

Eucharistic Prayers, Services of the Word, and Night Prayer

Supplementary to
The Book of Alternative Services



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General Synod of the Anglican Church of Canada
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abcpublishing@national.anglican.ca
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Introduction

There are five new liturgical documents in this collection: three Supplementary Eucharistic Prayers (S1, S2, and S3) and two Services of the Word (SW1, SW2). To enable convenient use, the supplementary eucharistic prayers have been printed within the order for The Holy Eucharist from *The Book of Alternative Services*.

Supplementary Eucharistic Prayers

General Synod in 1995 called for the creation of eucharistic prayers reflecting a Reformed theological conscience and eucharistic prayers inclusive in language and images.¹ The Faith Worship and Ministry Committee invited submissions from representative groups in the Church and appointed a sub-group to process the responses and develop fresh liturgical texts.² Three texts were created and revised in response to evaluation, and then proposed to General Synod in 1998. One reflects the Reformed theological conscience, and two distinct inclusive prayers reflect different

¹ The reference to Huldah in Supplementary Eucharistic Prayer 1 (S1) is an example. Huldah appears towards the end of the Second Book of Kings, in connection with the reforms of King Josiah. In 2 Kings 22:14, she is identified as a prophetess and the wife of Shalum, keeper of the wardrobe. She is sought out and consulted by Hilkiah the priest, with various royal officials, at Josiah's command. She proclaims God's judgement upon the nation, calling Israel from the worship of other gods to the one true God. She is also the first person recorded in the Bible to have made a judgement about the canon of Scripture, with the result that the books discovered by Josiah — the "books of the covenant" — are proclaimed in solemn assembly, and continue to be proclaimed in Jewish and Christian worship to this day. The fact that so little is said about her in the second Book of Kings, and even less is remembered of her in the memory of the church, does not detract from her pivotal role in the history of Israel, and her continuing prophetic witness through the Scripture in calling us back to faithful relationship to the living God.

² The Faith Worship and Ministry Committee liturgy working group members from 1995–98 were: Victoria Matthews (convener), John Gibaut, Alan Hayes, Mark Loyal, Iain Luke, Kay Schmitt, Eileen Scully, and Paul Gibson (staff).

points of view of which the Committee became aware. Further revisions to two of the proposed texts (S2 and S3) were made by members of the Committee in response to concerns raised by Synod, and amendments were made to these prayers by Synod itself.

Services of the Word

The 1995 General Synod, following the recommendations of the BAS Evaluations Commission, requested a Service of the Word that could be celebrated as the main Sunday act of worship. The Faith Worship and Ministry Committee liturgy working group developed two services of the word.³ The first might be described as an expanded and more “user-friendly” version of Morning and Evening Prayer in *The Book of Alternative Services*. It is designed for simplicity and minimal preparation. The second service conforms more closely to the shape of the liturgy of the word in the Eucharist. It is also simple in design. While both services are intended for use on Sundays, the day of Resurrection, they may also be used at any weekly gathering of the community of faith.

³ An amendment to the opening prayer included in both proposed services was made by Synod.

⁴ A grammatical difficulty in S3 has been noted, but the prayer has been printed in the form approved by General Synod.

The Holy Eucharist

The Gathering of the Community

All stand. The presiding celebrant greets the community.

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

People **And also with you.**

Or from Easter Day through the Day of Pentecost,

Celebrant Alleluia! Christ is risen.

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

Celebrant May his grace and peace be with you.

People **May he fill our hearts with joy.**

The following prayer may be said.

Celebrant Almighty God,

All **to you all hearts are open,
all desires known,
and from you 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.**

Then may follow an act of praise: one of the following hymns, or a canticle or other hymn. It is appropriate that the hymn Glory to God be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that Kyrie Eleison or the Trisagion be used. Other canticles may be found on pp. 72–95 of the BAS.

Glory to God

Celebrant
All

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly king,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

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

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

Kyrie Eleison

May be sung in three-fold, six-fold, or nine-fold form.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Or

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Trisagion

May be sung three times or antiphonally, and may include Glory to the Father.

**Holy God,
holy and mighty,
holy immortal one,
have mercy upon us.**

The Collect of the Day

Celebrant Let us pray.

*The community may pray silently. The celebrant then sings or says the collect, after which the people respond, **Amen.***

The Proclamation of the Word

The Readings

A first reading as appointed.

Reader A reading from...

At the conclusion of the passage, the reader says,

The word of the Lord.

People **Thanks be to God.**

Silence may be kept. Then shall follow a psalm as appointed.

On Sundays and major festivals a second reading as appointed is read.

Reader A reading from...

At the conclusion of the passage, the reader says,

The word of the Lord.

People **Thanks be to God.**

Silence may be kept. A psalm, canticle, hymn, or anthem may follow.

All stand for the Gospel.

Reader The Lord be with you.

People **And also with you.**

Reader The Holy Gospel of our Lord Jesus Christ
according to...

People **Glory to you, Lord Jesus Christ.**

At the conclusion of the Gospel, the reader says,

The Gospel of Christ.

People **Praise to you, Lord Jesus Christ.**

Sermon

A silence for reflection may follow.

The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed is appropriate.

The Nicene Creed

The celebrant may invite the people, in these or similar words, to join in the recitation of the creed.

Celebrant Let us confess our faith, as we say,

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

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

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

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father.
With the Father and the Son
he is worshipped and glorified.
He has spoken through the prophets.
We believe in one holy catholic
and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Apostles' Creed

The celebrant may invite the people, in these or similar words, to join in the recitation of the creed.

Celebrant Let us confess the faith of our baptism,
as we say,

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

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

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

The Prayers of the People

A deacon or lay member of the community leads the Prayers of the People after the following model. Intercession or thanksgiving may be offered for

*the Church
the Queen and all in authority
the world
the local community
those in need
the departed.*

A short litany may be selected from pp. 110–127 of the BAS. Other prayers are found on pp. 675–684. These prayers may be modified in accordance with local need, or extempore forms of prayer may be used.

Confession and Absolution

The following prayers may be used here if the Penitential Rite was not used before the Gathering of the Community, or if penitential intercessions were not used in the Prayers of the People.

The people are invited to confession in these or similar words.

Celebrant Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

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

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

People **Amen.**

The Peace

All stand, and the presiding celebrant addresses the people.

People The peace of the Lord be always with you.
And also with you.

The members of the community, ministers and people, may greet one another in the name of the Lord.

The Celebration of the Eucharist

The Preparation of the Gifts

It is appropriate that a hymn be sung during the offertory. Representatives of the people may present the gifts of bread and wine for the eucharist (with money and other gifts for the needs and responsibilities of the Church) to the deacon or celebrant before the altar.

The Prayer over the Gifts

*When the gifts have been prepared, the celebrant may say the Prayer over the Gifts, following which the people say, **Amen.***

The Great Thanksgiving

One of the following eucharistic prayers shall be used.

Musical settings for these Eucharistic Prayers can be found on p. 68 ff.

Supplementary Eucharistic Prayer 1 (S1)

Celebrant The Lord be with you.
(*or* May God be with you.)

People **And also with you.**

Celebrant Lift up your hearts.
People **We lift them to the Lord.**
(*or* **We lift them up to God.**)

Celebrant Let us give thanks to the Lord our God.
(*or* Let us give thanks to God our Creator.)

