

THE
BOOK OF SERVICE

THE PRESBYTERIAN CHURCH
OF
NIGERIA

e PREFACE

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THE ADMINISTRATION OF THE SACRAMENTS OF BAPTISM AND THE LORDS SUPPER

ON THE ADMINISTRATION OF BAPTISM

GENERAL

- Baptisms, both infant and adult, are always service conducted in the presence of the congregation.
- Baptism must be administered with water, and in the name of the Father, Son and Holy Spirit (Matt. 28:19)
- THE PRESBYTERIAN CHURCH OF NIGERIA recognizes as valid all three modes of baptism – sprinkling, pouring, immersion. Sprinkling is the usual mode, particularly for infants, but no Minister may deny baptism by pouring or immersion when requested to do so.
- Every baptism must have prior approval of the parish session, who must interview the parents of infants, as well as all those age eight and above who are receiving baptism as adults. No one may be coerced into baptism.
- The proper location for the baptismal font is at the front of the sanctuary, preferably to the congregation's right.
- It is usual to have the Clerk of session assist the Minister by uncovering the font, calling and arranging those being baptized, caring for baptismal certificates, etc.
- While baptism is an event to which photographers are often invited, it must be remembered that baptism is first of all a spiritual event, done with primary reference to God. Photographers must respect the sanctuary as the house of God, the service as worship, and the baptism as a divine contract.
- Godparents: THE PRESBYTERIAN CHURCH OF NIGERIA follows the traditional Presbyterian and Reformed practice of the congregation being responsible for the Christian nurture of those being baptized – i.e. no god parents. Hence, it is very important that the congregation actually witness (see) the baptismal act to which they are giving their support.
- Photographers and video camerapersons* must be kept to the side so as not to block the congregation's view. If it is desired that relatives and/or other supporters witness the baptism at close range, adequate seating should be provided at the front of the sanctuary and they shall sit when the congregation sits, or they may stand behind the Minister so as not to block the view of the congregation.

INFANT BAPTISM

- Infant baptism should preferably be administered during the first or second month after birth. Children who are eight years of age or older, should receive adult baptism.
- Parents (or guardians) who are themselves not baptised, may not take vows on behalf of their children. Parents (or guardians) must be members in full communicant standing.
- Before infants are baptised, the parents (or guardians) must understand well the meaning of baptism and the implications of the vows which they take.
- Great care must be taken that the congregation does not confuse Thanksgiving for safe Delivery and Child Blessing with infant baptism.

ADULT BAPTISM

- Children of age eight and all adults take baptismal vows on their own behalf.
- Candidates for baptism must understand the implications of their baptism.
- Since candidates kneel for their baptism, it is usual that kneeling cushions or mats be provided.

BAPTISM BY SPRINKLING

- It is not necessary to touch the forehead three times, or to make the sign of the cross, for the baptism to be valid.
- In order that the congregation may see the water, the use of ample water cupped in the hand is preferably to a few drops on the fingertip. Sprinkling means real sprinkling, not merely the laying on of a wet finger.

BAPTISM BY POURING

- Baptism by pouring follows the same pattern as baptism by sprinkling, except that the Minister pours water on the candidate's head from a pitcher.

BAPTISM BY IMMERSION

- Were baptism by immersion is practiced, the entire congregation goes to a nearby stream or river, as did Jesus in the Jordan River (Matt. 3:13). Lacking a convenient stream or river, a borrow pit or other pool may be used, or the Church might ask to use the facilities of a nearby Church which practices immersion. Rivers, streams, pit and pools must be safe to enter, and at a place where the water is about one metre deep. Infants may not be immersed.
- Adequate preparations must be made, including...
 - Candidates should be instructed to come with light-weight cloths to wear in the water (even when a baptismal gown is used), a towel with which to dry after the baptism, a change of dry clothes, a container in which to carry home their wet clothes, etc.
 - If the baptismal site is a natural outdoor location, it should be cleared of any debris, both in the water and out.

- A protected place at the baptismal site must be provided for candidates to change clothes, leave watches, glasses, and others valuables, etc.
- If there is any difficulty in getting in or out of the water, there must be persons of the same sex as the one being baptised to assist.
- To avoid anyone catching cool, blankets or other clothes should be promptly available.
- The technique of immersion. The Minister enters the water first. Candidates, brought one at a time, stand with hands clasped together over the chest before the Minister, facing the Minister's right or left. The Minister says the baptismal formula, "N...., I baptise you in the name of the Father, and of the Son, and of the Holy Spirit," then puts one hand behind the shoulders of the candidate, holds the candidates' hands (or nose and mouth) with the other, "lays" the candidate backwards into the water until completely immersed, and quickly lifts him or her to a standing position again. For those fearing they may inhale water, the Minister may use a folded handkerchief to cover the candidate's nose and mouth, instead of holding the hands. It is advisably to have a second person standing near the Minister, ready to give a steadying hand if needed.
- **THE PRESBYTERIAN CHURCH OF NIGERIA** discourages the practice of adults –re-baptism by immersion to replace one's baptism as an infant. The value of baptism lies not in what a human being brings to the act, but what God does through the act.

SUITABLE TEXTS FOR SERMONS ON BAPTISM

Old Testament: Genesis 6:9-22; Exodus 14:19-31; 2 Kings 5:9-14; Jeremiah 31: 27-34; or Ezekiel 36: 25-28.

Epistle: Romans 6:3-14; 1 Corinthians 10: 1-13; Ephesians 4: 1-7; or Hebrews 9: 11-14.

Gospel: Matthew 3:13-17; Mark 10: 35-40; Luke 12: 49-53; or John 3:1-6.

AN ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM TO INFANTS

The children should be brought by the parents or guardians for baptism at the earliest opportunity after birth. Parents or guardians should be carefully instructed on the meaning of the sacrament and their responsibility in it. Children eight years old and above should be encouraged to attend catechism class and to take the baptismal vow themselves.

Parents or guardians who are not baptized must not take any vows on behalf of the child(ren). The sacrament of baptism is administered in the presence of the congregation at a full service of worship. The service should lead up to the baptism and the sermon should contain a careful instruction on the meaning of the sacrament.

After the sermon and after the recitation of the Apostle's Creed, a baptismal hymn may be sung. The Minister shall explain that in the Presbyterian tradition the "godparents" are the congregation, and therefore the entire congregation is asked to make its own promise. The Minister shall then call for those to be baptised, along with their parents (or guardians) to come to the front of the sanctuary and stand before the Minister at the baptismal font.

PREAMBLE

The Minister shall then say:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of age. *(Matt. 28: 18-20)*

And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them. "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." And he took them in his arms and blessed them, laying his hands upon them. *(Mark 10: 13-14, 16)*

By this sacrament of baptism, God brings His children into the family and household of faith, and makes them members of Christ and citizens of the kingdom of heaven. Though little children do not understand these things, yet is the promise also to them. It is the duty of those who present their children for holy baptism to confess anew the faith wherein they are to be baptised, and to promise to bring their children up in that faith and in the way of Christ and His church.

THE VOWS

The Minister shall then say to the parents:

In bringing forward your child(ren) for baptism, do you anew profess your faith in God as your heavenly Father, in Jesus Christ as your Lord and Saviour, and in the Holy Spirit as your guide and upholder throughout life?

(Parents' response :) I DO

Do you promise to behave that your child(ren) will have in you a good example of Christian living?

(Parents' response :) I DO

Do you undertake to bring up your child(ren) in the knowledge and love of Jesus Christ as the Lord of life?

(Parents' response :) I DO

The congregation is asked to stand, and the Minister address them saying:

Do you, the members of this congregation, promise to receive this child (*these children*) in love as fellow members of the Church and to pray for him (*her, them*), and help him (*her, them*) by your example of Christian living?

(Congregational response :) WE DO.

The congregation is asked to stand, and the Minister addresses them saying

The Lord bless you and your child(ren), and give you grace to fulfil these promises.

The congregation may be seated.

THE PRAYER OF SANCTIFICATION

Let us pray:

Almighty and everlasting God, whose Son, Jesus Christ our Lord, Ordained this holy sacrament, mercifully look upon us, we pray, and ratify in heaven that which by His appointment we do upon the earth.

Sanctify this water to the spiritual use to which You ordained it, and grant that this child (*these children*) now to be baptized may be born of water and of the Holy Spirit, and ever remain in the number of Your faithful children through Jesus Christ our Lord. AMEN

O blessed saviour, who took little children into Your arms and blessed them, take this child (*these children*) and seal him (*her, them*) for Your own: in the name of Him who lives and reigns with the Father and the Holy Spirit, one God, world without end. AMEN.

THE ACT OF BAPTISM

As the parents present their children, the father of the child shall hand the infant (or child) to the Minister. If the father cannot be present, an Elder or a guardian may present the child. An elder (Clerk of Session) may assist the Minister by lining up the children with their parents and announcing the full names of the child to the Minister in turn. Or alternatively, the Minister may directly ask the parents the child's name by saying "what is this child's name?"

The Minister calls each child by name, sprinkles or pours water on the child's head and saying during each baptism:

N..... I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

Then the Minister may add if he or she so desires:

The blessing of God Almighty, Father, Son, and Holy Spirit descend upon you, and dwell in your heart forever. AMEN.

The Minister then hands the child to the mother. After all have been baptized, the Minister says:

According to Christ's commandment this child is (these children are) now received into the membership of the holy universal church, and is (*are*) engaged to confess the faith of Christ crucified, and to courageously fight under His banner against sin, the flesh, the world and the devil. May he (*she, they*) continue as Christ's faithful soldiers and servants to his (*her, their*) life's end.

THE BLESSINGS

After all of the baptisms have been completed, the congregation stands and the following Aaronic blessing is sung or said:

The Lord bless you and keep you.

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

The Lord lift His countenance upon you and give you peace. Amen.

(Num. 6:24-26)

The congregation shall then be seated, and the Minister shall say:

The prayer of Blessing

Let us pray.

Almighty and everlasting God, who has promised to be not only our God, but also the God and Father of our children; we give You thanks for this child (*these children*) now received into Your church. May Your Spirit be upon them. Help them to grow in wisdom and in stature and in favour with God and their fellow men and women.

Grant that someday they may confirm the vows which have been made for them today, and to witness their own faith in You. Make them Yours forever, for Your name's sake. AMEN.

O God our Father, we pray You to bless this congregation and every home from which these children come. Help us to bear the responsibility of bringing our children into the faith of Christ. Bless the parents and the guardians of the children and their homes, and make them aware that You have given them a special responsibility. Help them always to show by word and by example how to bring the children up in Your knowledge, in Your love and in Your fear, through Jesus Christ our Lord. AMEN.

The Lord's Prayer:

OUR FATHER.....

The Minister then pronounces one of the following benedictions:

The grace of the Lord Jesus Christ, and love of God, and the communion of the Holy Spirit be with you all. AMEN.

Or

The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. AMEN.

The children and their parents return to their seats, and the service continues.

AN ALTERNATE ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM TO INFANTS

This order differs from the preceding order in that immediately after the sermon, which should focus on the meaning of baptism, that the baptism(s) occur and the Apostle's creed is said as part of the baptism rite.

The children should be brought by the parents or guardian for baptism at the earliest opportunity after birth. Parents or guardians should be carefully instructed on the meaning of the sacraments and their responsibility in it. Children eight years old and above should be encouraged to take the baptismal vow themselves. Parents or guardians who are not baptized must not take any vows on behalf of the child(ren).

Immediately after the preaching of the word, the parents and their infants are called forward, taking their place before the minister at the baptismal font in the congregation. Or, if the parent and infants are seated together, they may come as a group during the singing of the baptismal hymn. All of the scriptures in the preamble are to be read.

