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Enriching Our Worship 1

Morning and Evening Prayer
The Great Litany
The Holy Eucharist

*Supplemental Liturgical Materials prepared by
The Standing Liturgical Commission 1997*



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Preface

by

The Most Reverend Frank Tracy Griswold

Enriching Our Worship is offered by the Standing Liturgical Commission to the Church through the General Convention as an enrichment of our liturgical prayer. This collection is part of an ongoing process of listening to what the Spirit is saying to the Church through the diverse experience of those who gather to worship and to celebrate the sacramental rites which fashion and identify us as the People of God.

Enriching Our Worship is not intended to supplant the Book of Common Prayer, but rather to provide additional resources to assist worshiping communities wishing to expand the language, images and metaphors used in worship. In some cases the canticles and prayers represent the recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and in other cases images which speak of God in other than the familiar masculine terms which have been so much a part of our liturgical prayer. Expanding our vocabulary of prayer and the ways in which we name the Holy One bear witness to the fact that the mystery of God transcends all categories of knowing, including those of masculine and feminine.

One of the considerations in choosing or developing the texts included in this collection has been the prayer experience of women, and the desire to honor that experience while remaining faithful to the constituent elements and norms of liturgical prayer as this Church has received and understood them. At all points along the way in the process of selection and development of texts the question has been asked: Is this text consistent with the

Trinitarian and Christological formulations which we, as Anglicans, regard as normative and the ground of our common prayer?

The local use of *Enriching Our Worship* is subject to authorization by the Bishop, who serves as the Chief Liturgical Minister of the Diocese. In this way a pastoral bond can be maintained which relates the local use of these texts to the worship life of the larger Church.

It is our hope that praying and singing the prayers and canticles in this collection will deepen and strengthen our encounter with Christ and make it possible, with ever increasing conviction, to cry out with St. Ambrose, “You have shown yourself to me, O Christ, face to face. I have met you in your sacraments.”

Introduction

In 1789, the fledgling Episcopal Church, meeting in Philadelphia, adopted the first American Book of Common Prayer. Explaining its departure in certain respects from the BCP of the Church of England, its preface observes that

It is a most invaluable part of that blessed “liberty wherewith Christ hath made us free,” that in his worship different forms and usages may without offense be allowed, provided the substance of the Faith be kept entire...therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigency of times and occasions.”

Since that historic decision, our Church has continued to seek an authorized language of Common Prayer capable of expressing what we believe about God, as well as reflecting on our own corporate and individual relationship to the Godhead. In formulating language for our prayers to the Trinity, we come to know God more closely. The decision to provide contemporary language rites in the 1979 Book of Common Prayer was a reaffirmation of the principles stated in that original American preface. The subsequent decade saw further efforts to produce supplemental rites in an American vernacular which would expand the language and metaphors we use to speak of and to God. This expansiveness has been more than an attempt to reflect current concerns with, say, gender issues or the transformation of society

from a predominantly rural culture to an urban one; though assuredly it addresses these vital matters. Yet in trying to come closer to our experiences of God throughout the ages, it also often returns to the resonant imagery of earlier periods in the Church's history—in particular the writings of the Early Church, along with the ecstatic evocations of the Medieval mystics—sometimes neglected by liturgies in recent centuries.

In 1997, the General Convention of the Episcopal Church, again meeting in Philadelphia, authorized *Enriching Our Worship*, the fourth edition of *Supplemental Liturgical Materials*. This new book contains all the expansive language texts currently authorized, superseding all previous editions which should no longer be used. Inclusive/expansive language has developed considerably since those early efforts published in *Prayer Book Studies* 30. Then as now, ears attuned to contemporary language and culture grew uncomfortable with liturgical metaphors and forms of address, inherited largely from the 18th and 19th centuries, in which God is primarily envisioned as a kind of *Paterfamilias*. However, the search for remedies has not been smooth. Both positive and negative reactions to early experiments emphasized that a substantial number of Episcopalians are most wary of language which strikes them as abstract or depersonalizing (hence the widespread distaste for “Creator/Redeemer/Sanctifier” even among those who do not find the formulation modalist). A fairly conservative fellow-parishioner once said to me, “I would rather call God ‘Mother’ than something neutral.” People frequently greet fresh images with enthusiasm when those expressions seem illuminating—the new may well be absorbed more readily than minor alterations in familiar texts. At the same time, however, worshipers need to be able to relate unfamiliar words and metaphors to some context, so that the language expresses the prayer of the people of God. With some people, a major sense of context will spring from life experiences; others look for continuity with biblical and ecclesiastical tradition. Keeping these various points in mind, the introduction to the notes in this volume explains how the new texts draw upon some of the riches of scripture and the Christian tradition, which

include an abundance of images of God. The committee sought language and imagery which would speak to the diversity of people who worship in the Episcopal Church today, both those who are well steeped in the tradition and those whose knowledge of scripture and the Christian tradition is fragmentary and to whom much traditional liturgical language is puzzling. The goal was to employ evocative language which would lead worshipers deeper into the mystery of God.

Enriching Our Worship adds significantly to the body of texts already available in the 1996 edition of *Supplemental Liturgical Materials*. Taking into consideration evaluations received from congregations who have used earlier editions, we have also revised certain texts, and removed those notes which seemed, in retrospect, to merely editorialize. Notes identifying sources, or containing substantive explanations helpful to the users, have been left intact. Where evaluations had indicated some confusion in celebrating the rite, annotations were appended for clarification. Following the practice of the 1991 and 1996 editions of *Supplemental Liturgical Materials*, *Enriching Our Worship* avoids supplying complete rites, providing instead a collection of texts, any one (or several) of which may be incorporated into a Rite Two Eucharist, Morning or Evening Prayer.

In determining those directions new texts should take, we also looked at some recent, widely used materials from other branches of the Church. In particular, we considered *A New Zealand Prayer Book* (1989), *Celebrating Common Prayer* (1992), and the 1994 Psalter and Canticles produced by the Roman Catholic International Consultation on English in the Liturgy (ICEL). Consulting these three volumes, we borrowed directly or, in certain cases, adapted, 16 new canticles. Thirteen are taken from scriptural sources. We have included such texts as “A Song of the Wilderness” (Isaiah 35: 1-7, 10); “A Song of Jerusalem Our Mother” (Isaiah 66: 10-14); “A Song of Our Adoption” (Ephesians 1:3-10); “A Song of God’s Love” (I John 4:7-11); and “A Song of the Heavenly City” (Revelation 21:22-26, 22:1-4). In addition, we have included three non-scriptural canticles: Anselm of Canterbury’s “A Song of Christ’s Goodness”; and two pas-

sages from Julian of Norwich—“A Song of True Motherhood” and “A Song of Our True Nature;” all three come from *Celebrating Common Prayer*. A table of “Suggested Canticles at Morning and Evening Prayer,” employing some of these offerings enriches the list in the 1979 Book of Common Prayer. A new version of the *Venite* directly addresses God in the manner of already available variants for The Song of Zechariah and The Song of Mary (ELLC). Also included is a fresh translation of The Song of Hannah, and a metrical version of the “Phos hilaron” (from *Celebrating Common Prayer*). In both eucharistic and office rites, we have included, as an option for the conclusion of the lessons, “Hear what the Spirit is saying to God’s people” or “Hear what the Spirit is saying to the Churches”; to which the congregation may respond, “Thanks be to God.” These options are based on Christ’s command to the seven Churches in Asia Minor from the Book of Revelation (2:29, 3:13, 22).

The final item adapted from other sources is a contemporary language version of “The Great Litany” (based on the text appearing in *An Alternative Prayer Book, 1984, According to the Use of the Church of Ireland and Celebrating Common Prayer*). The 1979 BCP continues to follow a longstanding tradition which substitutes, for those passages referring to the British Monarch, intercessions for “the President of the United States and all others in authority.” Some have felt that this formulation does not really reflect the tripartite nature of our country’s government. Therefore, the adapted version makes specific mention of legislative, executive and judicial branches, at national, state and local levels. The new version can be sung to the traditional chant. It is hoped that this contemporary version of the Litany may give many people a fresh understanding of its petitions.

Some new collects are derived from ancient sources like the Gelasian Sacramentary, the Veronese Sacramentary, and Alcuin of York’s Mass of Wisdom. A short prayer by St. Gertrude the Great marks the beginning of a project to include devotions by some of the Mothers of the Church in the same way the BCP has preserved prayers of St. John Chrysostom, St. Francis of Assisi,

and other Church Fathers. A few collects are newly composed, employing some scriptural imagery underrepresented by what has been currently available. All these may be used in place of the collect for the day, or, alternatively, *post precum*. One collect is borrowed from *A New Zealand Prayerbook* because it ties in with creation imagery expressed in Job 38:4-11, which we have used in a new eucharistic prayer.

The language of this prayer is biblical in a characteristic Anglican mode, yet also conveys a contemporary intimacy in the way God is addressed. As the notes explain, its structure is patterned on the one Thomas Talley discerns underlying

the diversity of classical eucharistic prayers in both the eastern and western liturgical traditions prior to the Reformation.

In this classical pattern of eucharistic prayer, praise to the Creator leads into the *Sanctus*. This is followed by thanksgiving for redemption, climaxing in the narrative of the institution and leading into a memorial oblation...Following this oblation, the prayer shifts to supplication, with an invocation of the Holy Spirit upon the bread and wine and upon the gathered community.

To underscore that the institution narrative is part of the thanksgiving for redemption, this eucharistic prayer introduces the institution narrative with the words “We thank you.” To strengthen the unity of the thanksgiving for redemption and the memorial oblation, an acclamation by the people follows the oblation and leads into the supplication.

In addition, a new confession of sin has been provided, along with two postcommunion prayers. Two concluding blessings have been taken from Celtic sources. A final one, from St. Clare, adds another prayer from a Mother of the Church.

The ultimate aim of expansive language experiments in the Episcopal Church is to create a language of prayer for all God’s people. To this end, we consulted congregations who had used

Supplemental Liturgical Materials in the past, but also reached out to solicit a spectrum of opinion among Anglicans of many traditions, including Anglo-Catholics, Evangelicals, and Charismatics (“Hear what the Spirit is saying to the Church” is a proclamation heard in certain Pentecostal traditions). The opinions of theologians, seminary and monastic communities, ecumenical liturgists and poets were also sought. Their comments have been constructive, and influenced the shape of these texts.

Enriching Our Worship marks only one more step in an ongoing process of development. Though much has been accomplished during the last decade, the development of expansive language liturgies is still at an early stage. More remains to be done. Perhaps the greatest stumbling block to progress is a real shortage of feedback. Many in our Church have yet to encounter *Supplemental Liturgical Materials*, if they have even heard of it. Some of those who use, or have at least tried it, don’t bother to report their reactions. Nor do groups engaged in writing new liturgies often share them with the Standing Commission on Liturgy and Music (the successor body to the Standing Liturgical Commission and the Standing Commission on Church Music). Calls for such work often get little or no response. In order to faithfully continue the process of discernment needed to develop new prayers expressing the worship of God’s people, the Standing Commission on Liturgy and Music needs to hear from all parts of the Church. And as we pray these new rites, we should remember the spirit of the injunction from the 1789 preface to the first American Book of Common Prayer, to receive and examine them in a candid, charitable spirit, without prejudices or presuppositions, “seriously considering what Christianity is, and what the truths of the Gospel are,” asking the divine and eternal Word for words to best praise and petition our God who is the author of all creation.

Phoebe Pettingell

for the Standing Commission on Liturgy and Music

The Use of Supplemental Liturgical Materials

Enriching Our Worship contains texts intended to be explorations for the development of liturgical materials reflective of the diversity of the Church and looking forward to the dissemination throughout the Church of a richer fabric of liturgical expression. Especially for congregations new to this material, a three-step process will provide an ordered entry into the exploration. The steps are preparation, use and evaluation.

1. *Preparation*

All liturgy is based upon a set of agreed-upon assumptions. Whenever those assumptions are altered, there is the possibility of congregational reaction ranging from confusion to anger. The introduction of new liturgical texts demands careful preparation and pastoral sensitivity. Use of these prayers in any community must be accompanied by time for exploring issues raised by their use and time for reflection before, during and after their use in worship. One way to begin the introduction of the new texts is to use them with small groups who can study the texts before they are used and begin to obtain some familiarity with them before they are used as a principal serviced on Sunday. Another strategy is to carefully announce the use of new texts at a regularly scheduled congregational liturgy, simultaneously announcing opportunities to reflect on the experience in an atmosphere of non-threatening dialogue.

Designing liturgies using supplemental liturgical materials will require careful and thorough planning. Decisions will have to be

made as to what texts are to be used. There needs to be a conscious decision to use the texts long enough for worshipers to gain some familiarity with the prayers. Texts need to be used for a sufficient period of time to determine which prayers engage, nourish, and sustain a particular community in its relationship to God. Only after using the texts for a significant period of time can the community discern their applicability to its prayer life.

2. The Use of Supplemental Liturgical Materials

Supplemental liturgical materials may only be used with the permission of the diocesan bishop or, in the absence of the bishop, of the appropriate ecclesiastical authority. This authorization has a twofold purpose. First, it recognizes and affirms the bishop as the expression of unity in the life of the Church. Secondly, it provides a point of dialogue for the ongoing experience and development of the rites. Liturgical development needs to be done within the purview of the whole Church where there is a framework for theological reflection and dialogue.

These materials are intended to be resources for the life of the Church. The texts may be used in two very different ways. First, any of the texts may be used in conjunction with the Rite Two liturgies of the 1979 BCP. For instance, the canticles may be used in the context of a Rite Two Morning or Evening Prayer or as an alternative to the *Song of Praise* in the Eucharist. Or, one of the supplemental eucharistic prayers may be used with a Rite Two Eucharist. A second option is to develop an entire liturgy using the supplemental texts. The entire eucharistic liturgy can be designed with only the collect of the day from the BCP being added. Either of these options can be authorized for a principal Sunday morning service.

Decisions must be made on what materials need to be in the hands of the congregation. For a minimal application of the new texts, a simple insertion of the text in a bulletin will suffice. For the circumstance in which an entire liturgy is built from new materials a complete service booklet will need to be developed. Copyright is extended to congregations for the reproduction of the texts included in *Enriching Our Worship*.

Those who preside over the prayer of the community have a particular responsibility to study and reflect upon the prayers. One needs to read and to meditate upon these texts prior to voicing them as the prayer of the whole community.

An Order for Celebrating the Holy Eucharist, found on page 400 of the BCP, may also be used in conjunction with the “Forms for the Eucharistic Prayer” in the supplemental materials. This option provides a means whereby groups who wish to begin to write their own prayers may use them in worship, except at the principal service on Sunday. New texts might include collects, forms for the prayers of the people, postcommunion prayers, canticles, etc. The “Forms for the Eucharistic Prayer” provide a framework of the traditional elements of a eucharistic prayer which can be used as a basis for new expressions of thanksgiving and praise.

Congregations who may not have the gifts to compose extensive texts might explore a few options which are flexible under the rubrics of the BCP. The option to evolve prayers of the people within a congregation has been in place since the advent of the 1979 BCP. A list of general intercessory categories can be found on page 383 of the BCP, but the form and language of the intercession may be written in and for a local congregation. Gathering members of the congregation to write intercessory prayer and develop skills in the writing of texts is a creative way to engage the life of the whole community. When crafting forms for intercessory prayer, it is recommended that a common congregational response be used on a consistent basis, so that the text can easily change from Sunday to Sunday. Further suggestions on the prayers of the people are found in *Enriching Our Worship*. The collect at the conclusion of the prayers of the people is not a prescribed collect. Those congregations who are in the process of developing prayers may use this opportunity to explore new options.

Music is a major consideration in designing any liturgy. Hymn texts offer diverse ways to speak of God. There is a body of hymnody in *The Hymnal 1982* which expands our language for

God and is consistent with the supplemental texts in regard to references to human beings. For instance, Hymn 371 praises the Holy Trinity in non-gender-related language. Often metrical settings of psalms and canticles reflect modern linguistic changes and are appropriate when designing liturgies using the supplemental texts. *Wonder, Love and Praise*, a supplement to *The Hymnal 1982*, recently published by Church Publishing, Inc., adds considerably to the diversity of musical material available for liturgical use. Music is also available for Eucharistic Prayers 1, 2 and 3 in this volume.

Even though women are included as ordained ministers and as lectors, intercessors, and acolytes, they still are all too often invisible in our worshiping communities. The choice of lectionary readings in the Episcopal Eucharistic Lectionary has often deleted or diminished the place of women in salvation history. *The Revised Common Lectionary* is authorized for trial use. This lectionary seeks to expand the scripture appointed for the Sunday Eucharist to include passages which reflect the faithful witness of women. Congregations using the supplemental materials might explore the use of this lectionary.

The context in which the supplemental liturgical materials are used will shape the experience of these prayers. Non-verbal language—the language of gesture, movement, sign—will always override the text of the prayer. Therefore, care needs to be taken on the setting of these prayers. Liturgical ministry should reflect the fullness of the worshiping community.

3. *Evaluation*

All liturgical texts are rich in what they say about God but also what they say about ourselves in relationship with God. This is at the heart of any theological reflection upon the experience of liturgical prayer. Who does the text say God is, who does it say we are, and—most importantly—what does this mean for us? These questions form the basis upon which the community can explore how these prayers speak in the hearts, minds, and spirit

of the community of faith.

You are encouraged to communicate your experience of these materials to the Office for Liturgy and Music at the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. The office is especially interested to receive materials written locally, for a particular congregation's worship. It is only as materials are collected and evaluated that the whole Church will begin to have prayers which expand the breadth and depth of the Church's prayer life.

A View to the Future

The task for the Church is not merely to translate but to find the voice of prayer in the heart, spirit and mind of the people praying. The process of enriching our prayer is by nature an extended process requiring use, evaluation and theological reflection. As the process unfolds, new questions are raised and new avenues of expression are disclosed. General Convention Resolution C0215 directs the Standing Commission on Liturgy and Music to *prepare a plan for liturgical revision and enrichment of the common worship of this Church*. The resolution also directs the commission to consider the Church's...*multicultural, multiethnic, multilingual and multigenerational...constituency, in the process of...providing rites and structures that ensure the unity of Common Prayer*.

