

LUTHERAN CHURCH SERVICES

Lutheran Church Services

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PRIVATE CONFESSION

Before Confession, the penitent should prepare himself by meditating on God's Word, especially the Ten Commandments.

When ready, the penitent kneels and says:

Penitent: Pastor, hear my confession.

P: Confess your sins freely and honestly. God grant you sincerity of repentance and faith.

Penitent: I confess that I am a sinner, and I have sinned. I plead guilty before God, and I admit that the fault is mine. I have not loved the Lord God with all my heart, with all my soul, and with all my strength.

Nor have I loved my neighbor as myself. I have hurt some people, and others I have failed to help. I have sinned against the Lord by my thoughts, words and deeds.

Especially I confess ...

The penitent now mentions specific sins he wishes to confess, sins that trouble his conscience, or any sins that he remembers.

If any fruits of repentance are necessary, the Pastor will instruct the penitent, and require his affirmed intention to perform them.

Penitent: For all my sins, I am sorry, I intend to change my ways, and I ask for the grace of forgiveness. Lord, have mercy upon me, a sinner.

P: Do you understand and believe that my forgiveness is God's forgiveness, and that God's forgiveness is a gift of His grace, for the sake of Jesus Christ?

Penitent: Yes, I believe and trust in Him.

P: Then let it be done for you according to your faith.

In the stead and by the command of my Lord Jesus Christ, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

Go in peace and sin no more. Amen.

After the Absolution, the penitent may remain kneeling for a prayer or a Psalm of thanksgiving.

*Create in me a clean heart, O God,
And renew a steadfast spirit within me.
Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.
Restore to me the joy of Your salvation,
And uphold me by Your generous Spirit.*

Psalm 51:10-12

CORPORATE CONFESSION AND ABSOLUTION

This rite is used as a preparation for the Divine Service. Reverent silence is observed before the service, for private prayers.

Stand

An opening hymn may be sung.

INVOCATION

The sign of the cross is made by all the faithful in remembrance of Holy Baptism.

P: In the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

P: Beloved in the Lord, let us draw near with a true heart, and confess our sins to God our Father, asking Him to grant us forgiveness, in the name of our Lord Jesus Christ.

CONFESSION

Kneel

P: Our help is in the name of the Lord,

C: Who made heaven and earth.

P: I said, I will confess my transgressions unto the Lord

C: And you forgave the iniquity of my sin.

Silence for self-examination

C: O Almighty God, Merciful Father, I a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them, and sincerely repent of them, and I beg You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

ABSOLUTION

P: Upon this, your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God to all of you. In the stead and by the command of our Lord Jesus Christ, I forgive you all your sins, in the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

THE DIVINE SERVICE

If Corporate Confession and Absolution directly precedes the Divine Service, the liturgy shall begin with the Introit.

Stand

An opening hymn may be sung.

INVOCATION

The sign of the cross is made by all the faithful in remembrance of Holy Baptism.

P: In the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

SERVICE OF THE WORD

The Introit is spoken or chanted, concluding with the Gloria Patri.

GLORIA PATRI

C: 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.

KYRIE

C: Lord, have mercy. Christ, have mercy. Lord, have mercy.

GLORIA IN EXCELSIS

During Advent and Lent, the Gloria is omitted

P: Glory be to God on High,

C: And peace on earth, to men of good will. We praise You. We bless You. We adore You. We glorify You, we give thanks to You, for Your great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, You take away the sins of the world, have mercy upon us. You take away the sins of the world, receive our prayer. You sit at the right hand of the Father, have mercy upon us. For You alone are holy; You only are the Lord. You only are most high, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

SALUTATION AND COLLECT

P: The Lord be with you.

C: And with your spirit.

P: Let us pray.

The Collect of the Day is prayed aloud by the Pastor.

C: Amen.

Sit

OLD TESTAMENT READING

P: This is the Word of the Lord.

C: Thanks be to God.

The Gradual is spoken or chanted.

EPISTLE READING

P: This is the Word of the Lord.

C: Thanks be to God.

Stand

ALLELUIA AND VERSE

The Verse is spoken or chanted. The Alleluia is omitted during Lent.

C: Alleluia. Alleluia. Alleluia.

HOLY GOSPEL READING

P: The Holy Gospel according to _____, the _____ chapter.

C: Glory to you, O Lord.

When the Gospel reading is finished:

P: This is the Gospel of the Lord.

C: Praise to you, O Christ.

NICENE CREED

**C: I believe in one God,
the Father Almighty,
Who made heaven and earth,
and everything visible and invisible.
And I believe in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
true God of true God,
begotten, not made.
Who is of one substance with the Father;**

and through Him all things were made.

For us men and for our salvation, He came down from heaven
and took on flesh by the Holy Spirit, of the virgin Mary
and became man.

He was crucified also for us under Pontius Pilate.

He suffered and was buried.

And He rose again on the third day, according to the Scriptures,
and ascended into heaven
and sits at the right hand of the Father.

And He will come again with glory to judge both the living and the dead,
Whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and Giver of life,
Who proceeds from the Father and the Son,
Who is worshiped and glorified together with the Father and the Son.
He spoke through the prophets.
And I believe in one holy Catholic and apostolic Church,
I acknowledge one Baptism for the forgiveness of sins,
and I await the resurrection of the dead
and the life of the world to come. Amen.

Sit

The Hymn of the Day

SERMON

Stand

OFFERTORY

C: Create in me a clean heart, O God, and renew a right spirit within me. Cast me not
away from Your presence, and take not Your Holy Spirit from me. Restore unto me
the joy of Your salvation, and uphold me with Your free spirit. Amen.

Sit. The offerings shall be gathered and presented at the altar.

Stand

SERVICE OF THE SACRAMENT

PRAYER OF THE FAITHFUL

P: Let us pray for the people of God in Christ Jesus, and for all people according to their
needs.

*The pastor offers up petitions for the Church, for the people, for government, for the sick and dying,
etc. The Prayers of the Faithful conclude with the following:*

P: These petitions and whatever else You would have us ask from You, heavenly Father, grant to us for the sake of Jesus Christ, Your Son our Lord, Who lives and reigns with You and the Holy Spirit, One God now and forever. Amen.

PREFACE

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up unto the Lord.

P: Let us give thanks unto the Lord our God.

C: It is meet and right so to do.

The celebrant prays the proper preface, or the following common preface:

P: It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, Who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore, with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

**C: Holy, holy, holy Lord God of Sabaoth; Heaven and earth are full of Your glory.
Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna
in the highest.**

Kneel

PATER NOSTER

**C: Our Father Who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
Give us this day our daily bread;
And forgive us our trespasses as we forgive those who trespass against us;
And lead us not into temptation, but deliver us from evil.**

For Thine is the kingdom and the power and the glory forever and ever. Amen.

VERBA DOMINI

P: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is my body, which is given for you. Do this in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the New Testament in my blood, which is shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me."

The celebrant holds up the chalice and host before the people and says:

PAX DOMINI

P: The peace of the Lord be with you always.

C: Amen.

The celebrant breaks the bread during the Agnus Dei.

AGNUS DEI

C: Lamb of God, You take away the sin of the world, have mercy upon us.

Lamb of God, You take away the sin of the world, have mercy upon us.

Lamb of God, You take away the sin of the world, grant us peace. Amen.

DISTRIBUTION

Reverent Psalms and Hymns may be sung while the body and blood of Christ are distributed.

The celebrant communes himself first, then other clergy, and the faithful. He shall say, as he distributes the bread and wine:

P: The body of Christ.

C: Amen.

P: The blood of Christ.

C: Amen.

In dismissing the communicants, the following or similar words are spoken:

P: May the body and blood of our Lord and Savior Jesus Christ strengthen and preserve you in body and soul unto everlasting life. Depart in peace.

C: Amen.

Stand

NUNC DIMITTIS

C: Lord, now You let Your servant depart in peace according to Your word, for my eyes have seen Your salvation, which You have prepared in the sight of every people, a light to lighten the Gentiles and the glory of Your people Israel.

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.

THANKSGIVING

P: O give thanks unto the Lord, for He is good,

C: And His mercy endures forever.

P: Let us pray.

P: We give thanks to you, almighty God, that you have refreshed us through this salutary gift, and we implore you that of your mercy you would strengthen us through the same, in faith toward you, and in fervent love toward one another; through Jesus Christ, your Son, our Lord, Who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: Amen.

SALUTATION AND BENEDICAMUS

P: The Lord be with you.

C: And with your spirit.

P: Let us bless the Lord.

C: Thanks be to God.

BENEDICTION

P: The Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord look upon you with favor and give you peace.

C: Amen.

MATINS

An opening hymn may be sung.

Stand

THE VERSICLES

P: O Lord, open my lips.

C: And my mouth shall declare your praise.

P: Make haste, O God, to deliver me.

C: Make haste to help me, O Lord.

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 INVITATORY

The common or a seasonal INVITATORY may be used.

Common

P: O come, let us worship the Lord. C: For He is our maker.

Advent

P: Behold, the King cometh. C: Oh come, let us worship Him.

Christmastide

M: Unto us the Christ is born. C: Oh come, let us worship Him.

Lent

M: The Lord hath redeemed His people. C: Oh come, let us worship Him.

Easter tide

M: The Lord is risen indeed. C: Hallelujah!

Trinity

P: The true God, One in Three and Three in One. C: O come, let us worship Him.

THE VENITE

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving: and make a joyful noise unto Him with psalms. For the Lord is a great God: and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God: and we are the people of His pasture, and the sheep of His hand.

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.

After the VENITE, the INVITATORY may be repeated.

Sit

THE PSALMODY

One or more Psalms shall be spoken or chanted. An antiphon may be used before and after each Psalm. The Gloria Patri is added after each Psalm.

THE LECTION

The Lesson or Lessons shall be read, and after each Lesson may be said or chanted:

P: O Lord, have mercy upon us.

C: Thanks be to You, O Lord!

A hymn may be sung.

THE SERMON

After the sermon, alms and offerings may be gathered.