A Baptismal Hymn

PREAMBLE

Our help is in the name of the Lord who made heaven and the earth. (Psalm 124:8)

It is written: then Jesus came from Galilee to John at the Jordan to be baptized by him. John would have prevented him, saying "I need to be baptized by you and do you come to me" But Jesus answered him "Let it be so now; for it is proper for us in this way to fulfil all righteousness" then he consented. And when Jesus had been baptised, just as he came up from the water, suddenly the heavens were opened to him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased." (Matt. 3:13-17)

"I am come to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed"! (Luke 12:49-50)

It is also written: Then the soldier came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead one of the soldiers pierced his side with a spear, and at once blood and water came out. (John 19:32-34)

As the risen Lord was about to ascend He said: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of age" (Matt. 26:18b-20)

People were bringing little children to him, in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this he was indignant, and said to them, Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child

will never enter it. And he took them up in his arms, laid his hands upon them, and blessed them.

(Mark 10:13-16)

Dearly beloved, God our Father calls us and our children, into His covenant of grace made with our fathers. Having yourselves, by nurture and faith entered into this covenant, you do now by this act claim its benefits for your child(ren). God renews His covenant of grace in this sacrament as a sign and seal of our dying and rising with Christ, of our ingrafting into Him, of remission of sin through His blood, of regeneration by His Spirit, of adoption into the household of faith and resurrection to everlasting life. Through it also we are incorporated by Christ's appointment into His Church and entered upon an engagement to be the Lord's. Do not doubt, but earnestly believe that God will favourably receive this child (these children), that He will embrace him (her, them) within the arms of His mercy; that He will give to him (her, them) the blessing of eternal life, and make him (her, them) partaker(s) of His everlasting Kingdom

Let us now confess the faith into which this child (these children are) is to be baptized.

The Apostle's Creed (Standing)

I BELIEVE

THE VOWS

The Minister shall then say to the parents:

Do you personally own and confess the Apostolic faith which we have just recited?

(Parents' response :) I DO

In bringing forward your child (children) FOR BAPTISM, DO YOU ANEW PROFESS YOUR FAITH IN God as your heavenly Father, in Jesus Christ as your Lord and Saviour, and in the Holy Spirit as your guide and upholder throughout life?

(Parents' response :) I DO

Do you promise so to believe that your child (children) will have in you a good example of Christian living?

(Parents' response :) I DO

Do you undertake to bring up your child (children) in the knowledge and love of Jesus Christ as the Lord of life?

(Parents' response :) I DO

The congregation stands, and the Minister addresses them saying:

Do you, the members of this congregation, promise to receive this child (these children) in love as fellow members of the Church and to pray for him (*her, them*) and help him (*her, them*) by your examples in the Christian life?

(Congregational response :) WE DO

The Lord bless you and your child(ren), and give you grace to fulfil these promise.

The congregation may be seated.

THE PRAYER OF SANCTIFICATION

One of the following prayers may be said:

Let us pray:

Heavenly Father, almighty and everlasting God, who has not left us as strangers without the covenant of promise, grant unto these Your servants the grace to perform the things which they have promised to you that they will do. We bring this child (*these children*) to You with the assurance that it is not Your will that one of these little ones should perish. We humbly ask You to bless this Your ordinance which is now to be administered, and to sanctify this water to the spiritual use to which You have appointed it. Heavenly Father, grant that this child (*these children*) may obtain, through the inward baptism of Your Spirit, the remission of sin, and be born again of water and the Holy Spirit, that being planted into the likeness of the death and resurrection of Christ, and receiving of the fullness of Your grace, he (*she, they*) may ever remain in the number of Your faithful children; through Jesus Christ our Lord. AMEN.

Or,

Most merciful and loving Father, we thank You for the Church of Your Son our Saviour, the ministry of Your Word, and the sacraments of grace. Especially do we praise You now for the institution of this sacrament of holy baptism wherein You gives such gracious promises for our children, and do seal them in Christ for Your own. Sanctify this water to the spiritual use to which You have ordained it, and grant that this child (*these children*) now to be baptized with it may one day also be born again of water and the Holy Spirit, and ever remain in the number of Your faithful children, through Jesus Christ our Lord. AMEN.

Almighty and everlasting God, who of Your infinite mercy and goodness has promised to us that You will be not only our God but also the God and Father of our children, we ask that as You have been pleased to call us into the fellowship of faith, that it may also please You to sanctify with Your Spirit, and to receive into Your family this child (*these children*) whom we now bring before You. Grant, we pray, that when he (*she, they*) may confess You as the only True God, and Jesus Christ whom You have sent, and so serve You that when his (*her*) life is (*their lives are*) ended, he (*she, they*) may be brought as a living member of Christ's Body unto the full fruition of Your joys in heaven, where Your Son our Saviour reigns with You and the Holy Spirit, ever one God, world without end. AMEN.

THE ACT OF BAPTISM

As the parents present their children, the father of the child shall hand the infant (or child) to the Minister. If the father cannot be present, an Elder or a guardian may present the child. An Elder (Clerk of Session) may assist the Minister by lining up the children with their parents and announcing the full name of the child to the Minister in turn. Or alternatively, the Ministry may directly ask the parents the child's name by saying "what is this child's name?"

The Minister calls each child by name, sprinkles or pours water on the child's head and saying during each baptism:

N..... I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

Then the Minister may add if he or she so desires:

The blessing of God almighty, Father, Son and Holy Spirit descend upon you, and dwell in your heart for ever. AMEN.

The Minister then hands the child back to the mother.

After all have been baptized, the Minister says:

According to Christ's commandment this child is (*these children are*) now received into the membership of the holy universal church, and is (are) engaged to confess the faith of Christ crucified, and to courageously fight under His banner against sin, the flesh, the world and the devil. May he (*she, they*) continue as Christ's faithful soldiers and servants to his (*her, their*) life's end.

THE BLESSING

After all of the baptism have been completed, the congregation stands and the Aaronic blessing is sung or said:

The Lord bless you and keep you.

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

The Lord lift His countenance upon you and give you peace. Amen.

(Num. 6:24-26)

The congregation shall be seated, and the Minister shall say:

The prayer of Blessing

Let us pray.

We bless Your name, O merciful God, that You have now given this child (*these children*) a place in Your Church. We earnestly pray that he (*she, they*) being ingrafted into Christ, may grow in His Grace and in due time may put his (*her, their*) faith in You, and continue therein till death takes him (*her, them*) to be eternally at home with You.

For Christian homes and families, we praise You, O God. For Your mercy to this (*these*) mother(s) in childbirth, we give You thanks. Bless, we pray, the home(s) of this (*these*) little one(s), the parents and all who have the care of him (*her, them*) that they may be enabled by Your grace and led by Your wisdom to train him (*her, them*) by percept and example in the love and fear of Your name.

Make real to us all, O God, the meaning of this sacrament. Forgive us where we have failed in the grace of our own baptism, and bring us back with a hearty repentance. May we also from this time forward, walk more humbly in obedience to You and in love toward one another as those who have been baptised by one spirit into one body: through Jesus Christ our Lord.

The Lord's Prayer:

OUR FATHER.....

The Minister then pronounces one of the following benedictions:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. AMEN. **(1 Cor. 13:14)**

The children and their parents return to their seats and the service continues. The Apostle's creed and the Lord's Prayer are not used again in the service.

ORDER FOR THE ADMINISTRATION OF THE SACRAMENTS OF BAPTISM TO ADULTS

Before an adult is baptized, he or she must have received some general instruction in the Christian faith and especially the meaning of baptism. The candidate will also have met with the Session.

After the sermon and the Apostle's Creed, a baptismal hymn should be sung: the Minister shall then call for those to be baptized to come to the front of the sanctuary and stand before the Ministry at the baptismal font.

PREAMBLE

Dearly Beloved: The sacraments of baptism is an institution which our Lord Jesus Christ commanded His disciples to do when He said to them:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of age. (Matt. 28: 18-20)

St. Peter also on the Day of Pentecost, called the people, saying, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him. (Acts 2:38-39)

This call to repentance and faith in Jesus Christ and to confession in this sacrament, is addressed to you. Make sure that you truly profess your faith and are baptized into His name, that this sacrament shall be to you the sign and seal of the washing away of your sins, of your ingrafting into Christ, of your regeneration by the Holy Spirit, and of your engagement to be the Lord's in the fellowship of His Church.

THE VOWS

The minister shall then say to the candidate(s):

For as much as you present yourself for baptism, it is necessary that you sincerely give answer before God and His church to the questions which I now put to you.

Do you confess your faith in God as your heavenly Father, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your Sanctifier and guide?

(Candidates' response :) I DO

Do you repent of your sins with a humble and contrite heart, and put your trust in the mercy of God which is in Jesus Christ?

(Candidates' response :) I DO

The Minister ask the congregation to stand, and addresses them saying:

Do you promise to receive these friends in love as fellow members of the Church, and to pray for them and help them in their service for the Lord Jesus Christ? If so, please respond by saying **"WE DO."**

(Congregation's response :) WE DO

The congregation may be seated.

THE PRAYER OF CONSECRATION

Let us pray.

Almighty and everlasting God, whose blessed Son, Jesus Christ our Lord, has ordained this holy sacrament; mercifully look, we pray, upon us who are gathered together in His name, and ratify in heaven that which, by His appointment, we do upon earth.

Graciously, accept these Your servants, we pray, that they, coming to You in baptism may receive forgiveness of sins and being born anew of water and of the Holy Spirit, may die to sin and live to righteousness.

Sanctify this water to its appointed spiritual use to which You ordained it, and grant that these Your servants to be baptized may receive the fullness of Your grace, and ever remain in the number of Your faithful people; through Jesus Christ our Lord. AMEN.

THE ACT OF BAPTISM

The Minister indicates for the candidates, each in turn, to kneel. Calling the candidate's name, the Minister sprinkles or pours water on the candidate's head, and saying during each baptism:

N..... I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

The Minister may add, if he or she so desires:

The blessing of God Almighty, Father, Son, and Holy Spirit descend upon you, and dwell in your heart forever.

The Minister indicates for the candidates to stand. When all of the adult baptisms have been completed, the Minister shall say to the congregation.

According to Christ's commandment, N... is now received into the membership of the Church, and is engaged to confess the faith of Christ crucified, and to be His faithful soldier and servant unto his (*her, their*) life's end.

THE BLESSING

After all of the baptism have been completed, the congregation stands and the Aaronic blessing is sung or said:

The Lord bless you and keep you.

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

The Lord lift His countenance upon you and give you peace. Amen.

(Num. 6:24-26)

The congregation shall be seated, and the Minister shall say:

The prayer of Blessing

Let us pray.

Almighty and most merciful God, we thank You for Your great goodness in receiving this (*these*) Your servants into Your Church in this holy sacraments. Bless him (*her, them*) and pour

out upon him (*her, them*) Your Holy Spirit. Bestow upon him (*her, them*) the manifold gifts of Your grace; and that he (*she, they*) being now ingrafted into Christ, may receive out of His fullness and may evermore abide in Him. Defend him (*her, them*) against temptation, and arm him (*her, them*) to fight the good fight of faith. Grant that Your strength may be made perfect in his (*her, their*) weakness, and keep him (*her, them*) steadfast in Your love and service to the end.

Sanctify to us all the blessing and comfort of this holy sacrament. Forgive us wherein we have come short of the grace of our own baptism by wandering from Your ways, and bring us back with a perfect repentance; through Jesus Christ our Lord. AMEN.

