



# Order of Service

*DRAFT FOR GAC  
AUGUST 2013*



# Acknowledgements

---

<b>Editors &amp; Translators:</b>	Rev. M.A.T. Mulagha Rev. K.T.R. Mughogho Rev. K.M.G. Nyika Rev. K.W. Nyirongo Rev. Z. Sibande
<b>Advisor:</b>	Mr. M. van den Boogaart
<b>Taskforce Spiritual Health:</b>	Rev. K.T.R. Mughogho (chair) Rev. J.J. Gondwe Rev. M.A.T. Mulagha Rev. W.J.R. Mtika Rev. B.C.M. Khonje
<b>Reviewers:</b>	Rev. Dr. T.P.K. Nyasulu Rev. L.N. Nyondo Rev. D.F. Chipofya Rev. B.R.C. Mwakasungula Rev. M.K.A. Chilongo Rev. Dr. O.P. Mazunda
<b>Funding:</b>	GZB and congregations in the Netherlands



# Table of Contents

---

	Introduction .....	5
1.	Morning Service .....	9
2.	Contemporary Service.....	24
3.	Infant Baptism .....	29
4.	Confirmation and Adult Baptism .....	35
5.	Holy Communion Service .....	41
6.	Ordaining Elders & Inducting Deacons.....	55
7.	Licensing of Minister .....	73
8.	Ordaining of Minister .....	65
9.	Inducting of Minister .....	83
10.	Inducting Synod Officials .....	90
11.	Inducting Synod Boards/Appointees .....	99
12.	Constituting a Congregation or Presbytery.....	105
13.	Blessing a Marriage .....	109
14.	Burying the Dead.....	117
15.	Unveiling of Tombstone .....	125
16.	Dedication of Guild Members.....	131
17.	Rededication of Guild Members .....	137
18.	Blessing Uniforms and other objects.....	141
19.	Dedication of a Church .....	145
20.	Dedication of a Manse .....	157
21.	Laying the Foundation Stone of a Church.....	163
22.	Specific Intercessory Prayers .....	169





# Introduction

---

In a way, the history of this draft order of service dates back as far as 1994. In that year, the Synod Assembly meeting at Euthini decided that many different practices of worship were biblical and would be allowed to take place in the CCAP Synod of Livingstonia. In a way, this draft order of service is an attempt to work out the practical details of that decision: how these different practices should be integrated into the existing *Ndondomeko ya Visopo*.

Worshipping God is at the core of our calling as a Church. The CCAP Synod of Livingstonia is firmly rooted in the presbyterian tradition. Among others, this means that we believe the service of worship should be done in an orderly way. We believe that providing an order for our services of worship is not blocking the Holy Spirit, but preparing a fertile ground for God to be at work according to His will.

Being presbyterian also means that we believe that the order of our service of worship belongs to all Christians. Worship is not a ritual performed by ordained individuals and watched by other Christians. Worship at its best is participatory and engages the whole congregation.

In other parts of the presbyterian community worldwide, a book containing orders of service is often called a book of common order. This underlines another purpose of this document: it serves to maintain *common-ness* among the congregations of the CCAP Synod of Livingstonia. At the same time, the same presbyterian tradition has always stressed the importance of freedom for individual congregations and ministers to make locally needed adjustments to the common order.

In 2013, the taskforce Spiritual Health of the Synod Strategic Plan 2010-2016 established a working group to develop a new order of service. This new order was to be based on the *Ndodomeko ya Visopo* which was published in 1986. It was to incorporate all Synod decisions of the past years.

In the implementation of its task, the working group made use of the outcomes of a Spiritual Needs Survey among more than 700 members which was held in 2010. To obtain additional information, the working group itself conducted another survey of current worship practices in the CCAP Synod of Livingstonia among 100 congregations.

For the drafting of the prayers and forms in this order of service, the working group consulted books of common order of the presbyterian community worldwide. In particular use was made of the Book of Common Order (1994) of the Church of Scotland and the Book of Common Worship (1991) of the Presbyterian Church in the USA.

Taking the orders of our services into the 21<sup>st</sup> century also means we have to use 21<sup>st</sup> century English. Therefore, “*thou, thee and thine*” have been replaced by “*you, your, yours*”. At the same time we have maintained most of the traditional words and phrasings in the Apostle’s Creed and the Lord’s Prayer, even though more contemporary versions of these are available.

