

The First Book of Common Prayer, 1549¹

Observed after Pentecost either in May or June

Collect

Almighty and everliving God, whose servant Thomas Cranmer, with others, restored the language of the people in the prayers of your Church: Make us always thankful for this heritage; and help us so to pray in the Spirit and with the understanding, that we may worthily magnify your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

1 Kings 8:54–61²

A Reading from the first book of Kings.

Now when Solomon finished offering all this prayer and this plea to the Lord, he arose from facing the altar of the Lord, where he had knelt with hands outstretched toward heaven; he stood and blessed all the assembly of Israel with a loud voice:

“Blessed be the Lord, who has given rest to his people Israel according to all that he promised; not one word has failed of all his good promise, which he spoke through his servant Moses. The Lord our God be with us, as he was with our ancestors; may he not leave us or abandon us, but incline our hearts to him, to walk in all his ways, and to keep his commandments, his statutes, and his ordinances, which he commanded our ancestors. Let these words of mine, with which I pleaded before the Lord, be near to the Lord our God day and night, and may he maintain the cause of his servant and the cause of his people Israel, as each day requires; so that all the peoples of the earth may know that the Lord is God; there is no other. Therefore devote yourselves completely to the Lord our God, walking in his statutes and keeping his commandments, as at this day.”

Hear what the Spirit is saying to God's people.

¹ *Preface of Pentecost- Color White.*

² *All Scripture is taken from the NRSV. The Psalm is taken from the Book of Common Prayer.*

Acts 2:38–42

A Reading from the the Acts of the Apostles.

Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

Hear what the Spirit is saying to God’s people.

Psalm 33:1–5, 20–21

Exultate, justi

- 1 Rejoice in the Lord, you righteous; *
it is good for the just to sing praises.
- 2 Praise the Lord with the harp; *
play to him upon the psaltery and lyre.
- 3 Sing for him a new song; *
sound a fanfare with all your skill upon the trumpet.
- 4 For the word of the Lord is right, *
and all his works are sure.
- 5 He loves righteousness and justice; *
the loving-kindness of the Lord fills the whole earth.
- 20 Our soul waits for the Lord; *
he is our help and our shield.
- 21 Indeed, our heart rejoices in him, *
for in his holy Name we put our trust.

John 4:21–24

Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.”

Prayers for the Concerns of Humanity — Gun violence

A Prayer Against Gun Violence

Christ, you wept over a city. We are in deepest despair. As we weep over the dead and injured killed by guns, in anguish, we recognize the blood stains of hatred. We hear the sounds of fear, the echoes of gunshots — once again, once again.

Christ, you came to bring us peace. We turn to you in overwhelming sorrow. How can we end this nightmare of violence? How can we build a world of inclusion, of solidarity? Give us the grace to reflect deeply and to work ceaselessly to heal the hearts; to stop the guns; to cherish all God's children.

Christ, you endured violent suffering to bring us light. We pray for the dead; may they rest in peace. We pray for the wounded; may they find healing. We pray for our nation; may we end the hate. We pray for our global family; may we learn we are one. *Amen.*

A Pledge for Peace

Celebrant: In light of the war and atrocities happening in the Ukraine, let us pledge ourselves anew to the service of God and our fellow men and women: that we may help, encourage and comfort others, and support those working for the relief of the needy and for the peace and welfare of the nations.

People: Lord God our Father, we pledge ourselves to serve you and all humankind, in the cause of peace, for the relief of want and suffering, and for the praise of your name. Guide us by your Spirit; give us wisdom; give us courage; give us hope; and keep us faithful now and always.

Celebrant: O Lord our God, as we remember, teach us the ways of peace. As we treasure memories, teach us to hope. As we give thanks for the sacrifices of the past, help us to make your future in this world, until your kingdom come. *Amen.*

Litany Against Gun Violence

“Thus says the Lord our God: a voice is heard in Ramah, mourning and bitter weeping. Rachel, weeping for her children, refuses to be comforted, for her children are no more.” *Jeremiah 31:15*

God, comforter of the broken and disheartened, we come to you plagued with an agonized grief after yet one more outbreak of senseless gun violence.

O Lord, hear our cry to you.

We come to you, from the East to the West, from the North to the South, people of all ages, ethnicities, and walks of life.

O Lord, hear our cry to you.

We represent one voice, the voice of bitter weeping echoing throughout our cities and resounding in communities throughout the world.

O Lord, hear our cry to you.

As violence abounds, we sit in the darkness, sitting alongside the suffering on the mourner's bench.

O Lord, hear our cry to you.

We are Rachel, mourning with wordless sobs, the lives of those sacrificed on the altar of violence.

O Lord, hear our cry to you.

We are Rachel, weeping for the wounded, for those whose minds and bodies are etched with painful memories of men's unjustifiable rage.

O Lord, hear our cry to you.

We are Rachel, lamenting with the families who have lost loved ones whose cries of despair join with those from tragedies of gun violence.

O Lord, hear our cry to you.

We are Rachel, perplexed with troubled souls, and searching for answers, seeking to understand what would cause humans to inflict pain on their fellow sisters and brothers.

O Lord, hear our cry to you.

We are Rachel, exasperated, grasping—crying out, "How long, O God?" How long will this wave of violence consume your people? Amen.

A Litany for Peace

Separate handout

The First Book of Common Prayer, 1549

The first Book of Common Prayer came into use on the Day of Pentecost, June 9, 1549, in the second year of the reign of King Edward VI. From it have descended all subsequent editions and revisions of the Book in the Churches of the Anglican Communion.

Though prepared by a commission of learned bishops and priests, the format, substance, and style of the Prayer Book were primarily the work of Thomas Cranmer, Archbishop of Canterbury, 1533–1556. The principal sources employed in its compilation were the medieval Latin service books of the Use of Sarum (Salisbury), with enrichments from the Greek liturgies, certain ancient Gallican rites, the vernacular German forms prepared by Luther, and a revised Latin liturgy of

the reforming Archbishop Hermann of Cologne. The Psalter and other biblical passages were drawn from the English “Great Bible” authorized by King Henry VIII in 1539, and the Litany was taken from the English form issued as early as 1544.

The originality of the Prayer Book, apart from the felicitous translations and paraphrases of the old Latin forms, lay in its simplification of the complicated liturgical usages of the medieval Church, so that it was suitable for use by the laity as well as by the clergy. The Book thus became both a manual of common worship for Anglicans and a primary resource for their personal spirituality.