The grace of the Lord Jesus Christ, and love of God, and the communion of the Holy Spirit be with you all. AMEN. (2 Cor. 13:13)

Certificates may be presented now or later. The service continues.

AN ALTERNATIVE ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM TO ADULTS

This order is for insertion after the sermon in the regular order of worship.

The candidates shall be well instructed in the faith of the church and in the Christian way of life and shall be examined and approved by the Minister and the Session before being accepted for Baptism. Care should be taken to see that the candidate has not been previously baptised. The sacrament of baptism should be administered in the presence of the congregation at a public service of worship, and preferably not be combined with the sacraments of the Lord's Supper, nor with confirmation. The whole service should lead up to the baptism, and the sermon should contain a careful instruction on the meaning of the sacraments.

After the sermon, and after a baptismal hymn has been sung, the persons to be baptised shall be called forward, and shall stand before the Minister at the font. In case of baptism by immersion, the appropriate additional preparations shall have been made.

PREAMBLE

Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of age." (Matt. 28: 18-20)

St. Peter also on the Day of Pentecost, called the people, saying, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him. (Acts 2:38-39)

This call to repentance and faith in Jesus Christ, and to confession thereof in this sacrament, is addressed to you. Be assured that as you truly profess your faith and are baptized into His name, this sacrament will be the sign and seal of your dying and rising with Christ, of the washing away of your sins, of your ingrafting into Him, of your regeneration by the Holy Spirit, and of your engagement to be the Lord's in the fellowship of His Church.

If not already said, the Minister and Congregation shall repeat the Apostle's creed, saying, "Let us reaffirm our faith in the words of the Apostle's Creed, saying together, I BELIEVE...."

THE PROMISES

The minister, addressing the candidate(s) for baptism, shall say:

For as much as you present yourself for baptism, it is necessary that you sincerely give answer before God and His Church to the questions which I now put to you.

Do you own and confess the faith as affirmed in the Apostle's Creed?

I DO

Do you repent of your sins with a humble and contrite heart, and put your trust in the mercy of God in Christ Jesus?

I DO

Do you promise to give regular attendance at public worship, to be regular in daily prayers and the reading of the scriptures, and to be a faithful member of the Church of God?

I DO.

THE PROMISE BY THE CONGREGATION

The congregation shall stand, and the Minister shall ask them:

Do you promise to receive this friend (*these friends*) in love as fellow members(s) of the Church, and to pray for him (*her, them*) and help him (*her, them*) to be (a) faithful member(s) of the Church of God?

(Congregation's response :) WE DO

The congregation is seated, and the Minister says:

PRAYER OF SANCTIFICATION

Almighty and Everlasting God whose blessed Son, Jesus Christ our Lord ordained this holy sacrament, look mercifully, we pray, upon us who are met together in His name, and ratify in heaven that which, by His appointment we do upon earth.

Graciously, accept Your servant(s), we pray, that he (*she, they*), coming to You in baptism, may receive remission of sins, and being born again of water and of the Holy Spirit may die unto sin and live unto righteousness.

Sanctify this water to the spiritual use to which you ordained it, and grant that Your servant(s), now to be baptized with it, may receive the fullness of Your grace, and ever remain in the number of Your faithful people; through Jesus Christ our Lord. AMEN.

THE BAPTISM

The person to be baptized shall kneel and the Minister shall call his or her name and sprinkle or pour water on his or her head and say (or, in cases of baptism by immersion, the Minister enters the water with the candidate, and says the following sentence, after which the Minister immerses the person):

N.... I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

The Minister may add the following blessing, if he or she desires:

The blessing of God Almighty, Father, Son and Holy Spirit descend upon you, and dwell in your heart forever. AMEN.

After the candidates have been baptised, those kneeling down remain kneeling while those immersed remain standing in the water, the Minister shall say:

According to Christ's commandment this person (*these persons*) are now received into the membership of the universal holy Church and is (*are*) engaged to confess the faith of Christ crucified, and to courageously fight under His banner against sin, the flesh, the world, and the devil. May he (*she, they*) continue as Christ's faithful soldier(s) and servant(s) to his (*her, their*) life's end.

THE AARONIC BLESSING

Sung or said while those baptized are still kneeling or standing in the water.

The Lord bless you and keep you.

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

*The Lord lift His countenance upon you and give you peace. Amen.
(Num. 6:24-26)*

PRAYER OF DEDICATION

Baptised persons still kneeling, or standing in the water:

Almighty and most merciful God, we thank You for Your great goodness in receiving this (*these*) Your servants(s) into Your Church in this holy sacrament. Bless him (*her, them*) and pour out upon him (*her, them*) Your Holy Spirit. Bestow upon him (*her, them*) the numberless gifts of Your grace; and grant that he (*she, they*) *being* now ingrafted into Christ may receive out of His fullness, and may evermore abide in Him. Defend him (*her, them*) against temptation, and arm him (*her, them*) to fight the good fight of faith. Grant that Your strength may be made perfect in his (*her, their*) weakness, and keep him (*her, them*) steadfast in Your love and service to the end.

Sanctify to us all, O Lord the meaning of this holy sacrament Forgive us wherein we have come short of the grace of our own baptism, by wandering from Your ways, and bring us back with true repentance. Quicken us anew by the power of Your Holy Spirit that we may walk in charity, humility, and godliness, as those who have been baptized by the same Spirit into one body; through Jesus Christ our Lord. AMEN.

If adult baptism is the only ordinance being celebrated at this service the Lord's Prayer may now be said.

OUR FATHER....

THE GRACE

The grace of the Lord Jesus Christ, and love of God, and the communion of the Holy Spirit be with you all. AMEN.

(2 Cor. 13:13)

Those baptised may now return to their seats; those immersed leave the water and change into dry clothing. The regular order of service continues.

ORDER FOR THE CONFIRMATION OF BAPTISMAL VOWS AND THE LORD'S SUPPER

The Session shall be constituted on a date prior to this service, and the Minister shall submit the names of those who have been instructed in the faith and prepared for their first communion. When satisfied as to their training and character, the Session shall resolve to receive them publicly into the fellowship of the Lord's Table.

During the regular order, after the sermon and after the recitation of the Apostle's Creed, an appropriate hymn shall be sung. During the signing of the hymn, the Confirmands may take their place at some convenient point near the front of the sanctuary. After the hymn, the Minister shall say to the congregation:

PREAMBLE

Dearly beloved, we are about to admit to the confirmation of their baptism and to participation in the Lord's Supper, these persons whom I am about to name. They have already been under special instruction in the teaching of the Church. They have met with and been accepted by the Parish Session, and are now ready to confess their faith publicly and to confirm the promises made at the time of their baptism.

As the Minister or Clerk of Session calls their named, those to be confirmed take their place in front of the Minister before the Holy table. The Minister then says:

Beloved in the Lord, you have already by holy baptism been ingrafted into the Lord Jesus Christ as members of His Church, and have been engaged to be His. God in His mercy has brought you to this time when you may acknowledge before God and His Church the covenant then made, and you have come to confess your faith in the Lord Jesus Christ, to consecrate yourselves to Him, and hereby to bind yourselves anew to His service. Our Lord Jesus has said: Everyone, therefore, who acknowledges me before others, I also will acknowledge before my Father in heaven. (Matt. 10:32)

I charge you therefore to confess your faith and to answer with all sincerity, as in the presence of God, the questions which I put to you now.

THE PROMISE

Each confirmand shall answer plainly by saying "I DO."

Do you confess your faith in God as your heavenly Father, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your Sanctifier, Guide and Upholder?

(Confirmands :) I DO

Do you dedicate yourself to God, and promise in dependence on His grace to serve Him and to walk in His ways all the days of your life?

(Confirmands :) I DO

Do you promise to give regular attendance at public worship and to be faithful in daily prayer and the reading of the scriptures?

(Confirmands :) I DO

Do you promise to partake regularly in the sacrament of the Lord's Supper?

(Confirmands :) I DO

Do you promise to submit to the courts of the Church as being over you in the Lord?

(Confirmands :) I DO

Do you promise to contribute according to your ability with your strength, and money towards the support of the Church, and to the furtherance of the gospel at home and abroad?

(Confirmands :) I DO

Do you accept responsibility for making Christ known among your friends and neighbours: and will you strive constantly to bear witness, by word and deed, to the Lord Jesus Christ?

(Confirmands :) I DO

The congregation shall stand, and the Minister shall put to them the following question:

Do you, the members of this congregation, promise to receive these friends in love as fellow members of this Church, to pray for them, and to help them in their service for the Lord? If so, you may now respond by saying “We do”

(Congregation in unison :) WE DO

The Minister then asks the congregation to be seated, after which he says:

A PRAYER

Let us pray.

Almighty and everlasting God, we pray that You may strengthen these Your servants with the power of Your Holy Spirit, the Comforter, and daily increase in them Your numberless gifts of grace – the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and keep them in Your mercy unto life eternal; through Jesus Christ our Lord. AMEN.

THE CONFIRMATION

The confirmands then kneel, and the Minister preferably lays his or her hand on the head of each confirmand in turn (or raises his or her hand in blessing over all, if there be many), saying to each one individually (or to all together):

The God of all grace, who has called you to His eternal glory, confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

The confirmands shall now stand, and the Minister says to them all:

As you have now publicly confirmed your faith, may God the Father, God the Son and God the Holy Spirit, bless, preserve and keep you, now and for ever more. AMEN.

Forasmuch as you have made confession of your faith, I do now, in the name of the Lord Jesus Christ, the great King and Head of the Church, admit you to the fellowship of the Lord’s Table.

THE AARONIC BLESSING

The congregation may then stand to say or sing the Aaronic blessing:

The Lord bless you and keep you.

The Lord make His face to shine upon you and be gracious unto you

The Lord lift His countenance upon you and give you peace. Amen.

(Num. 6:24-26)

Let us pray.

Almighty God, Who has founded Your Church upon earth, and has promised to preserve it to the end, we thank You for Your great mercy to these Your children, and to Your Church, to which You have given the joy of receiving them into full communion. We thank You that by holy baptism they have been incorporated into the body of Christ. We thank You for their Christian training, and for every good influence in their lives; and that You have granted to them the assurance of Your blessing and favour.

Forgive, we pray, all their sins; and graciously accept them as now they dedicate themselves to You. When they approach Your holy table to receive the communion of the body and blood of Christ, grant them to behold the vision of His love and to be made partakers of His grace, defend them O Lord with your heavenly grace that they may continue Yours forever, and daily increase in *them Your Holy Spirit more and more until they come unto Your everlasting Kingdom; through Jesus Christ our Lord, to whom You and the Holy Spirit, be all glory and dominion, world without end. Amen.

DECLARATION OF RECEPTION AND WELCOME

The Minister shall then say to those confirmed:

Beloved in the Lord, you are now received into the full fellowship of Christ's Church. You have joined those who are living stones in the household of God, and are built upon the foundation of prophets and apostles, Jesus Christ Himself being the chief cornerstone. The scriptures say: if we walk in the light, as He is in the light, we have fellowship one with another. **(1 John 1:7)** Jesus said: if any man would come after Me, let him deny himself, and take up his cross daily, and follow Me. **(Luke 9:23)**

He who conquers, I will grant him to sit with Me on My throne, as I Myself conquered, and sat down with My Father on His throne. **(Rev. 3:21)**

As a sign that you are welcomed into the Church, the Session will now extend to you the right hand of fellowship.

Certificate may now be presented, if so desired. The Minister may shake hands with the newly received members who then return to their seats. The regular order of public worship continues.

