

The Book of Common Prayer 1960

The Church of India – CIPBC

The Order of Reconciliation

THE PREFACE

**THE EXAMINATION OF CONSCIENCE
THE ASSURANCE OF GOD'S FORGIVENESS**

FORMS FOR PUBLIC USE

**A PENITENTIAL SERVICE
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**FORM OF CONFESSION
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*“The Preface”, “The Examination of Conscience” and
“The Assurance of God's Forgiveness” are to be
discussed with those seeking reconciliation prior to
the date of “The Ceremony of Penitential Service” by
The Priest of the Parish*

THE PREFACE

NO worship of God, and least of all common worship, may fittingly be offered by those who are separated from God and from their neighbours by unrepented sin. If we do not repent, not only are we unfit to worship God, but we also dishonour God and cause damage to his Church as well as to ourselves. Therefore, we are exhorted in our common worship, both

at Morning and Evening Prayer and at the Lord's Supper, to make general confession of our sins.

Those who truly repent must be ready to live at all times in love and charity with all men. But, since it is so easy to make light of, and even to cherish, grudges and resentments against others, we should find definite times when we may search our hearts and seek reconciliation with any from whom we find ourselves estranged. This is specially fitting at the beginning of the Church's year, as we approach Christmas with its message of peace and goodwill, and when we enter upon the season of Lent and are specially called to penitence.

Furthermore, a general confession in the common worship of the Church can only be entered into with full sincerity by those who already have personally repented of their sins.

The first Exhortation reminds us of the duty of personal penitence for those who are to receive the Holy Communion, and gives us guidance in the method of self-examination. We are also exhorted in the Ministry of the Sick to repent and to take such steps as are needed to be at peace with God and in charity with all men. And we know well that, though we have sinned grievously, we can be restored by our gracious Saviour and Shepherd.

To this end God has committed to his Church the Ministry of Reconciliation. From early times the Church has provided means whereby sinners can be reconciled to God and their fellow-members in Christ's Body, either openly before the whole congregation, or in private. Private confession may be made at any time by the individual soul in the presence of God.

But since we are bound together in fellowship one with another, the individual is often helped to full confession by unburdening himself to a fellow-Christian and receiving the benefit of his counsel and prayer. That Christian may be an experienced and devout lay member of the Church, or his own or some other pastor, since pastors are specially trained and set apart for this work.

Furthermore, we are warned that our sin is not only against God, but is also an injury to the fellowship of the Church. It is therefore fitting that in seeking the forgiveness of God the assurance of his pardon should come to us through the appointed representative of the Church.

This assurance may come to us in the General Absolution pronounced by the Priest in the public services of the Church. And it may also come through private absolution given to the individual penitent. The priests of the Church are authorized and bound by the commission

received in their ordination to exercise this ministry when required and to pronounce absolution in God's name.

For this purpose, a form of private confession to God in the presence of a priest with the benefit of counsel and absolution is here provided.

Examination Of Conscience:

IN preparation for confession we are bidden to examine our life and conduct by the rule of God's commandments, as advised in the Exhortation to those who are about to receive Holy Communion, who must always bear in mind the stern warning of Saint Paul to the Corinthian Christians in the eleventh chapter of his First Epistle, verses Twenty-Seven and following.

We are further advised more personally in the Ministry to the Sick to examine ourselves, remembering the account which one day we must give to the righteous Judge, by whom all men will be judged.

In such examination we look to our Lord Jesus Christ as to our example of perfect Manhood, as well as our Mediator and Advocate. We should therefore examine and see ourselves in the light of what he himself has taught us.

It is good therefore not only to examine ourselves by the rule of God's commandments as given in Exodus, chapter 20, but also as interpreted - in our Lord's Summary of the Law, recorded in St. Matthew's Gospel, chapter 22, verses 37-40 and in our Lord's own teaching on the Commandments, given in the Sermon on the Mount in St. Matthew's Gospel, chapter 5, and in the same chapter, those Beatitudes which give us the true picture of the Christian life or in the exposition of the Commandments to be found in the Catechism in the form of our Duty towards God and our Duty towards our neighbour.

The Requirement Of True Penitence:

WE see in the second paragraph of the first Exhortation in the Lord's Supper that the result of our self-examination should be - recognition of our offences by will, word and deed, sorrow for our sinfulness, confession to God, purpose of amendment of life.

Further it should lead to recognition of our offences, not only against God, but also against our neighbours, reconciliation with them, readiness to make restitution, as far as we can, for all injuries done by us to any other, readiness to forgive others for any offences against ourselves, which, as we are taught in our Lord's Prayer, is an essential condition of receiving God's forgiveness.

