength,  
you bring your people to faith  
and fill them with your presence.  
Blessed are you, O Lord our God,  
for you have created joy and gladness,  
pleasure and delight, love, peace and fellowship.  
Pour out the abundance of your blessing  
upon *N* and *N* in their new life together.  
Let their love for each other be a seal upon their hearts,  
and a crown upon their heads.  
Bless them in their work and in their companionship;  
awake and asleep,  
in joy and in sorrow,  
in life and in death.  
Finally, in your mercy, bring them to that banquet  
where your saints feast for ever in your heavenly home.  
We ask this through Jesus Christ your Son, our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

2 All praise and blessing to you, God of love,  
creator of the universe,  
maker of man and woman in your likeness,  
source of blessing for married life.

All praise to you, for you have created  
courtship and marriage,  
joy and gladness,  
feasting and laughter,  
pleasure and delight.

May your blessing come in full upon *N* and *N*.

May they know your presence  
in their joys and in their sorrows.

May they reach old age in the company of friends  
and come at last to your eternal kingdom,  
through Jesus Christ our Lord.

*All* **Amen.**

3 Eternal God,  
you create us out of love  
that we should love you and one another.  
Bless this man and this woman, made in your image,  
who today become a sign of your faithful love to us  
in Christ our Lord.

*All* **Amen.**

By your Holy Spirit,  
fill bride and bridegroom with wisdom and hope  
that they may delight in your gift of marriage  
and enrich one another in love and faithfulness;  
through Jesus Christ our Lord.

*All* **Amen.**

Bring them to that table  
where your saints celebrate for ever in your heavenly home;  
through Jesus Christ our Lord,  
who with you and the Holy Spirit lives and reigns,  
one God, for ever and ever.

*All* **Amen.**

**4** Blessed are you, Lord our God,  
God of love, creator of all.

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

*Bridegroom* Blessed are you, Lord our God,  
you make us in your image and likeness.

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

*Bride* Blessed are you, Lord our God,  
you make man and woman to reflect your glory.

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

*Bridegroom* Blessed are you, Lord our God,  
you make us for joy and promise us life.

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

*Bride* Blessed are you, Lord our God,  
you create a people to know your love.

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

*Minister* May *N* and *N* enjoy the blessing of your kingdom.  
Give them faith and joy in their marriage.  
Blessed are you, Lord our God,  
you give joy to bride and groom.

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

May their love be fruitful  
and their home a place of peace.  
Blessed are you, Lord our God,  
you make marriage a sign of your love.

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

May they know the love of the Father,  
the life of the Son,  
and the joy of the Spirit.  
Blessed are you, Lord our God,  
Lover, Beloved and Friend of Love.

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

**5** *This form may be added to any of the preceding blessings,  
or may be used on its own*

Blessed are you, heavenly Father.

*All* **You give joy to bridegroom and bride.**

Blessed are you, Lord Jesus Christ.

*All* **You bring life to the world.**

Blessed are you, Holy Spirit of God.

*All* **You bind us together in love.**

Blessed are you, Father, Son, and Holy Spirit, now and for ever.

*All* **Amen.**

### Longer Prayers and Litanies

**1** Eternal God,  
creator and redeemer,  
from whom comes every good and perfect gift,  
fill *N* and *N* with the riches of your grace  
and breathe into their marriage  
the strength of your holy and life-giving Spirit.  
Lord, hear us:

**All** **Lord, graciously hear us.**

Send upon them the gift of love  
that puts no limit to its faith and forbearance.  
Lord, hear us:

**All** **Lord, graciously hear us.**

Sow in their lives the joy that comes from sharing  
and grows with giving.  
Lord, hear us:

**All** **Lord, graciously hear us.**

Let peace spring from their faithfulness to each other  
and flow deeper with the passing years.  
Lord, hear us:

**All** **Lord, graciously hear us.**

Give them patience with their failures  
and persistence with their hopes.  
Lord, hear us:

**All** **Lord, graciously hear us.**

May their kindness, born of a gracious heart,  
be shown to others in a generous spirit.  
Lord, hear us:

**All** **Lord, graciously hear us.**

Let goodness flower with forgiveness  
and be the fruit of their married life.  
Lord, hear us:

**All** **Lord, graciously hear us.**

In gentleness let them be tender with each other's dreams  
and healing of each other's wounds.

Lord, hear us:

**All** **Lord, graciously hear us.**

Gracious God,  
accept our prayers for *N* and *N*,  
that as their love ripens  
and their marriage matures  
they may reap the harvest of the Spirit,  
rejoice in your gifts  
and reflect your glory in Christ Jesus our Lord.

**All** **Amen.**

### **2** **A prayer for all people**

Almighty God, look graciously on the world which you have made  
and for which your Son gave his life.

Bless all whom you make one flesh in marriage.

May their life together be a sign of your love to this broken world,  
so that unity may overcome estrangement,  
forgiveness heal guilt, and joy overcome despair.

Lord, in your mercy

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

May *N* and *N* so live together  
that the strength of their love may reflect your love  
and enrich our common life.

Lord, in your mercy

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

May they be gentle and patient, ready to trust each other,  
and, when they fail, willing to recognize and acknowledge their fault  
and to give and receive forgiveness.

Lord, in your mercy

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

[May *N* and *N* be blessed with the gift of children.

Fill them with wisdom and love as they care for their family.

Lord, in your mercy

**All** **hear our prayer.]**

May the lonely, the bereaved, and all who suffer want or anxiety,  
be defended by you, O Lord.

Lord, in your mercy

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

May those whose lives are today brought together  
be given wisdom, patience and courage  
to serve one another in Christ's name.

Lord, in your mercy

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

May friends and family gathered here,  
and those separated by distance,  
be strengthened and blessed this day.

Lord, in your mercy

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

We praise you, merciful God,  
for those who have died in the faith of Christ.  
May we be strengthened by their example.

Almighty God, you have promised to hear our prayers.

**All** **Grant that what we have asked in faith  
we may by your grace receive,  
through Jesus Christ our Lord. Amen.**

**3** Eternal God,  
creator and preserver of all life and giver of grace;  
look with favour on the world you have made,  
and especially on this man and this woman  
whom you in holy marriage have made one.

Lord, in your mercy

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

Give them wisdom and devotion in ordering their common life,  
that each may be to the other  
a strength in need, a counsellor in perplexity,  
a comfort in sorrow and a companion in joy.