This is not a task the commission can complete without the help of local worshiping communities. Whatever we imagine the future of the Book of Common Prayer to be, the task in the months and years to come is to compose, use, evaluate and distribute a wide variety of emerging resources. You are invited to share in that process.

Morning and Evening Prayer

Opening Sentences

Advent

Arise, O Jerusalem, stand upon the height and look toward the east, and see your children gathered from west and east at the word of the Holy One. *Baruch 5:5*

Advent

Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also. *Isaiah 45:8, NRSV*

Christmas

The Word became flesh and dwelt among us, full of grace and truth. *John 1:14*

Lent

Jesus said: “If any of you would come after me, deny yourself and take up your cross and follow me.” *Mark 8:34*

Holy Week

Christ Jesus, being found in human form, humbled himself and became obedient unto death, even death on a cross.

Philippians 2:8

Easter

If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! *2 Corinthians 5:17, NRSV*

Occasions of Thanksgiving

We give you thanks, O God, we give you thanks, calling upon your Name and declaring all your wonderful deeds. *Psalm 75:1*

All Saints and Major Saints' Days

You are no longer strangers and sojourners, but citizens together with the saints and members of the household of God.

Ephesians 2:19

At Any Time

God is Spirit, and those who worship must worship in spirit and in truth. *John 4:24*

Confession

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Absolution

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

Amen.

Opening Versicle

Morning Prayer

Officiant O God, let our mouth proclaim your praise.

People And your glory all the day long.

Evening Prayer

Officiant O God, be not far from us.

People Come quickly to help us, O God.

Doxology

Praise to the holy and undivided Trinity, one God: as it was in the beginning, is now, and will be for ever. Amen.

Except in Lent add Alleluia.

Antiphons on Venite or Jubilate

In Advent

Our God and Savior now draws near: O come let us worship.

From the Epiphany through the Baptism of Christ, and on the Feasts of the Transfiguration and Holy Cross

Christ has shown forth his glory: O come let us worship.

In Lent

Our God is full of compassion and mercy: O come let us worship.

or this

Today, if you would hear God's voice: harden not your hearts.

From Easter Day until the Ascension

Alleluia. Christ is risen. O come let us worship. Alleluia.

On Trinity Sunday

The holy and undivided Trinity, one God: O come let us worship.

On other Sundays

Christ has triumphed over death: O come let us worship.

On other Sundays and Weekdays

God is the Rock of our salvation: O come let us worship.

or this

The Holy One is in our midst: O come let us worship.

On All Saints and other Major Saints' Days

The bracketed Alleluias in this Antiphon are used only in Easter Season.

[Alleluia.] Our God is glorious in all the saints: O come let us worship. [Alleluia.]

Invitatory Psalms

Venite Psalm 95:1-7

Come, let us sing to the Lord; *

let us shout for joy to the Rock of our salvation.

Let us come before God's presence with thanksgiving *

and raise to the Lord a shout with psalms.

For you are a great God; *

you are great above all gods.

In your hand are the caverns of the earth, *

and the heights of the hills are yours also.

The sea is yours, for you made it, *
and your hands have molded the dry land.
Come, let us bow down and bend the knee, *
and kneel before the Lord our Maker.
For you are our God,
and we are the people of your pasture and the sheep of your hand. *
Oh, that today we would hearken to your voice!

The following verses are added when Psalm 95 is used as the Invitatory:

Let us listen today to God's voice:
Harden not your hearts,
as your forebears did in the wilderness, *
at Meribah, and on that day at Massah,
when they tempted me.
They put me to the test, *
though they had seen my works.
Forty years long I detested that generation and said, *
"This people are wayward in their hearts;
they do not know my ways."
So I swore in my wrath, *
"They shall not enter into my rest."

Morning Psalms

In place of an Invitatory Psalm, one of the following Morning Psalms may be sung or said.

Suggested Antiphons for use with these Psalms will be found on page 24.

Psalm 63:1-8 *Deus, Deus meus*

O God, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.
For your loving-kindness is better than life itself; *
my lips shall give you praise.

So will I bless you as long as I live *
and lift up my hands in your Name.
My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,
When I remember you upon my bed, *
and meditate on you in the night watches.
For you have been my helper, *
and under the shadow of your wings I will rejoice.
My soul clings to you; *
your right hand holds me fast.

Psalm 67:1-5 *Deus misereatur*

O God, be merciful to us and bless us, *
show us the light of your countenance and come to us.
Let your ways be known upon earth, *
your saving health among all nations.
Let the peoples praise you, O God; *
let all the peoples praise you.
Let the nations be glad and sing for joy, *
for you judge the peoples with equity
and guide all the nations upon earth.
Let the peoples praise you, O God; *
let all the peoples praise you.

Evening Psalms

Light of the World *Phos hilaron*

Light of the world, in grace and beauty,
Mirror of God's eternal face,
Transparent flame of love's free duty,
You bring salvation to our race.
Now, as we see the lights of evening,
We raise our voice in hymns of praise;
Worthy are you of endless blessing,
Sun of our night, lamp of our days.

In place of or in addition to, Phos hilaron or some other hymn, one of the following Evening Psalms may be sung or said.

Suggested Antiphons for use with these Psalms will be found below.

Psalm 134 *Ecce nunc*

Behold now, bless the LORD, all you servants of the LORD, *
you that stand by night in the house of the LORD.
Lift up your hands in the holy place and bless the LORD; *
the LORD who made heaven and earth bless you out of Zion.

Psalm 141:1-3, 8ab *Domine, clamavi*

O LORD, I call to you; come to me quickly; *
hear my voice when I cry to you.
Let my prayer be set forth in your sight as incense, *
the lifting up of my hands as the evening sacrifice.
Set a watch before my mouth, O LORD,
and guard the door of my lips; *
let not my heart incline to any evil thing.
My eyes are turned to you, Lord GOD; *
in you I take refuge.

Antiphons for Morning and Evening Psalms

On Psalm 63

O God, you are my God; from break of day I seek you.

On Psalm 67

Let the peoples praise you, O God; let all the peoples praise you.

or

Day by day we bless you; we praise your name for ever.

On Psalm 134

Yours is the day, O God, yours also the night; you established the moon and the sun.

On Psalm 141

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice.

In the seasons of Advent, Christmas, Lent, and Easter, and on Holy Days, antiphons drawn from the opening sentences given in the Offices, or from other passages of Scripture, may be used instead.

The Lessons

After the Readings, the Reader may say

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

or

Hear what the Spirit is saying to the Churches.

People Thanks be to God.

Canticle 12

A Song of Creation *Benedicite, omnia opera Domini*

Song of the Three, 35–65

One or more sections of this Canticle may be used. Whatever the selection, it begins with the Invocation and concludes with the Doxology.

Invocation

Glorify the Lord, all you works of the Lord, *
sing praise and give honor for ever.

In the high vault of heaven, glorify the Lord, *
sing praise and give honor for ever.

I. The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord, *
O heavens and all waters above the heavens.

Sun and moon and stars of the sky, glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, every shower of rain and fall of dew, *
all winds and fire and heat.

Winter and summer, glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O chill and cold, *
drops of dew and flakes of snow.

Frost and cold, ice and sleet, glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O nights and days, *
O shining light and enfolding dark.

Storm clouds and thunderbolts, glorify the Lord, *
sing praise and give honor for ever.

II. The Earth and Its Creatures

Let the earth glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O mountains
and hills, and all that grows upon the earth, *
sing praise and give honor for ever.

Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.

All birds of the air, glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.

O men and women everywhere, glorify the Lord, *
sing praise and give honor for ever.

III. The People of God

Let the people of God glorify the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O priests and servants of the Lord, *
sing praise and give honor for ever.

Glorify the Lord, O spirits and souls of the righteous, *
sing praise and give honor for ever.

You that are holy and humble of heart, glorify the Lord, *
sing praise and give honor for ever.

Doxology

Let us glorify the Lord: Father, Son and Holy Spirit; *
sing praise and give honor for ever.

In the high vault of heaven, glorify the Lord, *
sing praise and give honor for ever.

Canticle 15

The Song of Mary *Magnificat*

My soul proclaims the greatness of the Lord,
my spirit rejoices in you, O God my Savior, *
for you have looked with favor on your lowly servant.

From this day all generations will call me blessed: *
you, the Almighty, have done great things for me,
and holy is your name.

You have mercy on those who fear you *
from generation to generation.

You have shown strength with your arm *
and scattered the proud in their conceit,
Casting down the mighty from their thrones *
and lifting up the lowly.

You have filled the hungry with good things *
and sent the rich away empty.

You have come to the help of your servant Israel, *
for you have remembered your promise of mercy,
The promise made to our forebears, *
to Abraham and his children for ever.

Canticle 16

The Song of Zechariah *Benedictus Dominus Deus*

Blessed are you, Lord, the God of Israel, *
you have come to your people and set them free.

You have raised up for us a mighty Savior, *
born of the house of your servant David.

Through your holy prophets you promised of old
to save us from our enemies, *
from the hands of all who hate us,
To show mercy to our forebears, *
and to remember your holy covenant.
This was the oath you swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship you without fear, *
holy and righteous before you,
all the days of our life.
And you, child, shall be called the prophet
of the Most High, *
for you will go before the Lord to prepare the way,
To give God's people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness
and the shadow of death, *
and to guide our feet into the way of peace.

Canticle 18

A Song to the Lamb *Dignus es*

Revelation 4:11;5:9-10,13

Splendor and honor and royal power *
are yours by right, O God Most High,
For you created everything that is, *
and by your will they were created and have their being;
And yours by right, O Lamb that was slain, *
for with your blood you have redeemed for God,
From every family, language, people, and nation, *
a royal priesthood to serve our God.

And so, to the One who sits upon the throne, *
and to Christ the Lamb,
Be worship and praise, dominion and splendor, *
for ever and for evermore.

Canticle 21

We Praise You, O God *Te Deum laudamus*

We praise you, O God,
we acclaim you as Lord;
all creation worships you,
the Father everlasting.
To you all angels, all the powers of heaven,
the cherubim and seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaim you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.
You, Christ, are the king of glory,
the eternal Son of the Father.
When you took our flesh to set us free
you humbly chose the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come to be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

Canticle A

A Song of Wisdom *Sapientia liberavit*

Wisdom 10:15-19, 20b-21

Wisdom freed from a nation of oppressors *
a holy people and a blameless race.
She entered the soul of a servant of the Lord, *
withstood dread rulers with wonders and signs.

To the saints she gave the reward of their labors, *
and led them by a marvelous way;
She was their shelter by day *
and a blaze of stars by night.

She brought them across the Red Sea, *
she led them through mighty waters;
But their enemies she swallowed in the waves *
and spewed them out from the depths of the abyss.

And then, Lord, the righteous sang hymns to your Name, *
and praised with one voice your protecting hand;
For Wisdom opened the mouths of the mute, *
and gave speech to the tongues of a new-born people.

Canticle B

A Song of Pilgrimage *Priusquam errarem*

Ecclesiasticus 51:13-16, 20b-22

Before I ventured forth,
even while I was very young, *
I sought wisdom openly in my prayer.
In the forecourts of the temple I asked for her, *
and I will seek her to the end.
From first blossom to early fruit, *
she has been the delight of my heart.
My foot has kept firmly to the true path, *
diligently from my youth have I pursued her.
I inclined my ear a little and received her; *
I found for myself much wisdom and became adept in her.

To the one who gives me wisdom will I give glory, *
for I have resolved to live according to her way.
From the beginning I gained courage from her, *
therefore I will not be forsaken.
In my inmost being I have been stirred to seek her, *
therefore have I gained a good possession.
As my reward the Almighty has given me the gift of language, *
and with it will I offer praise to God.

Canticle C

The Song of Hannah

1 Samuel 2:1-8

My heart exults in you, O God; *
my triumph song is lifted in you.
My mouth derides my enemies, *
for I rejoice in your salvation.
There is none holy like you, *
nor any rock to be compared to you, our God.
Do not heap up prideful words or speak in arrogance; *
Only God is knowing and weighs all actions.
The bows of the mighty are broken, *
but the weak are clothed in strength.
Those once full now labor for bread, *
those who hungered now are well fed.
The childless woman has borne sevenfold, *
while the mother of many is forlorn.
God destroys and brings to life, casts down and raises up; *
gives wealth or takes it away, humbles and dignifies.
God raises the poor from the dust; *
and lifts the needy from the ash heap
To make them sit with the rulers *
and inherit a place of honor.
For the pillars of the earth are God's *
on which the whole earth is founded.

Canticle D

A Song of the Wilderness

Isaiah 35:1-7,10

The wilderness and the dry land shall be glad, *
the desert shall rejoice and blossom;
It shall blossom abundantly, *
and rejoice with joy and singing.
They shall see the glory of the Lord, *
the majesty of our God.
Strengthen the weary hands, *
and make firm the feeble knees.
Say to the anxious, "Be strong, do not fear! *
Here is your God, coming with judgment to save you."
Then shall the eyes of the blind be opened, *
and the ears of the deaf be unstopped.
Then shall the lame leap like a deer, *
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness *
and streams in the desert;
The burning sand shall become a pool *
and the thirsty ground, springs of water.
The ransomed of God shall return with singing, *
with everlasting joy upon their heads.
Joy and gladness shall be theirs, *
and sorrow and sighing shall flee away.

Canticle E

A Song of Jerusalem Our Mother

Isaiah 66:10-14

Rejoice with Jerusalem and be glad for her *
all you who love her,
Rejoice, rejoice with her, *
all you who mourn over her,

That you may drink deeply with delight *
from her comforting breast.
For thus says our God, *
“I will extend peace to her like a river,
the wealth of nations like an overflowing stream.
“You shall nurse and be carried on her arm,
and you shall nestle in her lap.
“As a mother comforts her child, so will I comfort you; *
you shall be comforted in Jerusalem.
“You shall see, and your heart shall rejoice, *
you shall flourish like the grass of the fields.”

Canticle F

A Song of Lamentation

Lamentations 1:12,16; 3:19,22-24,26

Is it nothing to you, all you who pass by? *
Look and see if there is any sorrow like my sorrow,
Which was brought upon me, *
inflicted by God’s fierce anger.
For these things I weep; my eyes flow with tears, *
for a comforter is far from me, one to revive my courage.
Remember my affliction and my bitterness, *
wormwood and gall!
The steadfast love of God never ceases, *
God’s mercies never end.
They are new every morning; *
great is your faithfulness.
“God is my portion,” says my soul, *
“therefore will I hope in God.”
It is good that we should wait quietly *
for the coming of God’s salvation.

Canticle G

A Song of Ezekiel

Ezekiel 36:24-28

I will take you from among all nations; *
and gather you from all lands to bring you home.
I will sprinkle clean water upon you; *
and purify you from false gods and uncleanness.
A new heart I will give you *
and a new spirit put within you.
I will take the stone heart from your chest *
and give you a heart of flesh.
I will help you walk in my laws *
and cherish my commandments and do them.
You shall be my people, *
and I will be your God.

Canticle H

A Song of Hosea

Hosea 6:1-3

Come, let us return to our God, *
who has torn us and will heal us.
God has struck us and will bind up our wounds, *
after two days revive us,
On the third day restore us, *
that in God's presence we may live.
Let us humble ourselves, let us strive to know the Lord, *
whose justice dawns like morning light,
its dawning as sure as the sunrise.
God's justice will come to us like a shower, *
like spring rains that water the earth.

Canticle I

A Song of Jonah

Jonah 2:2-7,9

I called to you, O God, out of my distress, and you answered me; *
out of the belly of Sheol I cried, and you heard my voice.
You cast me into the deep, into the heart of the seas, *
and the flood surrounded me;
all your waves and billows passed over me.
Then I said, "I am driven away from your sight; *
how shall I ever look again upon your holy temple?"
The waters closed in over me, the deep was round about me; *
weeds were wrapped around my head at the roots of the mountains.
I went down to the land beneath the earth, *
yet you brought up my life from the depths, O God.
As my life was ebbing away, I remembered you, O God, *
and my prayer came to you, into your holy temple.
With the voice of thanksgiving, I will sacrifice to you; *
what I have vowed I will pay, for deliverance belongs to the Lord!

Canticle J

A Song of Judith

Judith 16:13-16

I will sing a new song to my God, *
for you are great and glorious, wonderful in strength, invincible.
Let the whole creation serve you, *
for you spoke and all things came into being.
You sent your breath and it formed them, *
no one is able to resist your voice.
Mountains and seas are stirred to their depths, *
rocks melt like wax at your presence.
But to those who fear you, *
you continue to show mercy.

No sacrifice, however fragrant, can please you, *
but whoever fears the Lord shall stand in your sight for ever.

Canticle K

A Song of Our Adoption

Ephesians 1:3-10

Blessed are you, the God and Father of our Lord Jesus Christ, *
for you have blessed us in Christ
with every spiritual blessing in the heavenly places.
Before the world was made, you chose us to be yours in Christ, *
that we should be holy and blameless before you.
You destined us for adoption as your children through Jesus Christ,
*
according to the good pleasure of your will,
To the praise of your glorious grace, *
that you have freely given us in the Beloved.
In you, we have redemption through the blood of Christ,
the forgiveness of our sins,
According to the riches of your grace *
which you have lavished upon us.
You have made known to us, in all wisdom and insight, *
the mystery of your will,
According to your good pleasure which you set forth in Christ, *
as a plan for the fullness of time,
To gather together all things in Christ, *
things in heaven and things on earth.

Canticle L

A Song of Christ's Humility

Philippians 2:6-11

Though in the form of God, *
Christ Jesus did not cling to equality with God,
But emptied himself, taking the form of a servant, *
and was born in human likeness.
Being found in human form, he humbled himself *
and became obedient to death, even death on a cross.

Therefore, God has highly exalted him *
and given him the name above every name,
That at the name of Jesus, every knee shall bow, *
in heaven and on earth and under the earth,
And every tongue confess that Jesus Christ is Lord, *
to the glory of God the Father.