People **It is right to give our thanks and praise.**
(*or* **It is right to offer thanks and praise.**)

Celebrant Holy God, Lover of creation,
we give you thanks and praise
for in the ocean of your steadfast love you bear us
and place the song of your Spirit in our hearts.

When we turn from your love and defile the earth,
you do not abandon us.

Your Spirit speaks through Huldah and Micah,
through prophets, sages, and saints in every age,
to confront our sin
and reveal the vision of your new creation.

All Joining in the song of the universe
we proclaim your glory saying (singing):
Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.
Hosanna in the highest.

Celebrant Gracious God,
in the fullness of time you sent Jesus the Christ
to share our fragile humanity.
Through Jesus' life, death, and resurrection
you open the path from brokenness to health,
from fear to trust, from pride and conceit
to reverence for you.

Rejected by a world
that could not bear the Gospel of life,
Jesus knew death was near.
His head anointed for burial
by an unknown woman,
Jesus gathered together those who loved him.
He took bread, gave thanks to you, broke it
and gave it to his friends,
saying, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine,
gave you thanks,
and said "Drink this all of you,
this is my blood of the new covenant
which is shed for you and for many.
Whenever you drink it,
do this for the remembrance of me."
And now we gather at this table
in response to his commandment,
to share the bread and cup of Christ's undying love,
and to proclaim our faith.

All

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

Celebrant

Breathe your Holy Spirit,
the wisdom of the universe,
upon these gifts that we bring to you:
this bread, this cup,
ourselves, our souls and bodies,
that we may be signs of your love for all the world
and ministers of your transforming purpose.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, Creator of all,
and we bless your holy name for ever.

People

Amen.

The service continues with the Lord's Prayer on p. 23 in this book.

Supplementary Eucharistic Prayer 2 (S2)

Celebrant The Lord be with you.

(or May God be with you.)

People **And also with you.**

Celebrant Lift up your hearts.

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

(or We lift them up to God.)

Celebrant Let us give thanks to the Lord our God.

(or Let us give thanks to God our Creator.)

People **It is right to give our thanks and praise.**

(or It is right to offer thanks and praise.)

Celebrant Eternal God, Source of all being,
we give you thanks and praise
for your faithful love.

You call us into friendship
with you and one another

to be your holy people,

a sign of your presence in the world.

When those we trust betray us,
unfailingly you remain with us.

When we injure others,

you confront us in your love

and call us to the paths of righteousness.

You stand with the weak,

and those, broken and alone,

whom you have always welcomed home,

making the first last, and the last first.

Therefore we raise our voices

with angels and archangels,

forever praising you and saying (singing):

All **Holy, holy, holy Lord,**

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

Celebrant

Blessed are you, O Holy One:
when Hagar was driven into the wilderness
you followed her and gave her hope.
When Joseph was sold into bondage,
you turned malice to your people's good.
When you called Israel out of slavery,
you brought them through the wilderness
into the promised land.
When your people were taken into exile
you wept with them by the river of Babylon
and carried them home.

People

Restore us, O God, let your face shine!

Celebrant

At the right time you sent your Anointed One
to stand with the poor,
the outcast, and the oppressed.
Jesus touched lepers, and the sick, and healed them.

He accepted water from a woman of Samaria
and offered her the water of new life.
Christ knew the desolation of the cross
and opened the way for all humanity
into the redemption of your reconciling love.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine,
and when he had given thanks,
he 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.
Whenever you drink it,
do this for the remembrance of me."

Loving and Holy One,
recalling Christ's death and resurrection,
we offer you these gifts,
longing for the bread of tomorrow
and the wine of the age to come.
Therefore we proclaim our hope.

People

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

Celebrant

Pour out your Spirit on these gifts
that through them you may sustain us
in our hunger for your peace.
We hold before you
all whose lives are marked by suffering,
our sisters and brothers.
When we are broken and cast aside,
embrace us in your love.

People

Restore us, O God, let your face shine!

Celebrant

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

People

Amen.

The service continues with the Lord's Prayer on p. 23 in this book.

Supplementary Eucharistic Prayer 3 (S3)

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

Celebrant Lift up your hearts.
People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

Celebrant It is indeed right to thank you and praise you,
 holy and gracious God,
 creator of all things,
 ruler of heaven and earth, sustainer of life,
 for you are the source of all goodness,
 rich in mercy and abounding in love;
 you are faithful to your people in every generation,
 and your word endures for ever.

 Therefore with angels and archangels,
 with the fellowship of saints
 and the company of heaven,
 we glorify your holy name,
 evermore praising you and singing,
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.

Celebrant We praise you, merciful Father,
 not as we ought, but as we are able,
 because in your tender love
 you gave the world your only Son,
 in order that the world might be saved through him.
 He made you known by taking the form of a servant,
 healing the sick, liberating the oppressed,
 reaching out to the lost.

Betrayed, reviled, and nailed to the cross,
he confronted the power of sin
and disarmed it for ever.
In his offering of himself,
he became the perfect and sufficient sacrifice
for the sins of the whole world.
Redeemed by Christ,
we have been adopted as your children;
by your pardon
you have made us worthy to praise you.

On the night he was betrayed,
Jesus, at supper with his friends,
took bread, gave you thanks, broke the bread,
gave it to them, and said, "Take and eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine,
and when he had given thanks,
he 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.
Whenever you drink it,
do this for the remembrance of me."

In obedience to him and with grateful hearts
we approach your holy table,
remembering our Saviour's sacrifice,
and rejoicing in his victory.
Confident in his sovereign purpose,
we declare our faith.

All

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

Celebrant

Send your Holy Spirit on us
that as we receive this bread and this cup
we may partake of the body and blood
of our Lord Jesus Christ,
and feed on him in our hearts
by faith with thanksgiving.

May we be renewed in his risen life,
filled with love,
and strengthened in our will to serve others;
and make of our lives, we pray,
a pure and holy sacrifice, acceptable to you,
knitting us together as one in your Son Jesus Christ,
to whom, with you and the Holy Spirit,
be all honour and glory, now and forever.

People

Amen.

The option "Blessed is the One who comes in the name of the Lord" may be used if approved by the Ordinary.

The Lord's Prayer

Celebrant
All

As our Saviour taught us, let us pray,
Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Or

Celebrant

And now, as our Saviour Christ
has taught us,
we are bold 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.

Silence

The Breaking of the Bread

The celebrant breaks the consecrated bread for distribution, and may say one of the following:

Celebrant “I am the bread of life,” says the Lord.
 “Whoever comes to me will never be hungry;
 whoever believes in me will never thirst.”
All **Taste and see that the Lord is good;**
 happy are they who trust in him!

Or 2

Celebrant We break this bread
 to share in the body of Christ.
All **We, being many, are one body,**
 for we all share in the one bread.

Or 3

Celebrant Creator of all,
 you gave us golden fields of wheat,
 whose many grains we have gathered
 and made into this one bread.
All **So may your Church be gathered**
 from the ends of the earth
 into your kingdom.

Or 4

Celebrant “I am the bread which has come down from
 heaven,” says the Lord.
All **Give us this bread for ever.**
Celebrant “I am the vine, you are the branches.”
All **May we dwell in him, as he lives in us.**

5 Advent

Celebrant God of promise,
 you prepare a banquet for us in your kingdom.
All **Happy are those who are called**
 to the supper of the Lamb.