Stand

THE CANTICLE

The TE DEUM LAUDAMUS or the BENEDICTUS are used on Sundays; on other days, another canticle may be used.

TE DEUM LAUDAMUS

We praise You, O God; we acknowledge You to be the Lord. All the earth worships You, the everlasting Father. To You all angels cry aloud, the heavens and all the powers therein; to You cherubim and seraphim continually do cry:

Holy, Holy, Holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of Your glory. The glorious company of the Apostles praise You; The goodly fellowship of the prophets praise You;

The noble army of martyrs praise You; the holy Church throughout all the world acknowledges You.

You are the King of Glory, O Christ. You are the everlasting Son of the Father.

When You took it upon Yourself to deliver man, You did humble Yourself to be born of a virgin. When You had overcome the sharpness of death, You did open the kingdom of heaven to all believers. You sit at the right hand of God in the glory of the Father. We believe that You shall come to be our Judge.

We therefore pray You, help Your servants, whom You have redeemed with Your precious blood. Make them to be numbered with Your saints in glory everlasting.

O Lord, save Your people and bless Your heritage. Govern them and lift them up forever. Day by day we magnify You and we worship Your name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let Your mercy be upon us, as our trust is in You. O Lord, in You have I trusted; let me never be confounded.

Or:

BENEDICTUS

Blessed be the Lord God Israel: for He has visited and redeemed His people; And has raised up a horn of salvation for us: in the house of His servant David;

As He spoke by the mouth of His holy prophets: which have been since the world began; That we should be saved from our enemies: and from the hand of all that hate us;

To perform the mercy promised to our fathers: and to remember His holy covenant; The oath which He swore to our father Abraham: that He would grant unto us;

That we, being delivered out of the hand of our enemies: might serve Him without fear; In holiness and righteousness before Him: all the days of our life.

And you, child, shalt be called the prophet of the Highest: for you shalt go before the face of the Lord to prepare His ways; To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high has visited us; To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

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.

Kneel

Then shall be said or chanted the Prayers here following, or the morning Suffrages or the Litany, concluding with the Collect for Grace.

THE KYRIE

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

PATER NOSTER

Our Father Who art in heaven, Hallowed be Thy name; Thy Kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE SALUTATION

P: The Lord be with you.

C: And with your spirit.

The Collect for the Day and other Collects may here be added.

THE COLLECT FOR GRACE

P: O Lord, our heavenly Father, almighty and everlasting God, Who has safely brought us to the beginning of this day, defend us in the same with Your mighty power and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by your governance, may be righteous in your sight; through Jesus Christ your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end. Amen.

BENEDICAMUS

P: Let us bless the Lord.

C: Thanks be to God.

THE BENEDICTION

P: The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

C: Amen.

Silent prayer

VESPERS

One or more hymns or Psalms may be sung.

Stand

THE VERSICLES

P: O Lord, open my lips.

C: And my mouth shall show forth Thy praise.

P: Make haste, O God, to deliver me.

C: Make haste to help me, O Lord.

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.

Sit

THE PSALMODY

One or more Psalms shall be spoken or chanted. An antiphon may be used before and after each Psalm. The Gloria Patri is added at the end of each Psalm.

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 LECTION

After each Lesson:

P: O Lord, have mercy upon us.

C: Thanks be to You, O Lord!

A hymn may be sung.

THE SERMON

After the sermon, alms and offerings may be gathered.

Stand

THE VERSICLE

A Versicle proper for the season or Feast Day, or the following versicle may be used:

P: Let my prayer be set forth before Thee as incense:

C: And the lifting up of my hands as the evening sacrifice.

THE CANTICLE

An Antiphon may be chanted before and after the Canticle.

MAGNIFICAT

My soul magnifies the Lord: and my spirit has rejoiced in God, my Savior.
For He has regarded: the low estate of His handmaiden.
For behold, from henceforth: all generations shall call me blessed.
For He that is mighty has done to me great things: and holy is His name.
And His mercy is on them that fear Him: from generation to generation.
He has showed strength with His arm: He has scattered the proud in the imagination
of their hearts.
He has put down the mighty from their seats: and exalted them of low degree.
He has filled the hungry with good things: and the rich He has sent empty away.
He has helped His servant Israel in remembrance of His mercy: as He spoke to our
fathers, to Abraham, and to his seed forever.
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.

Or:

NUNC DIMITTIS

Lord, now You let your servant depart in peace: according to your Word.
For my eyes have seen your Salvation: which You have prepared before the face of
all people;
A Light to lighten the Gentiles: and the Glory of your people Israel.
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.

Kneel

*Then shall be said or chanted the Prayers here following, or the evening Suffrages, or the Litany,
concluding with the Collect for Peace.*

THE KYRIE

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

PATER NOSTER

Our Father Who art in heaven, Hallowed be Thy name; Thy Kingdom come; Thy will
be done on earth as it is in heaven; Give us this day our daily bread; And forgive us
our trespasses, as we forgive those who trespass against us; And lead us not into
temptation; But deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE SALUTATION

P: The Lord be with you.

C: And with your spirit.

The Collect for the Day or other Collects may be added, concluding with THE COLLECT FOR PEACE.

THE COLLECT FOR PEACE

P: O God, from Whom all holy desires, all good counsels, and all just works do proceed, give unto your servants that peace which the world cannot give, that our hearts may be set to obey your commandments, and also that we, being defended by You from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ, our Savior, Who lives and reigns with You and the Holy Spirit, ever one God, world without end.

C: Amen.

BENEDICAMUS

P: Let us bless the Lord.

C: Thanks be to God.

THE BENEDICTION

P: The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

C: Amen.

Silent prayer

COMPLINE

Silent prayer

THE VERSICLES

P: The Lord Almighty grant us a quiet night, and peace at the last.

C: Amen.

P: It is good to give thanks to the Lord

C: To sing praise to your name, O Most High.

P: To herald your love in the morning,

C: Your truth at the close of the day.

A hymn may be sung.

Kneel

CONFESSION

P: Our help is in the Name of the Lord.

C: Who made heaven and earth.

P: I confess to Almighty God, before the whole company of heaven, and to you, brethren, that I have sinned exceedingly in thought, word, and deed by my fault, by my own fault, by my own most grievous fault. Wherefore, I ask you to pray for me to the Lord our God.

C: Almighty God have mercy upon you, forgive your sins, and bring you to everlasting life.

P: Amen.

C: I confess to Almighty God, before the whole company of heaven, and to you, father, that I have sinned exceedingly in thought, word, and deed by my fault, by my own fault, by my own most grievous fault. Wherefore I ask thee to pray for me to the Lord our God.

P: Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

C: Amen.

P: The Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

C: Amen.

Sit

THE PSALMODY

ANTIPHON: Have mercy upon me, O Lord, and hear my prayer.

Psalms 4, 91, and 134. Other Psalms may be used, concluding with the Gloria Patri.

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.

ANTIPHON: Have mercy upon me, O Lord, and hear my prayer.

Stand

THE BRIEF LESSON

One of the following lessons may be read:

P: Yet You, O Lord, are in our midst, And we are called by Your name; Do not leave us!
Jeremiah 14:9

P: Come to Me, all you who labor 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. Matthew 11:28-30

P: Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. John 14:27

P: For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.
Romans 8:38-39

P: Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.
1 Peter 5:6-9

THE RESPONSORY

P: Into your hands, O Lord, I commend my spirit.

C: Into your hands, O Lord, I commend my spirit.

P: For You have redeemed me, O Lord, God of truth.

C: Into your hands, O Lord, I commend my spirit.

Glory be to the Father and to the Son and to the Holy Spirit.

Into thy hands, O Lord, I commend my spirit.

A hymn may be sung.

THE GOSPEL CANTICLE

ANTIPHON: **Preserve us, O Lord, while waking, and guard us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace.**

Lord, now you let your servant depart in peace according to your word, for my eyes have seen your salvation, which you have prepared in the sight of every people, a light to lighten the Gentiles and the glory of your people Israel.

ANTIPHON: Preserve us, O Lord, while waking, and guard us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

Kneel

THE KYRIE

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

PATER NOSTER

Our Father Who art in heaven, Hallowed be Thy name; Thy Kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; On the third day, He rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty; from there He shall come to judge the living and the dead.

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

Other prayers may be added, concluding with:

THE EVENING PRAYER

I thank you my heavenly Father, through Jesus Christ, your dear Son, that You have graciously kept me this day; and I pray that you would forgive me all my sins, where I have done wrong, and graciously keep me this night; for into your hands I commend myself, my body and soul, and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen.

BENEDICAMUS

P: Let us bless the Lord.

C: Thanks be to God.

THE BENEDICTION

P: The almighty and merciful Lord, the Father, the Son, and the Holy Spirit, bless us and keep us.

C: Amen.

Silent prayer

HOLY BAPTISM

Why? Holy baptism is to be administered, according to our Lord's commandment (Mt 28:19), for the forgiveness of sins (Acts 2:38) and for the rebirth and renewal of the Holy Spirit (Titus 3:5).

Who? Baptism is necessarily for salvation, for all who believe (Mk 16:16). Christian parents should present their children for baptism, and confess the faith on their behalf. If sponsors are chosen to give the responses for children, such sponsors should be faithful, communicant members of the Church.

Candidates who can speak for themselves should do so during the rite. They must approach this sacrament in fear and love for God, with faith in Jesus Christ, and with a desire to be baptized. Candidates should prepare themselves for baptism by confessing their sins, by turning away from all wickedness, and with fasting and fervent prayer for forgiveness.

When? The rite of holy baptism should not be delayed for children, but should take place shortly after childbirth. Those who can answer for themselves ought not delay baptism, but come to be baptized when they are ready. The Church has historically used Easter as a regular time for baptism, for which the penitential season of Lent serves as a time of preparation. A duly instructed believer has the right, however, to be baptized at any time of the year (Jn 1:12-13).

Where? The rite ordinarily takes place at the baptismal font in church. The rite may take place during a service, in which case it may replace the Confession of Sins, or the Creed. If the rite is used as its own short service, the minister should preach a sermon or exhortation to the candidates after the Gospel lesson.