ON THE ADMINISTRATION OF THE LORD'S SUPPER

GENERAL

- Essential to every celebration of the Lord's Supper are (a) the elements, (b) the word of God (c) the prayer of consecration (epiclesis), and (d) partaking.
- Every Lord's Supper is a communal act; it must be sanctioned by the Session and minuted, either as a fixed regular observance in the church stating the frequency and location, or if irregular, for each particular observance. The Session must also give approval for every observance outside of the Church building, whether with the infirmed or for special occasions.
- Only Ministers of Word and Sacrament may administer the Lord's Supper. They may not authorise Elders or any other person to do so on their behalf.
- To regard the Lord's Supper as merely a commemoration of Jesus' death is to belittle the sacrament. Christ is alive, present at His table and in the heart of all believers, and speaks to and blesses those who truly listen.
- To regard the Lord's Supper as a magical rite is wrong.
- The Lord's Supper is never an appendage, or 'Part Two', to another service – not even to a Sunday morning worship service. Neither should it be immediately followed by any other Programme or meeting.
- Children are not permitted to partake of the Lord's Supper until after their confirmation.

REVERENCE FOR THE LORD'S TABLE

- "It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God..., diligently observe the sacramental elements and actions, heedfully discern Lord's body, and affectionately meditate on his death and sufferings."

- *Westminster Larger Catechism, answer 174*

- The communion table should be reserved for that purpose, even on Sunday when there is no Lord's Supper. The Lord's Supper table is not just an ordinary table on which the communion elements happen to be laid along with songbooks, Bibles, microphones, purses, refreshments, etc. it is not a desk, nor a writing table. Keeping the table clear at all times 'from all other common uses' is a reminder of the importance and honour of the sacrament. An exception may be the offering plates, and even than should be limited to their presence as an offering to the Lord. Counting money, keeping records, should never be done on the communion table.
- The table should be of adequate size, sufficient not only to hold the communion vessels, but also to reflect the importance of the sacrament.
- A pure white, seamless, cloth is the proper covering for the Lord's Table when the Sacrament is being celebrated. If the church owns other cloths in keeping

with the colours of the Christian year, they may be used instead of white as may be appropriate on all other Sundays. Out of respect to God's, the white cloth (as well as the others) should be kept spotlessly clean. To preserve their cleanliness, it is wise to keep them in storage when not in use.

- All communion vessels and cloths should be cleansed immediately after each use, stored well, and again polished/cleaned before the next usage.
- Kneeling for the Lord's Supper is not a Reformed practice. Sitting in the pew or moving to special tables is.

PREPARING THE LORD'S TABLE

- The preparatory Service is a world-wide Presbyterian tradition and to be encouraged. However, the Lord's Supper as a means of grace may never be denied a member in good standing because he or she has failed to obtain his or her Lord's Supper card.
- Elders must be trained on how to serve – i.e., how to approach the Table, which benches are their responsibility, how to return, etc. elders are also expected to understand the Lord's Supper well enough to explain it to others.
- The elements prepared should be in sufficient quantity so that no Assisting Elder need return to the table for additional bread or wine.
- **Elements:** in classical Presbyterianism, the bread and wine were kept outside the sanctuary, formally brought in after the sermon, and similarly returned at the end of the service. In the past few decades, it is a common practice that the Lord's Table is prepared and covered before the worshipers arrive, and is visible throughout the service. Either way is correct, the latter having the advantage of being a visual aid keeping the sacrament the central focus of the service.
- Actual bread is preferred over wafers, and wine over juice. As an alternative to sliced bread, the bread may, when convenient and suitable, be cut in large slices from which each communicant, as it comes to him or her, breaks off a small piece, passing the remainder to his or her neighbour.
- Juice or wine? Either one is acceptable, as the Session may determine. The well-known "Communion Wine" is only a trade name, and any red wine is acceptable. With the increasing awareness of alcoholism, Session should be concerned about serving non-alcoholic drink. The church's ban on alcoholic drinks does not apply to the Lord's Supper, which is a sacrament.
Individual cups or a common chalice? Either is acceptable. Even where individual cups are used, it is proper to place a flagon and / or a chalice on the Table to help preserve the ancient symbolism. The reason for individual cups is mostly for health, so as not to pass an illness to the next person. Therefore, there should be enough cups for the entire congregation. Refilling the individual cups during the Lord's Supper defeats sanitation.

ADMINISTRATION THE LORD'S SUPPER

- All assisting Elders must be present for the entire service, sitting either on the left and right of the Minister, or in a row in front of the Lord's Table. All should be moderately dressed, in keeping with the reverence for the occasion. If the congregation has a policy of wearing Elder's robes, all assisting Elders must conform.
- Encourage all worshippers to stay, even if they are not partaking. The Lord's Supper is not merely for a selected group within the church who happen to be holding communion cards. "Drink you all of it." Even those who cannot participate ought to observe what is being done; for children, it becomes a kind of anticipatory preparation for later years, while for persons under discipline, it should become a corrective reminder of awfulness of their offence and behaviour unbecoming of a Christian. There should be no unnecessary moving about during the service, or people going out.
- Only the Minister of Word and Sacrament puts anything of the sacrament on or off the Lord's Table. Elders may assist, both with preparations and in removing or replacing the cloth covering during the service. The Minister is to maintain an orderly arrangement of vessels on the Table.
- Order of distribution: it is common practice for the Minister to serve himself or herself first, then serve the assisting Elders, and then the congregation. However, as Jesus took the form of a servant humbly washing the disciples' feet immediately before introducing the Lord's Supper, there is justification in serving the congregation first, the assisting Elders next, and the Minister last.
- During distribution: if the congregation uses an organ, it must be well played, softly, and with communion hymns. Or, in order to guide the meditation of communicants, the Minister may slowly, but deliberately, quote or read appropriate passages of scripture. Or, where the Church is away from outside noise (traffic, markets, etc.) silence alone may be effective.
- No more bread or wine should be used at the service than is absolutely necessary. But if more is required than has been consecrated, the additional bread and/or wine required should be laid on the table and the Minister should offer a brief prayer of consecration.
- Disposal of unused elements: While it is true that the elements have been consecrated in the service, it is their use that is blessed; the elements in themselves have not changed. Presbyterians do not believe in transubstantiation; if a Minister insists on partaking the remaining elements, he or she is following Roman Catholic and Anglican theology, not Presbyterian and Reformed theology. It is important that any of the consecrated elements that remain unconsumed should not be used for any other purpose. They should therefore be reverently disposed of by the Minister immediately after the service.

COMMENTS

- The Lord's Supper is a full and complete service, not to be added on to anything else. Baptism and Confirmations should not be administered at the same time. If, however, due to unusual circumstances, baptism, confirmation or admission of new members must be done at the same service with the Lord's Supper, they should precede the sacrament.
- Simultaneous communion – when all hold their bread or individual cups until all have been served and all eat and drink together – may demonstrate a kind of unity in drinking, but it does not suggest the kind of unity between the believer and Christ which the sacrament primarily represents. It is doubtful that at the institution of the Lord's Supper, our Saviour had His disciples drink simultaneously. The practice is not encouraged.
- Private communion? It is an ancient custom to administer the Lord's Supper in private to the sick of the parish during the week following the communion service, or during the afternoon of the same day. It is not permissible to send an Elder with elements from the service held in the Church; the Minister must personally administer the Lord's Supper to the ill, accompanied by a member of the Session. The Lord's Supper must not be administered as if it were the last rites or extreme unction of Roman Catholicism. Serving communion to the bride and groom in a wedding service is not a Reformed practice because of its associations with Roman Catholic theology and because the Lord's Supper is always for the whole gathering of Christians. The Lord's Supper may not be administer for money.
- Maundy Thursday: the Lord's Supper was instituted on a Thursday evening, and there is good reason to celebrate it (or hold a Preparatory Service) the Thursday evening before Easter, rather than on Easter itself.

AN ORDER FOR A PREPARATORY SERVICE

The people having met, shall be encourage by the Minister (or leader) to observed a period of silence, so as to encouraged an atmosphere of meditation.

THE APPROACH

The call to Worship

Let us worship God.

A Hymn of Prayer, Aspiration, or Holiness

Sentences

With what shall I come before the Lord, and bow my self before God on high? He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and love kindness, and to walk humbly with your God. *(Micah 6:6,8)*

The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise. *(Psalm 51:17)*

Let us pray.

Prayer of Adoration

Before the glorious throne of Your majesty, O Lord, and the awful judgement seat of Your burning love, we Your people do kneel with cherubim and seraphim and arch angels, worshipping, confessing, and praising You, Lord of all, Father, Son, and Holy Spirit. Amen.

Prayer of Confession

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

We acknowledge, O God, our many faults, our broken vows, the hardness of our hearts, the weakness of our faith, and the poverty of our service.

Have mercy upon us, O God, according to Your steadfast love; according to Your abundant mercy blot out our transgressions. Create in us a clean heart, O God, and put a new and right spirit within us. Casts not away from Your presence, and take not Your Holy Spirit from us. Restore to us the joy of Your salvation, and uphold us with a willing spirit. *(cf. psalm 51:1.10-12)*

Prayer of Supplication

Most gracious Father, Who has called us to the holy table of our Saviour, to show His death and to receive His gift of life; enable us to make the memorial of our Saviour's sacrifice with adoration and praise. Open our eyes to behold the vision of His love, and pour into our souls the fullness of His grace. And grant that, yielding ourselves to You, we may henceforth live as those who are not their own but are bought with a price; through Jesus Christ our Lord, to whom with You and the Holy Spirit be all honour and glory, world without end. AMEN.

The First Lesson

A Hymn of Praise

The Second Lesson

The Prayer of Thanksgiving

Let us pray.

Almighty and everlasting God, our heavenly Father, we praise You for Your goodness to us and to all men: for Your faithfulness which is from one generation to another, for Your mercies which are more than we can number, and for Your Fatherly hand ever upon us, in health and sickness, in joy and sorrow, in life and death.

Above all, with Your whole church throughout the world, we adore You for Your love in the redemption of mankind by our Lord Jesus Christ; through whom we humbly offer unto You our most hearty thanks and praise. We bless You for the descent of the Holy Spirit; for Your Church filled with His Presence; for our baptism and nurture in the faith; and for the great hope of everlasting life Especially at this time we praise You for the Sacrament whereby You feed our souls with the bread of life.

For all these things, glory be to You, Lord God Almighty; blessed be Your name, for ever and ever. AMEN.

Prayer of Intercession

Eternal Father, who is good to all, and whose tender mercies are over all your works; here us as we pray for all mankind.

We pray for Your whole Church, that You would enrich it with Your grace. Send forth the knowledge of Your gospel over all the earth, and shed Your light on every land.

We pray for this parish and congregation, that You would fill the heart of Your people with love and devotion to the Lord Jesus Christ. Prepare them to receive His gifts at the holy table, and increase in them faith, hope and charity.

We pray for those who may come for the first time to the holy table, that they may be true to their Lord and Saviour, and continue steadfast in His love and fellowship. Suffer them never to fall away from Him but that, abiding as branches in the true vine, they may bring fruit to Your glory.

Bless all nations with peace, we pray, and guide by Your Spirit all who rule therein. Give grace to Your servant, our President, and to all who under him bear authority over us. Be favourable to us as a nation, that we may increase in that righteousness which alone exalts a nation.

We pray for all who are in sickness, sorrow and distress; for the aged, the suffering and the dying; and for those whom we remember before You in our hearts just now....., that You would visit them with Your healing and consolation, and grant them Your peace; through Jesus Christ our Lord. AMEN.