6 Incarnation

Celebrant We break the bread of life,
and that life is the light of the world.
All **God here among us,
light in the midst of us,
bring us to light and life.**

7 Lent and Holy Week

Celebrant We break this bread,
All **Communion in Christ's body once broken.**

Celebrant Let your Church be the wheat
which bears its fruit in dying.
All **If we have died with him,
we shall live with him;
if we hold firm,
we shall reign with him.**

8 Easter Season

Celebrant Lord, we died with you on the cross.
All **Now we are raised to new life.**

Celebrant We were buried in your tomb.
All **Now we share in your resurrection.**

Celebrant Live in us, that we may live in you.

The Communion

The celebrant invites the people to share in communion and may say,

People The gifts of God for the People of God.
Thanks be to God.

The celebrant and people then receive communion. The sacrament is given with the following words.

The body of Christ (given for you).
The blood of Christ (shed for you).

Or The body of Christ, the bread of heaven.
 The blood of Christ, the cup of salvation.

The communicant responds each time, Amen.

During the breaking of the bread and the communion, psalms, hymns, and anthems such as those on pp. 226–228 of the BAS may be sung.

At the conclusion of the communion, silence may be kept.

Prayer after Communion

Celebrant Let us pray.

Standing, the community prays in silence. The celebrant may say the Prayer after Communion appointed for the day. At the conclusion of the prayer the congregation says, Amen.

Then the following doxology may be said.

Celebrant Glory to God,
All **whose power, working in us,
 can do infinitely more
 than we can ask or imagine.
 Glory to God from generation to generation,
 in the Church and in Christ Jesus,
 for ever and ever. Amen.**

Or instead of the Prayer after Communion and the doxology, the following may be said.

Celebrant All your works praise you, O Lord.
All **And your faithful servants bless you.**

**Gracious God
we thank you for feeding us
with the body and blood of your Son
Jesus Christ.**

May we, who share his body,
live his risen life;
we, who drink his cup,
bring life to others;
we, whom the Spirit lights,
give light to the world.
Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.

Dismissal

The celebrant may bless the people. The deacon, or other leader, dismisses the people, saying in these or similar words,

Go forth in the name of Christ.
People **Thanks be to God.**

Or the following:

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

Or the following:

Leader Go forth into the world,
rejoicing in the power of the Spirit.
People **Thanks be to God.**

Or the following:

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

*From Easter Day through the Day of Pentecost, **Alleluia** is added to the dismissal and the people's response.*

A Service of the Word 1 (SW1)

All stand.

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

People **And also with you.**

Officiant Let us pray.
We thank you, O God, that you have again brought
us together on the Lord's Day to praise you for your
goodness and to ask your blessing. Give us grace to
see your hand in the week that is past, and your
purpose in the week to come; through Christ our
Lord.

People **Amen.**

*The officiant or other appointed person gives notice of matters affecting
the life and work of the congregation, either now or at the conclusion of
the service.*

Officiant Dear friends in Christ,
as we turn our hearts and minds
to worship almighty God,
let us confess our sins.

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

Officiant Merciful God,
grant to your faithful people pardon and peace,
that we may be cleansed from all our sins
and serve you with a quiet mind;
through Jesus Christ our Lord,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

People **Amen.**

The Peace is exchanged in the name of Christ.

A hymn of praise may be sung.

The Collect of the Day

The Proclamation of the Word

The Scripture lessons from the Sunday eucharistic lectionary are read.

A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's scriptures.

The officiant invites the people, in these or similar words, to join in reciting the Apostles' Creed.

Officiant Let us confess our faith
as we say,

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

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

**He will come again
to judge the living and the dead.**

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

Intercessions and Thanksgivings

*The officiant or another member of the community leads the prayers,
using the following or another authorized form.*

In peace we pray to you, Lord God.

Silence

For all people in their daily life and work;
**For our families, friends, and neighbours,
and for all those who are alone.**

For this community, our country, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and needy.

For the peace and unity of the Church of God;
For all who proclaim the gospel, and all who seek the truth.

For *N.* our bishop, and for all bishops and other ministers;
For all who serve God in the Church.

For our own needs and those of others.

Silence. The people may add their own petitions.

Hear us, Lord.

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence. The people may add their own thanksgivings.

We will exalt you, O God our king;

And praise your name for ever and ever.

We pray for those who have died in the peace of Christ,
and for those whose faith is known to you alone,
that they may have a place in your eternal kingdom.

Silence. The people may add their own petitions.

Lord, let your loving kindness be upon them;

Who put their trust in you.

Gracious God,

you have heard the prayers of your faithful people;

you know our needs before we ask,

and our ignorance in asking.

Grant our requests as may be best for us.

This we ask in the name of your Son

Jesus Christ our Lord. **Amen.**

A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say:

Yours, Lord, is the greatness,

the power, the glory, the splendour, and the majesty;

for everything in heaven and on earth is yours.

All things come from you, and of your own do we give you.

The officiant leads the concluding prayers, using either the Prayer of St. John Chrysostom and the Lord's Prayer or the Lord's Prayer and the Doxology:

Prayer of St. John Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or three are gathered together you will hear their requests. Fulfill now our desires and petitions, as may be best for us, granting us in this world knowledge of your truth, and in the age to come eternal life; for you, Father, are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. **Amen.**

The Lord's Prayer

Officiant Gathering our prayers and praises into one,
let us pray as our Saviour taught 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.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

Or

Officiant And now, as our Saviour Christ has taught us,
we are bold 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.**

Doxology

Officiant
All

**Glory to God
whose power, working in us,
can do infinitely more
than we can ask or imagine.**

**Glory to God from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.**

Officiant

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

A Service of the Word 2 (SW2)

The Gathering of the Community

All stand.

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

People **And also with you.**

Officiant Let us pray.
We thank you, O God, that you have again brought
us together to praise you for your goodness and to
ask your blessing. Give us grace to see your hand
in the week that is past, and your purpose in the
week to come; through Christ our Lord.

People **Amen.**

The officiant or other appointed person gives notice of matters affecting the life and work of the congregation, either now or at the conclusion of the service.

Officiant Dear friends in Christ,
as we turn our hearts and minds
to worship almighty God,
let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with our neighbour.

People **Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

Officiant Merciful God,
grant to your faithful people pardon and peace,
that we may be cleansed from all our sins
and serve you with a quiet mind;
through Jesus Christ our Lord,
who is alive and reigns with you
and the Holy Spirit,
one God, now and for ever. **Amen.**

A hymn of praise may be sung.

Officiant The Lord is our light and our life.
People **O come, let us worship.**

Venite or Jubilate (BAS p. 49) is sung or said. "Christ our Passover" (p. 50) may be used from Easter to Pentecost. In the evening, "O Gracious Light" is sung or said. Metrical versions such as "All people that on earth do dwell," and "O gladsome Light," may be used.

Venite

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

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

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

O Gracious Light *tune: Tallis' Canon*

O gracious Light, Lord Jesus Christ,
in you the Father's glory shone.
Immortal, holy, blest is he,
and blest are you, his holy Son.

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

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

The Proclamation of the Word

The psalm or psalms appointed are said or sung, concluding with

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

The first appointed reading is read, the reader first saying

A reading from...

After the reading the reader shall say either

The word of the Lord.

(or Hear what the Spirit is saying to the churches.)