Lord, in your mercy

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

Grant that their wills may be so knit together in your will,  
that they may grow together in love and peace  
with one another and with you all the days of their life.

Lord, in your mercy

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

Give them grace when they hurt one another  
to recognize and acknowledge their fault  
and to seek each other's forgiveness  
and your pardon and peace.

Lord, in your mercy

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

Make their life together a sign of Christ's love  
in this broken and disordered world,  
that unity may overcome estrangement,  
forgiveness heal injury  
and joy overcome despair.

Lord, in your mercy

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

[Bestow on them, if it is your will,  
the heritage and gift of children  
and the grace to bring them up  
to know you, to love you and to serve you.

Lord, in your mercy

**All** **hear our prayer.]**

Give them such fulfilment of their affection  
that they may reach out in love and concern for others.

Lord, in your mercy

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

Grant that all those who have witnessed these vows  
may find their lives strengthened  
and their loyalties confirmed.

Lord, in your mercy

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

Grant that the bonds of our common humanity  
by which all your children are united to one another  
may be so transformed by your grace  
that your will may be done on earth as it is in heaven;  
where, O Father, with your Son and the Holy Spirit,  
you live and reign in perfect unity, now and for ever.

**All** **Amen.**

4 Almighty God, our heavenly Father,  
we lift up our hearts to you  
through Jesus Christ our Lord.  
Through him you have made a covenant of grace with your people  
by the outpouring of your Holy Spirit.

We praise you for the gift of marriage  
in which the love of husband and wife  
reveals your purposes of love for the world.

We thank you today for *N* and *N*,  
for leading them to each other  
in friendship and love, commitment and trust,  
and for bringing them here for the blessing of their marriage.

Living God,  
by the presence of your Holy Spirit,  
may they know the risen Christ to be with them now,  
as they celebrate this covenant together.  
May their lives be a witness to your saving love  
in this troubled world.

As you pour out your love,  
may they grow together in your sight,  
and each be to the other  
a companion in joy, a comfort in sorrow and a strength in need.

As you blessed the earthly home at Nazareth  
with the presence of your Son,  
may their home be a place of security and peace.  
[Bless this couple with the gift and care of children,  
that they may grow up to know and love you in your Son.]

And bring us all at the last  
to that great marriage banquet of your Son  
in our home in heaven,  
where, with all your saints and angels,  
in the glory of your presence,  
we will for ever praise you;  
through Jesus Christ our Lord.

All **Amen.**

**For the sharing of love**

5 Father of all,  
in Jesus Christ you open to us  
the treasures of your kingdom;  
guide us by your Holy Spirit  
that we may receive your redeeming grace  
and reflect the perfect unity of your love,  
for you live and reign  
Father, Son, and Holy Spirit,  
one God, now and for ever.

All **Amen.**

6 God of love,  
we thank you for the gift of marriage and for the joys it brings.  
Bless us as we share in this wedding.  
We thank you for the love  
which has brought *N* and *N* to each other  
and for their desire to share that  
love for the rest of their lives;  
through Jesus Christ our Lord.

All **Amen.**

**Spiritual Growth**

7 **For the home**  
Lord and Saviour Jesus Christ,  
who shared at Nazareth the life of an earthly home:  
reign in the home of these your servants as Lord and King;  
give them grace to minister to others  
as you have ministered to them,  
and grant that by deed and word  
they may be witnesses of your saving love  
to those among whom they live;  
for the sake of your holy name.

All **Amen.**

**8 For the Holy Spirit**

Almighty God,  
you send your Holy Spirit  
to be the life and light of all your people.  
Open the hearts of these your servants to the riches of his grace,  
that they may bring forth the fruit of the Spirit  
in love and joy and peace;  
through Jesus Christ our Lord.

*All* **Amen.**

**9 For grace to live well**

Faithful God,  
giver of all good things,  
give *N* and *N* wisdom and devotion  
in the ordering of their life together.  
May they dwell together in love and peace  
all the days of their life,  
seeking one another's welfare,  
bearing one another's burdens  
and sharing one another's joys;  
through Jesus Christ our Lord.

*All* **Amen.**

**10 For discipleship**

Eternal God,  
without your grace nothing is strong, nothing is sure.  
Strengthen *N* and *N* with patience, kindness, gentleness  
and all other gifts of the Holy Spirit,  
so that they may fulfil the vows they have made.  
Keep them faithful to each other and to you.  
Fill them with such love and joy  
that they may build a home of peace and welcome.  
Make their life together a sign of Christ's love  
in this broken world,  
that unity may overcome estrangement,  
forgiveness heal guilt,  
and joy conquer despair;  
through Jesus Christ our Lord.

*All* **Amen.**

**11 For a glimpse of eternal love**

Eternal God, our maker and redeemer,  
as you once enriched the wedding at Cana  
when your Son turned water into wine,  
so by his presence now bring your joy to this day.  
May we drink deeply from your boundless love  
and know in our hearts the delights of your Holy Spirit.  
As we honour the union of a man and a woman,  
let the love we celebrate today be a sign of your eternal love,  
Father, Son, and Holy Spirit.

*All* **Amen.**

**12 For the gift of love**

God of wonder and of joy:  
grace comes from you,  
and you alone are the source of life and love.  
Without you, we cannot please you;  
without your love, our deeds are worth nothing.  
Send your Holy Spirit,  
and pour into our hearts  
that most excellent gift of love,  
that we may worship you now  
with thankful hearts  
and serve you always with willing minds;  
through Jesus Christ our Lord.

*All* **Amen.**

**13 For marriage as a sign to the world**

Almighty God, in whom we live and move and have our being,  
look graciously upon the world which you have made  
and for which your Son gave his life,  
and especially on all whom you make to be one flesh  
in holy marriage.  
May their lives together be a sign of your love to this broken world,  
so that unity may overcome estrangement,  
forgiveness heal guilt,  
and joy overcome despair;  
through Jesus Christ our Lord.

*All* **Amen.**

## Faithfulness, Joy, Love, Forgiveness and Healing

### 14 For the joy of loving

God our creator,  
we thank you for your gift of sexual love  
by which husband and wife  
may delight in each other  
and share with you the joy of creating new life.  
By your grace may *N* and *N* remain lovers,  
rejoicing in your goodness all their days.