Prayer of Thanksgiving for the Faithful Departed

Eternal God, with whom live the spirits of those who in the Lord have departed this life; we thank You for all the faithful who have found their rest in You. Especially do we remember before You, with grateful hearts, those dear to our own souls who once sat with us at Your holy table, but who have now entered into Your nearer presence. Grant that their example and memory may inspire us to live a better life; that when, for us, the night comes when no man can work, we may be counted worthy to dwell with them, in the blessed home of everlasting light and love; through Jesus Christ our Lord, to whom, with You and the Holy Spirit, be all honour and glory, world without end. Amen.

OUR FATHER...

A Hymn of Praise

THE WORD

Prayer of illumination

Let us pray.

Grant unto us, O Lord, we pray, humble, teachable, and obedient hearts, that we may receive what You have revealed, and do what you have commanded. As man lives not by bread alone, but by every word of God, grant that we may ever hunger after this heavenly food and find it in our daily provision on the way to eternal life; through Jesus Christ our Lord. AMEN.

The Sermon

The sermon need not be lengthy, but shall certainly call for, and encourage, self-examination in the light of God's holiness and Christ's death on the cross.

THE RESPONSE

Let there be several minutes of silence for meditation on thoughts expressed in the sermon. If appropriate, there may be public confession of sin and / or the reconciliation of brethren.

Offerings

Prayer of Dedication

Most gracious God, who is at this time calling us to prepare ourselves for coming to Your holy table, grant us the assurance of Your pardoning love, and give us grace from the heart to freely forgive one another. Accept us as we dedicate ourselves unto You; and grant that, feeding on Christ by faith, we may be strengthened by Your fellowship, now and forever more. AMEN.

The Benediction

Most gracious God, who is at this time calling us to prepare ourselves for coming to Your holy table, grant us the assurance of Your pardoning love, and give us grace from the heart to freely forgive one another. Accept us as we dedicate ourselves unto You; and grant that, feeding on Christ by faith, we may be strengthen by Your fellowship, now and forever more. AMEN. [Heb 13:20]

Or,

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with all of you. AMEN. (2 Cor. 13:14)

After the benediction, communion cards may be given out, and worshippers proceed quietly to their own homes.

A BRIEF ORDER FOR A PREPARATORY SERVICE

Several methods of self-examination are suggested in this order, making it very adaptable for self-examination on a wide range of spiritual matters. The service should not be unduly long.

Due to the nature of this service, it is best conducted by a Minister or an Elder of transparent integrity.

The Call to Self-examination

Let a man examine himself, and so eat of the bread and drink of the cup. [1 Cor 11:28]

THE APPROACH

A hymn of Consecration of Discipleship

Opening Sentences:

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousand of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He has told you, O Mortal, what is good; and what does the lord require of you but to do justice, and to love kindness, and to walk humbly with your God? The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou will not despise.

(Micah 6:6-8; Psalm 51:17)

Prayer of Approach, Confession, and Supplication

These prayers shall reflect the holiness of God, our sins, and an appeal for divine help.

THE WORD

Old Testament Lesson: Isaiah 53

Or, Isaiah 58, or 2 Chronicles 30:13-21 or Exodus 12:1-28

Psalm 26

Or, Psalm 51, or 84, or 103.

A Hymn

This hymn shall be on the holiness of God, the death of Christ, consecration, or discipleship.

New Testament Lesson: 1 Cor. 11: 23 -32

Or, Matt. 26:17-30, or John 10:22-43, or John 13:1-17, or John 1:1-21, or Phil. 2:5-13 or Hebrews 10, or Hebrews 12, or 1 Cor. 10 :1-17

THE EXHORTATION

EXHORTATION

Dearly Beloved: it is right that we who would come to the Lord's Table should study the mystery of this sacrament. The mystery is this: that Christ truly gives to us His body and blood as food and drink of everlasting life. The Good shepherd has laid down his life for the sheep; He who was without guilt has died for sinners the Bridegroom for His bride, the Church. In obedience to the Father's will and in infinite love to us, the High Priest has offered Himself as the perfect sacrifice. By His Death He has done away with all that stood in the way of our fellowship with God the Father, that we may surely be His Children, be upheld by His love. Be

guided by Him all the days of our life, and rejoice in the hope of His glory. In the Fellowship of His sufferings He calls us to crucify the bad ways in our lives and to bear trials and sufferings patiently to the glory of his name. In the power of the resurrection he calls us to newness of life. In the fellowship of His spirit He joins us together, and seeks to change us into His image. By the same Spirit He pours His love into our hearts, so that we may love one another.

If any man or woman will not take this to heart, but plans to continue in sin and unrighteousness, let him or her not approach the table of the Lord. "Let everyone examine himself and so let him eat of the bread and drink of that cup" The worthiness the Lord requires from us is that we be truly sorry for our sins and find our joy and salvation in Him. For we come to this supper, not as righteous in ourselves, but trusting in the righteousness of Christ our Saviour. He invites us to this Holy Supper.

A TIME OF SELF-EXAMINATION

A Time for self-examination

But if we judged ourselves, we would not be judged. Let us test and examine our ways, and return to the LORD. Let the wicked forsake their way, and the unrighteous their thought; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon.

(1 Cor. 11:31; Lam. 3:40; Isa. 55:6, 7)

This is to be a time of quite for members of the congregation to think over their lives as an aid to self-examination, the leader may use any of the following;

- The Ten Commandments, or
- The Beatitudes of Matt. 5: 1-12, or portions of
- The Sermon on the Mount in Matt. 5:13 to 7:27, or
- The Catechism, or
- The Creed

The leader is to instruct the congregation that there will be a pause for a minute or two after reading each Commandment, Beatitude, phrase, etc, to allow for private reflection and confession. After each pause, the leader may say, or have the congregation say: "O God, I (we) have sinned in this thing: have mercy on me (us) and heal my soul (our souls) for the sake of Jesus Christ"

Prayer of Thanksgiving, Intercession, and the Lord's Prayer.

CLOSING

A Hymn

This hymn should again be one of consecration, such as "Take My Life and let it Be...." Or it should anticipate the Lord's Supper, such as "I Am Not Worthy..."

Benediction

Unto God's gracious mercy and protection we are committed. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon us and remain with us forever. AMEN.

After the benediction, communion cards may be given out, and worshippers proceed quietly to their homes.

THE GREAT ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER

THE APPROACH

Vestry Prayer

O God, You have given us minds to know You, hearts to love you, and voices to show forth Your praise; give us now grace to dedicate ourselves freely to Your service, so that we may reverently lead our brethren in worship in Your sanctuary and thereby uplift, strengthen, and purify all who come to your house this day through Christ Jesus our Lord. Amen.

Processional

Call to Worship

What shall I return to the LORD for all his bounty to me? I will lift up the cup of salvation and call on the name of the LORD. I will pay my vows to the LORD in the presence of all his people.

(Psalm 116:12-14)

Let us Worship God

A Hymn of Adoration

Prayer of Adoration, Confession, and Supplication

Prayer of Adoration

Glory be to You, Father Everlasting, for You sent Your only Son into the world that we might live through Him. Glory be to You, our Lord and Master Jesus Christ, for you brought life and immortality to light through the gospel. Glory be to You, Holy Spirit, for You quicken us to show the power of love in the world. Blessed are you, Father, Son and Holy Spirit, One God; blessed be Your glorious Name forever. Amen.

A call to Confession

Let us confess to God and to one another that we stand in need of forgiveness from Him and from our-fellows, calling to mind our particular and our common faults. We name our self-indulgence, our prayerlessness, our enmities. We name our lovelessness and luke-warmness in the Church, our failure to provide sufficient means for winning the world for Christ. We name our failure in the state, the disharmony in the world, the jealousies that we inflame among our brothers, and the constant strife of man with man. Let us together make our humble confession before the Almighty God.

Prayer of Confession

Holy and righteous Father, before whom we cannot justify ourselves or profess our innocence, we confess the evil of our ways, without concealment and without excuse. In the light of the sacrifice of Your Son upon the Cross, we see and acknowledge the hatefulness of our sins. Grant us in that light also to see your great and wondrous mercy, so that we may offer unto You the sacrifice of a humble and contrite heart. Have mercy upon us, O God,

according to Your loving-kindness, according to the multitude of Your tender mercies, cancel our transgression and grant us Your peace; through Jesus Christ our Lord. AMEN.

Assurance of Pardon

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Let each of you, humbling yourself before God, acknowledge yourself to be a sinner, and believe that the Heavenly Father means to be propitious to you in Jesus Christ. To all who thus repent, and seek Jesus Christ for their salvation, the forgiveness of sins is granted, in the name of the Father, Son, and Holy Spirit.

Prayer of Supplication

Heavenly Father, who restores to us the joy of Your salvation, help us to do good in the present moment, give us a high resolve for the time to come, and receive our worship as a sacrifice of righteousness in Jesus Christ our Lord, to whom with You and the Holy Spirit be all honour and glory, world without end. AMEN.

An Anthem or Psalm

If a psalm is sung or said, it shall be followed by the Gloria patri: "Glory be to the father, and to the son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be world without end. Amen."

The word

The Old Testament Lesson

A Hymn

The Epistle Lesson

The Gospel Lesson

After the lesson, the reader shall say:

"God be praised for the gospel of His grace"

(Response :) **GLORY BE TO YOU, O GOD.**

A Hymn

Prayer for Illumination

Holy Father, you have given us the bread which comes down from heaven, so that a man may eat and never die; reveal to us now Your most Blessed Son, Jesus, in the power of His resurrection, so that we might be nourishes unto everlasting life, for His holy name's sake. AMEN

Sermon

Ascription of Glory

To Him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and father, to Him be glory and dominion for ever and ever. AMEN *(Rev, 1:5b-6)*

THE LORD'S SUPPER

INVITATION AND FENCING

Beloved in the Lord, as we draw to the Lord's Table, we are to consider how great are the benefits of this sacraments if we come to it with understanding, faith and repentance, and with our souls hungering and thirsting after Christ. Not unto those who live willingly in sin, or who love self-righteousness in their hearts, or who are out of fellowship with their brethren are these benefits of Christ offered. But those, who in sorrow of heart labour under the burden of their sins, and who, putting their trust in Christ, desire to lead a new life and to reach out unto a greater progress in grace, are invited and encouraged in his name to come to the Supper of the Lord, to their spiritual refreshing and the renewal of their strength.

THE ECUMENICAL INVITATION

In the name of the Lord Jesus Christ, we invite to this Table all who are members in full communion with any branch of the church of Jesus Christ. The Table is His, and belongs by right to all His people. Any such being present, are lovingly urged to claim their rights in Him.

Hear the words of Jesus from His own lips: Come to me, all you that are weary and 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.

(Matt. 11:28, 29; 5:6)

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

GATHERING AND PRESENTATION OF OFFERINGS

The offerings are to be dedicated in the "prayer of offering" during the Lord's Supper.

THE GREAT ENTRY

A Hymn

During the singing of this communion hymn, the Minister and assisting Elders exit to the vestry, and return, the Minister leading the Elders who carry the elements. When the elements enter the sanctuary, the congregation stands, and remain standing until after the Grace has been said.

Let us reaffirm our faith in the words of the Nicene Creed, found on page.....

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, light of light, very God of very God Begotten, not made, Being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, And ascended into

heaven, And sitteth on the right hand of the Father, And He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the World to come. AMEN.

THE PRAYER OF THE VEIL

The congregation still standing.

O God, who by the blood of Your dear Son has consecrated for us a new and living way into the holiest of all through the veil, that is His flesh, grant unto us, we pray, the assurance of Your mercy, and sanctify us by Your Holy Spirit, that drawing near unto You with a pure heart and undefiled conscience we may offer You a sacrifice in righteousness, through Jesus Christ our Lord. Amen.