People

Thanks be to God.

The canticle “You Are God” or, in the evening, “The Song of Mary” may be said or sung. Metrical versions of these canticles may be used (BAS pp. 86–87; cf. Service music of Common Praise).

You Are God

You are God: we praise you;
you are the Lord: we acclaim you;
you are the eternal Father:
all creation worships you.

To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of the apostles praise you.
The noble fellowship of the prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaim you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the King of Glory,
the eternal Son of the Father.
When you became man to set us free
you did not shun the Virgin’s womb.

You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God’s right hand in glory.
We believe that you will come, and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

Song of Mary

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

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

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

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

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

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

He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,
the promise he made to our fathers, *
to Abraham and his children for ever.

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

The second appointed reading is read, the reader first saying

A reading from...

After the reading the reader shall say either

The word of the Lord.
(Or Hear what the Spirit is saying to the churches.)

People **Thanks be to God.**

The Song of Zechariah or, in the evening, The Song of Simeon may be said or sung. Metrical versions of these canticles may be used (BAS p. 89; cf. Service music of Common Praise).

The Song of Zechariah

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

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

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

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

This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
free to worship him without fear, *
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation *
by the forgiveness of their sins.

In the tender compassion of our God *
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death, *
and to guide our feet into the way of peace.

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

The Song of Simeon

Lord, now you let your servant go in peace; *
your word has been fulfilled.

My own eyes have seen the salvation *
which you have prepared in the sight of every people;

a light to reveal you to the nations *
and the glory of your people Israel.

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

The congregation stands for the Gospel reading. The reader says

The Holy Gospel of our Lord Jesus Christ
according to...

People **Glory to you, Lord Jesus Christ.**

At the conclusion the reader says

The Gospel of Christ.

People **Praise to you, Lord Jesus Christ.**

A hymn, or a period of silent reflection, may follow.

A sermon or other comment on the readings is delivered. Where no preacher is designated, members of the congregation may wish to share brief reflections on the day's Scriptures.

The officiant invites the people, in these or similar words, to join in reciting the Creed.

Officiant Let us confess our faith
as we say,

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

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

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

Intercessions and Thanksgivings

The officiant or another member of the community leads the prayers, using the following form or the following model.

Let us join in prayer with God's faithful people throughout the world, saying "God of Love: hear our prayer."

We pray for the unity of your church, that our life may reflect the love you have shown us.

God of love: **Hear our prayer.**

We ask your grace for *N* our bishop, [*N* our priest,] and for all who minister in word and in action, that we may bear faithful witness to your good news.

God of love: **Hear our prayer.**

We seek your peace and justice in our world, our country, and our community, that the needy may never be forgotten.

God of love: **Hear our prayer.**

We ask your blessing on our homes, our friends and family, and on those who live alone, that we may know your presence ever near us.

God of love: **Hear our prayer.**

We name before you all whom you have given us to pray for [especially....], knowing that you are doing for them better things than we can ask or imagine.

God of love: **Hear our prayer.**

We commend to you all who have died [especially....], that our trust in you may deepen as you keep them safe in your care.

God of love: **Hear our prayer.**

We offer our thanks and praise for all you have done for us, rejoicing in the knowledge that you are with us always.

God of love: **Hear our prayer.**

We look for your purposes to be accomplished, and ask you to fill us with the strength and vision to further your reign.

God of love: **Hear our prayer.**

Or, intercession or thanksgiving may be offered for

*the Church
the Queen and all in authority
the world
the local community
those in need
the departed.*

The officiant greets the people using these or similar words.

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

The peace of the Lord be always with you.

People **And also with you.**

The people greet one another in the name of Christ.

A hymn may be sung, during which the offerings of the people are collected and presented. When the offering is placed on the altar or other suitable place, all say

**Yours, Lord, is the greatness,
the power, the glory, the splendour, and the majesty;
for everything in heaven and on earth is yours.
All things come from you, and of your own do we give you.**

All say one of the General Thanksgiving prayers.

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

Accept, O Lord, our thanks and praise
for all you have done for us.
We thank you for the splendour of the whole creation,
for the beauty of this world, for the wonder of life,
and for the mystery of love.

We thank you for the blessing of family and friends,
and for the loving care
which surrounds us on every side.
We thank you for setting us tasks
which demand our best efforts,
and for leading us to accomplishments
which satisfy and delight us.
We thank you also for those disappointments and failures
that lead us to acknowledge our dependence on you alone.
Above all, we thank you for your Son Jesus Christ;
for the truth of his word and the example of his life;
for his steadfast obedience,
by which he overcame temptation;
for his dying, through which he overcame death;
for his rising to life again,
in which we are raised to the life of your kingdom.
Grant us the gift of your Spirit,
that we may know Christ and make him known;
and through him, at all times and in all places,
may give thanks to you in all things. **Amen.**

The Collect of the Day

The Lord's Prayer

Officiant Gathering our prayers and praises into one,
let us pray as our Saviour taught 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.

**Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

Or

Officiant And now, as our Saviour Christ has taught us,
we are bold 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.**

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

A concluding hymn may be sung.

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

Night Prayer

Preface

For use at the end of the day, by a group or individual, Night Prayer is based on the ancient office of compline and reflects the simplicity and themes of monastic bedside prayer.

Night Prayer invokes the presence of God, whose word and love accompany and sustain us through the darkness, enabling us to offer prayer for others as we “let go” into sleep, and at the last, into death.

In Night Prayer, we prepare ourselves spiritually for the night. It would be a mistake, however, to see this office as a kind of spiritual lullaby that sends us off to a peaceful sleep. Night is not always peaceful. Night can be a time of stealth and danger, for when we are sleeping, we are vulnerable. We are vulnerable to both external forces and to the hidden darkness of our own hearts and minds. In sleep this shadow side can stir and rise to challenge us. The biblical imagery in Night Prayer affirms the presence of the One who both surrounds and fills us and places us within the safe circle of God’s love. Our awareness of divine love acts as a catalyst that enables us to meet the challenges of night and to grow in faith “even while we sleep.”

Night Prayer also offers us a daily discipline that empowers us to negotiate the “dark” segments of our life journeys. In Night Prayer we learn to surrender conscious control into God’s hands. We learn to trust even when we are vulnerable. We learn how to walk through the darkness and allow God’s love to transform the deepest darkness of our own souls, our most secret faults, and bring us to the light of eternal day. In this sense Night Prayer has a profound capacity for both personal and corporate transformation.

The heart of the service is a simple pattern of psalm, scripture reading, and prayer. This pattern is preceded by a gathering rite which may include penitential prayer, and concludes with the Lord’s Prayer and dismissal.

Concerning the service

Opening dialogue

Penitential rite (optional): The leader may choose one of three options:

1. Kyrie
2. An antiphonal prayer
3. Prayer of Confession and Pardon

Hymn: The traditional compline hymn in contemporary language may be sung. Music for this hymn, and two alternative hymns, can be found in the appendix, pages 68–70.

Psalm

One of the printed psalms may be chosen according to the day of the week, or another suitable psalm may be used.

Scripture Reading

One of the printed readings may be chosen according to the day of the week or another suitable reading may be used.

The Song of Simeon (Luke 2.29–32) may be said or sung. A brief responsory and antiphon precede the canticle and the antiphon is repeated after.