When the minister asks for the name, the candidate's first name(s) should be stated, without the surname. If a new name is desired at the time of baptism, in addition to or in replacement of the name given at birth, the new Christian name should be chosen and agreed upon in advance, to be used by the minister during the rite.

To baptize, water is applied to the head of the candidate by pouring or sprinkling, or the entire body is immersed in water. This may be done once or, according to the historic tradition, three times while the words are spoken.

After the baptism, a certificate of baptism should be given to the newly baptized; and a record should be entered into the parish registry of the names of the baptized, sponsors or witnesses, minister, date and location.

In an emergency, such as the imminent death of a child, any Christian may administer baptism, by pouring or sprinkling water on the head, and saying, "___Name___, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." If there is sufficient time, the baptizer should ensure the presence of witnesses, and speak the Creed, the Lord's Prayer and the Exorcism before the baptism. The baptism should be reported to the pastor and recorded in the parish registry.

THE RITE OF HOLY BAPTISM

The baptismal party gathers at the baptismal font.

THE INVOCATION

*Go ye therefore, and teach all nations, baptizing them
in the name of the Father, and of the Son, and of the Holy Spirit.*

Minister: In the name of the Father and of the Son and of the Holy Spirit.

People: Amen.

THE ADDRESS

P: Dearly beloved, the Word of God teaches us that all men are conceived and born sinful, under the power of the devil, and justly deserving of everlasting punishment; but the Father of all mercy sent his Son Jesus Christ, to atone for the sin of the whole world, and to deliver us from sin and death. To all who believe in him, he gives the right to become children of God through the washing of rebirth and renewal of the Holy Spirit, so that, having been born again, they may not perish, but have everlasting life. To this hope he calls us, and unites us in one Spirit, into one body, which has one Lord, one faith, and one baptism.

Christ our Lord says in the last chapter of Matthew, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." In the last chapter of Mark our Lord promises, "Whoever believes and is baptized will be saved." And the apostle Peter has written, "Baptism now saves you." Trusting in these promises, and in obedience to our Lord's command, the Church continues to bear abundant fruit through this most holy sacrament.

THE COLLECT

P: Let us pray. Almighty and eternal God, according to your strict judgment you condemned the unbelieving world through the flood, yet according to your great mercy you preserved believing Noah and his family, eight souls in all. You drowned the army of hard-hearted Pharaoh in the Red Sea, yet led your people Israel through the water on dry ground, foreshadowing this washing of your Holy Baptism. Through the Baptism in the Jordan River of your beloved Son, Jesus Christ, you sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin. We pray that you would behold your children according to your boundless mercy and bless them with true faith by the Holy Spirit, so that through this saving flood all sin in them, which has been inherited from Adam and which they have committed, would be drowned and die. Grant that they may be kept safe and secure in the holy ark of the Christian Church, being separated from the multitude of unbelievers and serving your name at all times with a fervent spirit and a joyful hope, so that they, together with all who believe in your promise, may be declared worthy of everlasting life; Through Jesus Christ, our Lord.

C: Amen

THE READING OF THE GOSPEL

P: Hear the Holy Gospel according to St. John, the third chapter.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Or for the baptism of infants:

P: Hear the Holy Gospel according to St. Mark, the tenth chapter.

They brought young children to Jesus that he might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, he was greatly displeased and said to them, “Let the little children come to me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And he took them up in his arms, put his hands on them, and blessed them.

Upon conclusion of the Gospel reading:

P: This is the Word of the Lord.

C: Thanks be to God!

THE EXAMINATION AND RESPONSES

The minister now addresses the candidate(s), saying:

P: You who are now being presented to be baptized, give your responses in sincerity and truth.

Do you renounce the devil?

R: Yes, I renounce him.

P: Do you renounce all his works?

R: Yes, I renounce them.

P: Do you renounce all his ways?

R: Yes, I renounce them.

P: Do you believe in God, the Father Almighty, maker of heaven and earth?

R: Yes, I believe.

P: Do you believe in Jesus Christ, his only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, descended into hell, on the third day rose again from the dead, ascended into heaven,

and sits at the right hand of God the Father Almighty, from whence he will come to judge the living and the dead?

R: Yes, I believe.

P: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

R: Yes, I believe.

P: Do you desire to be baptized?

R: Yes, I do.

THE LORD'S PRAYER

P: Let us therefore call upon Him, in Whom we believe.

The minister and congregation join in praying:

C: Our Father, Who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

THE EXORCISM

The minister places his hand on the head of the candidate, saying:

P: Almighty Father, look with mercy on this your servant; cleanse this body and soul; bind and cast out from here every unclean spirit; pour down your Holy Spirit to make this His dwelling place; and appoint your holy angels to stand guard here, so that the evil one may not enter, in the name of your Son our Lord Jesus Christ. Amen.

The minister makes the sign of the cross on the forehead and heart of the candidate, saying:

P: Receive the sign of the holy cross upon your forehead and upon your heart, to mark you as one who is redeemed by Christ the crucified.

THE SACRAMENT OF BAPTISM

P: How are you named?

R: _____ Name _____

The minister baptizes the candidate with water, saying:

P: _____ Name _____, I baptize you in the name of the Father and of the Son and of the Holy Spirit.

THE CHRISTENING

The minister anoints the head of the newly baptized with oil, saying:

P: _____ Name _____, I anoint you as a newborn child of God and heir of the Kingdom of Heaven.

May the almighty God and Father of our Lord Jesus Christ, Who has given you the new birth of water and of the Holy Spirit, and has forgiven all your sins, strengthen you with his grace, and make you fragrant with the aroma of the knowledge of your heavenly Father, wherever you go.

C: Amen

SYMBOLS OF NEWNESS OF LIFE IN CHRIST

The celebrant may place a white garment on the newly baptized, saying:

P: Receive this white garment to show that you have been clothed with the robe of Christ's righteousness that covers all your sin. So shall you stand without fear before the judgment seat of Christ to receive the inheritance prepared for you from before the foundation of the world. Amen.

The minister may light a candle from the paschal candle and give it to the newly baptized, saying:

P: Receive this burning light to show that you have received Christ the light of the world. Keep your Baptism blameless, and be ever watchful for the coming of the bridegroom, that you may meet him with joy and enter with him into the marriage feast, and receive eternal life. Amen.

THE BENEDICTION

P: May the Lord preserve your coming in and your going out from this time forth and even forevermore; and may the blessing of almighty God, the Father, Son, and Holy Spirit, be with you now and always.

All: Amen

CONFIRMATION

The Pastor and confirmands gather before the altar.

THE ADDRESS

P: Dearly Beloved: When anyone who has been baptized has also attained such knowledge of the truths of the Christian religion, such as are contained in Scripture and in the *Small Catechism*, that he is able to examine himself, in keeping with the injunction of the Apostle Paul, in 1 Cor. 11:28, he should no longer be kept from the Holy Supper. Before he receives the Holy Sacrament, however, he is to be examined and confirmed in the presence of the assembled congregation.

Through the Sacrament of Holy Baptism, God receives little children into His covenant and Kingdom of Grace, working faith in them and making them members of Christ's Church and temples of His Holy Spirit.

To all the baptized, Our Lord says, "Be faithful unto death, and I will give you a crown of life." (Rev. 2:10) And the Lord commanded parents through the Apostle Paul: "Bring up your children in the nurture and admonition of the Lord" (Eph. 6:4), and commanded his ministers, saying, "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 things that I have commanded you" (Mt 28:19-20).

Therefore, in accordance, with the express will of our God, fathers instruct their children, and Pastors instruct all men, young and old, to live in a manner pleasing to God; to confess their faith; to pray without ceasing; and regularly to receive from above the forgiveness of sins and the clothing of righteousness through the divinely instituted means of grace: in particular, being able to examine themselves and to discern the Lord's body, they should desire to receive the Sacrament of Holy Communion with the Church of God.

To encourage such growth in Christian knowledge and faith, the Evangelical Lutheran Church maintains the rite of Confirmation. After catechumens have been duly examined by the pastor, they publicly make profession of their acceptance of the doctrine of holy Scripture, that the entire Church may be assured of their spiritual preparations worthily to receive the body and blood of Christ and, with the laying on of hands, pray God to grant them His Holy Spirit, that they may grow in grace, be steadfast and unmovable in their profession, become fruitful in every good work, and in the end receive the crown of life.

The following catechumen(s) has (have) been presented for Confirmation: __Names__.

You are here before God and this Christian congregation publicly to make profession of your own faith in the Triune God and to dedicate yourself, body and soul, for time and for eternity, to your God and Lord. Lift up your hearts with me, therefore, to the God of all grace, and give answer to what, in the name of the Lord, as a minister of His Holy Church, I now ask you.

THE DECLARATION OF CONSENT

P: Do You this day, in the presence of God and of this Christian congregation, come of your own volition, to confirm your faith in the Triune God?

Confirmands: I do.

THE CONFESSION OF FAITH

P: Do you renounce the devil and all his works and all his ways?

R: I do.

P: Do You believe in God the Father?

R: Yes, I believe in God the Father almighty, maker of heaven and earth.

P: Do You believe in God the Son?

R: Yes, I believe in Jesus Christ, His only Son our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead.

P: Do You believe in God the Holy Spirit?

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

P: Do You desire to be a member of the Evangelical Lutheran Church and of this congregation?

R: I do.

P: Do You hold all the canonical books of the Bible to be the inspired Word of God, and the doctrine of the Evangelical Lutheran Church, drawn from the Bible, as you have learned to know it from Luther's *Small Catechism*, to be true and correct?

R: I do.

P: Do You also, as a member of the Evangelical Lutheran Church, intend to continue steadfast in the confession of this Church, and suffer all, even death, rather than fall away from it?

R: I do so intend, with the help of God.

P: Finally, do you intend faithfully to conform all your life to the rule of the divine Word, to be diligent in the use of the means of grace, to walk as it becometh the Gospel of Christ, and in faith, word, and deed to remain true to the Triune God, even unto death?

R: I do so intend by the grace of God.