*All* **Amen.**

### 15 For the healing of memory

Loving God,  
you are merciful and forgiving.  
Grant that those who are suffering the hurts of the past  
may experience your generous love.  
Heal their memories, comfort them,  
and send them all from here  
renewed and hopeful;  
in Jesus Christ our Lord.

*All* **Amen.**

### 16 For the joy of companionship

All praise and blessing to you, God of love,  
creator of the universe,  
maker of man and woman in your likeness,  
source of blessing for married life.  
All praise to you, for you have created  
courtship and marriage,  
joy and gladness,  
feasting and laughter,  
pleasure and delight.  
May your blessing come in full upon *N* and *N*.  
May they know your presence  
in their joys and in their sorrows.  
May they reach old age in the company of friends  
and come at last to your eternal kingdom;  
through Jesus Christ our Lord.

*All* **Amen.**

### 17 For grace and delight

God of love, ever gracious and kind,  
we pray for *N* and *N* as they make the promises of marriage.  
Let them know you  
as the God of mercy and new beginnings,  
who forgives our failures and renews our hope.  
May the grace of Christ  
be poured into their wedding  
for celebration and for joy.  
God of love, ever present and faithful,  
may *N* and *N* know that their marriage is your delight and will.  
May the promises they make govern their life together,  
as your presence surrounds them,  
and your Spirit strengthens and guides them;  
through Jesus Christ our Lord.

*All* **Amen.**

### For faithfulness

18 God of all grace,  
friend and companion,  
look in favour on *N* and *N*,  
and all who are made one in marriage.  
In your love deepen their love  
and strengthen their wills  
to keep the promises they have made,  
that they may continue  
in life-long faithfulness to each other;  
through Jesus Christ our Lord.

*All* **Amen.**

19 Gracious God,  
as you have brought *N* and *N* together in love,  
enable them through the power of your Holy Spirit  
to make and keep the solemn promises of marriage;  
through Jesus Christ our Lord.

*All* **Amen.**

## Children, other Family Members and Friends

**20** O gracious and ever-living God,  
male and female you have created us in your image:  
look mercifully upon this man and this woman  
who come to you seeking your blessing;  
assist them with your grace,  
that with true fidelity and steadfast love  
they may honour and keep the promises and vows they make;  
through Jesus Christ your Son our Lord  
who is alive and reigns with you  
in the unity of the Holy Spirit, one God, now and for ever.

*All* **Amen.**

### **21 For faithfulness and peace**

O God of love,  
look mercifully upon *N* and *N* in the new life  
which they begin together this day.  
Unite them evermore in your love.  
Keep them faithful to the vows they have made one to the other;  
strengthen them with every good gift;  
and let your peace be with them,  
now and always;  
for the sake of Jesus Christ our Lord.

*All* **Amen.**

### **22 For daily following of Christ**

Heavenly Father,  
we thank you that in our earthly lives  
you speak to us of your eternal life:  
we pray that through their marriage  
*N* and *N* may know you more clearly,  
love you more dearly  
and follow you more nearly,  
day by day;  
through Jesus Christ our Lord.

*All* **Amen.**

### **23 For children and home**

Heavenly Father,  
maker of all things,  
you enable us to share in your work of creation.  
Bless this couple in the gift and care of children,  
that their home may be a place of love, security and truth,  
and their children grow up to know and love you in your Son  
Jesus Christ our Lord.

*All* **Amen.**

### **24 For children and family**

Lord of life,  
you shape us in your image,  
and by your gracious gift  
the human family is increased.  
Grant to *N* and *N* the blessing of children.  
Fill them with wisdom and love  
as they care for their family,  
so that they and their children  
may know and love you;  
through your Son Jesus Christ our Lord.

*All* **Amen.**

### **25 For an existing family**

God of all grace and goodness,  
we thank you for this new family,  
and for everything parents and children have to share;  
by your Spirit of peace draw them together  
and help them to be true friends to one another.  
Let your love surround them  
and your care protect them;  
through Jesus Christ our Lord.

*All* **Amen.**

**26 For the families of the couple**

Gracious Lord,  
bless the parents and families of *N* and *N*  
that they may grow in love and friendship.  
Grant that, as they have witnessed these vows today,  
they may find their lives enriched and strengthened  
and their loyalties confirmed;  
in Jesus Christ our Lord.

*All* **Amen.**

**27 For the support of friends**

Holy Spirit of God,  
you know our strength  
and have compassion on our frailty.  
Be with *N* and *N*  
in all they undertake.  
And grant that we their friends,  
with all who become their friends,  
may sense and understand their needs;  
through Jesus Christ our Lord.

*All* **Amen.**

**¶ Canticles**

**A Song of Solomon**

*Refrain:*

*All* **Many waters cannot quench love;  
neither can the floods drown it.**

- 1 Set me as a seal upon your heart, ♦  
as a seal upon your arm;
- 2 For love is strong as death, passion fierce as the grave; ♦  
its flashes are flashes of fire, a raging flame.
- 3 Many waters cannot quench love, ♦  
neither can the floods drown it.
- 4 If all the wealth of our house were offered for love, ♦  
it would be utterly scorned. *cf Song of Solomon 8.6-7*

Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.

## A Song of the Bride

Refrain:

**All God makes righteousness and praise blossom before all the nations.**

- 1 I will greatly rejoice in the Lord, ♦  
my soul shall exult in my God;
- 2 Who has clothed me with the garments of salvation, ♦  
and has covered me with the cloak of integrity,
- 3 As a bridegroom decks himself with a garland, ♦  
and as a bride adorns herself with her jewels.
- 4 For as the earth puts forth her blossom, ♦  
and as seeds in the garden spring up,
- 5 So shall God make righteousness and praise ♦  
blossom before all the nations.
- 6 For Zion's sake I will not keep silent, ♦  
and for Jerusalem's sake I will not rest,
- 7 Until her deliverance shines out like the dawn, ♦  
and her salvation as a burning torch.
- 8 The nations shall see your deliverance, ♦  
and all rulers shall see your glory;
- 9 Then you shall be called by a new name ♦  
which the mouth of God will give.
- 10 You shall be a crown of glory in the hand of the Lord, ♦  
a royal diadem in the hand of your God. *Isaiah 61.10,11; 62.1-3*

Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.