Of the general nature of sin, we may learn by studying again the General Confession in Morning or Evening Prayer, where we are shown sin in the four aspects of error, disobedience, shortcoming and spiritual disease. And in the Invitation in the Lord's Supper we learn how essential it is to be in love and charity with our neighbours, if we are sincerely to repent of our sins towards God; and further, that we must approach our heavenly Father with full trust and confidence in his mercy and love.

These lessons are all summed up in the last Answer in the Catechism.

The Assurance Of God's Forgiveness:

WE are assured that if we truly repent, God will forgive us all our sins and restore to us again, not only the baptismal innocence which we have lost, but even those graces of Christian life which he had bestowed upon us through his Word and Sacraments before our backsliding. By absolution he will give us the peace of a quiet conscience and courage to go forward in the power of the Holy Spirit.

These assurances we may find in the Absolutions in **Matins** (Morning) and **Vespers** (Evening) Prayer, in the **Lord's Supper**, and in the Absolution in the **Ministry to the Sick**, with the Collect which follows. We can accept them

with unhesitating confidence, because they are based on the affirmation of Scripture declared to us in such passages as the following:

The four Comfortable Words.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all un- righteousness. **1 St John 1. 9.**

Him that cometh to me I will in no wise cast out. **St John 6. 37.**

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus... let us draw near with a true heart in fulness of faith. **Hebrews 10. 19, 22.**

THE ORDER OF PENITENTIAL SERVICE

This form is especially suitable for Ash Wednesday and during the season of Lent. The Prayers may also be used by themselves as a penitential devotion.

The Priest shall stand on the Epistle side and say, the congregation being seated

BRETHREN, ye are well aware that in accordance with the godly practice of the Church such persons as stand convicted of notorious sin are put under discipline, that their souls may be saved in the day of the Lord. It is meet at all times, especially in the season of Lent, when we are all called to penance and mortification, that prayer should be made for such offenders, to the end that, having been found truly penitent, obedient, and faithful, they may receive the grace of absolution, and again become partakers of the Sacrament of the Lord's Body and Blood.

We ought also at this time to pray for the hardened and impenitent, who neglect to enter by the door that has been opened to them, that they may turn to God with humble and contrite hearts, sincerely confessing their faults, and firmly purposing to amend. For, if we are mindful of the words of the Apostle Paul, Ye are members one of another, we shall consider ourselves bound to endeavour by every means within our power to bring such erring members of Christ's Body to repentance, that being

converted from the error of their way they may be restored to Christian fellowship.

Moreover, this godly discipline serves a further purpose: it has been ordained not only to bring those convicted of notorious sin to repentance, but as a warning to others, that being admonished by their example they might be the more afraid to offend.

Wherefore, that ye may the more diligently heed this warning, and forasmuch as we are all prone lightly to regard God's judgement on sin, it is thought good that at this time (in the presence of you all) should be read the general sentences of God's condemnation of impenitent sinners, gathered out of Holy Scripture; and that ye should answer to every sentence, Amen.

Lord, have mercy upon us: To the intent that, being admonished of the great indignation of God against sin, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the judgment of God to be due.

The congregation shall remain seated and those seeking Reconciliation shall stand; the Priest shall say

THE LORD OUR GOD IS ONE LORD: THEM THAT SERVE OTHER GODS, GOD SHALL JUDGE;

And those seeking Reconciliation shall answer

Amen. Lord, have mercy upon us.

Priest: Idolaters and all them that worship God's creatures, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Blasphemers and all them that take God's name in vain, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: The Lord's day is holy; them that profane it, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Murderers and all them that are malicious or cruel, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Adulterers and fornicators and all unclean persons, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Robbers and thieves and them that defraud, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: False witnesses and perjurers, liars, slanderers and all evil speakers, God shall judge;

Answer: Amen. Lord, have mercy upon us.

Priest: Covetous persons and extortioners and them that grind the faces of the poor, God shall judge;

Answer: Amen. Lord, have mercy upon us, and lay not these sins to our charge.

All shall Kneel - The Priest shall face East and pray,

NOW seeing that all they are accursed who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repentance. For it is a fearful thing to fall into the hands of the living God and to hear the terrible voice of his most just judgement which shall be pronounced upon obstinate sinners

when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels.

Therefore, brethren, take we heed betimes, while the day of salvation lasteth. Although we have sinned, yet have we an Advocate with the Father, **Jesus** Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us then return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving.

This if we do, **Jesus** Christ will deliver us from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom. Unto which he vouchsafes to bring us all, for his infinite mercy. **Amen.**

Then All shall Stand, and say responsively

Psalm 51

Have mercy upon me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, * and cleanse me from my sin.

3 For I acknowledge my faults, * and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou shalt judge.

5 Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom in my secret thoughts.