THE PRAYER OF OFFERING

The offering, previously received, are now blessed along with the elements.

Most bountiful FATHER, we render to You all our gifts. Accepts the offering we have gathered and use them for honour and glory. Bless unto us this bread and this cup. All things come of You, and of Your own do we give You. Blessed be your Holy Name forever, through Jesus Christ our Lord. AMEN.

THE GRACE

The grace of the Lord Jesus Christ be with you all

The congregation may be seated.

THE WARRANT

Beloved in the Lord, attend to the words of the institution of this holy supper, as they are delivered by the Apostle Paul. For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it, and said, "This is my body that is for you. Do this in remembrance of me" in the same way he took the cup also, after supper saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Cor. 11:23-26 NRSV)

And now, that we may fulfil the Saviour's institution in righteousness and joy, let us follow His blessed example in word and action, in the name of the Father, and of the Son, and of the Holy Spirit.

As the Lord Jesus, the same night in which He was betrayed, took bread, I take these elements of bread and wine to be set apart from all common uses to this holy use and mystery: and as

He gave thanks and blessed, let us draw near to God and present unto Him our prayers and thanksgivings.

The Lord be with you.

AND WITH YOUR SPIRIT.

Lift up your hearts.

WE LIFT THEM UP TO THE LORD.

Let us give thanks unto our Lord God.

IT IS MEET AND RIGHT SO TO DO.

THE EUCHARISTIC PRAYER

It is proper, it is right, and it is our obligation that we should at all times and in all places, give thanks unto You, O Eternal God. You are from everlasting. You alone created the heaven and the earth and all things therein.

We praise You for Christ our Lord, Who in the likeness of man manifested forth Your glory, that He might bring all people out of darkness into His marvellous light.

We magnify and praise You, Mighty God, Heavenly king. With angels and archangels and with the company of heaven, we worship and adore Your glorious name, evermore praising You and saying:

SANCTUS

HOLY, HOLY, HOLY LORD GOD OF HOST, HEAVEN AND EARTH ARE FULL OF YOUR GLORY: GLORY BE TO YOU, O LORD MOST HIGH.

BENEDICTUS

Blessed is He that comes in the name of the Lord.

HOSANNA

Hosanna in the highest.

THANKSGIVING FOR REDEMPTION

O Holy, Almighty, and Merciful God: You gave Your Son for the life of the world, who being very and eternal God, in perfect love became man for us men and for our salvation. Not as we ought, but as we are able, we bless You for His life on earth, for His precious sufferings and death upon the cross, for His resurrection from the dead, for His glorious ascension to Your right hand, and that He fulfilled Your will and finished the work which You gave Him to do, Until He returns in great glory.

COMMEMORATION

We humbly beseech You to receive this memorial of the most blessed sacrifice of Your Son which He has commanded us to set before You.

EPICLESIS

...and so to sanctify with Your Word and spirit these Your own gifts of bread and wine, that the bread which we break may be to us the communion of the Body of Christ, and the cup of wine which we bless the communion of the blood of Christ

OBLATION

...in union with whom, and with the whole Church in heaven and earth, we present ourselves unto You, soul and body, to be a reasonable, holy, and living sacrifice, through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto you, O Father Almighty, world without end. AMEN.

THE LORD'S PRAYER

OUR FATHER...

THE FRACTION

According to the holy institution, example, and command of our Lord Jesus Christ, and for a memorial of Him, we do this: who, the night in which He was betrayed TOOK A LOAF OF BREAD...

(Here the Minister shall take the bread into his or her hands, and continue saying:)

...and when He had giving thanks HE BROKE IT...

Here the Minister shall break the bread in the sight of all.

...and said, TAKE, EAT; THIS IS MY BODY, THAT IS FOR YOU. DO THIS IN REMEMBRANCE OF ME.

Here the Minister returns the broken pieces to the table

After the same manner also HE TOOK THE CUP...

Here the Minister shall raise the cup so as to be seen by all.

...saying: THIS CUP IS THE NEW COVENANT IN MY BLOOD; THIS DO AS OFTEN AS YOU DRINK IT, IN REMEMBRANCE OF ME.

Here the Minister returns the cup to the table

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

THE AGNUS DEI

Lamb of God, who takes away the sins of the world

HAVE MERCY ON US.

Lamb of God, who takes away the sins of the world,

HAVE MERCY ON US.

Lamb of God, who takes away the sins of the world,

GRANT US YOUR PEACE.

DISTRIBUTION

The Minister partakes of both elements, then serves any Assisting Minister, then serves the Assisting elders after which the Assisting elders distribute to the congregation. Or, alternatively following Jesus's example of humility in John 13:12-15, the Assisting Elders may serve the congregation first, then the Minister serves the Assisting Elders, and finally one of the Assisting Elders serves the Minister.

In presenting the elements to those assisting and to the congregation, the Minister shall say:

Take eat, this is the body of Christ which is broken for you. Do this in remembrance of Him.

AND,

This cup is the new covenant in the blood of Christ which is shed for many unto remission of sins: drink of it, all of you.

During the distribution of the elements appropriate communion hymns may be softly sung or hummed, or the organ may play quietly. When all have been served and the remaining elements retuned, the Table is covered.

THE PAX

The peace of the Lord Jesus Christ be with you all.

AND WITH YOUR SPIRIT

If so desired, it is appropriate for members of the congregation to briefly greet one another.

Prayer of Thanksgiving and intercession

Prayer of Thanksgiving

We bless you, most gracious Lord, for You have received from our hand, unworthy as we are, this our sacrifice of praise and thanksgiving, and have incorporated us by Your Holy Spirit into the mystical Body of Your Son. Help us to abide steadfastly in this most blessed fellowship, and to bring forth rich fruit to your praise, through the merits of Jesus Christ our Lord, we pray. AMEN

Prayer of intercession

O Lord, save Your people, and Your heritage; feed them also and lift them up forever. Pour out Your Spirit upon Your congregation, and let Your saints be joyful. Show Your mercy to those who remain afar off, and gather the lost into Your house, for the sake of Your Son, Jesus Christ our Lord. AMEN.

Bring peace to all nations Lord. As new wonders, new powers, and new dangers rise before us in the world of men, may the majesty of Christ subdue all hearts to Your kingdom. Guide Your servants, the leaders of all nations, and especially the leaders of our great nation Nigeria. May they have true wisdom and only such power as is dedicated to Your rule and productivity for the good of mankind, for the sake of Jesus Christ, the King of Kings and Lord of Lords AMEN.

O God, FATHER OF ALL CREATION, WE IMPLORE Your mercy on behalf of all classes and conditions of men and women. Visit them with Your compassionate help, each according to their varied necessities. Satisfy longing souls who have desired to be with us at this Table, but who have been hindered by infirmity or other lawful occasion. May they rejoice to be numbered through our prayers in the company of the blessed, through Jesus Christ our Lord. AMEN.

Prayer of Commemoration of the departed

O Lord, who gave us at this Table a mystic, sweet communion with those whose rest is won, we praise You for our loved ones who have departed this life, through whom we are more nearly united with You, and for all the glorified who surround Your throne with Joy. Prepare

us more and more to join this holy company, until at last with them we share the full vision of your glory, who being Father, Son, and Holy Spirit, one God are blessed for evermore. AMEN.

Announcement

To maintain the attitude of communion, announcements should be as brief as possible

A Hymn

The Benediction and Choral “Three-fold AMEN”.

The Recessional

A FULL ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER

Vestry Prayer
Processional

THE APPROACH

A Prelude Hymn

The Call to Worship
Let us worship God

A Hymn

The Call to Prayer

What shall I return to the LORD for all his bounty to me? I will lift up the cup of salvation and call on the name of the LORD. I will pay my vows to the LORD in the presence of all his people.
(Psalm 116:12-14)

Or,

Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival. O taste and see that the LORD is good! Happy are those who take refuge in him!
(1 Cor. 5:7b, 8a; Psalm 43:8)

Prayer of Adoration, Confession, and Supplication

Let us pray

Prayer of Adoration

Almighty God, unto whom all hearts are open, all desires know, and from whom no secrets are hid; cleanse the thoughts of our heart by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy name, through Christ our Lord. AMEN.

Prayer of Confession

Eternal God, our heavenly Father: You admit Your Children into such wonderful communion, that by partaking in the divine mystery of the body and blood of your dear son, we – your people-should dwell in Christ and Christ in us. We are unworthy sinners. Approaching Your presence and beholding Your glory, we repent of our transgressions. We have sinned, we have grievously sinned against You, in thought, word, and deed. We have broken our past vows, and have dishonoured Your holy name.

Prayer of Supplication

Yet now, most merciful Father, have mercy upon us for the sake of Jesus Christ, forgive us all sins. Deliver us, by Your Holy Spirit, from all uncleanness in spirit and in flesh; and enable us heartily to forgive others, as we plead for you to forgive us, that we may serve You afresh in newness of life, to the glory of Your holy name. AMEN.

O God, who has prepared for them that love You such good things as pass man's understanding; pour into our hearts such love toward You, that we loving You above all things; may obtain Your promises, which exceed all that we can desire; through Jesus Christ our Lord, to whom with You and the Holy Spirit, be all honour and glory, world without end. AMEN.

An Anthem

The Old Testament Lesson

A Psalm, or Hymn

A psalm such as 116 in the prose version of the Psalter, may be sung or read ending with Gloria Patri; or a metrical Psalm (such as 116:13-19) shall be sung.

The New Testament Lesson(s)

The Nicene Creed

The Nicene Creed maybe said here or after the elements have been brought in and put on the communion table. The congregation stands.

The Nicene Creed maybe found on RCH 725 and elsewhere.

Let us repeat Nicene Creed, as found in

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, light of light, very God of very God Begotten, not made, Being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father, And He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the World to come. AMEN.

Prayer of Intercession

Let us pray.

Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we Your children, gathered at Your Holy Table remember before You all with

whom we have part in the communion of Your saints, and we beseech You to hear our humble intercession

We pray for Your Church, holy, catholic, and apostolic. Increase and sanctify her more and more and hasten the victory of Your eternal kingdom.

We pray for our country, for Your servants the president of the Federal Republic of Nigeria, for all federal ministers, state governors and commissioners, and all traditional rulers, and the people. Guide and sustain those who rule and defend us, and establish our nation.

Give, and preserve to our use, the kindly fruit of the earth; and keep us from war, pestilence, and famine.

Remember in Your mercy, O Lord, the sick and the suffering, the aged and the dying, all who are in trouble and bereavement, especially those known to us, whom we now name in our hearts before you... (Pause) ... visit them with Your Love and consolation, and grant them Your peace.

We pray for our loved ones, whether at home or absent from us upon the sea, in the air, or in far-off lands that Your presence maybe their strength and stay. Bless them and keep them, and cause Your face to shine upon them. In the name of our saviour we ask. Amen.

A Hymn

THE WORD

The Prayer of Illumination

From the pulpit, the following (or similar) prayer shall be offered by the Minister (or preacher).

Let us pray.

Almighty God, with whom are hid all the treasures of wisdom and knowledge; open our eyes, that we may behold wondrous things out of Your Law; and draw us to Yourself with the cords of everlasting love; through Jesus Christ our Lord. AMEN.

The Sermon

An ascription of Glory

To be said by the minister (or the Preacher) from the pulpit.

To him who loves us and has freed us from our sins by His blood and made us to be a kingdom, priest serving his God and Father, to Him be glory and dominion forever and ever. AMEN.