## Magnificat (The Song of Mary)

- 1 My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Saviour; ♦  
he has looked with favour on his lowly servant.
- 2 From this day all generations will call me blessed; ♦  
the Almighty has done great things for me  
and holy is his name.
- 3 He has mercy on those who fear him, ♦  
from generation to generation.
- 4 He has shown strength with his arm ♦  
and has scattered the proud in their conceit,
- 5 Casting down the mighty from their thrones ♦  
and lifting up the lowly.
- 6 He has filled the hungry with good things ♦  
and sent the rich away empty.
- 7 He has come to the aid of his servant Israel, ♦  
to remember his promise of mercy,
- 8 The promise made to our ancestors, ♦  
to Abraham and his children for ever.

*Luke 1.46-55*

Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever. Amen.

## A Song of the Lamb

*Refrain:*

**All Let us rejoice and exult  
and give glory and homage to our God.**

- 1 Salvation and glory and power belong to our God, ♦  
whose judgements are true and just.
- 2 Praise our God, all you his servants, ♦  
all who fear him, both small and great.
- 3 The Lord our God, the Almighty, reigns: ♦  
let us rejoice and exult and give him the glory.
- 4 For the marriage of the Lamb has come ♦  
and his bride has made herself ready.
- 5 Blessed are those who are invited ♦  
to the wedding banquet of the Lamb. *Revelation 19.1b,2b,5b,6b,7,9b*

To the One who sits on the throne and to the Lamb ♦  
be blessing and honour and glory and might,  
for ever and ever. Amen.

## An Order for Prayer and Dedication after a Civil Marriage

*For Notes, see page 183.*

### Introduction

*A hymn may be sung.*

*The minister may welcome the people and then says*

The Lord be with you

**All and also with you.**

N and N, you stand in the presence of God as man and wife to dedicate to him your life together, that he may consecrate your marriage and empower you to keep the covenant and promise you have solemnly declared.

[The Bible teaches us that marriage is a gift of God in creation and a means of his grace, a holy mystery in which man and woman become one flesh. It is God's purpose that, as husband and wife give themselves to each other in love throughout their lives, they shall be united in that love as Christ is united with his Church.

Marriage is given, that husband and wife may comfort and help each other, living faithfully together in need and in plenty, in sorrow and in joy. It is given, that with delight and tenderness they may know each other in love, and, through the joy of their bodily union, may strengthen the union of their hearts and lives. It is given as the foundation of family life in which children may be [born and] nurtured in accordance with God's will, to his praise and glory. This is the meaning of the marriage you have made.]

You now wish to affirm your desire to live as followers of Christ, and you have come to him, the fountain of grace, that, strengthened by the prayers of the Church, you may be enabled to fulfil your marriage vows in love and faithfulness.

Let us keep silence and remember God's presence with us now.

God is love, and those who live in love live in God  
and God lives in them.

*1 John 4.16*

*This prayer may be said*

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

### Prayers of Penitence

*The following Summary of the Law may be said*

Our Lord Jesus Christ said:  
The first commandment is this:  
'Hear, O Israel, the Lord our God is the only Lord.  
You shall love the Lord your God with all your heart,  
with all your soul, with all your mind,  
and with all your strength.'

The second is this: 'Love your neighbour as yourself.'  
There is no other commandment greater than these.  
On these two commandments hang all the law and the prophets.

**All** **Amen. Lord, have mercy.**

*A minister may use these or other suitable words*

God so loved the world  
that he gave his only Son Jesus Christ  
to save us from our sins,  
to be our advocate in heaven,  
and to bring us to eternal life.

Let us confess our sins in penitence and faith,  
firmly resolved to keep God's commandments  
and to live in love and peace with all.

*(or)*

We come to God as one from whom no secrets are hidden,  
to ask for his forgiveness and peace.

*One of the following forms or another authorized form of  
Confession and Absolution may be used*

*Either*

**All** **Lord our God,**  
in our sin we have avoided your call.  
Our love for you is like a morning cloud,  
like the dew that goes away early.  
Have mercy on us;  
deliver us from judgement;  
bind up our wounds and revive us;  
in Jesus Christ our Lord.  
Amen.

*The minister says*

The Lord forgive *you your* sin,  
unite *you* in the love which took Christ to the cross,  
and bring *you* in the Spirit to his wedding feast in heaven.

**All** **Amen.**

*(or)*

Lord, in our weakness you are our strength.  
Lord, have mercy.

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

Lord, when we stumble, you raise us up.  
Christ, have mercy.

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

Lord, when we fail, you give us new life.  
Lord, have mercy.

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

*The minister says*

May God in his goodness forgive *us our* sins,  
grant *us* strength in *our* weakness,  
and bring *us* to eternal life,  
through Jesus Christ our Lord.

**All** **Amen.**

## The Collect

*The minister invites the people to pray, silence is kept and the minister says the Collect*

God our Father,  
you have taught us through your Son  
that love is the fulfilling of the law.  
Grant to your servants  
that, loving one another,  
they may continue in your love until their lives' end:  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

*All* **Amen.**

## Readings

*At least one reading from the Bible is used. A selection of readings is found on pages 137–149.*

*If there are two readings, a psalm or a hymn may be sung between them.*

*A sermon may be preached here or after the Dedication.*

## The Dedication

*The husband and wife face the minister, who says*

N and N, you have committed yourselves to each other in marriage,  
and your marriage is recognized by law.  
The Church of Christ understands marriage to be,  
in the will of God,  
the union of a man and a woman,  
for better, for worse,  
for richer, for poorer,  
in sickness and in health,  
to love and to cherish,  
till parted by death.  
Is this your understanding of the covenant and promise  
that you have made?

*Husband  
and wife*

It is.

*The minister says to the husband*

N, have you resolved to be faithful to your wife,  
forsaking all others,  
so long as you both shall live?

*Husband* That is my resolve, with the help of God.

*The minister says to the wife*

N, have you resolved to be faithful to your husband,  
forsaking all others,  
so long as you both shall live?

*Wife* That is my resolve, with the help of God.

*The minister may say*

Heavenly Father, by your blessing  
let *these rings* be to N and N  
a symbol of unending love and faithfulness  
and of the promises they have made to each other;  
through Jesus Christ our Lord.

*All* **Amen.**

*The minister says to the congregation*

N and N have here affirmed their Christian understanding and resolve in the marriage which they have begun. Will you, their families and friends, support and uphold them in their marriage, now and in the years to come?