P: Give now your hand at the Lord's altar, as a pledge of your promise, and, kneeling, receive His blessing.

THE CONFIRMATION

The confirmands kneel before the altar. The minister places his hands upon the head of each confirmand individually, while he gives this blessing.

P: Name may God the Father of our Lord Jesus Christ, give you His Holy Spirit, the spirit of wisdom and knowledge, grace and prayer, of power and strength, of sanctification and the fear of God. Amen.

THE DECLARATION

P: Upon this your voluntary profession and promise, I, on behalf of the entire Church, invite and welcome you, as a member of the Evangelical Lutheran Church and of this congregation, to participate with us in all the rights and privileges of the Evangelical Lutheran Church, in the name of the Father and of the Son and of the Holy Spirit.

THE BENEDICTION

P: The LORD bless you and keep you.

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

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

C: Amen

P: Let us Pray:

Lord God, heavenly Father, we thank and praise You for your great goodness in bringing these your servants to the knowledge of your Son Jesus Christ and the truth of the Gospel revealed through Him, and in enabling them both with the heart to believe and with the mouth to confess His name. We also entreat You to enlighten and strengthen them by your Holy Spirit, that they may daily increase in living faith, in godly fear, in patience under trials, in true knowledge of You, and in all other things profitable to their eternal salvation. Grant that, bringing forth the fruits of faith and love, they may continue steadfast and victorious unto the day when all who have fought the good fight of faith shall receive the crown of righteousness, through Jesus Christ, your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end.

C: Amen.

PROFESSION OF FAITH

Those who were previously baptized and confirmed, who wish to join the evangelical Lutheran Church, present themselves before the altar.

P: Beloved in the Lord, _____ Name _____ here present, desires to become a member of the Evangelical Lutheran Church, being fully convinced that in this Church the Word of God is taught in its truth and purity and the Sacraments are administered according to their institution by Christ.

I therefore ask you, _____ Name ____: Do you this day, in the presence of God and of this Christian congregation, come of your own volition, to confess your faith in the Triune God?

R: I do.

P: Do you renounce the devil and all his works and all his ways?

R: I do.

P: Do you believe in God the Father Almighty, in Jesus Christ, His only Son our Lord, and in the Holy Spirit?

R: Yes, I believe in God the Father, Son, and Holy Spirit.

P: Do you hold all the canonical books of the Bible to be the inspired Word of God, and the doctrine of the Evangelical Lutheran Church, drawn from the Bible, as you have learned to know it from Luther's *Small Catechism*, to be true and correct?

R: I do.

P: Do you intend to hear the Word of God and receive the Lord's Supper faithfully, regularly, and frequently?

R: I do.

P: Do you intend faithfully to conform all your life to the rule of the divine Word, and in faith, word, and deed to remain true to God the Father, Son, and Holy Spirit, for the rest of your life?

And do you intend to continue steadfast in the confession of this Church, and to suffer all, even death, rather than fall away from it?

R: I do, with the help of God.

P: Do you desire to be received into the communion of the Evangelical Lutheran Church and of this congregation?

R: I do.

P: Upon this your promise, I, on behalf of this congregation, extend to you the right hand of fellowship; I acknowledge you as a member of the Evangelical Lutheran Church; and I invite you here to receive the Lord's Supper and to participate with us in all the blessings of salvation that our Lord has given to His Church; In the name of the Father, and of the Son and of the Holy Spirit. Amen.

BETROTHAL

The betrothed man and woman stand in front of the minister, in the sight of the congregation. The minister addresses the congregation:

ADDRESS

P: Beloved in the Lord, after sober and prayerful reflection, [name of man], and [name of woman], come here today to declare their intention to be united in holy matrimony, and to betroth themselves one to the other in the presence of man and God.

To their intention of mutual betrothal, blessing has also been given by: [names].

As they now make their betrothal in front of Almighty God and His holy Church, they implore the blessing of God, so that their decision may be sanctified by His holy Word and by prayer. May the Lord our God grant His grace and assistance for the happy accomplishment of this pledge and promise, through Jesus Christ our Saviour.

SCRIPTURE READINGS

P: Hear the Word of God, from the letter of Saint Paul to the Colossians:

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. (Colossians 2:12-19)

or:

P: Hear the Word of God, from the letter of Saint Paul to the Ephesians:

Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband. (Ephesians 5:22-33)

P: This is the Word of the Lord.

C: Thanks be to God.

EXHORTATION

The minister addresses the betrothed couple:

P: Beloved in the Lord, as a called servant of the Word, it is my duty to exhort you to walk in a manner worthy of the calling to which you have been called by God's grace, so that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God. (Ephesians 4:1; 2 Thessalonians 1:11-12)

Understand first, therefore, that God Himself instituted the holy estate of matrimony, when at the beginning He created man, and made them male and female; that God Himself unites husband and wife, making them one flesh; and that what God has joined man must not separate. This is no human ordinance, but the Lord Himself commands: a wife is not to depart from her husband, and a husband is not to divorce his wife. (Matthew 19:4-6, 1 Corinthians 7:10-11)

Exercise self-control, which is the fruit of the Spirit; flee from sexual immorality, and do not defile your body, which is the temple of the Holy Spirit Who is in you, Whom you have from God. For God will destroy him who defiles His Temple; and you are not your own, but you were bought at a price; therefore, glorify God in your body and in your spirit, which belong to God. (Galatians 5:23; 1 Corinthians 6:18-20; 3:17)

Begin and end the days of your betrothal, therefore, in holiness, decency, sobriety, purity and chastity. Sanctify yourselves by the Word of God and by prayer, not only today, but each and every day; that the Peace of God may keep your hearts and minds in Christ Jesus, and that you may be thoroughly equipped for every good work. (Philippians 4:7; 2 Timothy 3:17)

Now may the God of peace Who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to Whom be glory forever and ever. Amen. (Hebrews 13:20-21)

THE VOWS

The minister addresses the groom:

P: name, I ask you, in the presence of Christ and his holy Church, are you unbound and free to betroth yourself to this woman? If so, answer, I am.

R: I am.

P: Will you therefore now betroth yourself to name? Will you love this woman, providing yourself a very image of Christ, leading, nourishing and cherishing her who will be your body, as Christ does the Church? And will you keep yourself faithfully pure and celibate until marriage, and with a chaste heart receive her as your wife? If so, declare it before God and these witnesses by saying, 'I will'.

R: I will.

The minister addresses the woman:

P: name, I ask you, in the presence of Christ and his holy Church, are you unbound and free to be betrothed to this man? If so, answer, I am.

R: I am.

P: Will you therefore now be betrothed to name ? Will you submit to this man as to the Lord, providing yourself a very image of the holy Church, showing respect to him who is to be your head? And will you keep yourself faithfully pure and celibate until marriage, and with a chaste heart receive him as your husband? If so, declare it before God and these witnesses by saying, I will.

R: I will.

BLESSING OF BETROTHAL

The minister invites the bride and groom to unite their right hands, saying:

P: Join your right hands in sign and confirmation of your betrothal.

The minister will place his own right hand on the bride and groom's hands, and say:

P: Before God and these witnesses, I declare you betrothed and bound to one another, in the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

THE CREED

The betrothed man leads the woman in confessing the faith, and in prayer.

Man: I believe in God the Father Almighty

All: Maker of heaven and earth.

Man: And in Jesus Christ, his only Son, our Lord,

All: Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, descended into hell, on the third day rose again from the dead, ascended into heaven, and sits at the right hand of God the Father Almighty, from whence he will come to judge the living and the dead.

Man: I believe in the Holy Spirit,

All: The holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

THE LORD'S PRAYER

Man: Let us pray. Our Father, Who art in heaven,

All: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil;

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

P: Let us pray.

Almighty and everlasting God, our heavenly Father, we thank and praise You that You instituted marriage for the good of man, sanctifying it with the presence and first miracle of your Son at the wedding at Cana in Galilee; and that you have brought these your children before your presence to receive your gracious benediction; we beseech You to grant them Your blessing so that they may live according to your Word and will. Strengthen and preserve them in love, fidelity, and purity. Send your holy angels to protect them against every assault and temptation of the devil. Pour out your blessings on this betrothed couple.

Lord Jesus Christ, spiritual Bridegroom of the holy Church, grant mercy and grace, as You did to the bride and groom at Cana! Lord God, Holy Spirit, keep love in the hearts of this betrothed couple! Most Holy Trinity, loving God, grant blessing and protection, for what You bless will be blessed forever.

C: Amen.

BENEDICTION

P: names of the betrothed : May God bless your bodies and your souls. May He pour out His blessing upon you as He blessed Abraham, Isaac, and Jacob. May the hand of the Lord be upon you, and may He send His holy Angel to guard you all the days of your life. Go in Peace!

C: Amen.

P: May the blessing of God almighty, the Father, Son and Holy Spirit, be upon you now and always.

C: Amen.

THE CONSECRATION OF MARRIAGE

Music appropriate for the sanctity and festivity of the occasion may serve as a prelude, and to adorn the entrance of the bridal party. The man and woman to be married present themselves before the Minister, the man to the right of the woman.

THE INVOCATION

P: In the Name of the Father and of the Son and of the Holy Spirit.

Response: Amen.

THE PSALM

Psalm 45, 67, 127, 128, or another suitable Psalm.

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.

Sit

A Hymn may be sung.

THE READINGS

At the conclusion of each reading:

P: This is the Word of the Lord

C: Thanks be to God!

A Hymn may be sung.

THE SERMON

The sermon ended, the bride and groom shall present themselves before the altar.

THE ADDRESS

P: Dearly beloved, we are gathered together here in the sight of God, and the presence of this congregation, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted by God in Paradise, in the time of man's innocency, signifying to us the mystical union that is between Christ and His Church; which holy estate Christ adorned and beautified with His presence and first miracle that he wrought in Cana of Galilee; and is commended by Saint Paul to be honorable among all men: and therefore is not to be taken in hand inadvisably, lightly, or wantonly, but reverently, advisedly, soberly, and in the fear of God; duly considering the causes for which matrimony was ordained:

First for the procreation of children, to be brought up in the fear and nurture of the Lord, and the praise of God; Second for a remedy against sin, that man and his wife might live

chastely in matrimony, and keep themselves undefiled members of Christ's body; Third for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into this holy estate these two present come now to be joined.