Due to lack of time, a few of the orders that were in the *Ndondomeko ya Visopo* have not yet been included in this draft. These will be made available later this year. The orders for dedication and rededication of guild members as well as the order for dedication of uniforms and other objects for church use have been included but are not yet fully translated. These translations will follow later this year as part of the process of scrutiny in the presbyteries.

We offer this new order of service document as a draft to the General Administrative Committee (GAC) for thorough scrutiny. We propose the GAC accepts in particular the core elements of the orders of the morning service and the contemporary service.

Furthermore, we expect the presbyteries to review the whole document carefully during the coming year, so that your comments and suggestions can be reported to Synod through the presbyteries. Based on these we will ask the taskforce Spiritual Health to prepare a final draft for approval during the 2014 Synod Assembly.

In order to facilitate the review process we expect the taskforce Spiritual Health to organize meetings in all presbyteries to explain the background and details of the document.

Lastly, being presbyterian also means that we believe that our services of worship should be held in the vernacular language. Therefore, when approved by Synod, this English order of service will be translated into all the main languages of the Synod of Livingstonia.

We would like to thank all who have contributed to making this order of service possible. In particular we mention the editors who worked very hard to make this book available in good time. We also thank the reviewers who provided their input to help improve the various drafts

that were prepared. We commend the taskforce for their leadership in developing this revised order of service. We thank GZB and the many congregations in the Netherlands who support them for providing the necessary funding.

We pray that the orders in this book will enable our Christians to truly experience the presence of God the Father, Son and Holy Spirit during our services. We hope that in this way, it will be a great contribution to the worship of God in the CCAP Synod of Livingstonia and Malawi.

Mzuzu, August 2013

Rev. Dr. T.P.K. Nyasulu  
*Synod Moderator*

Rev. L.N. Nyondo  
*General Secretary*







# Morning Service

---

## 1. INTROIT

*The congregation stands while the vestry enters and takes its seats.  
After this the congregation also sits.*

*The congregation sings, while seated:*

Hymn 309 – Praise God from who all blessings flow

*Or any other appropriate worship hymn, e.g. Hymn 1 or 4.*

## 2. WORSHIP HYMN

*The convener<sup>1</sup> says:*  
Good morning congregation.  
Welcome to this service of worship.<sup>2</sup>

Let us worship God  
by singing hymn ...

## 3. CALL TO WORSHIP & BLESSING

*The convener says*  
*while the congregation remains standing:*

Praise the Lord, all you nations;  
extol him, all you peoples.

For great is his *steadfast* love towards us,  
and the faithfulness of the Lord endures for ever.  
Praise the Lord. (*Psalms 117, NIV*)

*Or another verse appropriate for the day.*

---

<sup>1</sup> In this document we will use the word convener to indicate the person leading the service. This may be either a minister or an elder.

<sup>2</sup> The convener may add some more sentences to welcome the congregation.

*The convener<sup>3</sup> says:*

The Lord be with you. / The Lord be with us.

*The congregation answers<sup>3</sup>:*

**And also with you. / Amen.**

*The congregation sits down.*

#### 4. **PRAYERS**

*The convener says:*

Let us pray.

*Adoration*

Worthy of praise from every mouth,  
of confession from every tongue,  
of worship from every creature,  
is your glorious name,  
Father, Son, and Holy Spirit,  
one God for ever.  
You created the world in your grace,  
and by your compassion you redeemed it.  
Heaven and earth are full of your praises:  
glory be to you, O God most high,  
now and for ever.

*The convener pauses and  
the congregation responds:*  
**Amen.**

*The convener says:*

*Confession*

Holy God, giver of life and grace,  
We have sinned against you  
and against our fellow men and women,  
through ignorance,

---

<sup>3</sup> If the convener is not a minister, the convener should use the words 'The Lord be with *us*'.  
The congregation then responds with 'Amen'.

through weakness,  
through our own deliberate fault.

We have belittled your love,  
and betrayed your trust.  
We are sorry, we are ashamed,  
we repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past,  
and lead us out from darkness  
to walk as children of light;  
in his name we pray.

*The convener pauses and  
the congregation responds:*  
**Amen.**

*The convener and congregation are silent<sup>4</sup>  
The convener says:*

Gracious Lord,  
Jesus died and rose again for us.  
In humble penitence,  
we accept his pardon,  
and receive his peace.  
Help us to know and believe  
that, as your children,  
we are free to begin again;  
through Jesus Christ our Lord.