**All We will.**

*The congregation remains standing.**The husband and wife kneel and say together*

Heavenly Father,  
we offer you our souls and bodies,  
our thoughts and words and deeds,  
our love for one another.  
Unite our wills in your will,  
that we may grow together  
in love and peace  
all the days of our life;  
through Jesus Christ our Lord. Amen.

*The minister says*

Almighty God give you grace to persevere,  
that he may complete in you  
the work he has already begun,  
through Jesus Christ our Lord.

**All Amen.**

The Lord bless and watch over you,  
the Lord make his face shine upon you  
and be gracious to you,  
the Lord look kindly on you and give you peace  
all the days of your life.

**All Amen.**

*A sermon may be preached.**A hymn may be sung.**One or more of the following prayers may be used*

Almighty God,  
you send your Holy Spirit  
to be the life and light of all your people.  
Open the hearts of these your servants to the riches of his grace,  
that they may bring forth the fruit of the Spirit  
in love and joy and peace;  
through Jesus Christ our Lord.

**All Amen.**

**For the gift of children**

Heavenly Father,  
maker of all things,  
you enable us to share in your work of creation.  
Bless this couple in the gift and care of children,  
that their home may be a place of love, security and truth  
and their children grow up to know and love you in your Son  
Jesus Christ our Lord.

**All Amen.**

**For families**

Father of all life,  
whose promise is to be the God of all the families of your people,  
give your grace to N and N in their new life together  
and bless those for whom they care.  
Enfold them in your love  
as they share in their new family,  
that they may grow up in all things into Christ,  
who gave himself that all humanity might be made one in him.

**All Amen.**

### **For families**

Heavenly Father,  
we are your children, made in your image.  
Hear our prayer  
that fathers and mothers, sons and daughters,  
may find together the perfect love that casts out fear,  
walk together in the way that leads to eternal life  
and grow up together into the full humanity  
of your Son Jesus Christ our Lord.

*All* **Amen.**

### **Concluding prayer**

Eternal God, true and loving Father,  
in holy marriage you make your servants one.  
May their life together witness to your love in this troubled world;  
may unity overcome division,  
forgiveness heal injury  
and joy triumph over sorrow,  
through Jesus Christ our Lord.

*All* **Amen.**

*The Lord's Prayer is said.*

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

*A hymn may be sung.*

*The minister blesses the congregation in these or other words*

God the Holy Trinity make *you* strong in faith and love,  
defend *you* on every side, and guide *you* in truth and peace;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among *you* and remain with *you* always.

*All* **Amen.**

## Notes

### 1 **The Nature of the Service**

The service is one in which the couple – already married – wish to dedicate to God their life together. Because it is not a marriage service, banns may not be called nor any entry made in the Register of Marriages.

### 2 **Entrance of the Couple**

Husband and wife should enter the church together without ceremony and sit together at the front of the church.

### 3 **The Prayers**

Other prayers may be used, especially when they form part of the particular Christian tradition of the husband or wife.

### 4 **The Rings**

Because the marriage has already taken place, no ring is to be given or received in the course of the service. If a ring is worn and the prayer of blessing is to be used, the hand should be extended towards the minister.

### 5 **The Minister**

When the service is not led by a priest, the Grace is used in place of the Blessing.

### 6 **Holy Communion**

The structure of the Marriage Service within the Order for the Celebration of Holy Communion should be followed. The Introduction in this service replaces the Introduction; Prayers of Penitence must be used; also, in the Liturgy of the Word, there must be a Gospel reading, preceded by either one or two other readings from Scripture and followed by a sermon. This is followed by the Dedication and the Prayers, and the Liturgy of the Sacrament follows. Any of the proper material in the Marriage Service within the Order for the Celebration of Holy Communion may be used.

# Thanksgiving for Marriage

## Note

This outline service is designed for a number of different occasions. It may be used:

- ¶ on occasions when a number of couples reaffirm their vows together;
- ¶ to celebrate an anniversary;
- ¶ after a time of separation or difficulty in marriage;
- ¶ either at home or in church;
- ¶ combined with another service, such as the Holy Communion.

For each occasion, suitable prayers and other words should be chosen – with the couple if that is appropriate – from the resources which follow, or elsewhere. One way of amplifying the Outline Order for the first occasion above, which might be a major church occasion where some formality is right, is provided in the service which follows on page 185. On other occasions much may be done informally or extempore.

# Thanksgiving for Marriage: An Outline Order

## Introduction

- 1 Welcome and Introduction
- 2 Prayer of Preparation
- 3 Preface
- 4 Readings
- 5 Psalms, Songs or Hymns
- 6 Sermon

## Renewal of Vows

- 7 The couple(s) are invited to renew their marriage vows in a suitable form.
- 8 A ring or rings may be blessed.
- 9 Prayers are offered, including prayers of thanksgiving and blessing.

# Thanksgiving for Marriage: A Sample Service

## Preface

*This sample service is derived from the Outline Order on page 185.*

## ¶ Introduction

### The Welcome

*The minister welcomes the people, introduces the service informally and invites those present to pray.*

The grace of our Lord Jesus Christ,  
the love of God,  
and the fellowship of the Holy Spirit  
be with you

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

*This sentence may be used*

God is love, and those who live in love live in God  
and God lives in them.

*1 John 4.16*

### Prayer of Preparation

God our Father,  
you have taught us through your Son  
that love is the fulfilling of the law;  
grant to your servants *N* and *N*  
that, loving one another,  
they may continue in your love until their lives' end;  
through Jesus Christ our Lord.

*All* **Amen.**

*A hymn or song may be sung.*

We have come together in the presence of God  
to give thanks [*with N and N*] for [*... years of*] married life,  
[to ask his forgiveness for all that has been amiss,] \*  
to rejoice together and to ask for God's blessing.  
As our Lord Jesus Christ was himself a guest  
at the wedding in Cana of Galilee,  
so through his Spirit he is with us now.  
Marriage is a gift of God in creation  
and a means of his grace;  
it is given that a husband and wife  
may comfort and help each other,  
living faithfully together  
in times of need as well as in plenty,  
in sadness and in joy, in sickness and in health;  
it is given that with delight and tenderness  
they may know each other in love.  
[It is given as the foundation of family life  
in which children may be born and nurtured  
in accordance with God's will, to his praise and glory.]  
In marriage a couple belong together  
and live life in the community;  
it is a way of life created and hallowed by God,  
that all should honour.  
Therefore we pray with them  
that, strengthened and guided by God,  
they may continue to fulfil his purpose for their life together.