DECLARATION OF CONSENT

If the bride is to be given away by her father or guardian, then the Pastor shall say:

P: Who gives this woman to be married to this man?

Then the father or guardian of the bride shall say:

R: I do.

Then the Pastor shall say to the man:

P: Name , will you have this woman to be your wedded wife, to live with her after God's ordinance in the holy estate of matrimony? Will you love her, comfort her, honor her and keep her, in sickness and in health, and, forsaking all others, keep yourself only for her, so long as you both shall live?

R: I will.

Then the Pastor shall say to the woman:

P: Name , will you have this man to be your wedded husband, to live with him after God's ordinance in the holy estate of matrimony? Will you love him, comfort him, honor him, obey him, and keep him, in sickness and in health, and, forsaking all others, keep yourself only for him, so long as you both shall live?

R: I will.

Then the Pastor shall place the right hand of the woman in the right hand of the man.

If the woman is wearing a veil, then they shall loose their hands, the groom shall lift the veil, and they will again join their right hands.

THE MARRIAGE VOWS

The man and woman shall face one another, then the man shall repeat after the Pastor:

I, Name , take thee, Name , / to be my wedded wife / to have and to hold from this day forward / for better for worse / for richer for poorer / in sickness and in health / to love and to cherish / till death parts us / according to God's holy ordinance: / To this I pledge to you my faithfulness.

Then the woman, in like manner, shall repeat after the Pastor:

I, Name , take thee, Name , / to be my wedded husband / to have and to hold from this day forward / for better for worse / for richer for poorer / in sickness and in health / to love, cherish and obey / till death parts us / according to God's holy ordinance: / To this I pledge to you my faithfulness.

THE EXCHANGE OF RINGS

The Pastor shall receive the rings, and deliver one to the man, to be put on the hand of the woman. Then the man and, in turn, the woman shall repeat after the Pastor:

Receive this Ring / as a pledge and token / of wedded love and faithfulness. / In the name of the Father and of the Son and of the Holy Spirit. Amen.

The couple turn to face the altar, and kneel; and the Pastor shall say:

P: Join your right hands.

The Pastor shall lay his stole upon their joined hands and say:

P: Let us pray. O Eternal God, Creator and preserver of all mankind, giver of every good and perfect gift: Send your blessing upon these your servants; that they may surely perform and keep the vow and covenant between them made; that they may ever remain in perfect love and peace together, and live according to your laws; through Jesus Christ our Lord. Amen.

What therefore God has joined together, let not man put asunder.

THE PRONOUNCEMENT

P: Forasmuch as Name and Name have consented together in holy wedlock and have declared the same before God and this congregation of witnesses, I pronounce them husband and wife in the name of the Father and of the Son and of the Holy Spirit. Amen.

THE BLESSING

P: May the Almighty and Eternal God look down from His exalted throne in heaven upon you with His favor, and sanctify and bless you with the benediction first spoken to Adam and Eve in Paradise, that you may please Him both in body and soul, and live together in holy love until life's end.

The eternal God, the Father of our Lord Jesus Christ, bestow upon you His Holy Spirit and be with you and richly bless you forevermore. Amen.

One or more hymns may be sung, while the certificate of marriage is signed.

THE PRAYERS

The Pastor shall say:

P: Let us pray.

O God of Abraham, Isaac and Jacob, bless these your servants, and sow in them the seed of eternal life, that whatsoever in your holy Word they shall profitably learn, they may in deed fulfill; Look mercifully on them from heaven, and bless them, that they, always obeying your will, and being in safety under your protection, may abide in your love unto the end; through Jesus Christ our Lord. Amen.

O Merciful Lord, and heavenly Father, by Whose gracious gift mankind is increased; We beseech You, assist with your blessing this husband and wife, that they may be fruitful in procreation of children, and also live together so long in godly love and honesty, that they

may see their children's children unto the third and fourth generation, unto the praise and honor of your holy Name; through Jesus Christ our Lord. Amen.

O God, Who by your mighty power made all things from nothing; Who after You set in order all other things, appointed that out of man (created after your own image and similitude) woman should take her beginning; You Who consecrated the state of Matrimony by such an excellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and his Church; Look mercifully upon these your servants, that both this man may love his wife, according to your word (as Christ loves his spouse the Church, Who gave himself for her, loving and cherishing her even as his own flesh), and also that this woman may be as loving and amiable to her husband as was Rachel; as wise as Rebecca; as faithful and obedient as Sara; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons.

O Lord, bless them both; strengthen them in constant faithfulness and true love toward each other; sustain and defend them amidst all trials and temptations; and help them so to pass through this world in faith towards You, in communion with your holy Church, and in loving service of one another, that they may ever enjoy your heavenly benediction; through Jesus Christ, your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end. Amen.

C: Our Father Who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE BENEDICTION

Then shall the Minister say:

P: The LORD bless you and keep you. The LORD make His face shine upon you and be gracious unto you. The LORD lift up His countenance upon you and give you peace.

C: Amen.

Recessional music may be played, as the bridal party exit the sanctuary.

CHRISTIAN FUNERAL

The Christian funeral is a clear proclamation of the faith of the Church and the truth of God's Word, and must not include eulogies, any secular rites or non-Christian elements.

An opening hymn may be sung.

INVOCATION

P: In the name of the Father, and of the Son, and of the Holy Spirit. Amen

REMEMBRANCE OF HOLY BAPTISM

P: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

2 Corinthians 1:3-4

C: Thanks be to Thee, O Lord.

A white funeral pall is placed over the casket, to remind us that in Holy Baptism, a believer is clothed with the robe of Christ's righteousness, which covered all sin.

P: Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Romans 6:3-11

THE KYRIE

C: Lord, have mercy. Christ, have mercy. Lord, have mercy.

SALUTATION AND COLLECT

P: The Lord be with you.

C: And with your spirit.

P: Let us pray. O Almighty, Everlasting God and Father, we thank You for giving your only-begotten Son Jesus Christ into death for us, and through His triumphant resurrection, You give us the assurance of eternal life; comfort and raise us up with this assurance, and at last

let us come unto eternal rest with You; through Jesus Christ your Son our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end.

PSALMODY

One or more of the following Psalms may be used.

PSALM 130. *DE PROFUNDIS*

ANTIPHON: If Thou, LORD, shouldst mark iniquities, O Lord, who shall stand?

Out of the depths: have I cried unto Thee, O LORD. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications.

If Thou, LORD, shouldest mark iniquities: O Lord, who shall stand?

But there is forgiveness with Thee: that Thou mayest be feared.

I wait for the LORD, my soul doth wait: and in His word do I hope.

My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

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.

PSALM 90. *DOMINE, REFUGIUM*

Ant: So teach us to number our days, that we may apply our hearts unto wisdom.

LORD, thou hast been our dwelling place: in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction: and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past: and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up: in the evening it is cut down, and withereth. For we are consumed by Thine anger: and by thy wrath are we troubled. Thou hast set our iniquities before Thee: our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years: yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days: that we may apply our hearts unto wisdom.

Return, O LORD, how long: and let it repent thee concerning thy servants.

O satisfy us early with thy mercy: that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us: and the years wherein we have seen evil. Let thy work appear unto thy servants: and thy glory unto their children.

And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

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.

PSALM 23. *DOMINUS REGIT ME*

ANTIPHON: Into Thy hands, O Lord, I commit my spirit.
Thou hast redeemed me, O Lord God of truth.

The LORD is my shepherd: I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for
thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my
head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the
house of the LORD for ever.

**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.**

Psalms 27, 39, 42, 116, 126, 139 or 146 may also be used.

A hymn may be sung.

SCRIPTURE READINGS

One or more of the following lessons of Holy Scripture shall be read.

1 THESSALONIANS 4:13-18

P: But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.

JOHN 14:1-6

P: "Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know." Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

ROMANS 8:31-39

P: What then shall we say to these things? If God is for us, who can be against us? He Who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God Who

justifies. Who is he who condemns? It is Christ Who died, and furthermore is also risen, Who is even at the right hand of God, Who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

JOHN 5:19-29

P: Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father Who sent Him. "Most assuredly, I say to you, he who hears My word and believes in Him Who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

JOHN 11:21-27

P: Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, Who is to come into the world."

MARK 10:13-16

P: Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." And He took them up in His arms, laid His hands on them, and blessed them.

LUKE 7:11-17

P: Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow.

And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people." And this report about Him went throughout all Judea and all the surrounding region.

MATTHEW 9:18-19, 23-26

P: While He spoke these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live." So Jesus arose and followed him, and so did His disciples.... When Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing, He said to them, "Make room, for the girl is not dead, but sleeping." And they ridiculed Him. But when the crowd was put outside, He went in and took her by the hand, and the girl arose. And the report of this went out into all that land.

2 CORINTHIANS 5:1-10

P: For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He Who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

REVELATION 7:9-17

P: After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God Who sits on the throne, and to the Lamb!" All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen." Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple. And He Who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb Who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

1 CORINTHIANS 15:12-26

P: Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, Whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable. But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.

1 CORINTHIANS 15:35-58

P: But someone will say, "How are the dead raised up? And with what body do they come?" Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. 38 But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. 49 And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, Who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Peter 13-8, or Revelation 21:3-7 may also be read.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; From thence He shall come to judge the living and the dead.

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

Then a Responsory, or a hymn may be sung.

I. Si bona suscepimus

Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away.

Verse: Blessed be the Name of the Lord.

The Lord gave, and the Lord hath taken away.

II. Credo, quod Redemptor meus

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and in my flesh shall I see God.

Verse: Whom I shall see for myself, and mine eyes shall behold, and not another.

And in my flesh shall I see God.

III. Si credimus

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore sorrow not even as others which have no hope.

Verse: For as in Adam all die, even so in Christ shall all be made alive. Wherefore sorrow not even as other which have no hope.