*The convener pauses and  
the congregation responds:*  
**Amen.**

*The convener says:*

*Petition*  
God and Father of our Lord Jesus Christ,  
from you alone come everlasting joy and peace.  
Fill us with joy in your promises,  
and send us out to be bearers of your peace;  
through your son Jesus Christ our Lord.

---

<sup>4</sup> The silence should be longer than a mere pause, at least fifteen seconds.

*The convener pauses and  
the congregation responds:*

**Amen.**

*As an alternative to the above prayer, the one leading the prayer, may also offer a prayer in freestyle. The prayer should always have the threefold structure of:*

- 1. Adoration of the Triune God*
- 2. Confession of sins of thanksgiving of forgiveness*
- 3. Petition for God to help us live a new life*

**5. SUNDAY SCHOOL ADDRESS<sup>5</sup>**

*A Sunday school teacher or the preacher addresses the children of the Sunday School with a lesson appropriate for the day.*

*The objective of the address is not assessing knowledge, but to make sure children are motivated and know they are part of the congregation. The address should be either related to the curriculum for that Sunday or the liturgical calendar.*

*When the children leave, they sing a children's hymn.*

**6. CHOIR**

*The convener will invite a choir to sing.  
If no choir is available, the congregation will sing a hymn.*

**7. OLD TESTAMENT READING**

*The reader says:*

Let us listen to the Word of God.

The Old Testament reading comes from  
the book of ..., chapter ..., verse ...

*The reader reads the passage.  
The reader ends the reading by saying:*

May the Name of the Lord be blessed.

---

<sup>5</sup> The Sunday school address should not be longer than 5 minutes.

*The congregation responds:*

**Amen.**

8. **CHOIR<sup>6</sup>**

*The convener will invite a choir to sing.*

*If there is no choir available, the congregation may sing a hymn or a chorus.*

9. **NEW TESTAMENT EPISTLE & GOSPEL READING<sup>7</sup>**

*The reader says:*

The Epistle reading comes from  
the book of ..., chapter ..., verse ...

*The reader then reads the passage.*

*The reader ends the reading by saying:*

**Amen.**

*The reader says:*

The Gospel reading comes from  
the book of ..., chapter ..., verse ...

*The reader then reads the passage.*

*The reader ends the reading by saying:*

May God bless the reading of his Holy Word.

*The congregation responds:*

**And to his name be glory and praise.**

**Amen.**

---

<sup>6</sup> Traditionally, the reading of the Old Testament is followed by the reading or singing of a Psalm. Nowadays, this has been replaced by a choir, but if time allows, a Psalm may still be read before the choir is invited.

<sup>7</sup> The reading from the Epistles is from all the books of the New Testament except the Gospels. The Gospels will be read always as part of a separate reading.

## 10. THE APOSTLES' CREED

*The convener stands and says:*

Let us<sup>8</sup> stand  
and confess<sup>9</sup> our faith  
with the words of the Apostles' Creed<sup>10</sup>:

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

**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 buried;  
he descended into hell.  
On the third day he rose again from the dead;  
He ascended into heaven,  
he is seated  
at the right hand of God the Father Almighty,  
from where he will 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.**

---

<sup>8</sup> We deliberately use the word "us" instead of any other sentence which may limit the invitation to particular groups in the congregation.

<sup>9</sup> We deliberately use the word "confess" and not "recite".

<sup>10</sup> Please note that the creed has a Trinitarian structure, with each of the three parts beginning with "I believe..."

## 11. INTIMATIONS

*The convener will give time for intimations<sup>11</sup>.  
Intimations should be short. Details can be given on the noticeboard.  
In total intimations should not be longer than 10 minutes.  
Intimations should be done by one person.*

## 12. TESTIMONIES (OPTIONAL)

*Convener:  
Let us sing chorus/hymn ...*

*After the hymn or chorus, the convener may give time for 1 or 2 testimonies.  
The persons giving the testimonies should be known to the vestry before the service.  
Testimonies should not be sermons. They should be short. They serve to inform the congregation of wonders God has done, for which thanks will be given in the intercessory prayer.*

## 13. WORSHIP HYMN OR WORSHIP CHORUS

*The convener will invite the congregation  
to sing a worship hymn or worship chorus .*