*Silence is kept for reflection on the years that have passed  
and on shared experiences, good and bad.*

### Readings and Sermon

*One or more passages from the Bible is read.*

*Psalms or hymns may follow the readings. Other songs and readings  
may be used.*

*A sermon may be preached.*

\* There may be occasions when this should be omitted; it may be important to include it when a couple are celebrating their reconciliation.

## *Renewal of Vows*

*The minister says to the couple(s)*

I invite you now to recall the vows that you made at your wedding.

*Husband and wife face each other and hold hands.*

*The husband says*

I, N, took you, N, to be my wife;

*The wife says*

I, N, took you, N, to be my husband;

*The couple say together*

to have and to hold from that day forward,  
for better, for worse, for richer, for poorer,  
in sickness and in health, to love and to cherish,  
till death us do part, according to God's holy law,  
and this was our solemn vow.  
Today, in the presence of our family and friends,  
we affirm our continuing commitment to this vow.

*The minister says to the congregation*

Will you, the family and friends of N and N,  
continue to support and uphold them  
in their marriage now and in the years to come?

*All* **We will.**

## **The Rings**

*If a new ring (or new rings) is to be blessed, this prayer may be used*

Heavenly Father, source of everlasting love,  
revealed to us in Jesus Christ  
and poured into our hearts through your Holy Spirit;  
that love which many waters cannot quench,  
neither the floods drown;  
that love which is patient and kind, enduring all things without end;  
by your blessing, let *these rings* be to N and N  
*symbols* to remind them of the covenant made on their wedding day,  
through your grace in the love of your Son  
and in the power of your Spirit.

*All* **Amen.**

*If a ring (or rings) is to be given these words are used*

I give you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son, and Holy Spirit.

*Or, if not, each may touch the wedding ring(s) with the words*

I gave you this ring  
as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son, and Holy Spirit.

## Prayers

*The couple kneel together. The minister or others may pray, using these or similar prayers*

God the Father,  
God the Son,  
God the Holy Spirit,  
bless, preserve and keep you;  
the Lord mercifully grant you the riches of his grace  
that you may please him both in body and soul,  
and, living together in faith and love,  
may receive the blessings of eternal life.

*All* **Amen.**

Blessed are you, heavenly Father.

*All* **You give joy to husband and wife.**

Blessed are you, Lord Jesus Christ.

*All* **You have brought new life to mankind.**

Blessed are you, Holy Spirit of God.

*All* **You bring us together in love.**

Blessed be Father, Son and Holy Spirit.

*All* **One God, to be praised for ever. Amen.**

Almighty God, our heavenly Father,  
we lift up our hearts to you  
through Jesus Christ our Lord.  
Through him you have made a covenant of grace with your people  
by the outpouring of your Holy Spirit.

We praise you for the gift of marriage  
in which the love of husband and wife is brought together  
and reflects your plan of love for the world.

We thank you today for *N* and *N*,  
and for leading them to each other  
in friendship and love, commitment and trust,  
and for bringing them here for the blessing of their marriage.

Living God,  
by the presence of your Holy Spirit,  
may they know the risen Christ to be with them now,  
as they celebrate this covenant together.  
May their lives be a witness to your saving love  
in this troubled world.

As you pour out your love,  
may they grow together in your sight,  
and each be to the other  
a companion in joy, a comfort in sorrow and a strength in need.

As you blessed the earthly home at Nazareth  
with the presence of your Son,  
may their home be a place of security and peace.  
[Bless this couple with the gift and care of children,  
that they may grow up to know and love you in your Son.]

And bring us all at the last  
to that great marriage banquet of your Son  
in our home in heaven,  
where, with all your saints and angels,  
in the glory of your presence,  
we will for ever praise you;  
through Jesus Christ our Lord.

*All* **Amen.**

## The Lord's Prayer

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

## The Dismissal

*The couple may pray together*

Heavenly Father,  
we offer you our souls and bodies,  
our thoughts and words and deeds,  
our love for one another.  
Unite our wills in your will,  
that we may grow together  
in love and peace  
all the days of our life;  
through Jesus Christ our Lord.

**All** Amen.

*The minister blesses the couple and the congregation, saying*

God the Holy Trinity make *you* strong in faith and love,  
defend *you* on every side, and guide *you* in truth and peace;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among *you* and remain with *you* always.

**All** Amen.

# Emergency Baptism

*For Notes, see page 198.*

*The following form is sufficient.*

*The minister pours water on the person to be baptized, saying*

N, I baptize you in the name of the Father, and of the Son,  
and of the Holy Spirit.

*All* **Amen.**

*The minister may then say the Lord's Prayer and the Grace or a blessing.*

*If it is appropriate, some of the following may also be used.*

## Before the Baptism

Jesus says: I have come that you may have life  
and have it in all its fullness.

*John 10.10*

All that the Father gives me will come to me;  
and whoever comes to me I will not turn away.

*John 6.37*

The Lord is near to the brokenhearted  
and will save those who are crushed in spirit.

*Psalms 34.18*

Heavenly Father,  
grant that by your Holy Spirit  
this child may be born again  
and know your love in the new creation  
given us in Jesus Christ our Lord.

*All* **Amen.**

*At the Signing with the Cross*

N, may Christ protect and defend you.  
Receive the sign of his cross.

*Prayer over the Water*

Heavenly Father,  
bless this water,  
that whoever is washed in it  
may be made one with Christ  
in the fellowship of your Church,  
and be brought through every tribulation  
to share the risen life  
that is ours in Jesus Christ our Lord.

*All* **Amen.**

## After the Baptism

As our Saviour taught us, so we pray

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

*(or)*

Let us pray with confidence as our Saviour has taught us

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

Eternal God, our beginning and our end,  
preserve in your people the new life of baptism;  
as Christ receives us on earth,  
so may he guide us through the trials of this world,  
and enfold us in the joy of heaven,  
where you live and reign,  
one God for ever and ever.

**All** Amen.

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

**All** Amen.

*(or)*

May God almighty,  
the Father, the Son, and the Holy Spirit,  
bless and keep you this day and for evermore.