IV. Ecce, quomodo moritus justus

Behold, how the righteous dieth, and no man taketh it to heart; and the just are taken away, and none considereth. From the evil to come is he taken away; and his memory shall be in peace.

Verse: In peace he rests in the earth, and in Zion is his habitation. His memory shall be in peace.

V. In pace in id ipsum dormiam

I will lay me down in peace and sleep. None of us liveth to himself, and no man dieth to himself.

Verse: Whether we live therefore or die, we are the Lord's. None of us liveth to himself, and no man dieth to himself.

THE SERMON

After the sermon, a hymn, or one of the following canticles, with its antiphon, may be sung.

I. Nunc Dimittis

Ant: I heard a voice from heaven saying, Blessed are the dead which die in the Lord.

Lord, now You let your servant depart in peace: according to your Word;

For my eyes have seen your salvation: which You have prepared before the face of all people.

A light to lighten the Gentiles: and the glory of your people Israel.

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.

II. Benedictus

Ant. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

Blessed be the Lord God of Israel: for he hath visited and redeemed His people;

And hath raised up a horn of salvation for us: in the house of His servant David;

As he spake by the mouth of His holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us;

To perform the mercy promised to our fathers: and to remember His holy covenant;

The oath which He sware to our father Abraham: that He would grant unto us;

That we, being delivered out of the hand of our enemies: might serve Him without fear,

In holiness and righteousness before Him: all the days of our life.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God: whereby the Dayspring from on high hath visited us;

To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

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.

III. The Beatitudes

Ant: God shall wipe away all tears from the eyes of His saints. And there shall be no more sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

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

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake: rejoice, and be exceeding glad, for great is your reward in heaven.

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.

Stand

PRAYERS

P: O God, the Father in heaven,

C: Have mercy upon us.

P: O God the Son, Redeemer of the world,

C: Have mercy upon us.

P: O God, the Holy Spirit, the Comforter,

C: Grant us peace.

THE LORD'S PRAYER

C: Our Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Pastor shall pray one or more of the following collects:

THE COLLECTS

P: Almighty God, Who by the death of your Son destroyed sin and death, and by His resurrection restored innocence and everlasting life, in order that we might be delivered from the dominion of the devil, and our mortal bodies be raised up from the dead: Grant that with our whole heart we may confidently believe, and, finally, with all your saints, share in the joyful resurrection of the blessed; through the same Jesus Christ, your Son, our Lord.

C: Amen.

P: O God, our Heavenly Father, Who taught us by your holy Apostle not to sorrow overmuch for them that sleep in Jesus: Mercifully grant, that after this life, we, with all your saints, may be received into everlasting joy; through Jesus Christ, your Son, our Lord.

C: Amen.

P: Almighty God, with Whom the spirits of those who fall asleep in the Lord do live, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give You hearty thanks for your grace bestowed upon your servants,

who, having finished their course in faith, do now rest from their labors; and we beseech You, that we, with all who have departed in true faith, may have our perfect consummation and bliss, both in body and soul, in your eternal glory; through Jesus Christ, your Son, our Lord.

C: Amen.

P: Almighty and most Merciful God, You appointed us to endure sufferings and death with our Lord Jesus Christ, before we enter with Him into eternal glory: Grant us grace at all times to subject ourselves to your holy will, and to continue steadfast in the true faith unto the end of our lives, and at all times to find peace and joy in the blessed hope of the resurrection of the dead, and of the glory of the world to come; through the same Jesus Christ, your Son, our Lord.

C: Amen.

P: Almighty and Everlasting God, the Consolation of the sorrowful, and the Strength of the weak: May the prayers of them that in any tribulation or distress cry unto You graciously come before Thee, so that in all their necessities they may mark and receive your manifold help and comfort; through Jesus Christ, your Son, our Lord.

C: Amen.

At the death of a child.

P: Almighty God, the Father of our Lord Jesus Christ, within Whose arms little children were welcomed, and from Whose lips fell the gracious words that theirs is the Kingdom of Heaven: Help us steadfastly to believe that this child, whom Thou didst receive in holy baptism, hath now been raised above the sorrows and temptations of this present world, to be kept by You unto everlasting life, and to share with all, who by your mercy serve You here, in the joyful resurrection of the just, and the bliss of the heavenly inheritance; through the same Jesus Christ, your Son our Lord.

C: Amen.

Special prayers or supplications may be said here, concluding with this collect:

P: O Lord Jesus Christ, Who will come again to judge the living and the dead, and call forth all who sleep in the graves, either to the resurrection of life or the resurrection of condemnation: We implore You to be gracious to us, and to raise us up to life everlasting, that we may live and abide with You for ever; Who live and reign with the Father and the Holy Spirit, ever One God, world without end.

C: Amen.

THE BENEDICTION

P: The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Spirit be with you all.

C: Amen.

CHRISTIAN BURIAL

At the graveside, the Pastor shall lead or follow the coffin with the words:

THE PROCESSION

P: We brought nothing into this world, and it is certain we can carry nothing out.

The Lord gave, and the Lord has taken away; blessed be the name of the Lord.

I would not have you be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so they also who sleep in Jesus will God bring with Him.

They that sow in tears shall reap in joy.

P: Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he flees also as a shadow, and continues not.

In the midst of life we are in death. From whom may we seek comfort but from You, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

You know, Lord, the secrets of our hearts; shut not your merciful ears to our prayers; but spare us, Lord most holy; O God most mighty, O holy and most merciful Savior, most worthy, eternal Judge, suffer us not, at our last hour, for any pains of death to fall from You.

P: Concerning the body. It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is your sting? O Grave, where is your victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, Who gives us the victory through our Lord Jesus Christ.

One or more Psalms may be spoken beside the grave.

THE COMMITTAL

The Pastor shall say, while earth is placed upon the casket:

P: Forasmuch as it has pleased Almighty God, in His wise providence, to take out of this world the soul of our departed brother (sister), we therefore commit his (her) body to the ground; earth to earth, ashes to ashes, dust to dust: in the hope of the resurrection to eternal life, through our Lord Jesus Christ, Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

May God the Father, Who created this body; May God the Son, Who by His blood redeemed this body together with the soul; May God the Holy Spirit, Who by Baptism sanctified this body to be His temple---keep these remains unto the day of the resurrection of all flesh. Amen.

P: I heard a voice from heaven saying unto me: Write, Blessed are the dead which die in the Lord from henceforth; yea, says the Spirit, that they may rest from their labors; and their works do follow them

I know that my Redeemer lives and that He shall stand at the Latter Day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and my eyes shall behold, and not another.

THE PRAYERS

The Pastor may say one or more of the following prayers:

P: Let us pray.

P: O everlasting God and Father, Who are not a God of the dead, but of the living; unto Whom live all that dwell in dust and rest in the chamber of death; We entreat You of Your fatherly goodness, let not the thoughts and the sting of death make us afraid, neither let us be troubled, but graciously keep us in your Son in true faith and good conscience, to the end that we may lead a Christian life, prepare for a blessed departure, and finally fall asleep and rest in peace and joy, until You open our graves and, by the sound of the trumpet, call us forth again to life; through Jesus Christ our Lord, Amen.

P: Almighty God, Who by the death of your Son have overcome sin and death and by His resurrection have restored innocence and everlasting life, to the end that we should be delivered from the dominion of the devil, and that by the power of the same resurrection our mortal bodies should be raised up from the dead unto eternal life in your Kingdom; grant that with our whole heart we may confidently believe, and finally, with all your saints, be made partakers of the joyful resurrection of the just; through the same Jesus Christ, your Son, our Lord. Amen.

P: Almighty and everlasting God, Who by your Son have promised us forgiveness of sin and deliverance from everlasting death; strengthen us, we beseech You, by your Holy Spirit, that our trust in your grace in Christ Jesus may daily increase, and that with sure confidence we may hold fast the blessed hope that we shall not die, but only sleep, and at the Last Day be raised up unto everlasting life; through the same Jesus Christ, your Son, our Lord. Amen.

P: O Lord Jesus Christ, You will come again in majesty to judge the living and the dead and call forth all who sleep in the graves, either to the resurrection of life or to the resurrection of condemnation; we beseech You to be gracious unto us, and to raise us from the death of sin unto the life of righteousness, that, when we shall depart this life, we may rest in You and, having been found acceptable in your sight, may on the Last Day be raised up to life everlasting and inherit the Kingdom prepared for us from the foundation of the world. To You be glory and praise, Who live and reign with the Father and the Holy Spirit, One God, now and forever. Amen.

P: Almighty God, our heavenly Father, Who in your perfect wisdom and mercy have ended for your departed servant the voyage of this troublesome life, grant, we beseech You, that we, who are still to continue our course amid earthly dangers, temptations, and troubles, may evermore be protected by your mercy and finally come to the haven of eternal salvation, through Jesus Christ, our Lord. Amen.

THE LORD'S PRAYER

C: Our Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BENEDICTION

P: The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Spirit be with you all.

C: Amen.

A hymn may be sung.

THE ATHANASIAN CREED

Whosoever will be saved, before all things it is necessary that he hold the catholic faith.

Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, and another of the Holy Spirit.

But the godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

The Father eternal, the Son eternal, and the Holy Spirit eternal.

And yet they are not three eternals, but one Eternal.

As also there are not three incomprehensibles, nor three uncreated, but one Uncreated, and one Incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet they are not three almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three lords, but one Lord.

For as we are compelled by the Christian verity to acknowledge each Person by Himself to be both God and Lord, so we are also forbidden by the catholic religion to say that there are three gods or three lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Spirit is of the Father, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.

And in the Trinity none is before or after another; none is greater or less than another, but all three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man;

God, of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world;

perfect God and perfect man, of a rational soul and human flesh subsisting.

Equal to the Father, as touching His godhead; and inferior to the Father, as touching His manhood;

who, although He is God and man, yet he is not two, but one Christ;

one, not by conversion of the godhead into flesh but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person.

For as the rational soul and flesh is one man, so God and man is one Christ;

who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, He sits at the right hand of the Father, God Almighty, from whence He will come to judge the quick and the dead.