## 14. INTERCESSORY PRAYER<sup>12</sup>

*The congregation prays for worldwide and local concerns, offering intercessions for<sup>13</sup>:*

- *the church, its ministry and those who minister, including ecumenical councils, churches in other places, this congregation;*
- *the nations and those in authority;*
- *peace and justice in the world;*
- *the earth and a right use of its resources;*
- *the community and those who govern;*
- *the poor and the oppressed;*
- *the sick, the bereaved, the lonely, all who suffer in body, mind, or*

---

<sup>11</sup> The order of the intimation should be as follows:

A. Church programme – only activities in the same week

B. Wedding ban announcements

C. Other announcements – only in exceptions others can be invited to give the intimations.

D. Welcoming of visitors

<sup>12</sup> Intercessory prayer can never be left out, even if intimations took long time.

<sup>13</sup> Please note that prayer of confession is not part of the prayer of intercession. Confession is part of the opening prayers under 6.

- spirit;*
- *the programme of the church*

*If testimonies were given, the congregation also gives thanks for the wonders God has done.*

*The prayers are to be offered in a manner that engages the people in prayer. This could be done by concluding each petition with the words “through Jesus Christ our Lord”, after which the congregation may respond with “Amen”.*

*Additionally, the congregation may be invited to pray in silence in each petition. The petition may then be opened with the words: “Let us pray for ...”. Then the minister would allow time for silent prayer after which he concludes the petition.*

*Or, the congregation may be invited to pray in silence at the last petition only.*

*The prayer is always concluded with the Lord’s Prayer.*

*Prayers may be prepared by the one leading the prayers, and offered in a freestyle. Or the form that follows may be used. In using this form, appropriate petitions and concerns may be selected, and others added. Or similar prayers may be prepared using this form as a model.*

*The intercessor says:*

Let us pray.

Almighty God,  
in Jesus Christ you taught us to pray,  
and to offer our petitions to you in his name.  
Guide us by your Holy Spirit,  
that our prayers for others may serve your will  
and show your steadfast love;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**



*The intercessor says:*

Let us pray for the world.

*Silent prayer. (optional)*

God our creator,  
you made all things in your wisdom,  
and in your love you save us.  
We pray for the whole creation.  
Overthrow evil powers, right what is wrong,  
feed and satisfy those who thirst for justice,  
so that all your children may freely enjoy  
the earth you have made,  
and joyfully sing your praises;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us pray for the church.

*Silent prayer. (optional)*

Gracious God,  
you have called us to be the church of Jesus Christ.  
Keep us one in faith and service,  
breaking bread together,  
and proclaiming the good news to the world,  
that all may believe,  
turn to your ways,  
and live in the light of your truth;  
We pray in particular for our Synods,  
our presbyteries, congregations and vestries  
and those who lead them.  
Bless them and make them a blessing;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us pray for those who govern us.

*Silent prayer. (optional)*

Mighty God,  
King over the nations,  
direct those who make, administer, and judge our laws;  
the President and others in authority among us;  
that, guided by your wisdom,  
they may lead us in the way of righteousness;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us pray for the activities in the congregation.

*Silent prayer. (optional)*

O God, who called us from the darkness into your light,  
bless all the work in this congregation done in your name,  
so that we will be the light of the world,  
a city on a hill,  
and many will praise your name;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us give thanks for what God did  
for those whose testimonies we heard.

*Silent prayer. (optional)*

Faithful God,  
who fulfills his promises,  
accept our thanks for what you did

in the lives of those who testified of your wondrous deeds.  
May your faithfulness give hope  
to all who need your mercy and love;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us pray for the sick and those who sorrow.

*Silent prayer. (optional)*  
Merciful God,  
you bear the pain of the world.  
Look with compassion on those who are sick  
(especially on ...);  
cheer them by your word,  
and bring healing as a sign of your grace;  
God of comfort,  
stand with those who sorrow (especially ...);  
that they may be sure that neither death nor life,  
nor things present nor things to come,  
shall separate them from your love;  
through Jesus Christ our Lord.

*The intercessor concludes the petition by saying:*  
Together we say:

*The congregation responds:*  
**Lord hear our prayer.**

Let us pray together for those things we have not yet mentioned.