**All** Amen.

## Notes

- 1 In an emergency, a lay person may be the minister of baptism, and should subsequently inform those who have the pastoral responsibility for the person so baptized.
- 2 Parents are responsible for requesting emergency baptism for an infant. They should be assured that questions of ultimate salvation or of the provision of a Christian funeral for an infant who dies do not depend upon whether or not the child has been baptized.
- 3 Before baptizing, the minister should ask the name of the person to be baptized. When, through the absence of parents or for some other reason, there is uncertainty as to the name of the person, the baptism can be properly administered without a name (so long as the identity of the person baptized can be duly recorded).

### Service in Church

- 4 If the person lives, they shall afterwards come to church, or be brought to church, and the service for Holy Baptism followed, except that the Signing with the Cross, the Prayer over the Water and the Baptism are omitted.
- 5 It may be appropriate to use the prayer of thanksgiving for a child from *Common Worship: Initiation Services* or the President's edition of *Common Worship*.
- 6 At the Presentation the president says  

We welcome *N*, who has been baptized and now comes to take *his/her* place in the company of God's people.
- 7 Oil mixed with fragrant spices (traditionally called chrism), expressing the blessings of the messianic era and the richness of the Holy Spirit, may be used to accompany the prayer after the baptism. It is appropriate that the oil should have been consecrated by the bishop.

# Thanksgiving for the Gift of a Child

## Note

This service is provided for a number of different occasions:

- ¶ the private celebration of a birth or adoption, at home or in church with only family and close friends present;
- ¶ the public celebration of the birth or adoption of a number of children, perhaps in church on a Sunday afternoon;
- ¶ the public celebration of the birth or adoption of a number of children as part of a main Sunday act of worship.

It is designed to meet the needs of:

- ¶ parents who see this as a preliminary to Baptism;
- ¶ parents who do not wish their children to be baptized immediately;
- ¶ others, who do not ask for Baptism, but who recognize that something has happened for which they wish to give thanks to God.

## ¶ Pastoral Introduction

*This may be read by those present before the service begins.*

The birth or adoption of a child is a cause for celebration. Many people are overcome by a sense of awe at the creation of new life and want to express their thanks to God. This service provides an opportunity for parents and families to give thanks for the birth or adoption of a child and to pray for family life. It may be a private celebration at home or in hospital, or it may be a public celebration in church, sometimes with a number of children.

This service is not the same as Baptism (sometimes called Christening), which is the sacrament of initiation into membership of the Church, the Body of Christ. If you are interested in exploring the Christian faith, or finding out more about preparation for Baptism, ask the minister taking this service.

## Structure

- ¶ Introduction
- ¶ Reading(s) and Sermon
- ¶ Thanksgiving and Blessing
- ¶ Giving of the Gospel
- ¶ Prayers
- ¶ Ending

*For Notes, see page 212.*

# Thanksgiving for the Gift of a Child

## Introduction

*The minister welcomes the people using a liturgical greeting (see page 207) or other suitable words.*

*A hymn or song may be sung.*

*The service may be introduced in these or similar words*

We are here today to give thanks for *these children*, with *their* family and friends, and to support *their* parents in their responsibilities with prayer and love. God became one of us in Jesus, and understands all that surrounds the arrival and upbringing of children. It is God's purpose that children should know love within the stability of their home, grow in faith, and come at last to the eternal city where his love reigns supreme.

*The following may be used*

The works of the Lord are great:

**All his mercy endures for ever.**

Mary gave birth to a child and called him Jesus:

**All he will save his people from their sins.**

He will be called the Prince of Peace:

**All his kingdom will last for ever.**

*The minister says*

Loving God,  
you hold all things in life  
and call us into your kingdom of peace;  
help us to walk the path of your truth  
and fill our lives with gratitude and faith,  
through Jesus Christ our Lord.

**All Amen.**

## Reading(s) and Sermon

*A suitable passage from the Bible is read (see page 207).*

*A sermon may be preached.*

*A hymn may be sung.*

# Thanksgiving and Blessing

*Where parents wish to recognize the role of supporting friends it may be appropriate for them to stand with the parents at the thanksgiving. One of them may present the children to the minister, and informal words may be said.*

*The minister says*

Do you receive *these children* as a gift from God?

**We do.**

Do you wish to give thanks to God and seek his blessing?

**We do.**

*The minister says*

God our creator,  
we thank you for the wonder of new life  
and for the mystery of human love.  
We thank you for all whose support and skill  
surround and sustain the beginning of life.  
We thank you that we are known to you by name  
and loved by you from all eternity.  
We thank you for Jesus Christ,  
who has opened to us the way of love.  
We praise you, Father, Son, and Holy Spirit.

**All Blessed be God for ever.**

*The minister may say for each child*

What name have you given this child?

*A parent or supporting friend replies*

*His/her name is N.*

*The minister may take the child.*

*The minister says*

As Jesus took children in his arms and blessed them,  
so now we ask God's blessing on N.

Heavenly Father, we praise you for *his/her* birth;  
surround *him/her* with your blessing  
that *he/she* may know your love,  
be protected from evil,  
and know your goodness all *his/her* days.

*When all the children have been prayed for*

**All** May they learn to love all that is true,  
grow in wisdom and strength  
and, in due time, come through faith and baptism  
to the fullness of your grace;  
through Jesus Christ our Lord.  
**Amen.**

*The minister prays for the parents*

May God the Father of all bless *these parents*  
and give *them* grace to love and care for *their children*.  
May God give *them* wisdom, patience and faith,  
help *them* to provide for the *children's* needs  
and, by *their* example,  
reveal the love and truth that are in Jesus Christ.

**All** **Amen.**

## Giving of the Gospel

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

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

*The minister may address the supporting friends and say*

Will you do all that you can to help and support *N and N* in the  
bringing up of *N*?  
**With the help of God, we will.**

*The minister may address the wider family and friends and say*

Will you do all that you can to help and support *this family*?  
**With the help of God, we will.**

*This prayer may be said by the parents or by the whole congregation*

**All** God our creator,  
we thank you for the gift of *these children*,  
entrusted to our care.  
May we be patient and understanding,  
ready to guide and to forgive,  
so that through our love  
*they* may come to know your love;  
through Jesus Christ our Lord.  
**Amen.**

*The minister may say additional prayers (see pages 208–211),  
ending with the Lord's Prayer.*

Jesus taught us to call God our Father,  
and so in faith and trust we say

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

*(or)*

Jesus taught us to call God our Father,  
and so we have the courage to say

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

### Ending

*The minister says one of these or another suitable blessing*

The love of the Lord Jesus  
draw *you* to himself,  
the power of the Lord Jesus  
strengthen *you* in his service,  
the joy of the Lord Jesus fill *your* hearts;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among *you* and remain with *you* always.

