

AN AUSTRALIAN PRAYER BOOK

*for use together with
The Book of Common Prayer, 1662*

1978



Acacia oxycedrus
Spike wattle

**Parish of St Luke Toowoomba.
The Third Sunday in Lent
12 March 2023.
St Luke's 8am. St Mark's 10am.
AAPB First Order Holy Communion.**

To enter fully into this liturgy, please read the **Introduction** (printed in a separate booklet, along with introductions to the services being conducted throughout Lent).

A Lenten Study has been prepared, 'With Joyful Hearts'. To fully appreciate this journey through Anglican Liturgy from the 16th century to the present, please request a copy of the study booklet and (if possible) join a group.

Please note. Whereas in some places congregations have been accustomed to join in more of the prayers, please note the text as printed.

Please join in only at those places where the text is in bold.

The Holy Communion

FIRST ORDER

THE WORD AND THE PRAYERS

1 The ministers enter in silence.

The priest may begin the service at the prayer desk, or at some other convenient place.

2 The priest greets the people

The Lord be with you.

And also with you.

3 A Sentence of Scripture appropriate to the day is read.

The Lord says: I will sprinkle clean water upon you, and you shall be clean from all your uncleanness. A new heart I will give you, and a new spirit I will put within you. Ezekiel 36.25-26

3a A psalm, hymn or anthem is sung.

A man there lived in Galilee. The Australian Hymn Book #176.

**1 A man there lived in Galilee
unlike all men before,
for he alone from first to last
our flesh unsullied wore;
a perfect life of perfect deeds
once to the world was shown,
that all mankind might mark his steps
and in them place their own.**

**2 A man there died on Calvary
above all others brave;
his fellow men he saved and blessed,
himself he scorned to save.
No thought can gauge the weight of woe
on him, the sinless, laid;
we only know that with his death
our ransom price was paid.**

**3 A man there stands at God's right hand,
divine, yet human still;
that grand, heroic, peerless soul
death sought in vain to kill.
All power is his; supreme he rules
all realms of time and space;
yet still our human cares and needs
find in his heart a place.**

*Somerset Corry Lowry (1855-1932). Written in 1926. Alt.
Tune: TYROLESE. Tyrolese Carol Melody arranged by Martin Shaw (1875-1958)*

4 The Litany is said

4.1 Prayer of approach to God

God the Father, creator of heaven and earth,
have mercy on us.

God the Son, redeemer of the world,
have mercy on us.

God the Holy Spirit, the strengthener,
have mercy on us.

Holy, blessed, and glorious Trinity, three persons and one God,
have mercy on us.

4.2 Prayers for deliverance

Lord, remember not our offences, nor the offences of our forefathers; spare us, good Lord, spare your people whom you have redeemed with your precious blood.

Spare us, good Lord.

From all evil and mischief; from sin; from the craft and assaults of the devil; from your wrath; and from everlasting damnation,

good Lord, deliver us.

From all spiritual blindness; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all uncharitableness,

good Lord, deliver us.

From all deadly sin; and from the deceits of the world, the flesh, and the devil,

good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of your word and commandment,

good Lord, deliver us.

From earthquake and tempest; from drought, fire, and flood; from civil strife and violence; from war and murder; and from dying suddenly and unprepared,

good Lord, deliver us.

4.3 Prayer recalling Christ's saving work

By the mystery of your holy incarnation; by your holy birth; by your circumcision and obedience to the law; by your baptism, fasting, and temptation,

good Lord, deliver us.

By your agony and bitter grief; by your cross and passion; by your precious death and burial; by your glorious resurrection and ascension; and by the coming of the Holy Spirit,

good Lord, deliver us.

In our times of trouble; in our times of prosperity; in the hour of death, and on the day of judgment,

good Lord, deliver us.

4.4 Prayers of intercession

Receive now our prayers, Lord God. May it please you to rule and govern your holy church universal and lead it in the right way.

Hear us, good Lord.

for our country

Strengthen your servant Charles our King in true worship and holiness of life; be his defender and keeper, that he may always seek your honour and glory.

Hear us, good Lord.

Bless and defend all who strive for our safety and protection, and shield them in all dangers and adversities.