7 Purge me with hyssop, and I shall be clean; * wash me, and I shall be whiter than snow.

8 Make me to hear of joy and gladness, * that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, * and put out all my misdeeds.

10 Make me a clean heart, O God, * and renew a right spirit within me.

11 Cast me not away from thy presence, * and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, * and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health; * and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, * and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: * a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; * build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; * then shall they offer young bullocks upon thine altar.

Glory be to the Father †, and to the Son †, * and to the Holy Spirit †; As it was in the beginning, is now, and ever shall be, * world without end. Amen.

The Priest shall come to the centre of the Altar, face the congregation and say

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Priest shall then face East, stand on the Gospel side and say; Congregation shall Kneel

OUR Father, who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. † **Amen.**

Priest: O Lord, save thy servants;

Answer: That put their trust in thee.

Priest: Send unto them help from above;

Answer: And evermore mightily defend them.

Priest: Help us, O God our Saviour;

Answer: And for the glory of thy name deliver us; be merciful to us sinners, for thy name's sake.

Priest: O Lord, hear our prayer;

Answer: And let our cry come unto thee.

Priest: Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by

sin are accused, by thy merciful pardon may be absolved; through **Jesus** Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins.

Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are unworthy creatures, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in the world, that we may ever live with thee in the world to come; through **Jesus** Christ our Lord. Amen.

*Then shall the Congregation say the following prayer
along with the Priest*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy

wrath thinkest upon mercy †. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, **Jesus** Christ our Lord. Amen.

The Priest face the Congregation and shall proclaim

THE Lord bless us, and keep us: the Lord make his face to shine upon us, and be gracious unto us: the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. ✠ **Amen.**

Renewal of Baptismal Vows

This Form may fittingly be used before Easter and is especially appropriate to Easter Eve, since the Sacrament of Holy Baptism as well as the Sacrament of the Lord's Supper is intimately linked with our Lord's death and resurrection. On this account Easter Eve has been one of the main occasions since the early Church for the Baptism of converts, and it is fitting that those who are already baptized should renew their vows before going forward to their Easter Communion.

It may also be used before other great festivals of the Church, especially Whitsun, the Festival of the Descent of the Holy Spirit.

This Form is to be used when individual/s member/s of the Church who or their ancestors of their own free will left the Church and are now desiring to return; shall testify publicly to their faith in Jesus Christ and avow once again the obligations of discipleship of the same as followed by the Church of India - CIPBC.

The Bishop may order the use of this Form at the public restoration of penitents who have been suspended by him from Holy Communion.

A Hymn may be sung, after which all those who are to be reconciled with the Church of India - CIPBC and also those who desire to renew their baptismal vows shall stand before the Priest,

The Congregation shall be seated, the Priest shall stand and face the Person/s seeking Reconciliation, they shall then stand and the Priest shall say

DO you desire, with true penitence for your past sins and firm purpose of amendment of life, to renew the solemn promises and vows which were made at your Baptism (and which you affirmed at your Confirmation)?

Person/s seeking Reconciliation shall answer.

That is my desire †.

Then the Priest shall continue

Hear therefore the words of Saint Paul, written in the thirteenth chapter of the Epistle to the Romans:

OWE no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now, is our salvation nearer than when we believed.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord **Jesus** Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Those requiring Reconciliation shall kneel and spend time in personal confession of their SINS.

THREE MINUTES SILENCE BE KEPT

Then shall Priest lead them in the following prayers

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

ALMIGHTY God, Father of our Lord Jesus Christ Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord **Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of**

**life, To the honour and glory of thy name;
Through **Jesus** Christ our Lord. † Amen.**

Congregation shall also kneel and Priest shall say,

Priest: O Lord, save thy servants;

Answer: That put their trust in thee.

Priest: Send unto them help from above;

Answer: And evermore mightily defend them.

Priest: Help us, O God our Saviour;

Answer: And for the glory of thy name,
deliver us; be merciful to us sinners, for thy
name's sake.

Priest: O Lord, hear our prayer;

Answer: And let our cry come unto thee.

Priest. Let us pray.

O LORD, we beseech thee, mercifully hear our
prayers, and spare all those who confess their
sins unto thee; that they, whose consciences by
sin are accused, by thy merciful pardon may be
absolved; through **Jesus** Christ our Lord. **Amen.**

THE Almighty and merciful Lord grant unto you
pardon and remission of all your sins, time for

true repentance, amendment of life, and the grace and comfort of the Holy Ghost. † **Amen.**

*The Congregation shall be seated, Person/s seeking
Reconciliation shall stand and the Priest shall
enquire of them;*

Ye who are to be reconciled:

DO you here, in the presence of God, and of this congregation, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow, nor be led by them?