Canticle M

A Song of Faith

1 Peter 1:3-4, 18-21

Blessed be the God and Father of our Lord Jesus Christ, *
by divine mercy we have a new birth into a living hope;
Through the resurrection of Jesus Christ from the dead, *
we have an inheritance that is imperishable in heaven.
The ransom that was paid to free us *
was not paid in silver or gold,
But in the precious blood of Christ, *
the Lamb without spot or stain.
God raised Jesus from the dead and gave him glory *
so that we might have faith and hope in God.

Canticle N

A Song of God's Love

1 John 4:7-11

Beloved, let us love one another, *
for love is of God.
Whoever does not love does not know God, *
for God is Love.
In this the love of God was revealed among us, *
that God sent his only Son into the world,
so that we might live through Jesus Christ.

In this is love, not that we loved God but that God loved us *
and sent his Son that sins might be forgiven.
Beloved, since God loved us so much, *
we ought also to love one another.
For if we love one another, God abides in us, *
and God's love will be perfected in us.

Canticle O

A Song of the Heavenly City

Revelation 21:22-26, 22:1-4

I saw no temple in the city, *
for its temple is the God of surpassing strength and the Lamb.
And the city has no need of sun or moon to light it, *
for the glory of God shines on it, and its lamp is the Lamb.
By its light the nations shall walk, *
and the rulers of the world lay their honor and glory there.
Its gates shall never be shut by day, nor shall there be any night; *
into it they will bring the honor and glory of nations.
I saw the clean river of the water of life, bright as crystal, *
flowing from the throne of God and of the Lamb.
The tree of life spanned the river, giving fruit every month, *
and the leaves of the tree were for the healing of nations.
All curses cease where the throne of God and the Lamb stands,
and all servants give worship there; *
there they will see God's face, whose Name shall be on their foreheads.

Canticle P

A Song of the Spirit

Revelation 22:12-17

“Behold, I am coming soon,” says the Lord,
“and bringing my reward with me, *
to give to everyone according to their deeds.

“I am the Alpha and the Omega, the first and the last, *
the beginning and the end.”
Blessed are those who do God’s commandments,
that they may have the right to the tree of life, *
and may enter the city through the gates.
“I, Jesus, have sent my angel to you, *
with this testimony for all the churches.
“I am the root and the offspring of David, *
I am the bright morning star.”
“Come!” say the Spirit and the Bride; *
“Come!” let each hearer reply!
Come forward, you who are thirsty, *
let those who desire take the water of life as a gift.

Canticle Q

A Song of Christ’s Goodness

Anselm of Canterbury

Jesus, as a mother you gather your people to you; *
you are gentle with us as a mother with her children.
Often you weep over our sins and our pride, *
tenderly you draw us from hatred and judgment.
You comfort us in sorrow and bind up our wounds, *
in sickness you nurse us and with pure milk you feed us.
Jesus, by your dying, we are born to new life; *
by your anguish and labor we come forth in joy.
Despair turns to hope through your sweet goodness; *
through your gentleness, we find comfort in fear.
Your warmth gives life to the dead, *
your touch makes sinners righteous.
Lord Jesus, in your mercy, heal us; *
in your love and tenderness, remake us.
In your compassion, bring grace and forgiveness, *
for the beauty of heaven, may your love prepare us.

Canticle R

A Song of True Motherhood

Julian of Norwich

God chose to be our mother in all things *
and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.
God, the perfect wisdom of all, *
arrayed himself in this humble place.
Christ came in our poor flesh *
to share a mother's care.
Our mothers bear us for pain and for death; *
our true mother, Jesus, bears us for joy and endless life.
Christ carried us within him in love and travail, *
until the full time of his passion.
And when all was completed and he had carried us so for joy, *
still all this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God, *
for the love of Christ works in us;
Christ is the one whom we love.

Canticle S

A Song of Our True Nature

Julian of Norwich

Christ revealed our frailty and our falling, *
our trespasses and our humiliations.
Christ also revealed his blessed power, *
his blessed wisdom and love.
He protects us as tenderly and as sweetly when we are in greatest need; *
he raises us in spirit
and turns everything to glory and joy without ending.

God is the ground and the substance, the very essence of nature;
*

God is the true father and mother of natures.
We are all bound to God by nature, *
and we are all bound to God by grace.
And this grace is for all the world, *
because it is our precious mother, Christ.
For this fair nature was prepared by Christ
for the honor and nobility of all, *
and for the joy and bliss of salvation.

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's 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;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come again 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.

Alternative to the Salutation

The officiant introduces the prayer with one of the following.

Officiant Hear our cry, O God. *Officiant* God be with you.
People And listen to our prayer. *People* And also with you.
Officiant Let us pray. *Officiant* Let us pray.

Suffrages For Use in Morning Prayer

V. Help us, O God our Savior;
R. Deliver us and forgive us our sins.
V. Look upon your congregation;
R. Give to your people the blessing of peace.
V. Declare your glory among the nations;
R. And your wonders among all peoples.
V. Do not let the oppressed be shamed and turned away;
R. Never forget the lives of your poor.
V. Continue your loving-kindness to those who know you;
R. And your favor to those who are true of heart.
V. Satisfy us by your loving-kindness in the morning;
R. So shall we rejoice and be glad all the days of our life.

Concluding Sentence

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever.

Amen. Ephesians 3:20,21

Order of Worship for the Evening

Opening Acclamations

The Officiant greets the people with these words

Stay with us, Christ, for it is evening.

People Make your Church bright with your radiance.

In place of the above, from Easter Day through the Day of Pentecost

Officiant Christ is risen. Alleluia.

People And has appeared to the disciples. Alleluia.

In Lent and on other penitential occasions

Officiant Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

Evening Psalms

See page 23.

Blessings

See page 70.

Suggested Canticles at Morning Prayer

Supplemental Liturgical Materials and Rite II

	<i>After the Old Testament reading</i>	<i>After the New Testament reading</i>
Sunday	E. A song of Jerusalem Our Mother <i>or</i> 16. The Song of Zechariah <i>Advent:</i> D. A song of the Wilderness <i>Christmas:*</i> C. A Song of Hannah <i>or</i> 9. The First Song of Isaiah <i>Lent:</i> H. A Song of Hosea <i>Easter:</i> A. A Song of Wisdom <i>or</i> 8. The Song of Moses	K. A Song of Our Adoption <i>or</i> 21. We Praise You O God <i>Advent:</i> P. A Song of the Spirit <i>Christmas:*</i> N. A Song of God's Love <i>or</i> 20. Glory to God <i>Lent:</i> L. A Song of Christ's Humility <i>Easter:</i> M. A Song of Faith
Monday	C. A Song of Hannah <i>or</i> 11. The Third Song of Isaiah	L. A Song of Christ's Humility <i>or</i> Q. A Song of Christ's Goodness
Tuesday	B. A Song of Pilgrimage <i>or</i> 13. A Song of Praise	M. A Song of Faith <i>or</i> N. A Song of God's Love
Wednesday	G. A Song of Ezekiel <i>or</i> H. A Song of Hosea <i>Lent:</i> I. A Song of Jonah <i>or</i> 10. The Second Song of Isaiah	P. A Song of the Spirit <i>or</i> S. A Song of Our True Nature
Thursday	A. A Song of Wisdom <i>or</i> J. A Song of Judith	R. A Song of True Motherhood <i>or</i> 16. A Song of Zechariah
Friday	I. A Song of Jonah <i>Christmas:*</i> J. A Song of Judith <i>Lent:</i> F. A Song of Lamentation <i>or</i> 14. A Song of Penitence <i>Easter:</i> G. A Song of Ezekiel	18. A Song to the Lamb <i>Christmas:*</i> R. A Song of True Motherhood <i>Lent:</i> S. A Song of Our True Nature <i>Easter:</i> K. A Song of Our Adoption

Saturday	12. A Song of Creation <i>or</i> D. A Song of the Wilderness	O. A Song of the Heavenly City <i>or</i> 19. The Song of the Redeemed
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on Feasts of Our Lord and other Major Feasts

16. A Song of Zechariah <i>or</i> E. A Song of Jerusalem Our Mother	21. We Praise You O God <i>or</i> K. A Son of Our Adoption
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**Canticles appointed for Christmas may be used through the First Sunday after the Epiphany.*

Suggested Canticles at Evening Prayer

Supplemental Liturgical Materials and Rite II

	After the Old Testament reading	After the New Testament reading
Sunday	16. The Song of Mary	The Song of Simeon** <i>or</i> M. A Song of Faith**
Monday	A. A Song of Wisdom	N. A Song of God's Love <i>or</i> The Song of Simeon
Tuesday	D. A Song of the Wilderness	16. The Song of Mary <i>or</i> P. A Song of the Spirit
Wednesday	C. The Song of Hannah	L. A Song of Christ's Humility <i>or</i> The Song of Simeon
Thursday	J. A Song of Judith	16. The Song of Mary <i>or</i> S. A Song of Our True Nature
Friday	G. A Song of Ezekiel	Q. A Song of Christ's Goodness <i>or</i> The Song of Simeon
Saturday	B. A Song of Pilgrimage	16. The Song of Mary <i>or</i> R. A Song of True Motherhood

on Feasts of our Lord and other Major Feasts

16. The Song of Mary	O. A Song of the Heavenly City** <i>or</i> The Song of Simeon**
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***If only one reading is used, the suggested canticle is The Song of Mary.*

The Great Litany

It is traditional to use sections I and VI. Other petitions may be added from sections II, III, IV and V. The first petition in section III is used as an introductory petition when petitions are included from section III, IV and/or V.

I.

Holy God, Creator of heaven and earth,
Have mercy on us.

Holy and Mighty, Redeemer of the world,
Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,
Have mercy on us.

Holy, blessed and glorious Trinity, One God,
Have mercy on us.

II.

From all evil and mischief; from pride, vanity and hypocrisy;
from envy, hatred and malice; and from all evil intent,
Savior deliver us.

From sloth, worldliness and love of money; from hardness of
heart and contempt for your word and your laws,
Savior deliver us.

From sins of body and mind; from deceits of the world, flesh and
the devil,
Savior deliver us.

From famine and disaster; from violence, murder, and dying
unprepared,
Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death
and at the day of judgment,
Savior deliver us.

By the mystery of your holy incarnation; by your birth, childhood
and obedience; by your baptism, fasting and temptation,
Savior deliver us.

By your ministry in word and work; by your mighty acts of
power; by the preaching of your reign,
Savior deliver us.

By your agony and trial; by your cross and passion; by your
precious death and burial,
Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by
your sending of the Holy Spirit,
Savior deliver us.

III.

Hear our prayers, O Christ our God.
Hear us, O Christ.

Govern and direct your holy Church; fill it with love and truth;
and grant it that unity which is your will.
Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to
make disciples of all the nations.
Hear us, O Christ.

Enlighten your bishops, priests and deacons (especially _____)
with knowledge and understanding, that by their teaching and
their lives they may proclaim your word.
Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.

Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.

Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, O Christ.

IV.

Guide the leaders of the nations into the ways of peace and justice.

Hear us, O Christ.

Give your wisdom and strength to _____, the President of the United States, _____ the Governor of this state, (and _____, the Mayor of this city) that in all things they may do your will, for your glory and the common good.

Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.

Hear us, O Christ.

Bless and keep all your people,

Hear us, O Christ.

V.

Comfort and liberate the lonely, the bereaved (especially _____) and the oppressed.

Hear us, O Christ.

Keep in safety those who travel (especially _____) and all who are in peril.

Hear us, O Christ.

Heal the sick in body, mind or spirit (especially _____) and provide for the homeless, the hungry and the destitute.

Hear us, O Christ.

Guard and protect all children who are in danger.

Hear us, O Christ.

Shower your compassion on prisoners, hostages and refugees, and all who are in trouble.

Hear us, O Christ.

Forgive our enemies, persecutors and slanderers, and turn their hearts.

Hear us, O Christ.

Hear us as we remember those who have died (especially _____) and grant us with them a share in your eternal glory.

Hear us, O Christ.

VI.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy on us.

The Holy Eucharist

Opening Acclamations

Celebrant Blessed be the one, holy, and living God.
People Glory to God for ever and ever.

or

Celebrant Blessed be our God.
People For ever and ever. Amen.

During Advent

Celebrant Blessed are you, holy and living One.
People You come to your people and set them free.

From Easter Day through the Day of Pentecost

Celebrant Alleluia. Christ is risen.
People Christ is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Blessed be the God of our salvation:
People Who bears our burdens and forgives our sins.

Song of Praise

The rubrics of the Prayer Book (p. 356) provide that “some other song of praise” may be used in place of the hymn Gloria in excelsis. The supplemental canticles (pp. 25-41) or those in the Prayer Book (pp. 85-96) are among the appropriate alternatives.

Salutation

Celebrant God be with you.
People And also with you.
Celebrant Let us pray.

Collect of the Day

During the season after the Epiphany and the season after Pentecost (except the First Sunday after the Epiphany, the Last Sunday after the Epiphany, Trinity Sunday and the Last Sunday after Pentecost, i.e., Proper 29), one of the following collects may be used instead of the appointed Collect of the Day:

Christ our true and only Light: receive our morning prayers, and illumine the secrets of our hearts with your healing goodness, that no evil desires may possess us who are made new in the light of your heavenly grace. *Amen.*

(source: Gelasian Sacramentary)

O God our shield and armor of light, whom we adore with all the angelic host: defend us from evil; watch over any who are in danger this night and give your angels charge over them; and grant that we may always rejoice in your heavenly protection and serve you bravely in the world; through Jesus Christ our Savior. *Amen.*

Holy Wisdom, in your loving kindness you created and restored us when we were lost: inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. *Amen.*

(source: Alcuin of York, Mass of Wisdom)

God our rock and refuge: keep us safe in your care and strengthen us with your grace, that we may pray to you faithfully and love one another boldly, following the example of Jesus, who with you and the Holy Spirit lives for ever and ever. *Amen.*

(source: *Veronese Sacramentary*)

Sun of Righteousness, so gloriously risen, shine in our hearts as we celebrate our redemption, that we may see your way to our eternal home, where you reign, one holy and undivided Trinity, now and for ever. *Amen.*

Beloved God, as we approach your Presence, guide and stir us with your Holy Spirit, that we may become one body, one spirit in Jesus Christ our Savior. *Amen.*

Loving Jesus: Protect and sustain us with your hand. Open the door of your love that, sealed with your wisdom, we may be free to serve you with joy. *Amen.*

(a prayer of St. Gertrude)

Jesus, you are the way through the wilderness: show us your truth in which we journey, and by the grace of the Holy Spirit be in us the life that draws us to God. *Amen.*

(source: F.B. McNutt, *The Prayer Manual* [London: Mowbray, 1961], p. 29, adapted)

Jesus, the true bread that comes down from heaven: leaven us with your Holy Spirit, that the world may know the abundance of life in your new creation. *Amen.*

God of unchangeable power, when you fashioned the world the morning stars sang together and the host of heaven shouted for joy; open our eyes to the wonders of creation and teach us to use all things for good, to the honor of your glorious name; through Jesus Christ our Lord. *Amen.*

(source: *A New Zealand Prayer Book*, p. 569)

Lessons

After the Readings, the Reader may say

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

or

Hear what the Spirit is saying to the Churches.

People Thanks be to God.

Gospel Announcement

The Holy Gospel of our Savior Jesus Christ according to _____.

Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People

This book contains no forms for the Prayers of the People. Rather, it calls attention to the generous and flexible—and frequently overlooked—provisions of the Book of Common Prayer.

Of the six forms provided (BCP pp. 383–393), none are required. Any of them *may* be used or adapted to the occasion. They may also be replaced by other forms. All that is required is that the topics listed at the top of page 383 be included in the prayers.

The six forms provided may also be used as models for the creation of new forms. A few suggestions follow.

Form II has its roots in the practice of the Church in the earliest centuries. It consists simply of a series of biddings, covering the required topics (to which others may be added), each followed by silence. The intent is that the silences be long enough that the congregation is given opportunity for serious silent intercession.

Forms I and V follow the pattern of classical litanies, and are in each case addressed to the Second Person of the Trinity.

Form I is the simpler of the two, and consists of a series of biddings addressed to the congregation, most of them introduced by the word “for” and concluded by a congregational petition addressed to Christ. A form based on this model might begin:

In peace and in faith, let us offer our prayers, saying, “Christ, have mercy.”

For peace and tranquility in the world, and for the salvation of all, let us pray.

Christ, have mercy.

For N. our Presiding Bishop, for N.(N.) our own Bishop(s), and for all the People of God, let us pray.

Christ, have mercy.

Form V consists of a series of petitions addressed directly to Christ, each beginning with “for,” but frequently including a result clause beginning with “that.” A form based on this model might begin:

We pray to you, O Christ Our God, saying, “Christ, have mercy” (or “Christe eleison”).

For the Church of God in every place, that it may persevere in faith and hope, we pray to you.

Christ, have mercy. (Christe eleison.)

For all who minister in your Church, (especially _____,) that they may have grace to build up your people in love, we pray to you.

Christ, have mercy. (Christe eleison.)

Form IV consists of a series of petitions addressed to the First Person of the Trinity, each followed by an invariable versicle and response which is easily memorized. The following might be used:

God of love and mercy,

Hear our prayer.

Forms III and VI are examples of responsive prayer. Unlike the other forms, they require that the complete text be available to all the worshipers. Form VI, when used as a model, also provides an opportunity to compose and use other forms for the Confession of Sin. The rubrics (BCP p. 394) do not require that the Collect that concludes the Prayers be drawn from the Prayer Book. Celebrants and others involved in the planning of liturgy are therefore free to compose new Collects, both for the general use and for the seasons and holy days of the Church Year.

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Absolution

Almighty God have mercy on you, forgive you all your sins
through the grace of Jesus Christ, strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life.
Amen.

The Peace

Celebrant The peace of Christ be always with you.
People And also with you.

Eucharistic Prayer 1

Celebrant The Lord be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give our thanks and praise.
Celebrant It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.

The following Preface may be used at any time.

You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ
and knit us into one body.
Through your Spirit you replenish us
and call us to fullness of life.

*In place of the preceding, a Proper Preface from the Book of Common Prayer
may be used.*

Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing (say):

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Celebrant continues

Blessed are you, gracious God,
creator of the universe and giver of life.
You formed us in your own image
and called us to dwell in your infinite love.