Hear us, good Lord.

Grant wisdom and insight to those who govern us, and to judges and magistrates the grace to execute justice with mercy.

Hear us, good Lord.

for the church

Enlighten all bishops, priests, and deacons, with true knowledge and understanding of your word, that in their preaching and living they may declare it clearly and show its truth.

Hear us, good Lord.

Bless your servants preparing to be deacons or priests; pour your grace upon them, that they may fulfil their ministry for the building up of your church and the glory of your holy name.

Hear us, good Lord.

Encourage and prosper your servants who spread the gospel in all the world, and send out labourers into the harvest.

Hear us, good Lord.

Bless and keep your people, that all may find and follow their true vocation and ministry.

Hear us, good Lord.

Give us a heart to love and reverence you, that we may diligently live according to your commandments.

Hear us, good Lord.

To all your people give growth in grace to listen to your word, to receive it gladly, and to bring forth the fruit of the Spirit.

Hear us, good Lord.

Bring into the way of truth all who have erred and are deceived.

Hear us, good Lord.

Strengthen those who stand firm in the faith; encourage the fainthearted; raise up those who fall; and finally beat down Satan under our feet.

Hear us, good Lord.

for all people

To all nations grant unity, peace and concord; and to everyone in your world give dignity, food, and shelter.

Hear us, good Lord.

Grant us abundant harvests; strength and skill to conserve the resources of the earth; and wisdom to use them well.

Hear us, good Lord.

Enlighten with your Spirit all places of education and learning.

Hear us, good Lord.

Come to the help of all who are in danger, necessity, and trouble; protect all who travel by land, air, or water; and show your pity on all prisoners and captives.

Hear us, good Lord.

Strengthen and preserve all women who are in childbirth, and all young children; and comfort the aged and lonely.

Hear us, good Lord.

Defend and provide for the widowed and the fatherless, the refugees and the homeless, and all who are desolate and oppressed.

Hear us, good Lord.

Heal those who are sick in body or mind; and give skill and compassion to all who care for them.

Hear us, good Lord.

Forgive our enemies, persecutors, and slanderers; and turn their hearts.

Hear us, good Lord.

Grant us true repentance; forgive our sins, negligences, and ignorances; and strengthen us by your Holy Spirit to amend our lives according to your holy word.

Hear us, good Lord.

5 The people kneeling, this Prayer of Preparation is said by the priest.

Let us pray.

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

6 The priest reads aloud the Commandments, Exodus 20.1-17; and the people ask God's forgiveness for their past transgressions, and grace to keep God's laws in the future. The commandments may be read omitting the words in brackets. They may also be read as a continuous whole without the responses except that which follows the tenth commandment. [We will read them today using the last option and including all words.]

God spoke these words, and said: I am the Lord your God. You shall have no other gods but me.

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or on the earth beneath, or in the water under the earth. You shall not bow down to them or worship them. [For I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.]

You shall not take the name of the Lord your God in vain. [For the Lord will not hold him guiltless who takes his name in vain.]

Remember the sabbath day, to keep it holy. Six days you shall labour and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, your maid-servant, or your cattle, or the sojourner who is within your gates. [For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the seventh day, and hallowed it.]

Honour your father and your mother, that your days may be long in the land which the Lord your God gives you.

You shall do no murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his servant, or his maid, or his ox, or his ass, or anything that is his.

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

7 The priest says

Let us pray.

He then says the Collect of the day.

Let us pray for confidence in the love and strength of God to over- come all our weakness.

Father,

you have taught us to express our love for you by prayer, denial of self, and works of mercy.

When we are discouraged by our weakness, give us confidence in your love.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. **Amen.**

8 A Reading from the Old Testament is read.

The reading from the book of Exodus, chapter 17, beginning at verse 3. (Exodus 17:3-7).

³ But the people thirsted there for water, and the people murmured against Moses, and said, “Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?” ⁴ So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” ⁵ And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. ⁶ Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink.” And Moses did so, in the sight of the elders of Israel. ⁷ And he called the name of the place Massah and Mer’ibah, because of the faultfinding of the children of Israel, and because they put the LORD to the proof by saying, “Is the LORD among us or not?”