The Apostles' Creed may be said.

Prayer

Recollection: The leaders may choose one or both of the two prayers provided.

Intercession: The leader may choose one of three options.

Two traditional prayers and a litany are provided.

The leader may invite the gathered community to offer their own prayer aloud or in silence.

Collect: One of the printed collects may be chosen according to the day of the week or another suitable collect may be used.

The Lord's Prayer: A brief responsory precedes the Lord's Prayer. The leader may invite the people to pray in their own language, or to use one of the two forms provided, in the following manner:

“Using your own language (or, form __), let us pray together as Jesus taught us.”

Alternatively one of the two meditations on the Lord's Prayer provided in the appendix, page 71, may be used.

The service ends with the dismissal.

Night Prayer

An Order for Compline

When all have gathered, the leader begins, the people responding with the portions in bold type.

The God of peace grant us a quiet night and a perfect end.
Amen.

Our help is in the name of the Lord,
the maker of heaven and earth.

The angels of God guard us through the night,
and quiet the powers of darkness.

The Spirit of God be our guide,
to lead us to peace and to glory.

It is but lost labour that we haste to rise up early,
and so late take our rest, and eat the bread of anxiety.
**For those beloved of God are given gifts
even while they sleep.**

One of the following penitential forms may be used.

Form 1

For the forgiveness of our sins and offences,
let us pray to the Lord.

Silence

Lord have mercy,
Christ have mercy,
Lord have mercy.

Form 2

We have wounded your love.

O God, heal us.

We stumble in the darkness.

Light of the world, transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Eternal Spirit,

living God,

in whom we live and move and have our being,

all that we are, have been, and shall be

is known to you.

In the very secret of our hearts

you know all that rises to trouble us.

Living flame, burn into us.

Cleansing wind, blow through us.

Fountain of water, well up within us;

that we may love and praise

in deed and in truth. Amen.

Form 3

Dear God, we thank you for all that is good,

for our creation and our humanity,

for the stewardship you have given us of this planet earth,

for the gifts of life and of one another,

for your love which is unbounded and eternal.

Merciful God,

we have not loved you with our whole heart,

nor our neighbours as ourselves.

For the sake of your Son Jesus Christ,

forgive what we have been,

accept us as we are,

and guide what we shall be.

O God of mercy,

you forgive our past sin,

you strengthen us in your gift of eternal life,

you shape us for glory.
O God of mercy, we thank you.

The following or some other suitable hymn may be sung. Music and other hymns may be found in the appendix, pages 68–70.

**To you before the close of day,
Creator of all things, we pray
that, in your saving constancy,
our guard and keeper you would be.**

**Save us from troubled, restless sleep;
from all ill dreams your children keep.
So calm our minds that fears may cease
and rested bodies wake in peace.**

**A healthy life we ask of you:
the fire of love in us renew,
and when the dawn new light will bring,
your praise and glory we shall sing.**

**Almighty Father, hear our cry
through Jesus Christ, our Lord, most high,
whom with the Spirit we adore
forever and for evermore.**

Psalm

One of the following psalms may be said or sung on the day indicated or on any other day. Other suitable selections may be substituted.

Sunday (or Saint's Day) Psalm 8

O Lord our governor, *
how exalted is your name in all the world!

Out of the mouths of infants and children *
your majesty is praised above the heavens.

You have set up a stronghold against your adversaries, *
to quell the enemy and the avenger.

When I consider your heavens, the work of your fingers, *
the moon and the stars you have set in their courses,

What are mortals that you should be mindful of them? *
Mere human beings that you should seek them out?

You have made them but little lower than the angels; *
you adorn them with glory and honour;

You give them mastery over the works of your hands; *
you put all things under their feet:

All sheep and oxen, *
even the wild beasts of the field,

The birds of the air, the fish of the sea, *
and whatsoever walks in the paths of the sea.

O Lord our governor, *
how exalted is your name in all the world!

Monday

Psalm 4

Answer me when I call, O God, defender of my cause; *
you set me free when I am hard-pressed;
have mercy on me and hear my prayer.

“You mortals, how long will you dishonour my glory; *
how long will you worship dumb idols
and run after false gods?”

Know that the Lord does wonders for the faithful; *
when I call upon the Lord, he will hear me.

Tremble, then, and do not sin; *
speak to your heart in silence upon your bed.

Offer the appointed sacrifices *
and put your trust in the Lord.

Many are saying, "Oh, that we might see better times!" *
Lift up the light of your countenance upon us, O Lord.

You have put gladness in my heart, *
more than when grain and wine and oil increase.

I lie down in peace; at once I fall asleep; *
for only you, Lord, make me dwell in safety.

Tuesday

Psalm 16.1, 5–11

Protect me, O God, for I take refuge in you; *
I have said to the Lord, "You are my Lord,
my good above all other."

O Lord, you are my portion and my cup; *
it is you who uphold my lot.

My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.

I will bless the Lord who gives me counsel; *
my heart teaches me, night after night.

I have set the Lord always before me; *
because he is at my right hand I shall not fall.

My heart, therefore, is glad, and my spirit rejoices; *
my body also shall rest in hope.

For you will not abandon me to the grave, *
nor let your holy one see the Pit.

You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

Wednesday

Psalm 23

The Lord is my shepherd; *
I shall not be in want.

He makes me lie down in green pastures *
and leads me beside still waters.

He revives my soul *
and guides me along right pathways for his name's sake.

Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.

You spread a table before me in the presence of those
who trouble me; *
you have anointed my head with oil,
and my cup is running over.

Surely your goodness and mercy shall follow me
all the days of my life, *
and I will dwell in the house of the Lord for ever.

Thursday

Psalm 42.1–7, 10

As the deer longs for the water-brooks, *
so longs my soul for you, O God.

My soul is athirst for God, athirst for the living God; *
when shall I come to appear before the presence of God?

My tears have been my food day and night, *
while all day long they say to me,
"Where now is your God!"

I pour out my soul when I think on these things: *
how I went with the multitude and led them into the
house of God,

With the voice of praise and thanksgiving, *
among those who keep holy-day.

Why are you so full of heaviness, O my soul? *
and why are you so disquieted within me?

Put your trust in God; *
for I will yet give thanks to him,
who is the help of my countenance, and my God.

The Lord grants his loving-kindness in the daytime; *
in the night season his song is with me,
a prayer to the God of my life.

Friday

Psalm 31.1–5

In you, O Lord, have I taken refuge;
let me never be put to shame; *
deliver me in your righteousness.

Incline your ear to me; *
make haste to deliver me.

Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold; *
for the sake of your name, lead me and guide me.

Take me out of the net that they have secretly set for me, *
for you are my tower of strength.

Into your hands I commend my spirit, *
for you have redeemed me,
O Lord, O God of truth.

Saturday

Psalm 139.1–11

Lord, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.

You trace my journeys and my resting-places *
and are acquainted with all my ways.

Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether.

You press upon me behind and before *
and lay your hand upon me.

Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

Where can I go then from your Spirit? *
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.

If I take the wings of the morning *
and dwell in the uttermost parts of the sea,

Even there your hand will lead me *
and your right hand hold me fast.

If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"

Darkness is not dark to you; the night is as bright as the day; *
darkness and light to you are both alike.

Either of the following may be used to conclude the psalm reading.