You gave the world into our care
that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honor your image
in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation,
abused one another,
and rejected your love.

Yet you never ceased to care for us,
and prepared the way of salvation for all people.

Through Abraham and Sarah
you called us into covenant with you.

You delivered us from slavery,
sustained us in the wilderness,
and raised up prophets
to renew your promise of salvation.

Then, in the fullness of time,
you sent your eternal Word,
made mortal flesh in Jesus.

Born into the human family,
and dwelling among us,
he revealed your glory.

Giving himself freely to death on the cross,
he triumphed over evil,
opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
Our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:

“Take, eat:

This is my Body which is given for you.

Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.
Christ is risen.
Christ will come again.

The Celebrant continues

Remembering his death and resurrection,
we now present to you from your creation
this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Savior Jesus Christ.
Grant that we who share these gifts
may be filled with the Holy Spirit
and live as Christ's Body in the world.
Bring us into the everlasting heritage
of your daughters and sons,
that with [_____ and] all your saints,
past, present, and yet to come,
we may praise your Name for ever.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

Eucharistic Prayer 2

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Celebrant

We praise you and we bless you, holy and gracious God,
source of life abundant.

From before time you made ready the creation.

Your Spirit moved over the deep
and brought all things into being:

sun, moon, and stars;

earth, winds, and waters;

and every living thing.

You made us in your image,
and taught us to walk in your ways.

But we rebelled against you, and wandered far away;
and yet, as a mother cares for her children,
you would not forget us.

Time and again you called us
to live in the fullness of your love.

And so this day we join with Saints and Angels
in the chorus of praise that rings through eternity,
lifting our voices to magnify you as we sing (say):

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Celebrant continues

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life,
and to be glorified by you.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:
“Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me.”
As supper was ending, Jesus took the cup of wine.
Again, he gave thanks to you,
gave it to them, and said:
“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.

In the fullness of time bring us,
with [_____ and] all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

Eucharistic Prayer 3

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

Presider

All thanks and praise
are yours at all times and in all places,
our true and loving God;
through Jesus Christ, your eternal Word,

the Wisdom from on high by whom you created all things.
You laid the foundations of the world
and enclosed the sea when it burst out from the womb;
You brought forth all creatures of the earth
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,
all you create is a sign of hope for our journey;
And so as the morning stars sing your praises
we join the heavenly beings and all creation
as we shout with joy:

Presider and People

Holy, holy, holy Lord,
God of power and might,
heaven and earth
are full of your glory.

Hosanna in the highest.
Blessed is the one
who comes in the
name of the Lord.

Hosanna in the highest.

or

Holy, holy, holy Lord,
God of power and might,
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.

The Presider continues

Glory and honor are yours, Creator of all,
your Word has never been silent;
you called a people to yourself, as a light to the nations,
you delivered them from bondage
and led them to a land of promise.

Of your grace, you gave Jesus
to be human, to share our life,
to proclaim the coming of your holy reign
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

Presider and People

Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!

The Presider continues

Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit’s power,
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,
and in the fullness of time gather us
with [blessed _____, and] all your people
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,
by the inspiration of your Holy Spirit,
we worship you our God and Creator
in voices of unending praise.

Presider and People

Blessed are you now and for ever. *AMEN.*

Forms for the Eucharistic Prayer

For use with the Order for Celebrating the Holy Eucharist on pages 400–401 of the Book of Common Prayer. In keeping with the rubrics governing the use of the Order, these forms are not intended for use at the principal Sunday or weekly celebration of a congregation.

Form A

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

The Celebrant gives thanks to God for the created order, and for God's self-revelation to the human race in history;

Recalls before God, when appropriate, the particular occasion being celebrated;

If desired, incorporates or adapts the Proper Preface of the Day.

If the Sanctus is to be included, it is introduced with these or similar words

And so we join the saints and angels in proclaiming your
glory, as we sing (say),

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Celebrant now praises God for the salvation of the world through Christ Jesus.

The Prayer continues with these words

And so, we offer you these gifts.
Sanctify them by your Holy Spirit
to be for your people the Body and Blood of Christ.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
“Take, eat:
This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
“Drink this, all of you:
This is my blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

The Celebrant may then introduce, with suitable words, a memorial acclamation by the people.

The Celebrant then continues

We now celebrate, O God, the memorial of Christ our Savior.
By means of this holy bread and cup,
we show forth the sacrifice of Christ’s death,
and proclaim the resurrection,
until Christ comes in glory.

Gather us by this Holy Communion
into one body in the Risen One,
and make us a living sacrifice of praise.
Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

Form B

Celebrant The Lord be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give God thanks and praise.

The Celebrant gives thanks to God for the created order, and for God's self-revelation to the human race in history;

Recalls before God, when appropriate, the particular occasion being celebrated;

If desired, incorporates or adapts the Proper Preface of the Day.

If the Sanctus is to be included, it is introduced with these or similar words

And so we join the saints and angels in proclaiming your glory, as
we sing (say),

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

The Celebrant now praises God for the salvation of the world through Christ Jesus.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us,
our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
“Take, eat:
This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
“Drink this, all of you:
This is my blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

*The Celebrant may then introduce, with suitable words, a memorial acclamation
by the people.*

The Celebrant then continues

Remembering now the suffering and death
and proclaiming the resurrection and ascension
of Jesus our Redeemer,
we bring before you these gifts.
Sanctify them by your Holy Spirit
to be for your people the Body and Blood of Christ.

*The Celebrant then prays that all may receive the benefits of Christ’s work, and
the renewal of the Holy Spirit.*

The Prayer concludes with these or similar words

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever. *AMEN.*

Fraction Anthems

Any of the following, or a Fraction Anthem from The Hymnal 1982, S167–S172, may be said or sung in place of the anthem “Christ our Passover” (BCP, p. 364).

We break this bread
to share in the Body of Christ.
*We who are many are one body,
for we all share in the one bread.*

God of promise, you have prepared a banquet for us.
Happy are those who are called to the Supper of the Lamb.

This is the true bread which comes down from heaven and gives
life to the world.
Whoever eats this bread will live for ever.

Lamb of God, you take away the sins of the world:
have mercy on us.
Lamb of God, you take away the sins of the world:
have mercy on us.
Lamb of God, you take away the sins of the world:
grant us peace.

Postcommunion Prayer

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

or

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Blessings

Holy eternal Majesty,
Holy incarnate Word,
Holy abiding Spirit,
Bless you for evermore. *Amen.*

May the blessing of the God of Abraham and Sarah, and of Jesus
Christ born of our sister Mary, and of the Holy Spirit, who
broods
over the world as a mother over her children, be upon you and
remain with you always. *Amen.*

God's Blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

(source: Celtic)

The Wisdom of God
the Love of God
and the Grace of God
strengthen you
to be Christ's hands and heart in this world,
in the name of the Holy Trinity. *Amen.*

(source: Celtic)

Live without fear: your Creator has made you holy, has always
protected you, and loves you as a mother. Go in peace to follow
the good road and may God's blessing be with you always.

Amen.

(source: from Saint Clare)

Notes

- P. 20 The morning versicle is drawn from Psalm 71:8. In medieval offices it was part of the suffrages at Prime. The evening versicle is from Psalm 71:12.
- P. 20 This doxology focuses on the unity of the Triune God. It is similar to the opening doxology of Byzantine Vespers, which reads, “Glory to the holy, consubstantial, lifegiving and undivided Trinity: always, now and ever, and to ages of ages.” The opening words “Praise to” distinguish it from other forms.
- Pp. 20-21 The translation of the second half of these antiphons, “O come let us worship,” is taken from the Canadian *Book of Alternative Services*. The Latin original, “Venite adoremus,” contains no pronoun specifying the object of worship; hence the translation is a more literal translation of the original text while still providing the number of syllables required for Anglican chant.
- P. 21 The alternative Lenten antiphon “Today...” is derived from the text of Psalm 95.
- P. 21 The antiphon for Trinity Sunday is similar to the medieval Latin antiphon, “The true God, One in Trinity and Trinity in Unity, O come let us worship,” appointed for Trinity Sunday.
- P. 21 This text of Psalm 95 has been revised to use direct address to God, in a manner similar to The Song of Zechariah and The Song of Mary prepared by the English Language Liturgical Consultation (see below, Canticles 15 and 16).

- P. 22 Psalm 63 is a traditional morning psalm used in many ancient forms of the morning office. It appears as an alternative to *Venite* or *Jubilate* in the *Canadian Book of Alternative Services*.
- P. 23 Psalm 67 is provided as a morning psalm in the new Roman Catholic *Liturgy of the Hours*.
- P. 23 “Light of the World,” metrical paraphrase of the *Phos hilaron*, © Paul Gibson.
- P. 24 Psalm 134 is a traditional evening psalm used as an invitatory in the *Alternative Service Book* of the Church of England and in the *Canadian Book of Alternative Services*.
- P. 24 Psalm 141 is the opening psalm in the oldest known forms of the evening office. It occupies this same position in the *Lutheran Book of Worship* and in a number of other modern service books.
- P. 24 Antiphon on Psalm 63. This text is the traditional antiphon, and derives from the Greek version of the first verse of the psalm, which specifically mentions daybreak.
- P. 24 Antiphon on Psalm 67. The first antiphon is taken from the psalm itself. The alternative antiphon is from Psalm 145:2.
- P. 24 Antiphon on Psalm 134. The text is from Psalm 74:15, which is also appointed as an opening sentence at Evening Prayer (BCP p. 115).
- P. 24 Antiphon on Psalm 141. This text is a traditional antiphon and is drawn from the psalm itself. It is also appointed as an opening sentence at Evening Prayer (BCP p.115).
- P. 25 The suggestion that the texts of the seasonal opening sentences might be used as antiphons is also derived from the Prayer Book (p. 141).
- P. 27 Two changes have been made in the translation of the Magnificat recommended by ELLC. The first is in lines 2 and 3, where the ELLC text reads “my spirit rejoices in God my Savior, for you, Lord, have looked with favor . . .” It

seemed to the commission more felicitous to establish the fact of direct address in the second line.

The other is in lines 15 and 16 where the ELLC version reads “. . . to the aid of your servant Israel, to remember the promise of mercy.” The commission preferred “help” to “aid,” and found line 16 awkward.

- P. 30 Canticle A. This is a translation from the original Greek of a text which is also included as a canticle in the Canadian *Book of Alternative Services*. Musical settings for this canticle can be found in *Wonder, Love, and Praise* (a supplement to *The Hymnal 1982*) 904 and 905.
- P. 30 Canticle B. This canticle is from the Mozarabic (medieval Spanish) Psalter and is a new translation from the Latin. For a musical setting see *Wonder, Love, and Praise* 906.
- P. 42 Alternative to salutation. The use of a supplicatory verse in place of “The Lord be with you” and its reply was common in medieval forms of the office. See BCP Noonday and Compline for examples of this usage. This text is drawn from Psalm 61:1.
- P. 42 Sources for the Suffrages are Psalms 79:9, 74:2, 29:11b, 96:3, 74:20a, 74:18b, 36:10, 90:14.
- P. 53 The Nicene Creed. The 1994 General Convention affirmed the following resolutions:

Resolved, the House of Deputies concurring, **That this 71st General Convention, following the resolution of the 68th General Convention, and responding to Resolution 19 of the joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council (Capetown 1993), hereby reaffirm its intention to remove the words “and the Son” from the third paragraph of the Nicene Creed at the next revision of the Book of Common Prayer.**

Resolved, the House of Bishops concurring, **That this 71st General Convention direct that when the English Language**

Liturgical Consultation (ELLC) text of the Nicene Creed (included in *Supplemental Liturgical Materials*) is used, the words “and the Son” be omitted, such use always to be under the direction of the diocesan bishop or ecclesiastical authority, and with an appropriate educational component.

The following background material provides the historical rationale for this decision, and provides material to be included in educational events.

The original wording of the Nicene Creed, “I believe in the Holy Spirit, who proceeds from the Father, who with the Father and the Son is worshiped and glorified,” was agreed upon at the fourth-century Ecumenical Council of Constantinople (Ecumenical Councils are councils of bishops and theologians of the entire Church). The wording was altered in the Latin half of the Church by the addition of the words, “who proceeds from the Father *and the Son*,” a change expressed in Latin by one word: *filioque*. This addition was made at a sixth-century regional synod meeting in Toledo, Spain. In this region many Christians had originally been Arians who denied the full divinity of the Son. The synod apparently believed that the constant liturgical repetition of the *filioque* clause would aid in teaching the faithful that the Son was fully God. The phrase gradually spread until, by the eleventh century, it was in general use in the Latin Church. Its inclusion has never been authorized by an Ecumenical Council and has never been adopted by the Eastern churches.

In the sixteenth and seventeenth centuries, Anglican theologians were unanimous in claiming that the only true bases of doctrine were Scripture and the teaching of the undivided Church (i.e., the five Ecumenical Councils held between the years 325 and 451). The Church of England taught only what Scripture and tradition taught, they asserted. Not knowing the full history of the *filioque* addition and mistakenly assuming that it had always formed part of the Creed, Anglicans retained the phrase, and some divines even went to great lengths to explain

why the Greeks deleted it!

The continued use of the *filioque* phrase by churches in the West remains a source of irritation between East and West. The unilateral altering of a Creed originally authorized by an Ecumenical Council strikes Eastern Orthodox Christians as ecclesiologically high-handed and canonically indefensible. The theology of the Holy Spirit which has grown up in the West since the introduction of the *filioque* is a point of serious, but less-heated, misunderstanding between East and West.

In 1976, the Anglican members of the Anglican-Orthodox Joint Doctrinal Commission said in an Agreed Statement that the *filioque* should not be included in the Creed because it had been introduced without the authority of an Ecumenical Council. In 1978 Anglican bishops meetings at the Lambeth Conference recommended that churches of the Anglican Communion consider omitting the *filioque* from the Nicene Creed. The 1985 General Convention recommended the restoration of the original wording of the Creed, once this action had been approved by the Lambeth Conference and the Anglican Consultative Council. The change was then endorsed by the Lambeth Conference of 1988, the 1990 meeting of the Anglican Consultative Council, and the 1993 joint meeting of Anglican Primates and the Anglican Consultative Council. The 1994 General Convention affirmed the intention of the Episcopal Church to remove the *filioque* clause at the next revision of the Book of Common Prayer.

Whether or not to restore the original wording of the Nicene Creed is not primarily a theological issue. The relation of the Holy Spirit to the first and second persons of the Holy Trinity remains a matter of theological discussion and is ultimately unknowable, at least on this side of the grave. The real issue is twofold:

1. on what authority a statement of faith agreed upon by

bishops and theologians of the whole Church, East and West, may be changed; and

2. what course is most faithful to the theological traditions of Anglicanism. A good introduction to the issues, suitable for parish study, is found in Marianne H. Micks, *Loving the Questions: An Exploration of the Nicene Creed* (Cowley Publications, 1993).

—*The Rev. Dr. Ruth Meyers*

- P. 57 Eucharistic Prayer 1. The use of “all” (“My Blood...poured out for you and for all”) in the institution narrative emphasizes that forgiveness of sins is made available to all through Christ’s sacrifice. While the Greek word is literally translated “many,” biblical scholars have pointed out that in the context of the passage it means that the sacrifice is made not just for a large number of persons, but for all humanity. (A similar use of “many” occurs in Matthew 20:28, where it is written that Jesus would give his life as “a ransom for many.” 1 Timothy 2:6, looking back on the event, says he gave himself as a “ransom for all.”) New eucharistic prayers in both the Roman Catholic Church and the Lutheran Church use “all” rather than “many.”
- P. 62 Eucharistic Prayer 3. The underlying pattern of this eucharistic prayer is thanksgiving and supplication. Thomas Talley, Professor Emeritus of the General Theological Seminary, has argued that this basic structure underlies the diversity of classical eucharistic prayers in both the eastern and western liturgical traditions prior to the Reformation (see Prof. Talley’s article, “The Structure of the Eucharistic Prayer,” in *A Prayer Book for the Twenty-first Century*, Liturgical Studies 3 [Church Hymnal Corporation, 1996], pp. 76-101; see also the findings of the fifth international Anglican Liturgical Consultation, which met in Dublin, Ireland, in August 1995: David R. Holeton (ed.), *Renewing the Anglican Eucharist* [Grove Books, 1996], pp. 25-27).

In this classic pattern of eucharistic prayer, praise to the

Creator leads into the *Sanctus*. This is followed by thanksgiving for redemption, climaxing in the narrative of the institution and leading into a memorial oblation, that is, remembering the passion, death and resurrection of Jesus and offering gifts of bread and wine. Following this oblation, the prayer shifts to supplication, with an invocation of the Holy Spirit upon the bread and wine and upon the gathered community.

To underscore that the institution narrative is part of the thanksgiving for redemption, this eucharistic prayer introduces the institution narrative with the words “We thank you.” To strengthen the unity of the thanksgiving for redemption and the memorial oblation, an acclamation by the people follows the oblation and leads into the supplication.

The text of the opening dialogue (*sursum corda*) is that of the English Language Liturgical Consultation (ELLC), which consists of representatives of major English-speaking churches throughout the world. The final line, “It is right to give our thanks and praise,” renders a Latin and Greek text which is literally translated “It is right and just,” a wording that seems rather curt in English. “To give our thanks” was chosen as a reflection of “Let us give our thanks” in the previous line; the context makes clear that the thanks and praise are being given to God. The ELLC text has been widely adopted by Anglican churches as well as in other denominations.

Two alternatives are provided for the *Sanctus*. “Blessed is the one who comes in the name of the Lord” follows the New Revised Standard Version of the Bible in translating Psalm 118:26 and Matthew 21:9 (and the parallel texts, Mark 11:9 and John 12:13) as “Blessed is the one.” However, in the context of the eucharistic prayer the quotation refers specifically to Jesus our Savior and not to everyone who comes in God’s name. For this reason the ELLC text reads “Blessed is he.”