At His coming all men will rise again with their bodies and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

THE CHURCH YEAR

ADVENT

Advent I - Advent IV

CHRISTMAS

Christmas Eve (Dec. 24)
Christmas Midnight (Dec. 24/25)
Christmas Dawn (Dec. 25)
Christmas Day (Dec. 25)
First Sunday After Christmas
Second Sunday after Christmas

EPIPHANY

Epiphany (Jan. 6)
First Sunday after Epiphany
Baptism of our Lord (Jan. 13)
Sundays after Epiphany II, III, IV, V
Transfiguration of Our Lord (Last Sunday of Epiphany)

PRE-LENT

Septuagesima
Sexagesima
Quinquagesima

LENT

Ash Wednesday
Sundays of Lent I - V
Palm Sunday
Maundy Thursday
Good Friday

EASTER

Easter Sunrise
Easter Sunday
Sundays after Easter I, II, III, IV, V
Ascension of our Lord (40th day of Easter)
Sunday after Ascension
Whitsunday (Pentecost)
Pentecost Monday
Holy Trinity

ORDINARY TIME

Sundays after Trinity I - Trinity XXVI
Last Sunday of the Church Year

FEASTS AND FESTIVALS

St. Andrew, apostle (Nov. 30)
St. Thomas, apostle (Dec. 21)
St. Stephen, martyr (Dec. 26)
St. John the Evangelist (Dec. 27)
Holy Innocents (Dec. 28)
Circumcision and Name of Jesus (Jan. 1)
Confession of St. Peter (Jan. 18)
St. Timothy (Jan. 24)
Conversion of St. Paul (Jan. 25)
Purification of Mary and the Presentation of our Lord (Feb. 2)
St. Matthias, apostle (Feb. 24)
St. Joseph, guardian of Jesus (Mar. 19)
Annunciation (Mar. 25)
St. Mark the evangelist (Apr. 25)
St. Phillip and St. James, apostles (May 1)
St. Barnabas, apostle (Jun. 11)
Nativity of John the Baptist (Jun. 24)
Presentation of the Augsburg Confession (Jun. 25)
St. Peter and St. Paul (Jun. 29)
The Visitation (Jul. 2)
St. Mary Magdalene (Jul. 22)
St. James the Elder, apostle (Jul. 25)
The Dormition of St. Mary, Mother of our Lord (Aug. 15)
St. Bartholomew, apostle (Aug. 24)
The Beheading of John the Baptist (Aug. 29)
St. Matthew, apostle and evangelist (Sep. 21)
St. Michael and All Angels (Sep. 29)
St. Luke the evangelist (Oct. 18)
St. Simon and St. Jude, apostles (Oct. 28)
Reformation (Oct. 31)
All Saints (Nov. 1)

THE HISTORIC LECTONARY

Epistle, Old Testament and Gospel readings for Sundays and Festivals of the Church year.

ADVENT

AD TE LEVAVI (THE FIRST SUNDAY IN ADVENT)

Epistle: Rom. 13:11-14

Gospel: Matt. 21:1-9

O.T.: Jer. 31:31-34

POPULUS ZION (THE SECOND SUNDAY IN ADVENT)

Epistle: Rom. 15:4-13

Gospel: Luke 21:25-36

O.T.: Mal. 4:1-6

GAUDETE (THE THIRD SUNDAY IN ADVENT)

Epistle: 1 Cor. 4:1-5

Gospel: Matt. 11:2-10

O.T.: Isa. 40:1-8

RORATE COELI (THE FOURTH SUNDAY IN ADVENT)

Epistle: Phil. 4:4-7

Gospel: John 1:19-28

O.T.: Deut. 18:15-19

CHRISTMASTIDE

CHRISTMAS EVE

Epistle: 1 John 4:7-16

Gospel: Matt. 1:18-25

O.T.: Isa. 7:10-14

CHRISTMAS MIDNIGHT

Epistle: Titus 2:11-14

Gospel: Luke 2:1-14

O.T.: Isa. 9:2-7

CHRISTMAS DAWN

Epistle: Titus 3:4-7

Gospel: Luke 2:15-20

O.T.: Micah 5:2-5a

CHRISTMAS DAY/THE NATIVITY OF OUR LORD

Epistle: Titus 3:4-7

Gospel: John 1:1-18

O.T.: Ex. 40:17-21, 34-38

THE FIRST SUNDAY AFTER CHRISTMAS

Epistle: Gal. 4:1-7

Gospel: Luke 2:33-40

O.T.: Josh. 24:14-18

NEW YEAR'S DAY/THE CIRCUMCISION OF OUR LORD

Epistle: Gal. 3:23-29

Gospel: Luke 2:21

O.T.: Josh. 24:14-18

THE SECOND SUNDAY AFTER CHRISTMAS

Epistle: 1 Peter 4:12-19

Gospel: Matt. 2:13-23

O.T.: 1 Sam. 2:1-10

EPIPHANY

THE EPIPHANY OF OUR LORD – JAN 6

Epistle: Isa. 60:1-6

Gospel: Matt. 2:1-12

O.T.: Isa. 2:2-5

THE FIRST SUNDAY AFTER EPIPHANY

Epistle: Rom. 12:1-5

Gospel: Luke 2:41-52

O.T.: Eccl. 12:1-7

THE BAPTISM OF OUR LORD – JAN 13

Epistle: 1 Cor. 1:26-31

Gospel: Matt. 3:13-17

O.T.: Isaiah 42:1-7

THE SECOND SUNDAY AFTER EPIPHANY

Epistle: Rom. 12:6-16

Gospel: John 2:1-11

O.T.: Isa. 61:1-6

THE THIRD SUNDAY AFTER EPIPHANY

Epistle: Rom. 12:17-21

Gospel: Matt. 8:1-13

O.T.: 2 Kings 5:1-19

THE FOURTH SUNDAY AFTER EPIPHANY

Epistle: Rom. 13:8-10

Gospel: Matt. 8:23-27

O.T.: Exod. 14:21-31

THE FIFTH SUNDAY AFTER EPIPHANY

Epistle: Col. 3:12-17

Gospel: Matt. 13:24-30

O.T.: Ezek. 33:10-16

THE TRANSFIGURATION OF OUR LORD (LAST SUNDAY OF EPIPHANY)

Epistle: 2 Peter 1:16-21

Gospel: Matt. 17:1-9

O.T.: Exod. 3:1-6

PRE-LENT

SEPTUAGESIMA

Epistle: 1 Cor. 9:24-10:5

Gospel: Matt. 20:1-16

O.T.: Jer. 9:23-24

SEXAGESIMA

Epistle: 2 Cor. 11:19-12:9

Gospel: Luke 8:4-15

O.T.: Amos 8:11-12

QUINQUAGESIMA

Epistle: 1 Cor. 13:1-13

Gospel: Luke 18:31-43

O.T.: Jer. 8:4-9

LENT

ASH WEDNESDAY

Epistle: Joel 2:12-19

Gospel: Matt. 6:16-21

INVOCAVIT (THE FIRST SUNDAY IN LENT)

Epistle: 2 Cor. 6:1-10

Gospel: Matt. 4:1-11

O.T.: Gen. 22:1-14

REMINISCERE (THE SECOND SUNDAY IN LENT)

Epistle: 1 Thess. 4:1-7

Gospel: Matt. 15:21-28

O.T.: Exod. 33:17-25

OCULI (THE THIRD SUNDAY IN LENT)

Epistle: Eph. 5:1-9

Gospel: Luke 11:14-28

O.T.: Jer. 26:1-15

LAETARE (THE FOURTH SUNDAY IN LENT)

Epistle: Gal. 4:21-31

Gospel: John 6:1-5

O.T. Isa. 52:7-10

JUDICA (PASSION SUNDAY)

Epistle: Heb. 9:11-15

Gospel: John 8:46-59

O.T.: Num. 21:4-9

PALMARUM (PALM SUNDAY)

Epistle: Phi. 2:5-11

Gospel: Matt. 21:1-9

O.T.: Zech. 9:8-12

MAUNDY THURSDAY (THURSDAY IN HOLY WEEK)

Epistle: 1 Cor. 11:23-32

Gospel: John 13:1-15

O.T.: Exod. 12:1-14

GOOD FRIDAY (FRIDAY IN HOLY WEEK)

Epistle: Isa. 52:13-53:12

Gospel: John 18:1-19:42

O.T.: Isa. 53:1-7

EASTERTIDE

EASTER SUNRISE (THE RESURRECTION OF OUR LORD)

Epistle: 1 Cor. 15:1-11

Gospel: John 20:1-18

O.T.: Isa. 25:6-9

EASTER (THE RESURRECTION OF OUR LORD)

Epistle: 1 Cor. 5:6-8

Gospel: Mark 16:1-8

O.T.: Isa. 25:1-8

MONDAY AFTER EASTER

Epistle: Acts 10:34-41

Gospel: Luke 24:13-35

QUASIMODO GENITI (THE FIRST SUNDAY AFTER EASTER)

Epistle: 1 John 5:4-12

Gospel: John 20: 19-31

O.T.: Gen. 32:22-31

MISERICORDIAS DOMINI (THE SECOND SUNDAY AFTER EASTER)