*Silent prayer.*

*The intercessor closes the prayer  
with the Lord's Prayer  
which is said by the whole congregation<sup>14</sup>:*

---

<sup>14</sup> The intercessor does not need to announce the Lord's prayer; he may just start with "Our Father who is in heaven", after which the congregation will join.

**Our Father who is in heaven,<sup>15</sup>  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as it is in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
And lead us not into temptation  
but deliver us from evil.  
For yours is the kingdom, the power,  
and the glory  
now and for ever.**

**Amen.**

**16. HYMN OF THE HOLY SPIRIT**

**17. PRAYER FOR ILLUMINATION**

*The preacher says:*

Let us pray.

Lord Jesus Christ,  
By the power of your Holy Spirit  
Open the mind of God to us,  
That in your light we may see light,  
And in your strength be strong.

May the Words of my mouth  
And the meditation of our hearts  
be acceptable to you,  
Our Lord and our Redeemer.

*The congregation responds:*

**Amen.**

---

<sup>15</sup> Please note that some words are adapted to be modern English, similar to the version of the Lord's prayer as given in the CoS, Book of Common Order (1994), p.20.

## 18. SERMON

*The message of the Scripture readings is proclaimed in a sermon or some other form of proclamation.*

*The preacher ends the sermon by saying:*

Amen!  
Praise and glory  
and wisdom and thanks and honour  
and power and strength  
be to our God for ever and ever.  
Amen!  
(Revelation 7:12)

*The congregation responds:*

**Amen.**

## 19. ALTAR CALL (OPTIONAL)

*At this time, the preacher may invite any who wish to make or renew personal commitment to Christ and his kingdom to stand, to come to the front or to come to vestry after the service.<sup>16</sup>*

## 20. PRAYER

*The preacher offers a prayer<sup>17</sup> to thank God for the message of the Scriptures and to commit the congregation to Christ and his kingdom.*

*This prayer is offered always, even if no altar call is done.*

*If Altar Call is done, a special prayer is offered for those who have stood up or who have come to the front<sup>18</sup>. After this prayer, those who need deliverance are requested to come to a separate deliverance (& healing) service which will preferably be organized later on the same Sunday.*

---

<sup>16</sup> The way to do altar call is explained in more detail in a separate document published by the Mission & Evangelism department.

<sup>17</sup> The prayer is offered by the preacher or the preacher may ask someone else to offer the prayer.

<sup>18</sup> Guidance for such a prayer are given in the document on Altar Call published by the Mission & Evangelism department.

21. **OFFERING**

*During the offering, choirs are invited to sing.  
If no choir is available, the congregation may sing a hymn.*

22. **PRAYER OF THANKSGIVING AND DEDICATION**

*The convener says:*

Let us pray.

God of wisdom and love,  
giver of all good things,  
we thank you for your mercy,  
and your constant care over all creation.

We bless you for the gift of life,  
for your guiding hand upon us,  
and your sustaining love within us.

We bless you for Jesus Christ,  
your Son, our Saviour,  
for the living presence of your Spirit,  
for your Church, the body of Christ,  
for the ministry of Word.

In thanksgiving for your goodness,  
we offer you our gifts;  
and pray for the power of the Holy Spirit  
to offer and present  
our very selves to you,  
a living sacrifice,  
dedicated and fit for your acceptance;  
through Jesus Christ our Lord.

*The congregation responds:*

**Amen.**

23. **CLOSING HYMN**

24. **DISMISSAL AND BENEDICTION**<sup>19</sup>

*The convener says:*

Let us go/Go in peace and serve the Lord.

*The convener blesses the people from God, saying:*

May/The grace of the Lord Jesus Christ,  
And the love of God,  
And the fellowship of the Holy Spirit,  
Be with us/you all.

*Or*

May/The blessing of God almighty,  
the Father, the Son, and Holy Spirit,  
be with us/you, and remain with us/you,  
now and always.

*Or any other trinitarian blessing from the Scriptures.*

*The congregation responds by singing:*

**Amen. Amen. Amen.**

25. **DISMISSAL HYMN OR CHOIR**

*While seated, the congregation sings verse 1 of Hymn 308.  
Then the congregation stands and the vestry leaves the church.  
While standing, the congregation sings verse 2 of Hymn 308.  
The congregation sits.  
After a short while, the congregation leaves the church,  
while a choir may sing a song.*

*Or:*

*The congregation leaves the church, while a choir sings.*

---

<sup>19</sup> If the convener is a minister, he may use bless the congregation using words “Go” instead of “Let us go” and may omit the “May...” in the benediction. If the convener is an elder the words “Let us go...” and “May the grace...” should be used.