The language of the preface is derived from Job 38:4-11 and Wisdom of Solomon 9:1-2. The identification of Jesus as eternal Word and Wisdom, while not widely known in the late twentieth century, is evident in the New Testament and the writings of the early Church. During the inter-testamental period (the second and first centuries B.C.E.), personified Wisdom came to be understood as a manifestation of God, an agent of creation and salvation. Some New Testament scholars argue that early Christians interpreted Jesus' life, death and resurrection in light of the already familiar language and ideas of divine Wisdom. The third-century writers Origen and Tertullian identified Jesus as Wisdom, and two centuries later Augustine of Hippo, in a treatise on the Holy Trinity, named Jesus as Word and Wisdom.

The phrase "Holy One of Blessing" originated in a Jewish congregation as a contemporary reformulation of the traditional Jewish invocation "Blessed are you, Lord our God, King of the universe."

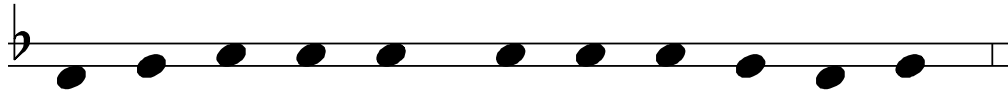
Pp. 65-68 Forms for the Eucharistic Prayer. These forms are modeled on Forms 1 and 2 on pages 402-405 of the Book of Common Prayer. Following the Prayer Book, Form 1 places the invocation of the Holy Spirit before the words of institution, and Form 2 places it after them.

The texts of the opening dialogue, Sanctus, and concluding doxology are identical with those in two complete eucharistic prayers (see pages 57-62). The institution narrative is the same as in Eucharistic Prayer 1.

P. 70 The Seventy-second General Convention passed the following version of the first Celtic blessing, which had been altered in committee: "The blessing of God be with you, the peace of Christ be in you, the outpouring of the Spirit be upon you now and always." A number of theologians found this open to a modalist construction. Since the changes had been made for purely literary reasons, the original version has been restored.

Opening Acclamation

Celebrant



Bless - ed be the one, ho - ly and liv - ing God.

People



Glo - ry to God for ev - er and ev - er.

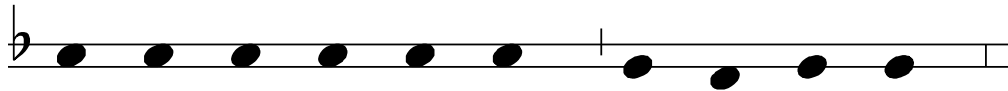
Opening Acclamation

Celebrant



Al - le - lu - ia. Christ is ris - en.

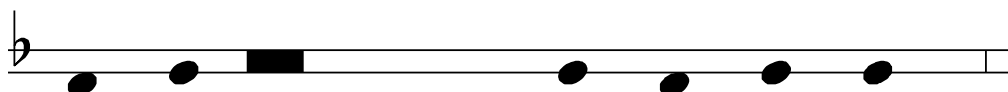
People



Christ is ris - en in - deed. Al - le - lu - ia.

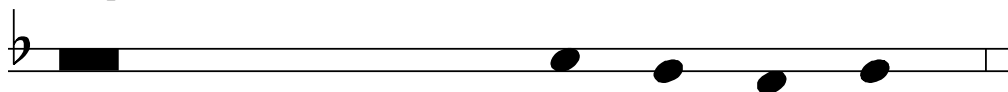
Opening Acclamation

Celebrant



Bless - ed be the God of our sal - va - tion:

People

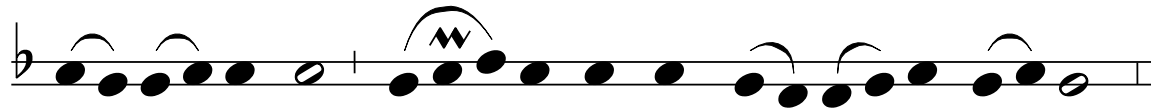


Who bears our burdens and for - gives our sins.

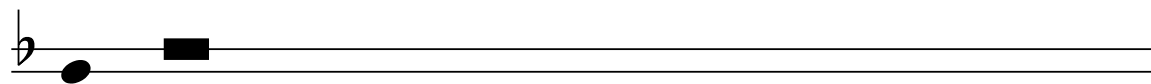
Eucharist Prayer 1 Preface



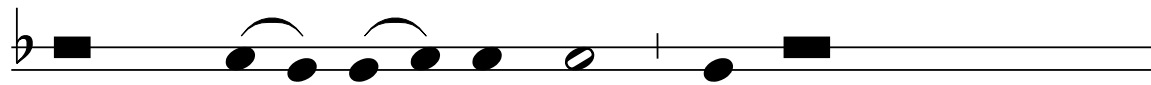
It is truly right, and good and joy - ful, to give you thanks,



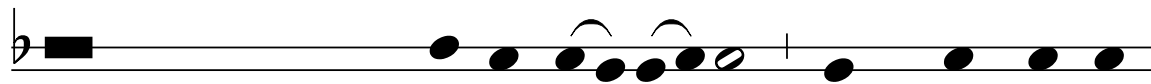
all - ho - ly God, source of life and foun - tain of mer - cy.



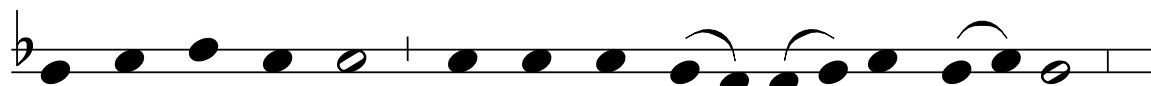
You have filled us and all creation with your blessing and fed



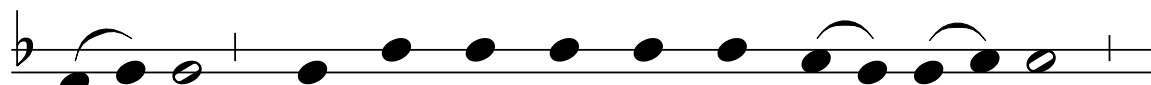
us with your con - stant love; you have redeemed us in



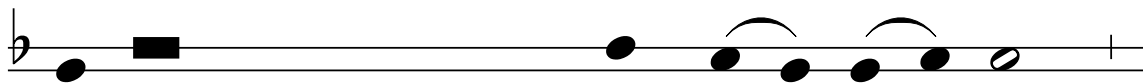
Jesus Christ and knit us in - to one bo - dy. Through your Spir - it



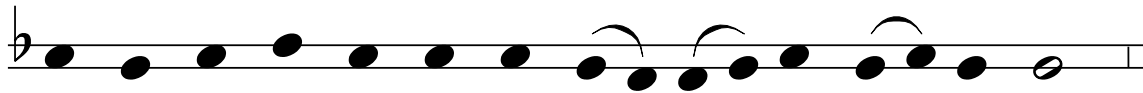
you re - plen - ish us and call us to full - ness of life.



There - fore, join - ing with An - gels and Arch - an - gels

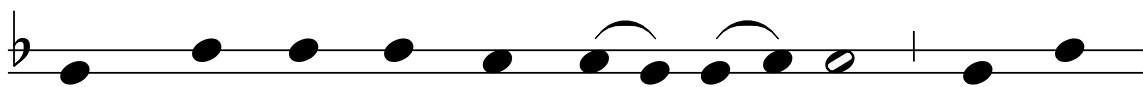


and with the faithful of every gen - e - ra - tion,



we lift our voi - ces with all cre - a - tion as we sing:

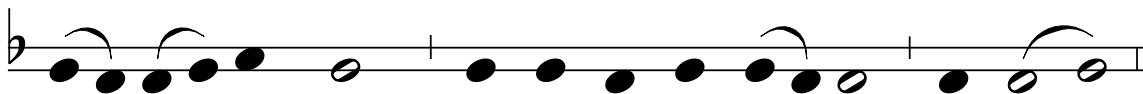
Eucharistic Prayer 1 Concluding Doxology



Through Christ and with Christ and in Christ, in the



u - ni - ty of the Ho - ly Spi - rit, to you be hon - or,



glo - ry, and praise, for ev - er and ev - er. *A - MEN.*

Chant adaptation by Bruce E. Ford, 1992.

Eucharistic Prayer 2 Preface



We praise you and we bless you, ho - ly and gra - cious God,



source of life a - bun - dant. From be - fore time you made



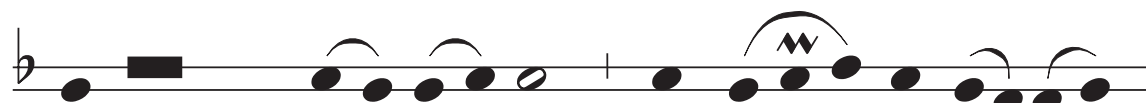
ready the cre - a - tion. Your Spirit moved over the deep



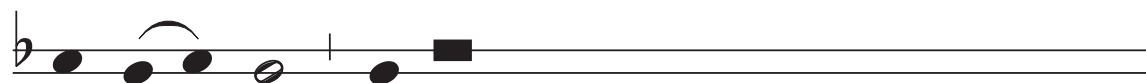
and brought all things in - to be - ing: sun, moon, and stars;



earth, winds, and wa - ters; and ev - 'ry liv - ing thing.




You made us in your im - age, and taught us to walk




in your ways. But we rebelled against you, and



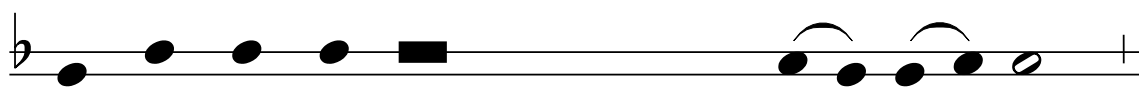
wan - dered far a - way; and yet, as a mother cares for her



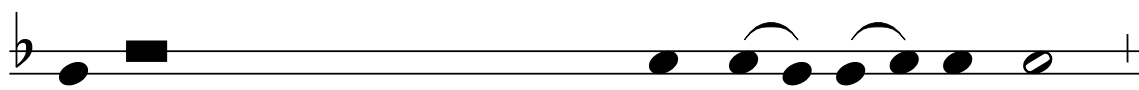
children, you would not for - get us. Time and a - gain



you called us to live in the full - ness of your love.



And so this day we join with Saints and An - gels

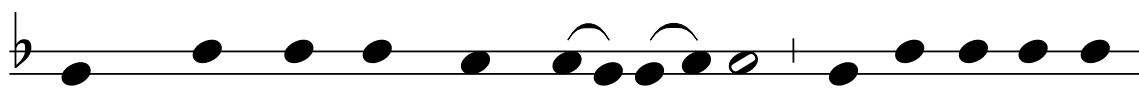


in the chorus of praise that rings through e - ter - ni - ty,

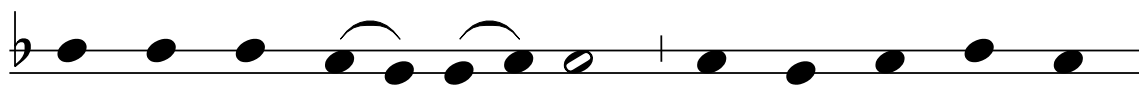


lift - ing our voi - ces to mag - ni - fy you as we sing:


Eucharistic Prayer 2 Concluding Doxology



Through Christ and with Christ and in Christ, in the u - ni - ty

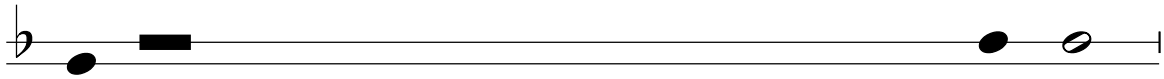


of the Ho - ly Spi - rit, to you be hon - or,

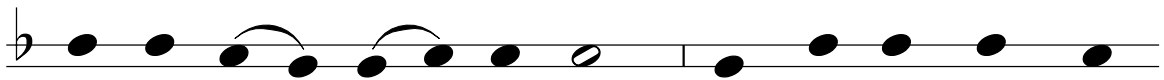


glo - ry, and praise, for ev - er and ev - er. A - MEN.

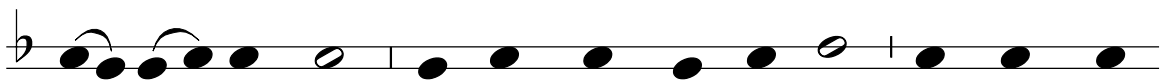
Eucharistic Prayer 3 Preface



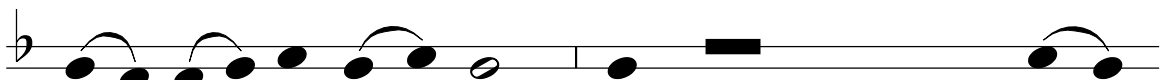
All thanks and praise are yours at all times and in all pla - ces,



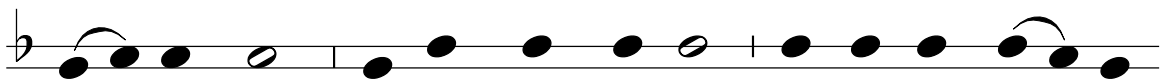
our true and lov - ing God; through Je - sus Christ, your



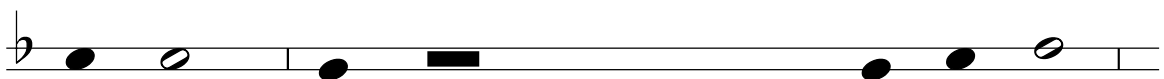
e - ter - nal Word, the Wis - dom from on high by whom you



cre - at - ed all things. You laid the foun - da - tions



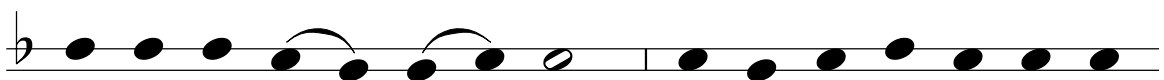
of the world and en - closed the sea when it burst out of




the womb; You brought forth all crea - tures of the earth



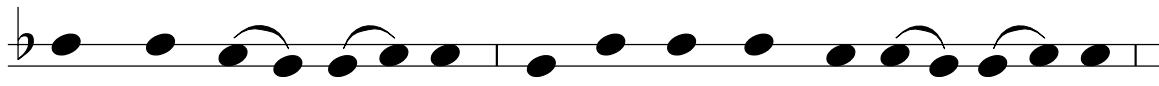
and gave breath to hu - man-kind. Won-drous are you,




Ho - ly One of Bless - ing, all you cre - ate is a sign



of hope for our jour - ney; and so as the morn - ing



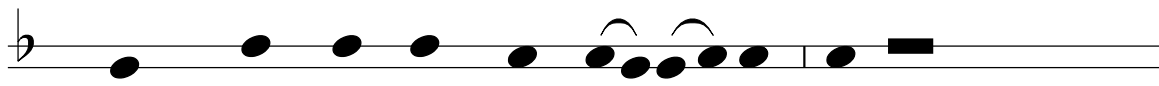
stars sing your prai - ses we join the heav - en - ly be - ings



and all cre - a - tion as we shout with joy:

Eucharistic Prayer 3 Concluding Doxology


Presider



Through Christ and with Christ and in Christ, by the in-spi-ra-tion




of your Ho - ly Spi - rit, we wor - ship you our God



and Cre - a - tor in voi - ces of un - end - ing praise.

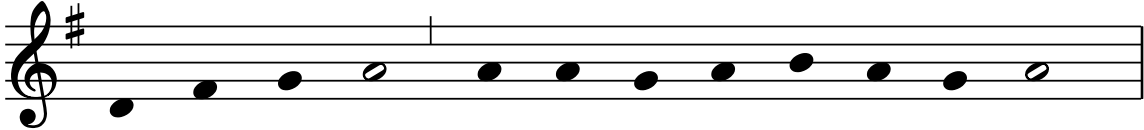
Presider and People



Bless-ed are you now and for ev - er. A - MEN.

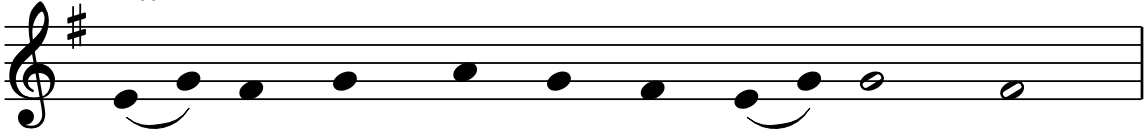
Fraction Anthem

Cantor

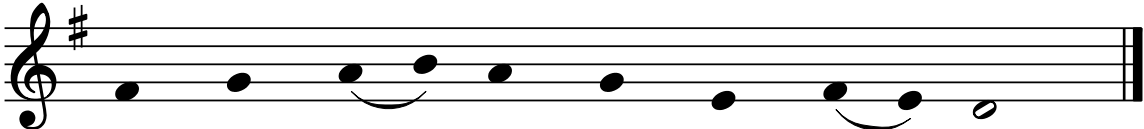


We break this bread to share in the Bod - y of Christ.

All



We who are ma - ny are one bod - y,

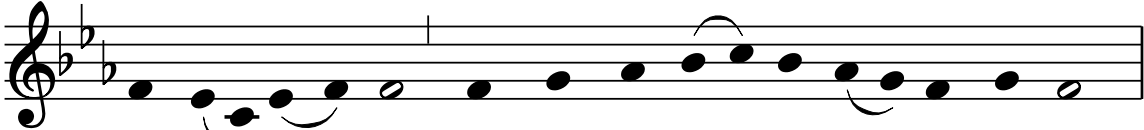


for we all share in the one bread.

Centonized Mode 7 antiphon melody by Bruce E. Ford, 1992.

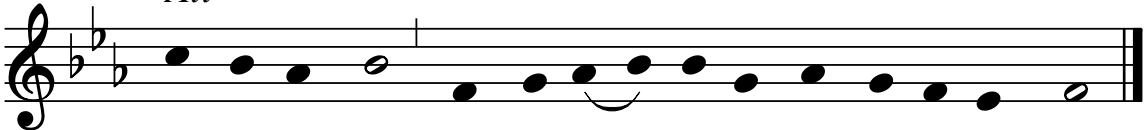
Fraction Anthem

Cantor



God of prom-ise, you have pre - pared a ban-quet for us.