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

Or

Glory to God,
Source of all being, eternal Word and Holy Spirit:
as it was in the beginning, is now and will be for ever.
Amen.

Scripture Reading

One of the following readings may be read on the day indicated or on any other day. Other suitable selections may be substituted.

Sunday (or Saint's Day) Revelation 22.1–5

The angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river, is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Thanks be to God.

Monday

Ezekiel 36.24–26

I will take you from the nations and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh.

Thanks be to God.

Tuesday

Matthew 11.28–30

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Thanks be to God.

Wednesday

2 Corinthians 4.6–10

It is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.

Thanks be to God.

Thursday

Ephesians 3.16–19

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.

Thanks be to God.

Friday

Philippians 2.5–11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Thanks be to God.

Saturday

Hebrews 4.9–11a

A sabbath rest still remains for the people of God; for those who enter God's rest also cease from their labours as God did. Let us therefore make every effort to enter that rest.

Thanks be to God.

Silence

Into your hands, O God, I commend my spirit;
For you have redeemed me, O God of truth and love.

Keep us, O God, as the apple of your eye;
Hide us under the shadow of your wings.

Antiphon

Preserve us, O God, waking,
and guard us sleeping;
that awake we may watch with Christ,
and asleep we may rest in peace.
In Easter Season, add Alleluia, alleluia, alleluia.

The Song of Simeon (Luke 2.29–32)

Lord, now you let your servant go in peace; *
your word has been fulfilled.

My own eyes have seen the salvation *
which you have prepared in the sight of every people;

a light to reveal you to the nations *
and the glory of your people Israel.

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

Or

Glory to God,
Source of all being, eternal Word and Holy Spirit: *
as it was in the beginning, is now and will be for ever.
Amen.

Antiphon

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

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

The Apostles' Creed may be said.

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

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

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

Prayer

After a silence, one or both of the following prayers may be used.

Lord
it is night.

The night is for stillness.
Let us be still in the presence of God.

It is night after a long day.

What has been done has been done;
what has not been done has not been done;
let it be.

The night is dark.

Let our fears of the darkness of the world
and of our own lives rest in you.

The night is quiet.

Let the quietness of your peace enfold us,
all dear to us,
and all who have no peace.

The night heralds the dawn.

Let us look expectantly to a new day,
new joys,
new possibilities.

In your name we pray. **Amen.**

Come, O Spirit of God,

and make within us your dwelling place and home.
May our darkness be dispelled by your light,
and our troubles calmed by your peace;
may all evils be redeemed by your love,
all pain transformed through the suffering of Christ,
and all dying glorified by his risen life. **Amen.**

One of the following prayers of intercession or the litany may be used.

Keep watch, dear God,

with those who work, or watch, or weep this night,
and give your angels charge over those who sleep.
Tend the sick, Lord Christ; give rest to the weary,
bless the dying, soothe the suffering,
pity the afflicted, shield the joyous;
and all for your love's sake. **Amen.**

O God, your unfailing providence

sustains the earth which nurtures us and the life we live:

watch over those, both night and day,
who work while others sleep,
and grant that we may never forget
that our common life depends upon each other's toil;
through Jesus Christ our Lord. **Amen.**

For the peace of the whole world, we pray to you:
God of grace, hear our prayer.

For those who are weary, sleepless, or depressed,
we pray to you:
God of grace, hear our prayer.

For those who are hungry, sick, or frightened,
we pray to you:
God of grace, hear our prayer.

For rest and refreshment, we pray to you:
God of grace, hear our prayer.

The leader may invite the gathered community to offer their own prayers silently or aloud, and bring the time of prayer to a close by saying the following collect or any one of the daily collects.

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

Sunday (or Saint's Day)

Almighty God,
you have triumphed over the powers of darkness
and in Jesus Christ have prepared a place for us
in the new Jerusalem.

May we, together with all your saints,
give thanks for his resurrection,
and praise him in that eternal city of which he is the light.
Amen.

Monday

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

Tuesday

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

Wednesday

Look down, O God, from your heavenly throne,
and illumine this night with your celestial brightness;
that by night as by day
your people may glorify your holy Name;
through Jesus Christ our Lord. **Amen.**

Thursday

Visit this place, O God,
and drive far from it all snares of the enemy;
let your holy angels dwell within

to preserve us in peace;
and let your blessing be upon us always;
through Jesus Christ our Lord. **Amen.**

Friday

O living God,
in Jesus Christ you were laid in the tomb at this evening hour,
and thereby sanctified the grave to be a bed of hope to your people.
Give us courage and faith to die daily to our sin and pride,
that even as this flesh and blood decays,
our lives still may grow in you,
that at the last, we may pass through the gate of death
and live in you for ever. **Amen.**

Saturday

We give you thanks, O God,
for revealing your Son Jesus Christ to us
by the light of his resurrection.
Grant that as we sing your glory at the close of this day,
our joy may abound in the morning
as we celebrate the Paschal mystery;
through Jesus Christ our Lord. **Amen.**

I will lie down in peace and take my rest,
for it is in God alone that I dwell unafraid.

May God's name be praised beyond the furthest star,
glorified and exalted above all for ever.

*The leader invites the gathered community to say the Lord's Prayer
in their own language or using one of the following forms. Alternatively a
meditation on the Lord's Prayer (appendix, page 71) may be used.*

Form 1

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Form 2

**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.**

Let us bless the Lord.
Thanks be to God.

One of the following may be used.

The almighty and merciful God, Father, Son, and Holy Spirit, bless us and keep us. **Amen.**

The Lord almighty grant us a quiet night and peace at the last. **Amen.**

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

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

May the peace of God, which passes all understanding, keep our hearts and minds in Christ Jesus. **Amen.**

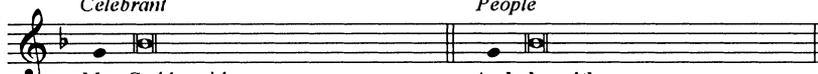
May the God of peace give us peace in all ways and at all times. **Amen.**

Appendix

Service Music and Hymns

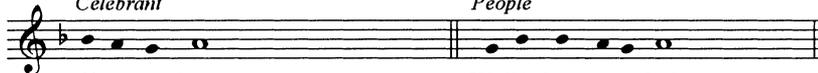
Supplementary Eucharistic Prayer 1 (S1)

Celebrant *People*



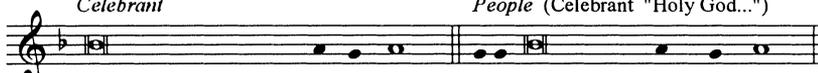
May God be with you. **And also with you.**

Celebrant *People*



Lift up your hearts. **We lift them up to God.**

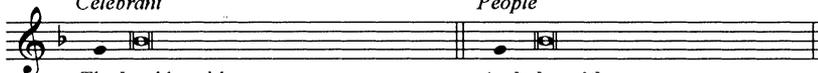
Celebrant *People (Celebrant "Holy God...")*



Let us give thanks to God our Cre- ator. **It is right to offer thanks and praise.**

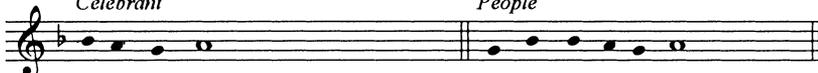
*Alternative wording for opening sentences