(Rev. 1:5, 6)

The Offerings

The dedication of the Offerings

After the dedication of the offerings, the Minister takes his (her) place at the holy table

THE SACRAMENT OF THE LORD'S SUPPER

AN ECUMENICAL INVITATION

This invitation is primarily for those who are visitors. It is usual for the Minister to publicly invite such person in words such as "This is the Lord's Table. If you are a visitor here this morning, a follower of Christ and a member in good standing in your own Church, and there is nothing in your conscience that would hinder you from partaking of his holy sacrament, we invite you to join us at the Lord's Table" *Lord's Supper cards for visitors should not be distributed at this point because it detracts from focusing attention on the sacrament; if Lord's Supper cards are used at all, they must have been distributed prior to the service.*

OUR LORD'S INVITATION

Beloved in the lord, draw near to the Holy Table, and hear the gracious words of the Lord Jesus Christ, who said: "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" (Matt. 11:28, 29)

Jesus said to them "I am the bread of life; whoever comes to me shall never be hungry, and whoever believes in me will never be thirsty. Everything that the Father gives me will come to me; and anyone who comes to me I will never drive away" (John 6:35, 37)

Blessed are those who hunger and thirst for righteousness, for they will be filled. (Matt. 5:6)

THE TABLE PREPARED

A Hymn

The hymn shall be suitable to the celebration of the Lord's Supper, such as "And Now, O Father, mindful of the love..." if not already on the Communion Table, then during the hymn, the element of bread and wine shall be brought into the church and laid on the Communion Table, the Minister leading the way and Elders assisting. The congregation stands while the elements are carried in and placed on the Table.

If the Creed has not already been used, it may now be said, after which the Minister shall unveil the element, and may offer the following prayer:

THE PRAYER OF THE VEIL

Let us pray

O God, who by the blood of Your dear Son has consecrated for us a new and living way into the holiest of all; grant unto us, we pray, the assurance of Your mercy, and sanctify us by Your heavenly grace, that we, approaching You with a pure heart and cleansed conscience, may offer unto You a sacrifice in righteousness; through Jesus Christ our Lord. Amen.

Almighty and most merciful Father, we offer unto You this Bread and this Cup; for all things come of You, and of your own do we give you. Blessed be Your holy name for ever; through Jesus Christ our Lord, to whom, with You and the Holy Spirit, be all glory, world without end. AMEN.

THE GRACE

The grace of the Lord Jesus Christ be with you all

The congregation may be seated.

THE WARRANT (THE WORDS OF THE INSTITUTION)

Beloved in the Lord, attend to the words of the institution of the Holy Supper, of our Lord Jesus Christ, as they are delivered by St. Paul.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it, and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Cor. 11:23-26 NRSV)

Therefore, that we may fulfil His institution in righteousness and joy, let us follow His blessed example in word and action, in the name of the Father, and of the Son, and of the Holy Spirit.

THE PRELIMINARY EPICLESIS (SETTING APART)

As the Lord Jesus, the same night in which He was betrayed, took bread, I take these elements of bread and wine to be set apart from all common uses to this holy use and mystery; and as He gave thanks and blessed it, let us also draw near unto God and present unto Him our prayers and thanksgiving.

THE INTRODUCTORY DIALOGUE

The Lord be with you,

AND WITH YOUR SPIRIT.

Lift up your hearts.

WE LIFT THEM UP TO THE LORD.

Let us give thanks unto our Lord God.

IT IS MEET AND RIGHT SO TO DO.

THE PREFACE

It is verily meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto You, O Holy Lord, Father Almighty, Everlasting God; who created the heavens and the earth and all things that is therein; and who created men and women in Your own image, and whose tender mercies are over all Your works.

Mighty God, heavenly King, We magnify and praise You with angels and archangels and with all the company of heaven, we worship and adore Your glorious name, evermore praising You and saying:

THE SANCTUS

HOLY, HOLY, HOLY LORD GOD OF HOST, HEAVEN AND EARTH ARE FULL OF YOUR GLORY: GLORY BE TO YOU, O LORD MOST HIGH.

THE BENEDICTUS

Blessed is the one who comes in the name of the Lord!

HOSANNA

Hosanna in the highest heaven.

THE THANKSGIVING FOR REDEMPTION

Verily holy, verily blessed are You, Almighty and Merciful God, who did so love the world that You gave Your only Son that whosoever believes in Him should not perish but have eternal life.

Not as we ought, but as we are able, do we bless You for His precious sufferings and death upon the cross, for His glorious resurrection and ascension, for His continual intercession and rule at Your right hand, for the promise of His coming again and for His gift of the Holy Spirit.

THE ANAMNESIS [REMEMBERING CHRIST WHO IS PRESENT]

Wherefore, having in remembrance the work and passion of our Saviour Christ, and pleading His eternal sacrifice, we Your servants do set forth this memorial, which He has commanded us to make...

THE EPICLESIS [PRAYER CONSECRATING THE ELEMENTS AND OURSELVES]

Symbolically, the Minister now puts a hand on or over the elements.

...and we most humbly beseech You to send down Your Holy Spirit to sanctify both us and these Your own gifts of bread and wine which we set before You, that the bread which we break may be the communion of the Body of Christ, and the cup of blessing which we bless the communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood with all His benefits, to our spiritual nourishment and growth in grace, and to the glory of Your most Holy name.

And here we offer and present unto You ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and we beseech You mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we ask You to fulfil in us, and in all people, the purpose of Your redeeming love; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto You, O Father Almighty, world without end. AMEN.

And now, as our saviour Christ has taught us, we humbly pray, saying:

OUR FATHER...

THE FRACTION [CEREMONIAL BREAKING OF BREAD]

According to the holy institution, example, and command of our Lord Jesus Christ, and for a memorial of Him, we do this: who, the night in which He was betrayed **TOOK A LOAF OF BREAD...**

(Here the Minister shall take the bread into his or her hands, and continue saying :)

...and when He had giving thanks **HE BROKE IT...**

Here the Minister shall break the bread in the sight of all.

...and said, **TAKE, EAT; THIS IS MY BODY, THAT IS FOR YOU. DO THIS IN REMEMBRANCE OF ME.**

Here the Minister returns the broken pieces to the table

After the same manner also **HE TOOK THE CUP...**

Here the Minister shall raise the cup so as to be seen by all.

...saying: **THIS CUP IS THE NEW COVENANT IN MY BLOOD; THIS DO AS OFTEN AS YOU DRINK, IN REMEMBRANCE OF ME.**

Here the Minister returns the cup to the table

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

THE AGNUS DEI ["LAMB OF GOD"]

Lamb of God, who takes away the sins of the world,

HAVE MERCY ON US.

Lamb of God, who takes away the sins of the world,

HAVE MERCY ON US.

Lamb of God, who takes away the sins of the world,

GRANT US YOUR PEACE.

DISTRIBUTION

The Minister shall first partakes of both elements, after which he (she) will serve those assisting in the distribution, after which the congregation shall be served.

In giving bread to the assisting Elders and the congregation, the Minister shall say:

Take eat, this is the body of Christ which is broken for you. This do in remembrance of Him.

And In giving the cup to the assisting Elders and the congregation, the Minister shall say:

This cup is the new covenant in the blood of Christ which is shed for many unto remission of sins: drink of it, all of you.

When all have partaken, and the bread and wine have been replaced on the communion table and covered, the Minister shall say:

THE PAX [PEACE]

The peace of the Lord Jesus Christ be with you all.

AND WITH YOUR SPIRIT

If desired members of the congregation may briefly share the peace at this time by shaking hands.

THE DIPTYCHUS [EUCHARISTIC INTERCESSION, PRAYER OF THANKSGIVING]

Prayer of Thanksgiving

Almighty and ever-loving God, we most heartily thank You that in Your great love You so graciously feed us at Your table with this spiritual food, and to thereby assure us of Your favour and goodness towards us; and that we are verily members incorporate in the mystical body of Your Son, the blessed company of all faithful people, and are also heirs through hope of Your everlasting kingdom. And we most humbly pray, O heavenly Father, so to assist us with Your grace that we may continue in this holy fellowship, and live henceforth to your glory, through Jesus Christ our Lord. AMEN.

Prayer of Commemoration for the Faithful Departed

And, rejoicing in the communion of saints, we thank and praise You for all Your servants who have departed in the faith; the great cloud of witnesses by which we are compassed about; all Your saints in every age who have loved You in life and continued faithful unto death, especially those dear to our own hearts whom we now silently name... Give us grace to follow them as they followed Christ and bring us with them, at the last, to those things which eye has not seen nor ear heard, which You have prepared for them that love You; through Jesus Christ our Lord, who lives and reigns, and is worshipped and glorified with You, O Father, and the Holy Spirit, world without end. AMEN.

Or

Eternal God, with whom are the issues of life; we give You thanks for all Your saints who, having in this life witnessed a good confession, have left the light of their example to shine before Your people; especially those beloved by us who are now with You. Bring us into communion with them here in Your holy presence; and enable us to follow them in all godly living, that hereafter we may with them behold Your face in glory, and in the heavenly places be one with them forever; through Jesus Christ our Lord, to whom, with You and the Holy Spirit, be all honour and glory, world without end. AMEN.

THE DOXOLOGY

Said or sung.

**Praise God from whom all blessings flow;
Praise Him, all people here below;
Praise Him above ye heavenly host;
Praise Father, Son, and Holy Ghost. AMEN.**

THE BENEDICTION

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 remain with you always. AMEN.

A Recessional Hymn

AN ALTERNATE ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER

This order may be followed when the regular Order of service for Morning Worship is used. After the sermon come if any (baptisms, confirmations, reception of members, then the Apostle's Creed, and then this order. The Lord's Supper is not, however, an appendage to a regular service; rather, all parts of the regular order shall anticipate and prepare hearts for receiving the sacrament.

A communion hymn is sung, during which the elements are brought in, led by the Minister, and placed on the communion table; or if the elements are already present on the table, they are uncovered. From the Table, the Minister says:

THE ECUMENICAL INVITATION

In as much as this is the Lord's Table, we invite all of God's children who are in good standing in their own Churches and whose consciences are clear before their Saviour, to join us for your own spiritual nourishment as we partake of His table.

THE PREPARATION

Let us pray

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

Be loved in the Lord, as we draw near to the Table of our Lord Jesus Christ, let us remember that this sacrament is a memorial of the sacrifice of Christ for the sins of men and women, a means of grace for those who believe in Him, and a bond and pledge of their union with Him and with each other as members of His body. For these reasons, it is necessary that we come with knowledge, faith, repentance and love; not entertaining evil thoughts, nor cherishing pride or self-righteousness, but, conscious of our weakness and in sorrow for our sins, humbly putting our trust in Christ and seeking His grace.

SELF-EXAMINATION

Let us then, in quietness, examine our hearts, confess our sins and commit ourselves to the mercy of God. Let us silently pray.

The Minister shall allow about one minute of silence, during which or after which the Minister may say any or all of the following words of Christ:

"Jesus said, "Take heart, my son; your sins are forgiven". " (Matt. 9:2)

"Jesus said, "Come to me, all you that are weary and carrying heavy burdens, and I will give you rest". " (Matt. 11:28)

"Anyone who comes to me I will not drive away". (John 6:37)

"I am the bread of life: whoever comes to me will never be hungry, and whoever believes in me shall never be thirsty".
(John 6:35)

"I came that men may have life, and have it abundantly".
(John 10:10)

We do not presume to come to this Your table, merciful Father, trusting in our own righteousness, but in Your many 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 mercies never fails. Grant us therefore, Gracious Lord, so by faith to partake of the body and blood of Christ, that we may be cleansed in soul and spirit and always live in Him and He in us. Amen.