All

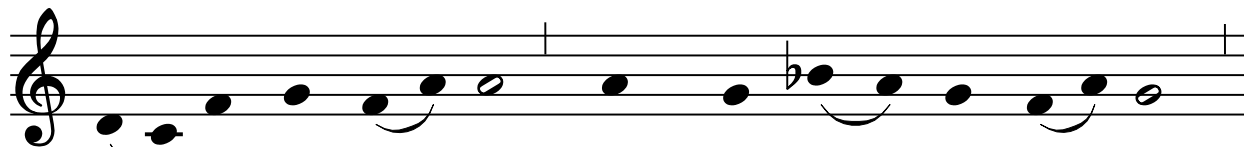


Hap-py are those who are called to the Sup-per of the Lamb.

Centonized Mode 2 melody by Bruce E. Ford, 1992.

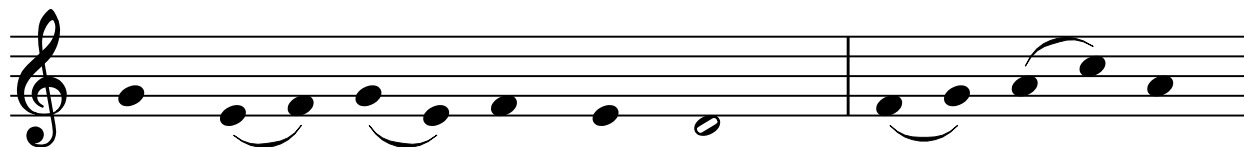
Fraction Anthem

Cantor

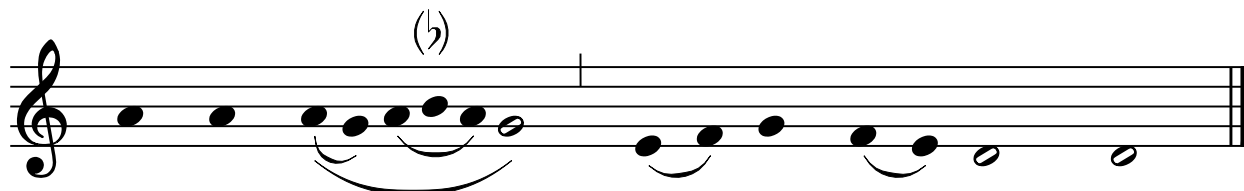


This is the true bread which comes down from hea - ven

All



and gives life to the world. Who - ev - er



eats this bread will live for ev - er.

Centonized Mode 1 melody by Bruce E. Ford, 1992.

Enriching Our Worship 2

Ministry with the Sick or Dying
Burial of a Child

Supplemental Liturgical Materials

prepared by

The Standing Commission on Liturgy and Music

2000



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Preface

From the Presiding Bishop and Primate

Enriching Our Worship 2 was developed by the Expansive Language Committee of the Standing Commission on Liturgy and Music in response to a resolution adopted by the 72nd General Convention in 1997. The resolution called on the Commission to develop supplemental liturgical materials for Pastoral Offices of the 1979 Book of Common Prayer. In reviewing the Prayer Book Pastoral Offices, the Commission realized there was a particular need to develop new prayers for ministry with those who are sick or dying, and to provide a rite for the burial of a child. They took on these tasks, and the fruit of their good efforts is contained in this volume.

Public services of healing have increasingly become part of the worship life of the Episcopal Church. What had been a private celebration of laying on of hands and anointing for healing (Visitation of the Sick) with the 1979 Book of Common Prayer has become a public service of healing in many congregations. *Enriching our Worship 2* includes litanies and prayers—some drawn from traditional prayers and others newly composed—to augment the Prayer Book service.

The new Pastoral Offices in this volume respond to tremendous changes over the past twenty-five years in ministry among those who are dying. The hospice movement and the development of

palliative care units in hospitals and nursing home facilities highlight the changing climate of care for those who are at the end of life.

Advances in medical care and technology mean that the journey towards death in many instances has been extended, giving us a pastoral opportunity to share that journey. These medical advances have raised questions not only about prolonging life but also about withholding or discontinuing treatment, when the time comes. Prayers which take into account these new realities were developed in dialogue with our End of Life Issues Task Force.

Though the 1928 Book of Common Prayer introduced a rite for the Burial of a Child, none was included in the 1979 Prayer Book. The new rite of a Burial of a Child recognizes the pain and tragedy of the death of a child and God's loving protection and embrace of the innocent. In this collection there is a treasury of prayers that gives voice to our trust and faith in the living God.

I commend these enhancements of our common prayer in the hope that they will further our ability to respond to the needs of our people in such a way that they know the presence and power of Christ the compassionate one.

The Most Reverend Frank Tracy Griswold

From the President of the House of Deputies

Among the most powerful and poignant memories of parish priesthood are those involving end-of-life decisions, tragic deaths, and, especially, the deaths of children.

I remember too well the midnight visit to a couple whose gorgeous and vivacious three-year-old daughter had just died without warning. Only days before, the mother had told me that her little girl's smile and presence had changed the fortunes of the family, which previously had resembled Job's. Now, I stepped over a favorite rag doll, which she would never cuddle again.

I suppose I was helpful pastorally. The liturgy was good. Yet I still saw that little white casket in my dreams for some weeks afterward. How I wish that as a young priest I had had the wisdom and choices of *Enriching Our Worship 2: Ministry with the Sick or Dying and Burial of a Child*.

This excellent effort—which includes prayer with the sick, ministry with the sick and dying, a public service of healing, and preparation for death and dying—also identifies appropriate hymns and passages from scripture. It deals with the hard decisions of a faith, which understands that death is part of life even in a society whose technology seems to strive for immortality. It helps us to wrap the suffering, the decision-makers, and the loved ones in the great comfort and strength of the Body of Christ.

As a parish priest for many years, I often sought new works and new insights to serve our people in such times of crisis. Even those materials I liked were disappointing or more academic than real. These supplemental liturgical materials hit the mark. They are as practical and effective as they are comprehensive. The rich and powerful treasury of Christ's Church is opened to us in a new and striking way, whether we are lay or clergy. I heartily recommend them.

The Very Reverend George L.W. Werner

A Note About the Process

The 72nd General Convention directed the Standing Commission on Liturgy and Music to “develop supplemental liturgical materials for the Pastoral Offices of the Book of Common Prayer and to present those materials to the 73rd General Convention” (Resolution D086). The SCLM assigned this task to the Expansive Language Committee, chaired by Phoebe Pettingell.

At each Convention from 1985 through 1997, the General Convention has authorized the development and use of supplemental liturgical materials for the Holy Eucharist and Morning and Evening Prayer. The primary purpose of these materials has been to provide texts using inclusive and expansive language, that is, language which expands the images used to speak of and to God, and language in which all worshipers find themselves, and their religious experience of God as revealed in Christ, more completely reflected. These principles continue to inform the work of the Expansive Language Committee.

Mindful of the charge of the 72nd General Convention to consider “forms of worship reflective of our multicultural, multiethnic, multilingual and multigenerational Church while providing rites and structures that ensure the unity of Common Prayer” (C021s), the committee began its work by reviewing all the pastoral offices in the 1979 Book of Common Prayer. Under the guidance of the SCLM, the committee then focused its efforts on developing

supplemental materials for Ministry with the Sick or Dying and for Burial of a Child.

In drafting these rites, the committee drew upon a wide range of sources: Scripture; contemporary prayerbooks of other churches of the Anglican Communion, including Canada, New Zealand, Australia, Scotland, Ireland, and South Africa; traditional materials from Orthodox and medieval western sources; and hymnody of different American cultures. Rather than borrowing directly from these sources, in most cases the committee has adapted material in order to craft prayers that will resonate with contemporary English-speaking Americans, including those who are not familiar with traditional liturgical language. A number of prayers have been newly written. Some texts from the 1979 Book of Common Prayer have been included; a few of these have been revised in order to update the language.

In addition to addressing concerns about inclusive and expansive language, the drafting committee was mindful of several other considerations:

- ◆ A number of parishes administer unction at the Sunday Eucharist, and healing services have become part of the life of many congregations. By using the structure of the Holy Eucharist as the basis of both A Public Service of Healing and Ministry in a Home or Health Care Facility, Ministry with the Sick or Dying sets the Church's ministry of healing in the context of the Church's principal act of worship on the Lord's Day.
- ◆ Both the 1928 and the 1979 Prayer Books moved away from an understanding of illness as divine punishment. These rites continue this development and proclaim the saving message of Jesus Christ.
- ◆ For Ministry in a Home or Health Care Facility and Ministration at the Time of Death, the committee has drafted

texts with simple responses which can be used without everyone in the room having a Prayer Book.

- ◆ Advances in medical care since the 1979 rites were developed have resulted in situations where decisions are made about whether to continue the use of life-sustaining care. To respond to this pastorally, the committee developed “A Form of Prayer When Life-Sustaining Treatment is Withheld or Discontinued” based upon rites first prepared in the Diocese of Washington. In addition, these new materials provide pastoral direction on the need for Christians to prepare advance directives for health care.
- ◆ A broad range of collects, many of them newly written, address a number of different pastoral situations. Also included is a more extensive selection of prayers for use by those who are sick and prayers for use by children. Prayers that mention specific illnesses are not included in order that the rites not imply that some illnesses are of more concern to the Church.
- ◆ The 1979 Prayer Book eliminated a separate office for the Burial of a Child (which had been introduced in the 1928 Prayer Book). Pastoral experience since 1979 has indicated the desirability of a rite which responds to the particular dynamics of the death of a child.

To assist the committee in its work, a first draft of the new materials was circulated to a number of consultants, including professors of liturgy and pastoral theology at seminaries of the Episcopal Church, laity and clergy with extensive experience in pastoral care, and representatives of other Christian traditions. Responses from these consultants were taken into account as the committee refined the new materials.

Praying with the Sick

So I tell you, whatever you ask for in prayer,
believe that you have received it, and it will be yours.

Mark 11:24

Since the needs of each individual situation and patient will be different, praying with the sick requires the greatest flexibility. Sometimes, the most familiar prayers, such as a well loved collect or the Lord's Prayer, the Prayer of St. Francis, or the 23rd Psalm will provide the most reassurance. On other occasions, extempore prayer or striking images from biblical sources may inspire and cheer. Sick persons often have little energy. It is therefore crucial to watch vigilantly for signs of fatigue, and not outstay the patient's stamina. The ill can be particularly vulnerable to jostling and to scents. The comfort of a touch will provide most solace when it is gentle. While the odors of anointing oils can have a powerful therapeutic effect, colognes and perfumes tend to be oppressive, sometimes to the point of respiratory distress.

In order to respond with sensitivity to the particular circumstances, those who have come to minister with the sick should prepare themselves in advance. Hands will be washed before the visit. If a service is to be conducted, readings and prayers will have been chosen beforehand and marked so that the effect will not be marred by needless flipping through pages.

Above all, those who pray with the sick need to be fortified by their own prayer life. Our effectiveness in intercession lies in our openness to the channels of God's healing grace. The wholeness we seek for others, we seek also for ourselves.

- ◆ “Praying *with* the sick seems more personal and penetrating than praying *for* the sick” [Norman Autton in *A Manual of Prayers and Readings for the Sick*, SPCK 1970]. Since illness is often accompanied by deep frustration, feelings of

helplessness and loneliness, prayer which joins with patients can lift up and remind the afflicted that they are neither alone nor powerless in intercession, but are part of the whole communion of saints. Further, it reminds both them and the ministers that while some of us may appear to be healthy and full of life, sickness and death are universal conditions to which we all must come. Therefore, our prayer is an act of true sympathy and identification. St. Augustine wrote, “One becomes sick, oneself, to minister to the sick, not with any false claim to having the same fever, but by considering with an attitude of sympathy, how one would want to be treated if one were in the sick person’s place.”

- ◆ Prayers with the sick should be full of the *presence* and *power* of God. We are meeting with God about a particular situation, asking for help and guidance in sure and certain trust that while we cannot always understand, God’s goodness will prevail in ways we cannot always know.
- ◆ Prayers with the sick will be positive. While relief is sought, lengthy enumerations of the patient’s condition will add little. In *Letters to Malcolm*, C.S. Lewis remarked, “I have heard a man offer a prayer for a sick person which really amounted to a diagnosis followed by advice as to how God should treat the person.” Yet positive prayers can be a fruitful opportunity to offer up the patient’s negative feelings of anger or resentment (St. Teresa once prayed, “I do not wonder, God, that you have so few friends considering the way you treat them.”). In this way, we acknowledge that all aspects of us belong to God. The words that shape our prayers will instill confidence. Since there continues to be a residue of older prayers and hymns suggesting that illness is judgment from God on the individual, care should be taken to avoid materials that convey a guilt-inducing theology which might undermine the sick person’s confidence, breed feelings of worthlessness, and even interfere with recovery, rather than inspire a conviction of God’s loving and compassionate presence.

- ◆ Praying with the sick will be filled with confident expectation that God hears us, and will answer. Of course, this does not mean that our own wishes will necessarily be granted. True healing comes about in closer communion with the heart of the Holy Trinity, regardless of physical or even psychological condition. On the other hand, we should not be timid in what we express, lest we imply that nothing positive may be expected. Prayers should be offered for the heart's desire, yet with spacious intention of living into God's will, rather than our offering shallow assurances.

- ◆ Prayers with the sick will be persistent. Patience becomes a necessity in illness. It is profoundly disheartening for patients to pray with people who expect their rapid recovery, only to become discouraged when the condition persists. In the case of chronic illnesses, one must sometimes cultivate a spirit hopeful enough to wait while temporarily accepting present circumstances. This protects the sick person from the peaks and valleys of raised hopes followed by frustration and disappointment. Again, the true nature of healing—which is our relationship and closeness with God—must be the focus of prayer. St. Augustine reminds us that even when God refuses the desires of our hearts he never refuses the heart of our desires.

- ◆ Praying with the sick may be costly. “It is so much easier to pray for a bore than to go and see him,” C.S. Lewis wryly observed. When we take upon ourselves to join with the intercessions of others, we agree to share in their tribulations. We cannot remain aloof and detached. Lack of love on our part is quickly perceived in the sick room, where there are few distractions. When praying with those who are most vulnerable, our own preparation of heart will help us cultivate the compassion to identify with those we serve. We need protection lest we sit in judgment on low spirits, anger, nervousness, or self-pity. Our role with the sick is to witness to Christ's understanding of their condition.

Therefore, part of the act of prayer will entail listening to those we have come to visit. If we tell them instead how we think they ought to react, this will be perceived as rejection, and breed feelings of guilt, resentment, or worthlessness. It is up to us to recognize that physical and emotional tensions and pain often produce attitudes and behavior unexperienced or at least repressed in health. A sense of abandonment is common among those who have undergone a protracted illness, or one which has removed them from their previous activities. These people have the greatest need of the Church's community and acceptance.

- ◆ Healing must never be seen as an end in itself. Scripture teaches us that Jesus' healings were a sign of the reign of God come near, of God's marvelous power and presence among us. Healing is not merely the alleviation of affliction, but testimony to the wholeness and salvation God intends for us.
- ◆ Prayers with the sick will include periods of stillness. Silent prayer and meditation can instill a sense of peace which will be more useful than activity. The exhaustion sick people frequently experience makes them hypersensitive to fussing. "In quietness and confidence will be your strength." Our presence with the patient carries louder than spoken words. Hospitality requires that, when one prays with an unconscious or uncommunicative person, extra care should be taken to phrase thoughts and feelings in a gracious manner so that the one praying will not appear to be putting words into mouths unable to speak for themselves. Phrases such as "If there is anxiety, send your calm," bring more relief than "Help your anxious servant."
- ◆ Praise and thanksgiving are integral to prayer with the sick. Attention should ultimately focus on God rather than ourselves. A spirit of thankfulness will be quicker to appreciate the divine presence, and to hope and trust in God's nearness.

- ◆ Finally, all prayers with the sick should be linked with *the people of God* in the context of the whole Church. The community of intercessors embraces not only the parish, but also family and friends of the patients and all who are caring for them, as well as the medical community. At the same time, people long cut off from the outside world by illness and diminished stamina will inevitably have a vision of community different from those who lead active lives. Petitions should be tempered accordingly.

Our prayer is equally linked with the Passion of Christ, our loving intercessor who has taken on our suffering and redeemed us for our salvation, that we might come more fully into the wholeness of God's love.

Phoebe Pettingell
for the Standing Commission on Liturgy and Music

The organization and some of the principles outlined above have been adapted from *A Manual of Prayers and Readings for the Sick*, by Norman Autton [SPCK, 1970].

Ministry
with the
Sick or Dying

Ministry with the Sick or Dying

Introduction

In Ministry with the Sick or Dying, the Church acts in the grace of God for the health and salvation of its members. This ministry is based on Jesus' constant witness of concern and care for the sick. It is also shaped by the Epistle of James' direction to the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of Jesus Christ (James 5:14). James expects these actions to have three effects: the prayer of faith will save the sick, the Lord will raise them up, and their sins will be forgiven.

We may draw two conclusions from our knowledge of early Christian ministry with the sick, as illustrated in Holy Scripture: first, Christians were to call on the senior members of their own community for prayer for healing; second, the ministry those leaders offered was an extension of the Church's basic act of worship: the proclamation of the Word and the offering of bread and wine each Sunday.

Sacramental healing is traditionally called "unction," defined by the Prayer Book as "the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body" (BCP p. 861). In Ministry with the Sick or Dying, healing is offered for any who feel the need for specific healing of spirit, mind, or body. While all Christians stand between the fullness of the baptismal gift of grace and the final consummation of that grace—and thus all are in need of healing—the sacrament is usually offered in response to some particular need or concern. The sacrament is particularly appropriate at times of discovery of illness, a turning point in an illness, a particular procedure, or at a time of great distress.

Traditionally, the oil used to anoint the sick is pure olive oil, blessed by a priest or bishop. Unlike the chrism used for baptismal anointing, no fragrance is added to oil for the sick (some fragrances can be allergens or aggravate an illness).