# Contemporary Service

---

## 1. **OPENING**

*Before the vestry enters, the congregation may sing choruses.*

*The vestry enters and takes its seats.*

## 2. **WELCOME REMARKS**

*The convener welcomes the congregation.*

## 3. **HYMN**

*The convener says:*

Let us praise the Lord  
by singing hymn ...

## 4. **OPENING PRAYER**

*The convener offers an opening prayer in freestyle.*

*In this prayer the following elements will find a place:*

- 1. Adoration of the Triune God*
- 2. Confession of sins and proclamation of forgiveness*
- 3. Petition for God to help us live a new life*

*Alternatively, the opening prayer may be done as a mass prayer.*

## 5. **PRAISE & WORSHIP CHORUSES**

*The convener says:*

Let us worship the Lord.

*The convener then invites the worship team*

*to lead the congregation in a number of worship choruses.*

## 6. **TESTIMONIES**

*The convener will give time for testimonies.*

*Testimonies should not be sermons. They should be short.*

*They serve to inform the congregation of wonders God has done,  
in particular in response to prayers for needs done last week.*



7. **HYMNS OF PRAISE AND THANKSGIVING**

*The convener says:*  
Let us praise God for his wonders  
by singing hymn ...

*The congregation then sings the hymn.*

*After this the convener says:*  
Let us thank God for his faithfulness  
by singing hymn ...

*The congregation then sings the hymn.*

8. **OFFERINGS**

*The offerings will introduced with a short teaching on thanking God through giving.*

*During the offering choruses will be sung.*

*The offering will be concluded with a prayer of thanksgiving.*

9. **CHORUS**

*The convener will invite the congregation to sing a chorus which will lead them towards the service of the Word.*

10. **PRAYER OF DEDICATION AND ILLUMINATION**

*The convener will pray for the preacher and for the congregation that they may speak and hear God's Word.*

11. **SCRIPTURE READINGS**

*The preacher will read one or more passages from the Scriptures.*

12. **PREACHING**

*The preacher will proclaim the message of the Scripture readings in a sermon.*

*Alternatively, the preacher may offer teachings from the Scripture readings or engage the congregation in Bible Study.*

### 13. ALTAR CALL

*At this time, the preacher may invite any who wish to make or renew personal commitment to Christ and his kingdom to stand or come to the front.<sup>20</sup>*

*A prayer is offered to thank God for the message of the Scriptures and to commit the congregation to Christ and his kingdom. A special prayer is offered for those who have stood up or who have come to the front<sup>21</sup>.*

### 14. PRAYERS FOR NEEDS

*The convener invites the congregation to write prayer petitions on a paper and bring them to the front.*

*In the meantime, the worship team will play songs or will lead the congregation in singing choruses.*

*After the petitions have been gathered, the convener either:*

*(a) shares the petitions with individual members.  
The convener then invites the members to pray for these petitions one after the other. The convener closes the prayer after all petitions have been prayed for.*

*or:*

*(b) leads the congregation in a prayer, by announcing the petitions one by one. After each petition time will be given for the congregation to pray for this petition together. After some time the convener will close the petition and announce the next one.*

### 15. CLOSING HYMN

### 16. CLOSING PRAYER AND BENEDICTION

*The convener offers a closing prayer and ends the prayer by saying:*

*Let us go in peace and serve the Lord.*

---

<sup>20</sup> The way to do altar call is explained in more detail in a separate document published by the Mission & Evangelism department.

<sup>21</sup> Guidance for such a prayer are given in the document on Altar Call published by the Mission & Evangelism department.

May the grace of the Lord Jesus Christ,  
And the love of God,  
And the fellowship of the Holy Spirit,  
Be with us all.

*Or any other trinitarian blessing from the Scriptures.*

*The congregation responds by singing:*

**Amen. Amen. Amen.**

**17. INTIMATION**

*After the benediction, the church programme can be communicated.*

**18. DELIVERANCE**

*After the service there is time for deliverance<sup>22</sup>. A prayer team will meet those who need deliverance and pray for them.*

---

<sup>22</sup> Guidance for the way to do deliverance can be found in a separate document published by the Mission & Evangelism department.