Here ends the reading.

9 A psalm may be sung or said. [Psalm 95. As printed in the AAPB. The psalms were printed including pointing to allow them to be sung. The symbol † indicated that – where a psalm chant covered two verses – a ‘double chant’ -in this verse the second part of the chant is to be sung. We will say the psalm today but the pointing has been left, as that is how congregations were presented with the psalms in AAPB. The psalms were also, each, preceded by a line often drawn from or summarising the psalm, “to suggest a possible christian interpretation of it” and which could “be used as a congregational response or refrain”, as we will do today. and followed by an invitation for a focus for prayer “arising out of the Psalm”. AAPB p 306.]

Psalm 95

Refrain: ***Let us come before the Lord with thanksgiving.***

1 O come let us sing | out • to the | Lord:
let us shout in triumph to the | rock of | our sal | vation.
2 Let us come before his | face with | thanksgiving:
and cry | out to • him | joyfully • in | psalms.

Refrain: ***Let us come before the Lord with thanksgiving.***

3 For the Lord is a | great | God:
and a great | king a • bove | all | gods.

4 In his hand are the | depths • of the | earth:
and the peaks of the | mountains • are | his | also.

Refrain: ***Let us come before the Lord with thanksgiving.***

†5 The sea is his and | he | made it:
his hands | moulded | dry | land.

Refrain: ***Let us come before the Lord with thanksgiving.***

6 Come let us worship and | bow | down:
and kneel be | fore the | Lord our | maker.

7 For he is the | Lord our | God:
we are his | people • and the | sheep of • his | pasture.

Refrain: ***Let us come before the Lord with thanksgiving.***

8 Today if only you would hear his voice
Do not harden your | hearts • as at | Meribah:
as on that day at | Massah | in the | wilderness;

9 When your | fathers | tested me:
put me to proof though | they had | seen my | works.

Refrain: ***Let us come before the Lord with thanksgiving.***

10 ‘Forty years long I loathed that gener | ation • and | said:
“It is a people who err in their hearts for they | do not | know my | ways”;

11 ‘Of whom I | swore • in my | wrath:
“They | shall not | enter • my | rest.”

Refrain: ***Let us come before the Lord with thanksgiving.***

Glo | ry to | God: Father | Son and | Holy | Spirit;
as in the be | ginning • so | now: and for | ever | A | men.

Prayer: that our worship may be acceptable to God

10 The Epistle or Reading from the New Testament is read.

The reading from the letter to the Romans, chapter 5, beginning at verse 1.
(Romans 5:1-2, 5-8).

5 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have obtained access to this grace

in which we stand, and we rejoice in our hope of sharing the glory of God. ...
5 and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

6 While we were still weak, at the right time Christ died for the ungodly. 7 Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. 8 But God shows his love for us in that while we were yet sinners Christ died for us.

Here ends the reading.

All stand to sing the hymn.

May this Lenten discipline. An Australian Hymn Book #396.

Refrain
May this Len - ten di - sci - pline, which we un - der -
take with love, turn our / minds to things a - bove.
1 Sin has - sun - dered us from God, sel - fish we - have - grown, and cold,
foo - lish - were the ways we - trod, e - vil ha - bits keep their hold.

(Refrain)

*May this Lenten discipline,
which we undertake with love,
turn our minds to things above.*

**1 Sin has sundered us from God,
selfish we have grown and cold,
foolish were the ways we trod,
evil habits keep their hold.**

**2 Now we fast that we may feast
where the Lord of Life presides;
may our hunger be increased
for the bread which he provides.**

**3 As we keep this Lent with prayer
and from pleasures are withdrawn,
minds and bodies we prepare
for the joy of Easter dawn.**

*James Philip McAuley (1917-76). First published in AHB in 1977.
Tune: LINDFIELD. Richard Connolly (1926-1994).*

11 The people remain standing for the Gospel.

The holy Gospel is written in the 4th chapter of the Gospel according to St John, beginning at the 4th verse. (John 4:4-15, 19b-26, 39a, 40-42).

The people respond

Glory to you, Lord Christ.