Let us say the grace together:

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT BE WITH YOU ALL. AMEN

THE LORD'S SUPPER

THE WARRANT

Let us therefore draw near in faith and receive this holy sacrament to our comfort and to the glory of God's holy name. Attend to the words of its institution as they are expressed by St. Paul:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it, and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
(1 Cor. 11:23-26 NRSV)

Therefore, that we may fulfil His institution in righteousness and joy, let us follow His blessed example in word and action, in the name of the Father, and of the Son, and of the Holy Spirit.

THE SETTING APART

As the Lord Jesus, the same night in which He was betrayed, took bread, I take these elements of bread and wine to be set apart from all common uses to this holy use and mystery; and as He gave thanks and blessed it, let us also draw near to God and present unto Him our prayers and thanksgiving.

THE INTRODUCTORY DIALOGUE

The Lord be with you,

AND WITH YOUR SPIRIT.

Lift up your hearts.

WE LIFT THEM UP TO THE LORD.

Let us give thanks unto our Lord God.

IT IS MEET AND RIGHT SO TO DO.

THE PREFACE

It is truly right, fitting, and our duty, at all times and in all places, to give thanks unto You, O Lord, Holy Father, Almighty and Everlasting God; who made the heavens and the earth and men and women* in Your own image, and who in love sustains all that you have made.

Enter here the appropriate sentence, which may be found at the end of this order on page...

We praise You, Father, for Your Holy Spirit, through whom we know that You have sealed us in baptism to be Your people, chosen to declare Your mighty works.

All the company of heaven cries aloud with joy, evermore praising You and saying:

SANCTUS

HOLY, HOLY, HOLY LORD GOD OF HOST, HEAVEN AND EARTH AARE FULL OF YOUR GLORY: GLORY BE TO YOU, O LORD MOST HIGH.

Awaken our hearts, O Lord, we pray, that we with them may praise You with our whole heart for the wonder of Your works and all You gifts to us, known and unknown.

Go forth in peace.

(Response) Thanks be to God.

THE EPICLESIS

We most humbly pray You to send down Your Holy Spirit to sanctify both us and these Your own gifts of bread and wine which we set before You, that the bread which we break may be the communion of the Body of Christ, and the cup of blessing which we bless the communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood with all His benefits, to our spiritual nourishment and growth in grace, and to the glory of Your most Holy name.

And here we offer and present unto You ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We ask You to mercifully to accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray You to fulfil in us and in all men and women, the purpose of Your redeeming love; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Spirit, all honour and glory be unto You, O Father Almighty, world without end. AMEN.

THE FRACTION AND DISTRIBUTION

According to the holy institution, example, and command of our Lord Jesus Christ, and for a memorial of Him, we do this: who, the same night in which He was betrayed **TOOK BREAD...**

Here the Minister shall take the bread into his or her hands, and continue saying:

...and when He had giving thanks **HE BROKE IT...**

Here the Minister shall break the bread.

...and said, **TAKE, EAT; THIS IS MY BODY, WHICH IS FOR YOU. DO THIS IN REMEMBRANCE OF ME.**

Here the Minister partakes of the bread, then serve the assisting Elders.

In the same way, **HE TOOK THE CUP...**

Here the Minister shall raise the cup.

...saying: **THIS CUP IS THE NEW COVENANT IN MY BLOOD; THIS DO AS OFTEN AS YOU DRINK IT, IN REMEMBRANCE OF ME.**

The Minister partakes of the cup, then serves the assisting Elders.

Then the Elders, serve the congregation. When the remaining elements have been returned to the Table, the Minister says:

THE PEACE

The peace of the Lord Jesus Christ be with you all.

The Minister may add any of the following:

Your body is a temple of the Holy Spirit within you, which you have from God. You are not your own; you were bought with a price. Therefore glorify God in your body. (*1 Cor. 6:19, 20*)

Or,

My grace is sufficient for you, for my power is made perfect in weakness. (*2 Cor. 12:9*)

Or,

To the one who conquers, I will give a place with me on my throne; just as I myself conquered and sat down with my Father on his throne. (*Rev. 3:21*)

The Minister says either of the following:

The Lord be with you.

AND WITH YOUR SPIRIT.

Go forth in peace.

THANKS BE TO GOD.

Or,

Lord our God, Father of our Lord Jesus Christ, we give You all glory, thanks and praise for Your great goodness, in permitting us to make this memorial of Your Son our Saviour and His sacrifice on the cross; and for receiving us into communion with Him and with all who love him.

We humbly pray that You accept us as again we dedicate ourselves to Your service. Assist us with your heavenly grace that we may continue always in this holy fellowship, and evermore live to Your glory, through Jesus Christ our Lord. AMEN.

The Lord's Supper being now concluded, the worship service returns to its normal order.

PREFACES

Advent

...that Your people might see the wonders of His coming, and the things spoken by the prophets might be fulfilled for all peoples.

Christmas Sundays

...to be born for us. He took our nature from the Virgin Mary, becoming truly man by the power of the Holy Spirit, that He might cleanse us from our sins.

Epiphany and following

...that in His perfect manhood we may see revelled the greatness of Your glory.

9th to 7th Sundays before Easter

...to take our nature that He might overcome sin and death and set us free to become heirs of Your kingdom.

Lent

...that, as He bore our sins, so we might die to sin and live for righteousness.

Passion Sunday and Palm Sunday

...to save us by the cross. For as by one man sin came into the world, and death through sin, so through the death of one man, Jesus Christ, grace has conquered, and brought us eternal life.

Easter and Sundays following

...and raising Him from the dead. He is our Passover Lamb, who was sacrificed for us, and bore the sin of the world. By His death He has destroyed death, and by His rising again He has restored to us eternal life.

Ascension Sunday

...who after His resurrection was clearly seen by His apostles, and in their sight ascended to heaven, there to pray for us in Your presence, and prepare a place for us, so that we too might dwell where He is and share with him in glory.

Pentecost Sunday

...who after His resurrection ascended above all worlds, and sat down at Your right hand, pouring out on Your chosen people the Holy Spirit as He had promised. Therefore all people rejoice at the proclamation of Your grace in every tongue, and praise You in their own language with great joy.

Trinity and Sundays following

...to take our nature that He might overcome sin and death and set us free to become heirs of Your Kingdom.

**AN ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE
SACRAMENT OF THE LORD'S SUPPER WITH
THE ILL AND THE AGED**

The celebration of the Lord's Supper with the ill must be done by the Minister accompanied by an Elder, and done with the approval of the Session.

THE INVITATION

Beloved in the lord, hear what gracious words our Saviour Christ says unto all who truly turn to him:

Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28)

I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. Him who comes to me I will not cast out. (John 6:35, 37)

Let us reverently listen to the words of the institution of the holy supper of our Lord Jesus Christ, as they have been delivered by the Apostle Paul:

For I received from the Lord what I also deliver to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me". In the same way also the cup, after supper saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me". For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Cor. 11:23-26)

THE CONSECRATION

And now, in His name, I take these elements...

Here the Minister may lay his hand upon the plate and the cup.

...to be set apart by prayer and thanksgiving to the holy use for which He has appointed them.

Let us pray

Most gracious God, the Father of our Lord Jesus Christ, whose offering up of Himself upon the cross we commemorate before You now: we earnestly desire Your Fatherly goodness to accept this our sacrifice of praise and thanksgiving:

And we pray You to bless and sanctify with your Word and Spirit these Your own gifts of bread and wine which we set before You, that we may receive by faith Christ crucified for us, and so feed upon Him that He may be made one with us and we with Him.

And here we offer and present unto You ourselves, our souls and bodies, to be an acceptable, holy, and living sacrifice. We pray that You will mercifully accept this our sacrifice of praise and thanksgiving, as, in fellowship with all the faithful in heaven and on earth, we pray You to fulfil in us, and in all people, the purpose of Your redeeming love;

Through Jesus Christ our Lord; to whom, with You and the Holy Spirit, be the glory and the praise, both now and evermore. AMEN.

THE COMMUNION

The Bread and wine being thus set apart by prayer and thanksgiving, the Minister shall say:

The Lord Jesus took bread...

Here the Minister shall take some of the bread into his or her hands.

And when He had blessed it, He broke it,

Here the Minister shall break the Bread.

And gave it to His disciples, as I, ministering in His name, give this bread to you: saying, Take, eat; this is My body, broken for you. Do this in remembrance of Me.

Then the Minister, who is also to partake, is to administer the Bread, saying:

After partaking, the Minister shall say:

Let us pray

We thank You, O God, for Your great mercy giving to us in this Sacrament, whereby we are made partakers of Christ.

Enrich us by Your Holy Spirit, so that the life of Jesus may be made manifest in us, and the remainder of our days may be spent in Your love and service.

O Lord, Holy Father, by whose loving-kindness our souls and bodies are renewed: Mercifully look upon this Your servant, that if it please You, every cause of sickness being removed, and he (*she*) may be restored to soundness of health: through Jesus Christ our Lord. AMEN.

THE BENEDICTION

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 upon you, and remain with you always. AMEN.

After the celebration, reverent disposition of the elements which remain shall be made.

AN ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER TO THE ILL AND AGED

For use as an extension of the congregational Lord's Supper Service when the sick and aged are visited immediately after the service. This service must be conducted by the Minister, and preferably with one or two Ruling Elders accompanying him (or her). It is not necessary for the Minister and the Elders to partake of the elements again.

The Salutation and Address

The Lord be with you. AMEN. Beloved in the Lord, we come to you with bread and wine which have already this day been set apart and sanctified by the Word of God and prayer to be to us the communion of the Body and Blood of our Lord Jesus Christ. It is now your privilege to share in the same communion, and receiving these holy gifts to be nourished unto everlasting life.

Prayer of Confession and Petition

Forgive us, O Father in heaven, for all the wrong we have done, thought or spoken, our impatience, our lack of trust in You, the little love we have for others. Come to us, O Lord, and cleans us; come to us O Lord, and heal us; come to us, O Lord, and strengthen us; and grant that we having received You, may never be separated from You by our sins, but may continue Yours forever, through Jesus Christ our Redeemer. AMEN.

Assurance of Pardon

Jesus said, Come to me, all you that are weary and carrying heavy burdens, and I will give you rest. Blessed are those who hunger and thirst for righteousness for they will be satisfied. (*Matt. 11:28; 5:6*)

You who do truly and earnestly repent of your sins, and are in love and fellowship with your neighbours, draw near with faith and take this Sacrament to your comfort and growth in grace.

The Administration

Then the Minister, in giving the bread shall say:

Take, eat, this is the Body of our Lord Jesus Christ, which is broken for You. Do this in remembrance of Him.

And in giving the cup

This cup is the new covenant in the blood of Christ, which is poured out for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Him.

Prayer of Thanksgiving

Lord Jesus, we join with this (*these*) our brother (*sister, brethren*) to praise You that through this holy communion You have assured him (*her, them*) that all his (*her, their*) sins are forgiving and that he (*she, they*) is (*are*) accepted into Your fellowship. We pray that You, by Your almighty power give him (*her, them*) strength to fight a good fight, and stand by him (*her,*

them) in all his (*her, their*) troubles. Give him (*her, them*) patience to endure; [or, relieve and heal him (*her, them*), if it is Your will], and when his (*her, theirs*) last hour comes, deliver him (*her, them*) from all evil and take him (*her, them*) to be with the redeemed; we ask in Your Name and for Your glory, O Jesus Christ our Lord. AMEN.

A Benediction