Epistle: 1 Peter 2:21-25

Gospel: John 10:11-16

O.T.: Ezek. 34:11-16

JUBILATE (THE THIRD SUNDAY AFTER EASTER)		
Epistle: 1 Peter 2:11-20	Gospel: John 16:16-23	O.T.: Isa. 40:26-31
CANTATE (THE FOURTH SUNDAY AFTER EASTER)		
Epistle: James 1:16-21	Gospel: John 16:5-15	O.T.: Isa. 49:1-15
ROGATE (THE FIFTH SUNDAY AFTER EASTER)		
Epistle: James 1:22-27	Gospel: John 16:23-30	O.T.: Isa. 55:6-11
THE ASCENSION OF OUR LORD (40 DAYS AFTER EASTER)		
Epistle: Acts 1:1-11	Gospel: Mark 16:14-20	O.T.: Gen. 5:21-24
EXAUDI (THE SUNDAY AFTER ASCENSION)		
Epistle: 1 Peter 4:7-11	Gospel: John 15:26-16:4	O.T.: Isa. 32:14-20
WHITSUNDAY (THE FESTIVAL OF PENTECOST)		
Epistle: Acts 2:1-13	Gospel: John 14:23-31	O.T.: Ezek. 36:22-28
MONDAY OF PENTECOST		
Epistle: Acts 10:42-48	Gospel: John 3:16-21	
TRINITY (ORDINARY TIME)		
THE FESTIVAL OF THE HOLY TRINITY		
Epistle: Rom. 11:33-36	Gospel: John 3:1-15	O.T.: Isa. 6:1-6
THE FIRST SUNDAY AFTER TRINITY		
Epistle: 1 John 4:16-21	Gospel: Luke 16:19-31	O.T.: Deut. 6:4-13
THE SECOND SUNDAY AFTER TRINITY		
Epistle: 1 John 3:13-18	Gospel: Luke 14:16-24	O.T.: Prov. 9:1-10
THE THIRD SUNDAY AFTER TRINITY		
Epistle: 1 Peter 5:6-11	Gospel: Luke 15:1-10	O.T.: Isa. 12:1-6
THE FOURTH SUNDAY AFTER TRINITY		
Epistle: Rom. 8:18-23	Gospel: Luke 6:36-42	O.T.: Isa. 65:17-25
THE FIFTH SUNDAY AFTER TRINITY		
Epistle: 1 Peter 3:8-15	Gospel: Luke 5:1-11	O.T.: Lam. 3:22-32
THE SIXTH SUNDAY AFTER TRINITY		
Epistle: Rom. 6:3-11	Gospel: Matt. 5:20-26	O.T.: Ruth 1:1-17
THE SEVENTH SUNDAY AFTER TRINITY		
Epistle: Rom. 6:19-23	Gospel: Mark 8:1-9	O.T.: Isa. 62:6-12
THE EIGHTH SUNDAY AFTER TRINITY		
Epistle: Rom. 8:12-17	Gospel: Matt. 7:15-23	O.T.: Jer. 23:16-29
THE NINTH SUNDAY AFTER TRINITY		
Epistle: 1 Cor. 10:6-13	Gospel: Luke 16:1-9	O.T.: Prov. 16:1-9
THE TENTH SUNDAY AFTER TRINITY		
Epistle: 1 Cor. 12:1-11	Gospel: Luke 19:41-48	O.T.: Jer. 7:1-11
THE ELEVENTH SUNDAY AFTER TRINITY		
Epistle: 1 Cor. 15:1-10	Gospel: Luke 18:9-14	O.T.: Dan. 9:15-18
THE TWELFTH SUNDAY AFTER TRINITY		
Epistle: 2 Cor. 3:4-11	Gospel: Mark 7:31-37	O.T.: Isa. 29:18-21
THE THIRTEENTH SUNDAY AFTER TRINITY		
Epistle: Gal. 3:15-22	Gospel: Luke 10:23-37	O.T.: Zech. 7:4-10

THE FOURTEENTH SUNDAY AFTER TRINITY

Epistle: Gal. 5:16-24

Gospel: Luke 17:11-19

O.T.: Prov. 4:14-23

THE FIFTEENTH SUNDAY AFTER TRINITY

Epistle: Gal. 5:25-6:10

Gospel: Matt. 6:24-34

O.T.: 1 Kings 17:8-16

THE SIXTEENTH SUNDAY AFTER TRINITY

Epistle: Eph. 3:13-21

Gospel: Luke 7:11-17

O.T.: Job 5:17-26

THE SEVENTEENTH SUNDAY AFTER TRINITY

Epistle: Eph. 4:1-6

Gospel: Luke 14:1-11

O.T.: Prov. 25:6-13

THE EIGHTEENTH SUNDAY AFTER TRINITY

Epistle: 1 Cor. 1:4-9

Gospel: Matt. 22:34-46

O.T.: 2 Chron. 1:7-12

THE NINETEENTH SUNDAY AFTER TRINITY

Epistle: Eph. 4:22-28

Gospel: Matt. 9:1-8

O.T.: Gen. 28:10-17

THE TWENTIETH SUNDAY AFTER TRINITY

Epistle: Eph. 5:15-21

Gospel: Matt. 22:1-14

O.T.: Prov. 2:1-8

THE TWENTY-FIRST SUNDAY AFTER TRINITY

Epistle: Eph. 6:10-17

Gospel: John 4:46-54

O.T.: 2 Sam. 7:17-29

THE TWENTY-SECOND SUNDAY AFTER TRINITY

Epistle: Phil. 1:3-11

Gospel: Matt. 18:23-35

O.T.: Prov. 24:14-20

THE TWENTY-THIRD SUNDAY AFTER TRINITY

Epistle: Phil. 3:17-21

Gospel: Matt. 22:15-22

O.T.: 2 Kings 23:1-3

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

Epistle: Col. 1:9-14

Gospel: Matt. 9:18-26

O.T.: 1 Kings 17:17-24

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

Epistle: 1 Thess. 4:13-18

Gospel: Matt. 24:15-28

O.T.: Job 14:1-5

THE TWENTY-SIXTH SUNDAY AFTER TRINITY

Epistle: 2 Peter 3:3-14, or
2 Thess. 1:3-10

Gospel: Matt. 25:31-46

O.T.: Dan. 7:9-14

THE TWENTY-SEVENTH SUNDAY AFTER TRINITY

Epistle: 1 Thess. 5:1-11

Gospel: Matt. 25:1-13

O.T.: Isa. 35:3-10

FEASTS AND FESTIVALS

ST. THOMAS, APOSTLE – DEC. 21

Epistle: Eph. 1:3-6

Gospel: John 20: 24-31

O.T.: Judges 6:36-40

ST. STEPHEN, MARTYR – DEC. 26

Epistle: Acts 6:8-7:60

Gospel: Matt. 23:34-39

O.T.: 2 Chron. 24:18-25

ST. JOHN, APOSTLE – DEC. 27

Epistle: 1 John 1:1-10

Gospel: John 21:19-24

O.T.: Hosea 11:1-4

THE CONVERSION OF ST. PAUL – JAN. 25

Epistle: Acts 9:1-22

Gospel: Matt. 19:27-30

O.T.: Jer. 1:4-10

THE PRESENTATION OF OUR LORD – FEB. 2

Epistle: Mal. 3:1-4

Gospel: Luke 2:22-32

O.T.: Hag 2:6-9

ST. MATTHIAS, APOSTLE – FEB. 24

Epistle: Acts 1:15-26

Gospel: Matt. 11:25-30

O.T.: Isa. 66:1-2

THE ANNUNCIATION – MAR. 25		
Epistle: Isa. 7:10-16	Gospel: Luke 1:26-38	O.T.: Micah 5:3-5
ST. MARK, EVANGELIST – APR. 25		
Epistle: Eph. 4:7-13	Gospel: John 15:1-11	O.T.: Isa. 55:1-5
ST. PHILIP AND ST. JAMES, APOSTLES – MAY 1		
Epistle: Eph. 2:19-22	Gospel: John 14:1-14	O.T.: Mal. 3:16-18
THE NATIVITY OF JOHN THE BAPTIST – JUN. 24		
Epistle: Isa. 40:1-5	Gospel: Luke 1:57-80	O.T.: Mal. 4:4-6
ST. PETER AND ST. PAUL, APOSTLES – JUN. 29		
Epistle: Acts 12:1-11	Gospel: Matt. 16:13-20	O.T.: Isa. 22:2-23
THE VISITATION – JUL. 2		
Epistle: Isa. 11:1-5	Gospel: Luke 1:39-56	O.T.: Judges 13:2-7
ST. JAMES THE ELDER, APOSTLE – JUL. 25		
Epistle: Rom. 8:28-39	Gospel: Matt. 20:20-33	O.T.: 1 Kings 19:9-18
ST. BARTHOLOMEW, APOSTLE – AUG. 24		
Epistle: 2 Cor. 4:7-10	Gospel: Luke 22:24-30	O.T.: Prov. 3:1-7
ST. MATTHEW, APOSTLE AND EVANGELIST – SEP. 21		
Epistle: Eph. 4:7-14	Gospel: Matt. 9:9-13	O.T.: Prov. 30:7-9
ST. MICHAEL AND ALL ANGELS – SEP. 29		
Epistle: Rev. 12:7-12	Gospel: Matt. 18:1-11	O.T.: 2 Kings 6:14-17
ST. LUKE, EVANGELIST – OCT. 18		
Epistle: 1 Tim. 4:5-11	Gospel: Luke 10:1-9	O.T.: Isa. 35:5-8
ST. SIMON AND ST. JUDE, APOSTLES – OCT. 28		
Epistle: 1 Peter 1:3-9	Gospel: John 15:17-21	O.T.: Jer. 26:16-19
THE FESTIVAL OF THE REFORMATION – OCT. 31		
Epistle: Gal. 2:16-21, or Rev. 14:6-7	Gospel: John 8:31-66, or Matt. 11:12-15	O.T.: 1 Sam. 3:19-4:1
ALL SAINTS' DAY – NOV. 1		
Epistle: Rev. 7:2-17	Gospel: Matt. 5:1-12	O.T.: Deut. 33:1-3
ST. ANDREW, APOSTLE – NOV. 30		
Epistle: Rom. 10:10-18	Gospel: Matt. 4:18-22	O.T.: Ezek. 3:16-21
THE FESTIVAL OF HARVEST		
Epistle: 2 Cor. 9:6-11	Gospel: Luke 12:15-21	O.T.: Deut. 11:8-17
A DAY OF HUMILIATION AND PRAYER		
Epistle: Rev. 3:1-6	Gospel: Luke 15:11-32	O.T.: 1 Sam. 7:3-12
A DAY OF GENERAL OR SPECIAL THANKSGIVING		
Epistle: 1 Tim. 2:1-8, or James 1:16-27	Gospel: Matt. 6:25-34	O.T.: Deut. 8:1-20, or Isa. 26:1-12, or Isa. 61:10-11