Answer: I renounce them all.

DO you believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer: I believe.

WILL you obediently keep God's holy will and commandments, and walk in the same all the days of your life?

Answer: I will, by God's help.

Then all shall they kneel and the Priest shall continue

ALMIGHTY God, who hath given you this will to do all these things: Grant also unto you strength

to perform the same; through **Jesus** Christ our Lord. † **Amen.**

SEEING now, dearly beloved brethren, that these persons have confessed their past sins, have received the assurance of God's pardon, and have been given grace to renew their baptismal vows, let us give thanks unto Almighty God, and with one accord make our prayers unto him, that these persons may lead the rest of their lives according to their holy intentions.

Then shall silence be kept for a space, the congregation shall Kneel, after which all shall say together:

OUR Father, who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. † **Amen.**

Then the Priest shall say

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord **Jesus** Christ, who liveth and reigneth

with thee and the same Spirit, ever one God,
world without end. † **Amen.**

After which the Priest may say,

ABIDE, with us, O Lord, for it is toward evening
and the day is far spent. As watchmen look for
the morning, so do we wait for thee, O Lord.
Come to us with the dawning of the day and
make thyself known unto us in the breaking of
bread, for thou art our God for ever and ever. †
Amen.

*The Service shall conclude with the following
Benediction:*

THE Almighty and merciful GOD, the Father †,
the Son †, and the Holy Ghost †, bless us and
keep us, now and for evermore. ✠ **Amen.**

NOTE: *This Ceremony shall be used for Anglicans
who LEFT OUR CHURCH OF THEIR OWN FREE will and
now, they or their off-springs, DESIRE TO RETURN to
the fold.*

FORM OF PERSONAL CONFESSION (ALONE)

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

(If desired, the whole of Psalm 51 may profitably be used.)

I CONFESS to God, Almighty, the Father, the Son, and the Holy Spirit, that I have sinned in thought, word, and deed, through my own grievous fault. And especially I have sinned in these ways. . . . Therefore, I pray God to have mercy upon me.

O LORD, I beseech thee, mercifully hear my prayer, and spare all those who confess their sins unto thee; that we, whose consciences by sin are accused, by thy merciful pardon may be absolved; through **Jesus** Christ our Lord. **Amen.**

ALMIGHTY God, have mercy upon me, forgive me all my sins, deliver me from all evil, confirm and strengthen me in all goodness, and bring me to everlasting life; through **Jesus** Christ our Lord. **Amen.**

THE LORD bless us, and keep us: The Lord make his face to shine upon us, and be gracious unto us: the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. † **Amen.**

FORM OF PERSONAL CONFESSION AND
ABSOLUTION

IN THE PRESENCE OF A PRIEST

The Church does not require of any that, in order to receive forgiveness of sins, he of necessity confess before a Priest, but only that every man be honestly assured in his own conscience of his duty in this matter.

And such as shall be satisfied with a private confession to God in prayer ought not to be offended with those that use confession to God before a Priest; nor ought those who think it needful for themselves to confess their sins before a Priest to be offended with those that are satisfied with their confession to God in private prayer together with the general confession of the Church; but let all alike remember in all things to follow and keep the rule of charity, and not to judge other men's consciences, seeing that there is no warrant in God's Word for so doing.

Every Priest in his exercising of this ministry of reconciliation, committed by Christ to his Church, is solemnly bound to observe secrecy concerning all those matters which are thus confessed before him.

*At the time appointed the penitent shall kneel
down in some convenient place in the church,
and the Priest shall say unto him,*

THE Lord be in thy heart and on thy lips, that
thou mayest truly and humbly confess thy sins.

*Then shall the penitent make confession of his
sins, using this form or the like.*

I CONFESS to God Almighty, the Father, the
Son, and the Holy Spirit, before the whole
company of heaven, and to you, that I have
sinned, in thought, word, and deed, through
my own most grievous fault. And especially
(since my last confession) I have sinned in
these ways. For these and all my other sins
which I cannot now remember, I am heartily
sorry, firmly purpose amendment, and
humbly ask pardon of God, and of you
counsel and absolution. Wherefore I pray God
to have mercy upon me, and you to pray for
me to the Lord our God.

*After which confession the Priest shall give
spiritual counsel and advice, if needed, and
prescribe some simple act of devotion, commonly
known as a penance; and, if he is assured of his
repentance, he shall absolve the penitent after
this sort:*

ALMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life. **Amen.**

MAY the Almighty and merciful Lord grant unto you pardon, absolution, and remission of all your sins. **Amen.**

OUR Lord **Jesus** Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Then shall the Priest dismiss the penitent with a Blessing.