Celebrant *People*



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

Celebrant *People*



Lift up your hearts. **We lift them to the Lord.**

Celebrant *People*

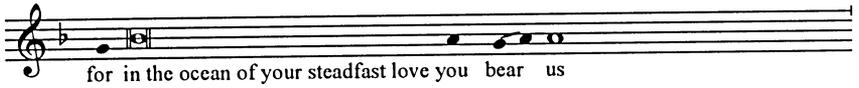


Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

Celebrant



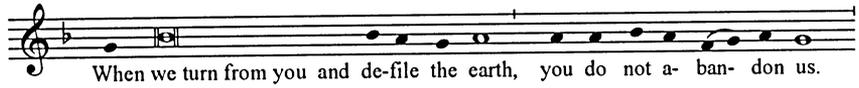
Ho- ly God, Lo- ver of cre- a- tion, we give you thanks and praise



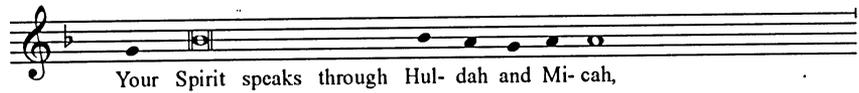
for in the ocean of your steadfast love you bear us



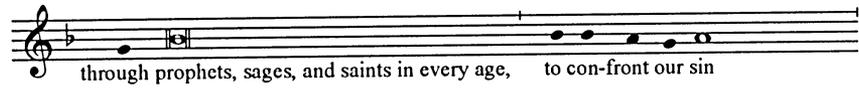
and place the song of your Spirit in our hearts.



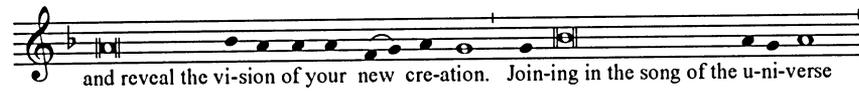
When we turn from you and de-file the earth, you do not abandon us.



Your Spirit speaks through Huldah and Micah,



through prophets, sages, and saints in every age, to confront our sin



and reveal the vision of your new creation. Joining in the song of the universe



we proclaim your glory singing:

All (accompaniment optional)

Tune: Vatican XVIII

Ho - ly, ho - ly, ho - ly Lord. God of power and might,

hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.

Bles - sed is the One who comes in the name of the Lord.

Ho - san - na in the high - est.

The image shows a musical score for a vocal line and piano accompaniment. The vocal line is written on a single staff with a treble clef and a key signature of one flat (B-flat). The lyrics are "Ho - san - na in the high - est." The piano accompaniment consists of two staves: a right-hand part with a treble clef and a left-hand part with a bass clef. The piano part features a steady eighth-note accompaniment in the right hand and a bass line in the left hand. The entire score is enclosed in a double bar line at the end.

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Supplementary Eucharistic Prayer 2 (S2)

Celebrant *People*

May God be with you. And also with you.

Celebrant *People*

Lift up your hearts. We lift them up to God.

Celebrant *People (Celebrant "Eternal God...")*

Let us give thanks to God our Cre-ator. It is right to offer thanks and praise.

*Alternative wording for opening sentences

Celebrant *People*

The Lord be with you. And also with you.

Celebrant *People*

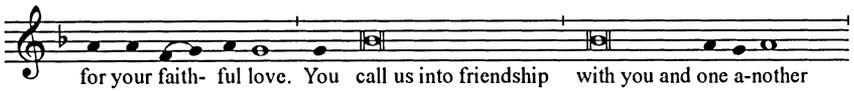
Lift up your hearts. We lift them to the Lord.

Celebrant *People*

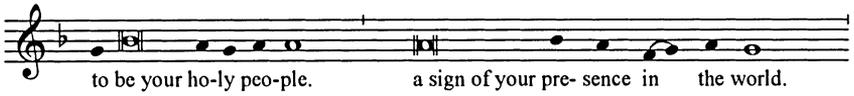
Let us give thanks to the Lord our God. It is right to give our thanks and praise.

Celebrant

E-ternal God, Source of all being, we give you thanks and praise



for your faith- ful love. You call us into friendship with you and one a-nother



to be your ho-ly peo-ple. a sign of your pre- sence in the world.



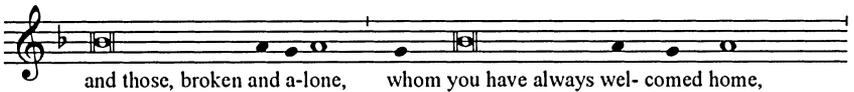
When those we trust be- tray us, un- failingly you re- main with us.



When we in-jure o-thers, you con- front us in your love



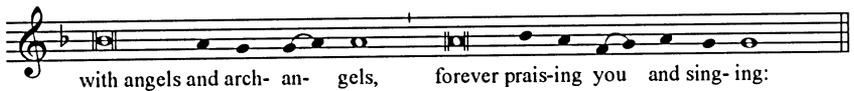
and call us to the paths of right- eous-ness. You stand with the weak,



and those, broken and a-lone, whom you have always wel- comed home,



making the first last, and the last first. There- fore we raise our voices



with angels and arch- an- gels, forever prais- ing you and sing- ing:

All (accompaniment optional)

Tune: Mozarabic Chant

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,

The first system of the musical score consists of three staves. The top staff is a vocal line in a single treble clef with a key signature of one flat (B-flat) and a common time signature. It contains the lyrics "Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,". The bottom two staves are a piano accompaniment in grand staff notation (treble and bass clefs). The piano part features a simple harmonic accompaniment with chords and moving lines in both hands.

hea - ven and earth are full of your glo - ry. Ho-san - na in the high - est.

The second system of the musical score continues the vocal line and piano accompaniment. The vocal line contains the lyrics "hea - ven and earth are full of your glo - ry. Ho-san - na in the high - est." The piano accompaniment continues with similar harmonic support, including some chordal textures.

Bles - sed is the One who comes in the name of the Lord.

The third system of the musical score concludes the vocal line and piano accompaniment. The vocal line contains the lyrics "Bles - sed is the One who comes in the name of the Lord." The piano accompaniment provides a final harmonic accompaniment for the phrase.

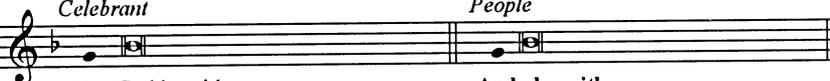
Ho - san - na in the high - est.

The image shows a musical score for a vocal line and piano accompaniment. The vocal line is written on a single staff with a treble clef and a key signature of one flat (B-flat). The lyrics are "Ho - san - na in the high - est." The piano accompaniment consists of two staves: a right-hand part with a treble clef and a left-hand part with a bass clef. The piano part features a steady bass line and chords that support the vocal melody. The entire score is enclosed in a double bar line at the end.

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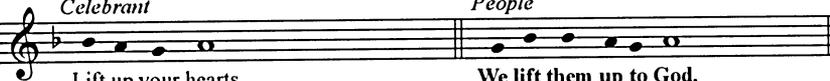
Supplementary Eucharistic Prayer 3 (S3)

Celebrant *People*



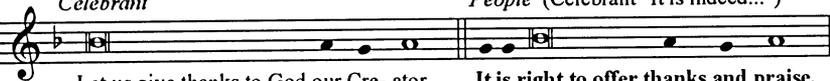
May God be with you. And also with you.