**All** **Amen.**

*(or)*

The Lord bless *you* and watch over *you*,  
the Lord make his face shine upon *you*  
and be gracious to *you*,  
the Lord look kindly on *you* and give *you* peace;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among *you* and remain with *you* always.

**All** **Amen.**

## Supplementary Texts

### Liturgical Greetings

In the name of Jesus  
who was born to be our Saviour, Christ the Lord,  
we welcome you.

Grace, mercy and peace be with you

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

*(or)*

The grace of our Lord Jesus Christ,  
the love of God  
and the fellowship of the Holy Spirit  
be with you

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

*(or)*

The Lord be with you

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

### Bible Readings

*One of these, or another suitable passage from the Bible, is read.*

Exodus 20.12

Isaiah 9.2,6-7

Psalms 20

Psalms 128

Psalms 139.7-18

Matthew 1.18-25

Matthew 7.24-27

Matthew 18.1-5

Matthew 18.10-14

Mark 10.13-16

Luke 1.39-45

Luke 2.22-24

Luke 2.33-40

John 1.9-14

Ephesians 3.14-21

Ephesians 6.1-4

1 John 2.12-14

## Additional Prayers

*Additional prayers may include the following or other suitable prayers.*

### 1 For the child/children

God our Father,  
we pray for *this child*  
that in due time  
*he/she* may be received by baptism  
into the family of your Church,  
and become *an inheritor* of your kingdom;  
through Jesus Christ our Lord.

*All* **Amen.**

### For the home and family

2 Heavenly Father,  
whose blessed Son shared at Nazareth  
the life of an earthly home:  
bless the home of *this child*,  
and help all the family to live together in your love.  
Teach them to serve you and each other,  
and make them always ready to show your love  
to those in need;  
for the sake of Jesus Christ our Lord.

*All* **Amen.**

3 Father in heaven, bless these parents,  
that they may cherish their *child*;  
make them wise and understanding,  
to help *him/her* as *he/she* grows,  
and surround this family  
with the light of your truth  
and the warmth of your love;  
through Jesus Christ our Lord.

*All* **Amen.**

4 God our Father, we pray to you  
for all who have the care of *this child*.  
Guide them with your Holy Spirit,  
that they may bring *him/her* up  
in the ways of truth and love.  
Through their care enable *him/her* to grow in grace  
and become daily more like your Son,  
our Saviour Jesus Christ.

*All* **Amen.**

### 5 For the father

Heavenly Father,  
you entrusted your Son Jesus,  
the child of Mary,  
to the care of Joseph, an earthly father.  
Bless *N [this man]*  
as he cares for his family.  
Give him strength and wisdom,  
tenderness and patience;  
support him in the work he has to do,  
protecting those who look to him,  
as we look to you for love and salvation,  
through Jesus Christ our rock and defender.

*All* **Amen.**

### 6 For grandparents and other relatives

Father God, from whom every family  
in earth and heaven is named,  
we thank you for the rich variety  
of the families you have created for us,  
and for the relationships  
which we see and enjoy within them.  
Help us to respect and learn from each other,  
that we may come to maturity  
in Christ Jesus our Lord.

*All* **Amen.**

**7 For brothers and sisters**

Living God,  
we pray for *N's brothers and sisters*  
and for all whose lives will be changed by *his/her* arrival;  
grant them friendship and love  
that their home may be an image of your kingdom;  
through Jesus Christ our Lord.

*All* **Amen.**

**8 After a difficult birth**

Loving Father,  
you have turned pain into joy  
by the birth of *N* [*this child*].  
May *N* [*this mother*],  
remembering no longer her anguish,  
trust you in all things.  
As she asks for all she would receive,  
may she discover that in you her joy is complete;  
through Jesus your Son.

*All* **Amen.**

**9 For health workers**

Father almighty, we give you thanks  
for all concerned with the care of *N* [*this mother*]  
and the safe birth of *N* [*her child*].  
We pray for the doctors and nurses,  
midwives and health visitors,  
and all who will support the health and welfare of this family  
in the coming years.  
May they be filled with your love,  
moved by your compassion  
and supported by your presence.  
We ask this in Jesus' name.

*All* **Amen.**

**10 When a child is adopted**

O God of love,  
you have made us your children by adoption and grace;  
as *N* becomes a member of this family  
bind them together by your grace,  
and give them wisdom, joy and faith,  
that together they may grow into your love  
and serve your purposes of peace;  
through Jesus Christ our Lord.

*All* **Amen.**

**11 For the birth parents of an adopted child**

Heavenly Father, rich in goodness and mercy,  
look with your love on *N's* natural father and mother.  
Keep them in your good care  
and grant them peace;  
through Jesus Christ our Lord.

*All* **Amen.**

**12 When a child has special needs**

Living God, creator of us all,  
we thank you for entrusting *N*  
into the special care of *N and N*.  
Give them and all who surround them  
wisdom and understanding, courage and patience;  
give them grace to put aside fear and anxiety  
and to fulfil your purposes;  
fill their hearts with your unfailing love,  
that *N* may grow up secure in giving and receiving love  
and in the enjoyment of your presence,  
to enrich our lives and the lives of others  
in ways beyond our imagining,  
in Jesus Christ our Lord.

*All* **Amen.**

## Notes

- 1 To make it clear that the service is one of thanksgiving and not a Baptism, a register shall be kept recording the names of children for whom this thanksgiving service has been conducted, and the family should be given a certificate.
- 2 The service should be adapted when only one parent is present or to suit particular needs.
- 3 When several children (from one or more families) have been brought for thanksgiving and blessing, the prayer on page 203 may be said for each child or for each family or for all the children, as is most appropriate. The names of the parents and of the child may be used in the prayer for the parents on page 204.
- 4 Provision is made on page 203 of the service for supporting friends or relatives to make a commitment to the child and the family. It may be appropriate for them to stand with the family at the thanksgiving. One of them may present the child to the minister, and informal words may be said.
- 5 Hymns, songs or carols may be sung at points other than those indicated. If occasion requires, the sermon may be omitted.