Prayer is also an important dimension of Ministry with the Sick or Dying. Some Christians, including some of the Church's great theologians and saints (such as John of the Cross, Julian of Norwich, and John Donne), have found illness to be a catalyst and stimulus for prayer. But many sick people find their prayer hampered by illness. The support of others in prayer becomes even more important in these times.

These new rites for Ministry with the Sick or Dying include public services of healing, the incorporation of sacramental healing in the context of a regular Sunday or weekday celebration of the Eucharist, and individual ministration in a home or health care facility. In addition, the suggested passages of scripture are appropriate for use by a sick person, and a number of prayers are included specifically for use by a sick person.

Order of Service

Ministry with the Sick or Dying may include some or all of the following actions by the minister and people. For both a Public Service of Healing and Ministry in a Home or Health Care Facility, the order of service follows that of the Sunday Eucharist. When prayer for healing precedes the liturgy of the table ("The Holy Communion," BCP pp. 333, 361), it is more evident that participation in communion is the climax of the service.

Gather in the Name of God

The gathering may take the form of a greeting such as "Peace be to this house (place) and all who dwell in it." Suggestions are provided below for a public service of healing.

Proclaim and Respond to the Word

One or more passages of scripture may be read. When ministering to individuals, the minister may comment briefly on the reading. A public service of healing ordinarily includes a homily or other form of response, such as song, talk, dance, instrumental music, other art forms, silence. When Eucharist is to be celebrated (not administered from reserved sacrament), a reading from the Gospel is always included.

Pray for the World and the Church, particularly for God's healing grace

Prayer may be offered for individual(s) in need of healing and for the needs of the world and the Church. Laying on of hands [and anointing] is included as part of the Church's work of intercession, and the subsequent administration of communion is then focused on participation in the Sacrament of Christ's Body and Blood, which is the primary sacrament of healing. A confession of sin and absolution may be included prior to the laying on of hands. If communion is not included, the Lord's Prayer follows the laying on of hands.

Exchange the Peace

All present may greet one another in the name of Christ.

Participate in the Sacrament of Christ's Body and Blood

The Eucharist is the primary sacrament of healing to all who seek it. A public service of healing may include celebration of the Eucharist, beginning with the offertory, or may conclude after the exchange of the Peace. When communion is taken by a Lay Eucharistic Minister ("Lay Eucharistic Visitor") or an ordained minister to those who, by reason of illness or infirmity, are unable to participate in the Church's eucharistic assembly, those who are ill or infirm are enabled to experience their relation to the community and join their personal faith and

witness to that of their community. Sometimes, especially in situations of lengthy confinement, the Eucharist may be celebrated in the home or health care facility; such on-site celebration of the Holy Eucharist for shut-in and seriously disabled persons may be an occasion of great joy and consolation.

Ministry with the Sick or Dying may conclude with a blessing. A public service of healing concludes with [a blessing and] a dismissal.

When unction is administered in the context of the Sunday Eucharist or a regular weekday Eucharist, the portion of “A Public Service of Healing” entitled “Laying on of Hands and Anointing” may be used. It is recommended that this take place immediately before the exchange of the Peace, so that it may be evident that participation in communion is the climax of the service.

Ministers of the Rites

Ministry with the Sick or Dying is under the direction of the Rector or other member of the clergy in charge of the local congregation.

Ordinarily, a priest or bishop presides at A Public Service of Healing. In the absence of a priest or bishop, a deacon or a lay reader may lead a service that includes the following:

Gather in the Name of God
Proclaim and Respond to the Word
Pray for the World and the Church
Laying on of Hands and Anointing

When a deacon or lay reader leads A Public Service of Healing, the liturgy concludes with the exchange of the Peace or with a dismissal.

At A Public Service of Healing, lay persons should read the lessons which precede the Gospel and may lead the Litany for Healing. A deacon should read the Gospel, may lead the Litany for Healing, and should perform the customary functions of diaconal assistance at the Lord's Table (BCP p. 354). In the absence of a deacon, an assisting priest may perform the diaconal functions.

Oil for anointing must be blessed by a priest or bishop.

Under the direction of the Rector or other member of the clergy in charge of the local congregation, lay persons with a gift of healing may administer or assist in administering the laying on of hands and anointing.

Ministry in a Home or Health Care Facility may be administered by an ordained or lay minister. If communion from the reserved sacrament is to be administered by a lay person, the guidelines for Lay Eucharistic Ministers are to be followed.

In case of serious illness, the member of clergy in charge of the congregation is to be notified immediately (BCP p. 453).

The Church's Teaching on Preparation for Death and Dying

Leaders of congregations have a responsibility to encourage their people to execute, review, and update advance directives for health care in the event that they might become unable to make and/or communicate decisions about their health care. Advance directives include both appointment of an agent to make health care decisions (e.g., "durable power of attorney for health care") and a direction as to the care to be received in the limited circumstance of being terminally ill with death imminent (e.g., "living will"). Ordained and lay leaders should encourage their people to

develop such written advance directives in accordance with the requirements of their civil jurisdiction.

Traditionally, The Book of Common Prayer has taught (BCP p. 445) that the member of the clergy in charge of the congregation is to instruct the people of the duty of Christian parents to make prudent provision for the well-being of their families, especially for the nurture and custody of minor children; and of all people, while they are in health, to make wills with the aid of duly licensed legal counsel. Such instruments should provide for the disposal of temporal goods, and, if possible, provide bequests for religious and charitable uses.

A Public Service of Healing

This service is suitable for use in a congregation or other church setting. It may also be adapted as needed for use in a variety of settings, e.g., hospital, nursing home, or other health care facility.

When unction is administered in the context of the Sunday Eucharist or a regular weekday Eucharist, the portion of this service entitled "Laying on of Hands and Anointing" is used. It is recommended that this take place immediately before the exchange of the Peace.

Gather in the Name of God

The service may begin as appointed for a celebration of the Holy Eucharist, or with the Penitential Order, or with the following greeting

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

People And also with you.

Minister Let us pray.

After a period of silence, the Minister then says one of the following Collects, or some other appropriate Collect

Loving God, the comfort of all who sorrow, the strength of all who suffer: accept our prayers, and to those who seek healing [especially *N. and N.*, and all whom we name in our hearts], grant the power of your grace, that the weak may be strengthened, sickness turned to health, the dying made whole, and sorrow turned into joy; through Jesus Christ our Savior. *Amen.*

or this

God our healer, whose mercy is like a refining fire: by the loving-kindness of Jesus, heal us and those for whom we pray; that being renewed by you, we may witness your wholeness to our broken world; through Jesus Christ, in the power of the Spirit. *Amen.*

or this

Gracious God, we commend to your loving care all who suffer, especially those who come [here] seeking your healing grace [for themselves or others]. Give them patience and hope in their distress; strengthen and uphold them in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire, through Jesus Christ, in the power of the Holy Spirit. *Amen.*

Proclaim and Respond to the Word

One or two Lessons are read before the Gospel.

Between the Lessons, and before the Gospel, a Psalm, hymn, or anthem may be sung or said.

The readings may be selected from the following list, or from “A Public Service of Healing” in The Book of Occasional Services, or from the Proper of the Day.

From the Old Testament

Job 7:1-4 (human beings have a hard service on earth)
Isaiah 35 (eyes shall be opened...ears unstopped...the lame shall leap)
Isaiah 38:1-5 (the healing of Hezekiah); see also 2 Kings 20:1-7
Isaiah 49:14-16 (I will not forget you)
Isaiah 53:4-6 (By his bruises we are healed)
Ezekiel 36:26-28 (a new heart and a new spirit)
Ezekiel 37:12-14 (I am going to open your graves)

Psalms 13; 23; 30; 71; 86:1-7; 103:1-5; 126; 145:14-22; 147:1-7

From the New Testament

Acts 3:1-10 (in the name of Jesus Christ...stand up and walk)

2 Corinthians 1:3-5 (God comforts us)

James 5:14-16 (is anyone among you sick?)

1 Peter 2:21-24 (by his wounds you have been healed)

1 John 5:13-15 (if we ask anything according to his will, he hears us)

The Gospel

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23

Matthew 8:5-10, 13 (healing centurion's servant); see also

Luke 7:1-10

Matthew 8:14-17 (healing Peter's mother-in-law); see also

Mark 1:29-34; Luke 4:38-41

Matthew 9:2-8 (your sins are forgiven); see also Mark 2:1-12;

Luke 5:17-26

Matthew 11:28-30 (come to me all who are weary)

Mark 6:7, 12-13 (the disciples anointed many who were sick)

Mark 14:32-36 (not what I want, but what you want)

Luke 4:22-28 (do here also in your hometown the things you did
at Capernaum)

Luke 8:41-56 (healing Jairus' daughter and woman with a
hemorrhage); see also Matthew 9:18-26; Mark 5:21-43

Luke 13:10-13 (healing of woman crippled for eighteen years)

John 5:2-9 (take up your bed and walk)

John 6:47-51 (I am the Bread of Life)

John 21:18-19 (when you are old...)

Response to the Word

A homily or other form of response, such as song, talk, dance, instrumental music, other art forms, silence, may follow the Gospel.

Pray for the World and the Church, particularly for God’s healing grace

One of the following litanies may be used.

A Litany for Healing

The Deacon or other leader introduces the Litany with these or similar words

Let us name before God those for whom we offer our prayers.

The people offer names either silently or aloud.

The Leader continues with these or similar words (any of the indicated petitions may be omitted)

Let us offer our prayers for God’s healing, saying, “Hear and have mercy”

(or “Answer our prayer” or “Have mercy”).

Holy God, source of health and salvation,

Here and after each petition, the people respond

Hear and have mercy

or

Answer our prayer

or

Have mercy.

Holy and Mighty, wellspring of abundant life,

Holy Immortal One, protector of the faithful,

Holy Trinity, the source of all wholeness,

| Blessed Jesus, your Holy Name is medicine for healing and a
promise of eternal life,

| Jesus, descendant of David, you healed all who came to you in faith,

| Jesus, child of Mary, you embraced the world with your love,

| Jesus, divine physician, you sent your disciples to preach the Gospel and heal in your name,

| Jesus our true mother, you feed us the milk of your compassion,

| Jesus, Son of God, you take away our sin and make us whole,

| Jesus, eternal Christ, your promised Spirit renews our hearts and minds,

Grant your grace to heal those who are sick, we pray to you,
O God,

Give courage and faith to all who are disabled through injury or illness, we pray to you, O God,

Comfort, relieve, and heal all sick children, we pray to you, O God,

Give courage to all who await surgery, we pray to you, O God,

Support and encourage those who live with chronic illness, we pray to you, O God,

Strengthen those who endure continual pain, and give them hope, we pray to you, O God,

Grant the refreshment of peaceful sleep to all who suffer, we pray to you, O God,

Befriend all who are anxious, lonely, despondent, or afraid, we pray to you, O God,

Restore those with mental illness to clarity of mind and hopefulness of heart, we pray to you, O God,

Give rest to the weary, and hold the dying in your loving arms, we pray to you, O God,

Help us to prepare for death with confident expectation and hope of Easter joy, we pray to you, O God,

Give your wisdom and compassion to health care workers, that they may minister to the sick and dying with knowledge, skill, and kindness, we pray to you, O God,

Uphold those who keep watch with the sick, we pray to you, O God,

Guide those who search for the causes and cures of sickness and disease, we pray to you, O God,

Jesus, Lamb of God,

Jesus, bearer of our sins,

Jesus, redeemer of the world,

If the Lord's Prayer is not to be used elsewhere, it follows here.

The following Collect may be added

Compassionate God: You so loved the world that you sent us Jesus to bear our infirmities and afflictions. Through acts of healing, he revealed you as the true source of health and salvation. For the sake of your Christ who suffered and died for us, conquered death, and now reigns with you in glory, hear the cry of your people. Have mercy on us, make us whole, and bring us at last into the fullness of your eternal life. *Amen.*

A Litany of Healing

The Celebrant introduces the Litany with this bidding

Let us name before God those for whom we offer our prayers.

The People audibly name those for whom they are interceding.

A Person appointed then leads the Litany

God the Father, your will for all people is health and salvation;
We praise you and thank you, O Lord.

God the Son, you came that we might have life, and might have it more abundantly;
We praise you and thank you, O Lord.

God the Holy Spirit, you make our bodies the temple of your presence;
We praise you and thank you, O Lord.

Holy Trinity, one God, in you we live and move and have our being;
We praise you and thank you, O Lord.

Lord, grant your healing grace to all who are sick, injured, or disabled, that they may be made whole;
Hear us, O Lord of life.

Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence;
Hear us, O Lord of life.

Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit;
Hear us, O Lord of life.

Bless physicians, nurses, and all others who minister to the suffering,
granting them wisdom and skill, sympathy and patience;
Hear us, O Lord of life.

Grant to the dying peace and a holy death, and uphold by the
grace and consolation of your Holy Spirit those who are bereaved;
Hear us, O Lord of life.

Restore to wholeness whatever is broken by human sin, in our
lives, in our nation, and in the world;
Hear us, O Lord of life.

You are the Lord who does wonders:
You have declared your power among the peoples.

With you, O Lord, is the well of life:
And in your light we see light.

Hear us, O Lord of life:
Heal us, and make us whole.

Let us pray.

A period of silence follows.

*The Celebrant concludes the Prayers with one of the following or some other
suitable Collect*

Almighty God, giver of life and health: Send your blessing on all
who are sick, and upon those who minister to them, that all
weakness may be vanquished by the triumph of the risen Christ;
who lives and reigns for ever and ever. *Amen.*

or this

Heavenly Father, you have promised to hear what we ask in the
Name of your Son: Accept and fulfill our petitions, we pray, not as
we ask in our ignorance, nor as we deserve in our sinfulness, but as
you know and love us in your Son Jesus Christ our Lord. *Amen.*

or this

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. *Amen.*

Confession of Sin

A Confession of Sin may follow, if it has not been said at the beginning of the service.

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves,
and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

or this

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart,
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all goodness,
and by the power of the Holy Spirit keep you in eternal life.
Amen.

Confession of Need

Instead of or in addition to the Confession of Sin, the following confession of need may be used.

The minister introduces the prayer with these or similar words

Let us confess our need for God's healing grace.

Silence

Minister and People

Compassionate God,
we confess our weaknesses and our need for your
strengthening touch.

We confess that some illnesses stem from our own fault,
while others are beyond our control.

We turn to you, source of life,
and ask in the name of our Savior Jesus Christ
for the gifts of true healing and life in you. *Amen.*

Minister

May the God of love visit you in your times of trial and weakness, and raise you to newness of life, through Jesus Christ, in the power of the Holy Spirit. *Amen.*

Laying on of Hands and Anointing

If oil for the anointing of the sick is to be blessed, the priest or bishop says

Blessed are you, O God, source of life and health. In Jesus you became flesh and came to know the depth of human suffering. You sent the disciples to heal those who were sick. Sanctify this oil that all who are anointed with it may be healed, strengthened, and renewed, by the power of your Holy Spirit. *Amen.*

or this prayer of blessing

O Lord, holy Father, giver of health and salvation: Send your Holy Spirit to sanctify this oil; that, as your holy apostles anointed many that were sick and healed them, so may those who in faith and repentance receive this holy unction be made whole; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The minister may introduce the laying on of hands [and anointing] with these or similar words

Holy Scripture teaches us that Jesus healed many who were sick as a sign of the reign of God come near, and sent the disciples to continue this work of healing through prayer in his name, that the afflicted might be raised up and their sins forgiven, bringing them to eternal salvation. By laying hands upon the sick [and anointing them], the disciples witnessed to the marvelous power and presence of God. Pray that as we follow their example, we may experience Christ's unfailing love.

or this

The ministry of Jesus invites us to new life in God and with each other. In the laying on of hands [and anointing] we proclaim the Good News that God desires us to be healthy and one in the body of Christ. You are invited to offer yourself, whatever your sickness of spirit, mind, or body, and ask for healing and wholeness in the Name of the holy and undivided Trinity.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer. The minister then lays hands upon the sick person [and anoints the person], prays silently, then prays aloud using one of the following forms or similar words

N., I lay my hands upon you [and anoint you]. Receive Christ's gift of healing [especially for ____]. May the power of the Savior who suffered for you wash over you, that you may be raised up in peace and inward strength. *Amen.*

or this

N., I [anoint you and] lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of the Father, and of the Son, and of the Holy Spirit, praying that our Savior Jesus Christ will sustain you, drive away sickness of body and mind and spirit, and give you that victory of life and peace which will enable you to serve and rejoice in God both now and evermore. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. *Amen.*

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

If communion is not to follow, the Lord's Prayer is said.

The Laying on of Hands [and Anointing] may conclude with one or more of the following Collects

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. *Amen.*

or this

May God who is a strong tower to all, to whom all things in heaven and on earth bow and obey, be now and evermore your

defense, and help you to know that the name given to us for health and salvation is the Name of our Redeemer, Jesus Christ. *Amen.*

or this

Generous God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit. *Amen.*

or this

Thank you, Holy One of Blessing, for the good work of healing already begun in your servant[s] N. Grant that *she/hel/they* may wait upon you with an expectant heart and rise up in joy at your call; in Christ's name we pray. *Amen.*

The following may be added

God of all mercy: help us who minister with the sick and dying to remember that though we may appear healthy, we, too, suffer from the universal human condition in a fallen world. Flesh withers, and we must all die to the life we know. Therefore, O God our help, teach us to be aware of our own infirmities, the better to make others understand they are not alone in their illness. Restore us all in the love of the holy and undivided Trinity which is our true health and salvation. *Amen.*

Exchange the Peace

Here or elsewhere in the service, all present may greet one another in the name of Christ.

If the Eucharist is not to be celebrated, the service may conclude with the Exchange of the Peace or with a [Blessing and] Dismissal.

Participate in the Sacrament of Christ's Body and Blood

The service continues with the Offertory (BCP p. 361). Texts from Enriching Our Worship 1 (pp. 57-71) may be used for the eucharistic prayer, fraction anthem, postcommunion prayer, and the Blessing. The following may be used for the postcommunion prayer, which is especially appropriate when Communion has been received in one kind.

Faithful God
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
We thank you for feeding us with this bread.
May it strengthen us
that by the power of the Holy Spirit
we may embody your desire
and be renewed for your service
through Jesus Christ our Savior. Amen.