Celebrant *People*



Lift up your hearts. We lift them up to God.

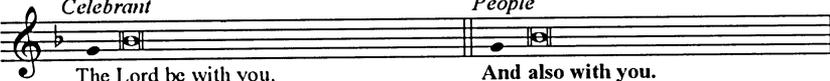
Celebrant *People* (Celebrant "It is indeed...")



Let us give thanks to God our Creator. It is right to offer thanks and praise.

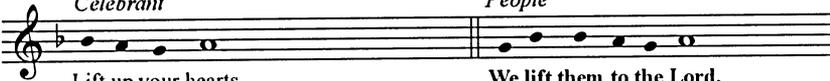
*Alternative wording for opening sentences

Celebrant *People*



The Lord be with you. And also with you.

Celebrant *People*



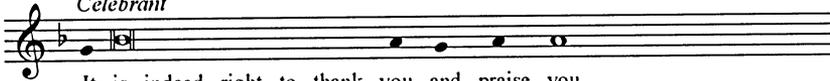
Lift up your hearts. We lift them to the Lord.

Celebrant *People*



Let us give thanks to the Lord our God. It is right to give our thanks and praise.

Celebrant



It is indeed right to thank you and praise you,

ho- ly and gra-cious God, cre- a- tor of all things,

ruler of heaven and earth, sus-tain-er of life, for you are the source of all goodness,

rich in mercy and a- bound- ing in love;

you are faithful to your people in every ge- ne- ra- tion,

and your word en- dures for- e- ver. Therefore with angels and archangels,

with the fellowship of saints and the com- pa- ny of hea- ven,

we glorify your ho- ly name, evermore prais- ing you and sing- ing;

All

Holy, holy, holy...

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Glory to Thee My God This Night

The musical score is written in G major (one sharp) and 3/4 time. It consists of three systems, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are printed below the vocal line. The first system includes a fermata over the first measure. The second system includes a fermata over the seventh measure. The third system ends with a double bar line.

1 Glo - ry to thee, my God, this night for all the
 2 For - give me, Lord, for thy dear Son, the ill that
 3 O may my soul on thee re - pose, and may sweet
 4 When in the night I sleep - less lie, my soul with
 5 Praise God, from whom all bless - ings flow; praise God, all

bless - ings of the light; keep me, O keep me,
 I this day have done, that with the world, my -
 sleep mine eye - lids close, sleep that shall me more
 heaven - ly thoughts sup - ply; let no ill dreams dis -
 crea - tures here be - low; praise God a - bove, ye

King of kings, be - neath thine own al - might - y wings.
 self, and thee, I ere I sleep at peace may be.
 vig - orous make to serve my God when I a - wake.
 turb my rest, no powers of dark - ness me mo - lest.
 heaven - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637–1711), alt.
 Music: Thomas Tallis (1505?–1585).

To You Before the Close of Day

1 To you be - fore the close of day, Cre - a - tor
 2 Save us from trou - bled, rest - less sleep; from all ill
 3 A health - y life we ask of you; the fire of
 4 Al - might - y Fa - ther, hear our cry through Je - sus

of all things, we pray that, in your sav - ing
 dreams your chil - dren keep. So calm our minds that
 love in us re - new, and when the dawn new
 Christ, our Lord most high, whom with the Spir - it

con - stan - cy, our guard and keep - er you would be.
 fears may cease and rest - ed bod - ies wake in peace.
 light will bring, your praise and glo - ry we shall sing.
 we a - dore for - ev - er and for ev - er - more.

Text: Latin (6th cent.); st. 1-3, *The Hymnal 1982*, alt. St. 1-3 © *The Church Pension Fund*.

St. 4. James Waring McCrady (1938-) ©.

Music: Plainsong, Mode 8; harm. Healey Willan (1880-1968). © *Estate of Healey Willan*. Used with permission.

Mon âme se repose en paix

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line and a guitar accompaniment line. Chord diagrams are provided above the vocal lines.

System 1:
 Chords: B, Em, C, G, D, Em, Am7, B.
 Lyrics: Mon â - me se re - pose en paix sur Dieu seul; de
 In God a - lone my soul can find rest and peace, in

System 2:
 Chords: Em, C, D, G, Em, C, G, D.
 Lyrics: lui vient mon sa - lut. Oui, sur Dieu seul mon
 God my peace and joy. On - ly in God my

System 3:
 Chords: Em, Am7, B, Em, Am, B, Em, B.
 Lyrics: â - me se re - po - se, se re - pose en paix. Mon
 soul can find its rest, find its rest and peace. In

The score includes a "Last time" marking above the final vocal line. The guitar accompaniment features a steady bass line and chords that support the vocal melody.

Text: Ps. 62.1–2; para. Taizé community (France).

Music: Jacques Berthier (1923–1994). Para. and music © 1991 Les Presses de Taizé. Used by permission of G.I.A. Publications, Inc., Chicago, Illinois, exclusive agent. All rights reserved. Used with permission.

Meditations on the Lord's Prayer

Form 1

**Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of
the world!**

**Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth.**

**With the bread we need for today, feed us.
In the hurts we absorb from one another,
forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love,
now and for ever. Amen.**

Form 2

**Abba, Amma, Beloved,
your name be hallowed,
your reign spread among us,
your will be done well, at all times, in all places,
on earth as in heaven.
Give us the bread we need for today.
Forgive us our sins
as we forgive those who sin against us.
Let us not fail in the time of our testing.
Spare us from trials too sharp to endure.
Free us from the grip of all evil powers.**

**For yours is the reign, the power and the glory,
the victory of love, for now and eternity,
world without end. Amen and Amen.**

Acknowledgements

Hymns/Music

“O Gracious Light” [p. 36]: *Phos hilaron*, tr. and para. F. Bland Tucker © Church Pension Fund. Used by permission.

“You are God” [p. 37], “Song of Mary” [p. 38], “The Song of Zechariah” [p. 39], “The Song of Simeon” [p. 40]: English translation of *Te Deum Laudamus*, *Magnificat*, *Benedictus*, and *Nunc Dimittis* by the International Consultation on Common Texts.

“Glory to Thee My God This Night” [p. 68]

“To You Before the Close of Day” [p. 69]

“Mon âme se repose en paix” [p. 70]

Prayers

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The Book of Common Prayer, The Episcopal Church, 1979

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A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa, The Church in Aotearoa, New Zealand, and Polynesia; specifically portions of the Opening Responses, “Form 2” [p. 50], and the Meditation on the Lord’s Prayer, “Form 1” [p. 71] adapted from *Prayer at Night’s Approaching* © Jim Cotter 1983, 1991, 1997; and the prayer, “Friday” [p. 65] adapted from *Prayer at Night* © Jim Cotter 1988; and “Lord it is night...” [pp. 61–62]. Used with permission.

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A Prayer Book for Australia © 1995, The Anglican Church of Australia Trust Corporation; specifically “Come, O Spirit of God...” [p. 62]. Broughton Books. Used with permission.

Scripture

Psalm texts are from *The Book of Common Prayer*, The Episcopal Church, 1979; except for Psalm 8, the three verses beginning “What are mortals...” [p. 52] and the second doxology beginning “Source of all being...” [p. 57] adapted from *Celebrating Common Prayer* © The European Province of the Society of Saint Francis 1992. Used with permission.

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