⁴ He had to pass through Samar'ia. ⁵ So he came to a city of Samar'ia, called Sy'char, near the field that Jacob gave to his son Joseph. ⁶ Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

⁷ There came a woman of Samar'ia to draw water. Jesus said to her, "Give me a drink." ⁸ For his disciples had gone away into the city to buy food. ⁹ The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samar'ia?" For Jews have no dealings with Samaritans. ¹⁰ Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." ¹¹ The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? ¹² Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" ¹³ Jesus said to her, "Every one who drinks of this water will thirst again, ¹⁴ but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." ¹⁵ The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." ... ^{19b} "Sir, I perceive that you are a prophet. ²⁰ Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." ²¹ Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth." ²⁵ The woman said to him, "I

know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.”²⁶ Jesus said to her, “I who speak to you am he.” ...³⁹ Many Samaritans from that city believed in him because of the woman’s testimony, ...⁴⁰ So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Saviour of the world.”

After the Gospel, the reader says

This is the gospel of the Lord.

Praise to you, Lord Christ.

12 **The Sermon is preached here**

13 **The Nicene Creed is said, all standing**

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

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he was incarnate of the Virgin Mary
and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfilment of the scriptures;
he ascended into heaven**

**and is seated at the right hand of the Father.
He will come again in glory to judge
the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
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.**

14 Notices are given

15 The priest begins the offertory, saying one or more of the suggested verses

Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. Matthew 7.21

If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? 1 John 3.17

16 A hymn is sung while the alms and other offerings of the people are collected and brought to the priest who reverently presents and places them on the holy table.

The Old Rugged Cross. Complete Anglican Hymns Old and New #520.

**1 On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.**

(Refrain)

***So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross
And exchange it some day for a crown.***

**2 Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.**

**3 In the old rugged cross, stained with blood so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died,
To pardon and sanctify me.**

**4 To the old rugged cross I will ever be true
It's shame and reproach gladly bear
Then he'll call me some day to my home far away
Where his glory forever I'll share**

*George Bennard (1873-1958). Written in 1912.
Tune: THE OLD RUGGED CROSS. George Bennard (1873-1958).*

17 The priest says the Intercession.

Let us pray for all people and for the Church throughout the world.

Almighty and everliving God, we are taught by your holy word to make prayers and supplications and to give thanks for all people: we ask you in your mercy to accept our alms and oblations and to receive our prayers which we offer to your divine majesty.

We pray that you will lead the nations of the world in the ways of righteousness and peace, and guide their rulers in wisdom and justice for the tranquillity and good of all. Bless especially your servant Charles our King, his representatives and ministers, his parliaments, and all who exercise authority in this land. Grant that they may impartially administer justice, restrain wickedness and vice, and uphold integrity and truth. And we ask you of your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

We beseech you to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all who confess your holy name may agree in the truth of your holy word, and live in unity and godly love.

Give grace, heavenly Father, to all bishops and other ministers, especially Cameron our bishop administrator, that, by their life and teaching, they may set forth your true, life-giving word, and rightly and duly administer your holy sacraments. And to all your people give your heavenly grace, and especially to this congregation here present, that they may receive your word with reverend and obedient hearts, and serve you in holiness and righteousness all the days of their life.

And we also bless your holy name for all your servants who have died in the faith of Christ, that with them we may be partakers of your heavenly kingdom.

Grant this, Father, for Jesus Christ's sake, our only mediator and advocate, who lives and reigns with you in the unity of the Holy Spirit, now and for ever.

Amen.

THE LORD'S SUPPER

(using the alternative form provided on pp131-133)

20 The priest places on the holy table sufficient bread and wine for the communion (if he has not already done so) and reads these sentences followed by the exhortation

Hear the words of assurance for those who truly turn to Christ: Jesus said: Come to me, all who labour and are heavy laden, and I will give you rest. Matthew 11.28

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3.16

The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. 1 Timothy 1.15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins. 1 John 2.1,2

21

You who truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God and Walking in his holy ways, draw near with faith, and take this holy sacrament to strengthen and comfort you. But first, let us make a humble confession of our sins to Almighty God.

22 A pause for self-examination may be observed.

All then say this General Confession, kneeling.

**Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men,
we acknowledge with shame
the sins we have committed,
by thought, word, and deed,
against your divine majesty,
provoking most justly
your wrath and indignation against us.
We earnestly repent,
and are heartily sorry for all our misdoings.
Have mercy on us, most merciful Father.
For your Son our Lord Jesus Christ's sake
forgive us all that is past,
and grant that from this time forward
we may serve and please you in newness of life,
to the honour and glory of your name,
through Jesus Christ our Lord. Amen.**

23 The priest stands and pronounces this Absolution

Almighty God our heavenly Father, who of his great mercy has promised forgiveness of sins to all who with hearty repentance and true faith turn unto him: 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. **Amen.**

26 When the priest has so arranged the bread and wine that he may more conveniently and appropriately take and break the bread before the people and take the cup into his hands, he begins the Thanksgiving and Communion

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is indeed right, and our bounden duty, that we should at all times and in places give thanks to you, Lord, holy Father, mighty Creator, and eternal God.

And now we praise you for the love of your only Son our Lord Jesus Christ who, though he is one with you and the Holy Spirit, humbled himself and was obedient to death, even death on a cross, that we might have life through him.

Therefore with angels and archangels, and with the whole company of heaven, we proclaim your great and glorious name, evermore praising you and saying:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

27 Then the priest, kneeling down at the Lord's table, says this prayer in the name of all who are to receive communion.

We do not presume to come to 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 we may evermore dwell in him, and he in us.

Amen.

28 When the priest has so arranged the bread and wine that he may more conveniently take and break the bread before the people and take the cup into his hands, he says his Prayer of Consecration.

All glory to you, our heavenly Father, for in your tender mercy you gave your only Son Jesus Christ to suffer death on the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and who instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death until his coming again.

Hear us, merciful Father, and grant that we who receive these gifts of your creation, this bread and this wine, according to your 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 on the night he was betrayed *Here the priest takes the paten in his hands* took bread, and when he had given you *He breaks the bread* thanks he broke it, and gave it to his disciples, saying, 'Take, eat; *He lays his hand on all the bread* this is my body which is given for you; do this in remembrance of me.' Likewise after supper *He takes the cup in his hands* he took the cup, and when he had given you thanks, he gave it to them, saying, 'Drink from this, all of you; *He lays his hand on the vessels in which is wine to be consecrated* for this is my blood of

the new covenant, which is shed for you and for many for the remission of sins; do this, as often as you drink it, in remembrance of me.

All answer
Amen.

29 The priest receives the communion in both kinds himself, and then distributes it to the other communicants: first to any bishops, priests, and deacons who are present, and then to the other communicants; into their hands, all kneeling.

When the minister gives the bread he says

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

When the minister gives the cup he says

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

31 When all have communicated, the minister reverently places on the table what remains of the consecrated elements.
If he does not consume them, he covers them with a clean white cloth.

A Sentence of Scripture is said.

Jesus said: Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.
John 4.14

32 The priest says

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.**

**Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

33 Then is said the prayer following

Lord and heavenly Father, we your servants entirely desire your fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, and to grant that, by the merits and death of your Son Jesus Christ, and through faith in his blood, we and your whole Church may receive forgiveness of our sins and all other benefits of his passion. And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice, humbly beseeching you that all we who are partakers of this holy communion may be fulfilled with your grace and heavenly benediction. And although we are unworthy, through our many sins, to offer you any sacrifice, yet we pray that you will accept this, the duty and service we owe, not weighing our merits but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Spirit, all honour and glory are yours, Father Almighty, now and for ever.

Amen.

34 The Hymn of Praise (Gloria in excelsis) is said.

**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.**

35 The priest lets the people depart with this Blessing

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 amongst you and remain with you always.

Amen.

36 If any of the consecrated bread and wine remain it shall not be carried out of the church, but the priests and such other of the communicants as he shall request shall consume it after the Communion or immediately after the Blessing.

There was no provision in AAPB First Order for the service to conclude with a hymn.

Readings included in this service are taken from the Revised Standard Version of the Holy Bible © 1946, 1952, 1971, by the Division of Christian Education of the National Council of Churches of Christ in the United States of America.

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