Or the postcommunion prayer on p. 399 of the Book of Common Prayer may be used.

If a Blessing is desired before the Dismissal, the following may be used

May the God of peace sanctify you entirely, and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. *Amen.*

1 Thessalonians 5:23

or this

May the One who creates and restores everything that is,
the One who is Mary's child and child of God,
the One who is the Holy Spirit,
May this Holy One bring you compassion and peace,
and bless your lives with joy. *Amen.*

or this

May the God of hope fill us with every joy in believing.
May the peace of Christ abound in our hearts.
May we be enriched by the gifts of the Holy Spirit, now and for
ever. *Amen.*

Hymns Appropriate for Ministry with the Sick

The Hymnal 1982

- S 190-197 The Song of Zechariah *Benedictus Dominus Deus*
(Canticle 4)
S 196-200 The Song of Simeon *Nunc dimittis* (Canticle 5)
S217 The Second Song of Isaiah *Quaerite Dominum*
(Canticle 10)
287 For all the saints, who from their labors rest
333 Now the silence
334 Lord, dismiss us with thy blessing
335 I am the bread of life
383, 384 Fairest Lord Jesus
439 What wondrous love is this
453 As Jacob with travel was weary one day
469, 470 There's a wideness in God's mercy
482 Lord of all hopefulness, Lord of all joy
487 Come, my Way, my Truth, my Life
490 I want to walk as a child of the light
517 How lovely is thy dwelling-place
(Psalm 84—Brother James' Air)
552, 553 Fight the good fight with all thy might
560 Remember your servants, Lord
593 Lord, make us servants of your peace
602 Jesu, Jesu, fill us with your love
645, 646 The King of love my shepherd is
662 Abide with me: fast falls the eventide
663 The Lord my God my shepherd is
676 There is a balm in Gilead

682 O God, our help in ages past
683, 684 O for a closer walk with God
707 Take my life, and let it be
711 Seek ye first the kingdom of God
712 Dona nobis pacem
714 Shalom, my friends

Wonder, Love, and Praise

727, st. 1 As panting deer desire the waterbrooks
740 Wade in the water
749 The tree of life my soul has seen
753, 754 When from bondage we are summoned
755 The steadfast love of the Lord never ceases
756 Lead me, guide me, along the way
764 Taste and see
765 O blessed spring
770 O God of gentle strength
772 O Christ, the healer, we come
773 Heal me, hands of Jesus
774 From miles around the sick ones came
775 Give thanks for life
776 No saint on earth lives life to self alone
787 We are marching in the light of God
800 Precious Lord, take my hand
801 God be with you till we meet again
804 Steal away
805 I want Jesus to walk with me
810 You who dwell in the shelter of the Lord (Eagle's wings)
812 I, the Lord of sea and sky
813 Way, way, way
820 The eyes of all wait upon you
826 Stay with me
827 O Lord hear my pray'r
881, 882 The First Song of Isaiah *Ecce, Deus* (Canticle 9)

Lift Every Voice and Sing II

4 Better be ready
7 I want to be ready
8 Deep river
9 On Jordan's stormy banks I stand
10 Oh! What a beautiful city
13 My Lord, what a morning
14 Soon and very soon
16 You are near
18 Swing low, sweet chariot
72 Just a closer walk with thee
80 Jesus, Savior, pilot me
88 My faith looks up to thee
89 My Jesus, I love thee
91 Give me Jesus
101 Softly and tenderly Jesus is calling
103 Steal away
106 Take my hand
128 Hush, hush, somebody's callin' my name
130 Glory, glory hallelujah!
141 Shall we gather at the river
148 I'm a-going to eat at the welcome table
180 Ain'a that good news
181 Amazing grace
182 Didn't my Lord deliver Daniel
187 Farther along
190 He'll understand and say "well done"
207 We'll understand it better by and by
210 Down by the riverside
213 Children of the heavenly Father
218 Jesus loves me, this I know
230 Free at last
234 God be with you
277 The Lord is my Light and my Salvation (Psalm 27:1-9)
279 The Lord is my shepherd (Psalm 23)

Lutheran Book of Worship

474 Children of the heav'nly Father

Voices United (United Church of Canada)

684 Make me a channel of your peace

Ministry in a Home or Health Care Facility

The many different situations in which this rite may be administered call for careful preparation. What are the particular needs and circumstances of the individual(s) being visited? How long can the sick person focus and be engaged in ritual action? Where is this individual in the course of illness and treatment? Will caregivers be present? Will family and/or friends be present? It is appropriate to consider such matters when deciding which portions of the service to include and selecting collects and readings.

In liturgical tradition, the presiding minister often washes hands ceremonially during the preparation of the altar/table. When visiting the sick at home or in a health care facility, it takes on an added hygienic importance. It is always appropriate to wash hands before and after a visit.

What special plans are needed for administration of the sacrament? Will a communion spoon be needed? Is the patient in protective isolation which requires sterilization of the eucharistic element?

In ministry with the sick, one or more parts of the following rite are used, as appropriate to the situation. When two or more parts are used together, they are used in the order indicated. The Lord's Prayer is always included.

Gather in the Name of God

The Minister begins the service with the following or some other greeting

Peace be to this house (place) and all who dwell in it.

or this

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

The Minister may continue with a Collect, beginning with

	The Lord be with you.
<i>People</i>	And also with you.
<i>Minister</i>	Let us pray.

After a period of silence, the Minister then says one of the following Collects, or some other appropriate Collect

Loving God, the comfort of all who sorrow, the strength of all who suffer: accept our prayers, and to those who seek healing, especially *N.* [*and N.*], grant the power of your grace, that the weak may be strengthened, sickness turned to health, the dying made whole, and sorrow turned into joy; through Jesus Christ our Savior. *Amen.*

or this

Gracious God, we commend to your loving care all who suffer, especially *N.* [*and N.*]. Give *him/her/them* patience and hope in distress; strengthen and uphold *him/her/them* in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire, through Jesus Christ, in the power of the Holy Spirit. *Amen.*

or this

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength. By the might of your Spirit lift us, we pray, to your presence, where we may be still and know that you are God; through Jesus Christ our Lord. *Amen.*

Proclaim and Respond to the Word

One or more of the following passages of scripture may be read

From the Old Testament

Job 7:1-4 (human beings have a hard service on earth)
Isaiah 35 (eyes shall be opened...ears unstopped...the lame shall leap)
Isaiah 38:1-5 (the healing of Hezekiah); see also 2 Kings 20:1-7
Isaiah 49:14-16 (I will not forget you)
Isaiah 53:4-6 (By his bruises we are healed)
Ezekiel 36:26-28 (a new heart and a new spirit)
Ezekiel 37:12-14 (I am going to open your graves)

Psalms 13; 23; 30; 71; 86:1-7; 103:1-3; 126; 145:14-22; 147:1-7

From the New Testament

Acts 3:1-10 (in the name of Jesus Christ...stand up and walk)
2 Corinthians 1:3-5 (God comforts us)
James 5:14-16 (is anyone among you sick?)
1 Thessalonians. 5:23-24 (may your spirit and soul and body be kept sound)
1 Peter 2:21-24 (by his wounds you have been healed)
1 John 5:13-15 (if we ask anything according to his will, he hears us)

The Gospel

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23

Matthew 8:5-10, 13 (healing centurion's servant); see also
Luke 7:1-10

Matthew 8:14-17 (healing Peter's mother-in-law); see also
Mark 1:29-34; Luke 4:38-41

Matthew 9:2-8 (your sins are forgiven); see also Mark 2:1-12;
Luke 5:17-26

Matthew 11:28-30 (come to me all who are weary)

Mark 6:7, 12-13 (the disciples anointed many who were sick)

Mark 14:32-36 (not what I want, but what you want)

Luke 4:22-28 (do here also in your hometown the things you did
at Capernaum)

Luke 8:41-56 (healing Jairus' daughter and woman with a
hemorrhage); see also Matthew 9:18-26; Mark 5:21-43

Luke 13:10-13 (healing of woman crippled for eighteen years)

John 5:2-9 (take up your bed and walk)

John 6:47-51 (I am the Bread of Life)

John 21:18-19 (when you are old...)

The minister may comment briefly on the reading.

Pray for the World and the Church, particularly for God's healing grace

*One or more of the "Prayers for Those Who are Sick" (pp. 64-70) or
"Additional Prayers" (pp. 93-95) may be used here.*

The following general confession of sin and absolution may be said

Confession of Sin

A Confession of Sin may follow, if it has not been said at the beginning of the service.

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves,
and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on your, forgive you, forgive you all
your sins through the grace of Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you in eternal
life. *Amen.*

or this

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all goodness, and
by the power of the Holy Spirit keep you in eternal life. *Amen.*

Confession of Need

Instead of or in addition to the Confession of Sin, the following confession of need may be used

The minister introduces the prayer with these or similar words

Let us confess our need for God's healing grace.

Silence

Minister and People

Compassionate God,
we confess our weaknesses and our need for your strengthening touch.
We confess that some illnesses stem from our own fault,
while others are beyond our control.

We turn to you, source of life,
and ask in the name of our Savior Jesus Christ
for the gifts of true healing and life in you. *Amen.*

Minister

May the God of love visit you in your times of trial and weakness,
and raise you to newness of life, through Jesus Christ, in the
power of the Holy Spirit. *Amen.*

Laying on of Hands and Anointing

Laying on of hands and anointing may be administered by a lay or ordained minister. If the person is to be anointed, the oil must have been previously blessed by a priest or bishop.

The minister may introduce the laying on of hands [and anointing] with the following or similar words; this is most appropriate when visitors are present for the rite or if a person has not been previously anointed.

Holy Scripture teaches us that Jesus healed many who were sick as a sign of the reign of God come near, and sent the disciples to continue this work of healing through prayer in his name, that the afflicted might be raised up and their sins forgiven, bringing them to eternal salvation. By laying hands upon the sick [and anointing them], the disciples witnessed to the marvelous power and presence of God. Pray that as we follow their example, we may experience Christ's unfailing love.

The minister may invite each person to be anointed to give her or his name and any particular request for prayer. The minister then lays hands upon the sick person [and anoints the person], prays silently, then prays aloud using one of the following forms or similar words.

N., I lay my hands upon you [and anoint you]. Receive Christ's gift of healing [especially for ____]. May the power of the Savior who suffered for you wash over you, that you may be raised up in peace and inward strength. *Amen.*

or this

N., I [anoint you and] lay my hands upon you in the name of God the holy and undivided Trinity. May Christ be present with you to comfort you, to guard and protect you, and to keep you in everlasting life. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of the Father, and of the Son, and of the Holy Spirit, praying that our Savior Jesus Christ will sustain you, drive away sickness of body and mind and spirit, and give you that victory of life and peace which will enable you to serve and rejoice in God both now and evermore. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. *Amen.*

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. Of God's bounty, may your suffering be relieved, and your spirit, mind, and body restored to grace and peace. May all of us in the frailty of our flesh know God's healing and resurrecting power. *Amen.*

If Communion is not to follow, the Lord's Prayer is said.

The Laying on of Hands [and Anointing] may conclude with one or more of the following Collects

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. *Amen.*

or this

May God who is a strong tower to all, to whom all things in heaven and on earth bow and obey, be now and evermore your defense and help you to know that the name given to us for health and salvation is the Name of our Redeemer, Jesus Christ. *Amen.*

or this

Generous God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit. *Amen.*

or this (especially appropriate during a time of recovery)

Thank you, Holy One of Blessing, for the good work of healing already begun in your servant *N*. Grant that *she/he* may wait upon you with an expectant heart and rise up in joy at your call; in Christ's name we pray. *Amen.*

or this (especially appropriate for one who is dying)

Hear the prayers of your child who desires to enter into your rest; grant that *she/he* may bear the pains of *her/his* body with fortitude, rest secure in your everlasting arms, and at last feast with your saints in light. *Amen.*

Exchange the Peace

Here or elsewhere in the service, all present may greet one another in the name of Christ.

Participate in the Sacrament of Christ's Body and Blood

If the Eucharist is to be celebrated, the Priest or Bishop begins with the Offertory.

If Communion is to be administered from the reserved Sacrament, the service continues with the Lord's Prayer, the minister first saying

As our Savior Christ
has taught us,
we now pray,

And now, as our Savior
Christ has taught us,
we are bold to say,

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,

on earth as in heaven.

on earth as it is in heaven.

Give us today our daily bread.

Give us this day our daily bread.

Forgive us our sins
as we forgive those
who sin against us.

And forgive us our trespasses,
as we forgive those
who trespass against us.

Save us from the time of trial,
and deliver us from evil.

And lead us not into temptation,
but deliver us from evil.

For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

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

The minister may say the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your heart[s] by faith, with thanksgiving.

The Sacrament is administered with the following or other words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

If the person cannot receive both the consecrated Bread and the Wine, it is suitable to administer the Sacrament in one kind only.

One of the usual postcommunion prayers is then said, or the following

Gracious Father, we give you praise and thanks for this Holy Communion of the Body and Blood of your beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. *Amen.*

or this

Faithful God
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
We thank you for feeding us with this bread.
May it strengthen us
that by the power of the Holy Spirit
we may embody your desire
and be renewed for your service
through Jesus Christ our Savior. Amen.

If a person desires Communion but is unable to eat and drink the Bread and Wine, by reason of extreme sickness or disability, the minister should assure that person that all benefits of Communion are received through an act of spiritual communion even if the Sacrament is not received with the mouth. The minister [and/or the individual who is ill] may pray, using these or similar words

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
Though N. [I] cannot consume these gifts of bread and wine,
we [I] thank you that *helshe has* [I have] received the sacrament

of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
By the power of the Holy Spirit,
may *we* [I] embody your desire
and be renewed for your service.
through Jesus Christ our Savior. *Amen.*

or this

God of infinite mercy,
we thank you for Jesus our Savior, our true Mother
who feeds us and gives us eternal life.
Though *N.* [I] cannot consume these gifts of bread and wine,
we [I] thank you that *he/she has* [I *have*] received the sacrament
of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
Grant that we may continue for ever in the Risen Life of our Savior,
who with you and the Holy Spirit,
lives and reigns, one God, now and for ever. *Amen.*

The service concludes with a Blessing and/or with a Dismissal. One of the following may be used.

May the God of peace sanctify you entirely, and may your spirit
and soul and body be kept sound and blameless at the coming of
our Lord Jesus Christ. *Amen.*

1 Thessalonians 5:23

or this

After you have suffered for a little while, the God of all grace
who has called you to eternal glory in Christ, will restore, support,
strengthen, and establish you. To God be power for ever and ever.
Amen.

1 Peter 5:10

or this

May the God of hope fill you with every joy in believing.
May the peace of Christ abound in your heart.
May you be enriched by the gifts of the Holy Spirit,
now and for ever. *Amen.*

Let us bless the Lord.
Thanks be to God.

Distribution of Holy Communion by Lay Eucharistic Ministers to persons who are ill or infirm

Concerning the Rite

The Book of Common Prayer affirms the place of the Holy Eucharist as “the principal act of Christian worship on the Lord’s Day and other major Feasts,” and thus the foundation of the corporate prayer of the Church. As an act of the whole community of faith, the Eucharist is a summons to all the baptized to share in the table of the Lord. This form for the distribution of Holy Communion by licensed lay persons is intended to foster a corporate sense of the Eucharist among those who, by reason of illness or infirmity, are unable to be present in their church’s assembly on Sunday or some other principal feast.

This service is to be conducted by a duly licensed person immediately following such parish celebrations of the Holy Eucharist. Title III, Canon 3: Sec. 5(a) specifies that:

A Lay Eucharistic Minister is a person licensed to this extraordinary ministry. The Lay Eucharistic Minister shall have one or both of the following functions, as specified in the license:

- (1) Administering the elements at any Celebration of Holy Eucharist in the absence of a sufficient number of Priests or Deacons assisting the celebrant;
- (2) Directly following a Celebration of the Holy Eucharist on Sunday or other regularly scheduled Celebrations, taking the Sacrament consecrated at the Celebration to members of the Congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. Persons so licensed may also be known as “Lay Eucharistic Visitors.”

It is desirable that other parishioners, relatives, and friends also be present to communicate with the person visited. Those so ministered to should also be visited regularly by the clergy of the congregation. In this way, those who are unable to participate regularly in the worship of the eucharistic assembly may nevertheless experience their relation to the community and also join their personal faith and witness to that of their community. It is appropriate that the person be invited to join in commenting on the Scripture and in offering suitable prayers during the rite.

This form is to be used only immediately after regularly scheduled Celebrations.

The Lay Eucharistic Minister should be accompanied by other persons from the congregation.

The Lay Eucharistic Minister greets the people

 The Peace of the Lord be always with you.
People And also with you.

Collect of the Day

Gospel of the Day, or some other passage of Scripture appropriate to the occasion.

Comments may be made about the sermon of that day.

Suitable prayers may be offered.

A Confession of Sin may be said

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. *Amen.*

Minister May Almighty God in mercy receive our confession of
sorrow and of faith, strengthen us in all goodness, and
by the power of the Holy Spirit keep us in eternal life.
Amen.

The Lord's Prayer

Administration of the Holy Communion

(using one of the authorized words of administration)

Closing Prayer

O gracious God, whose Christ stretched out arms of love upon
the hard wood of the cross to embrace all the peoples of the
earth: We give you thanks for feeding *N.* our *sister* with the
Sacrament of that precious Body and Blood, which is the sign and
instrument of our common life, and also for enriching our parish
family by *her* sharing with us the food of our pilgrimage, the
foretaste of that heavenly banquet of which we shall partake with
all your saints; through Jesus Christ, our Savior. *Amen.*

Minister Let us bless the Lord.
People Thanks be to God.

Lay Eucharistic Ministers

especially licensed to take the Sacrament to those who are ill or infirm

Suggested Guidelines

1. Lay Eucharistic Ministers must be adult confirmed communicants in good standing, be carefully chosen and trained, and be specially licensed. A candidate is to be recommended by the cleric in charge of the congregation to the Bishop of the diocese to be licensed. “A license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable by the Bishop, or by the Member of the Clergy in charge of the Congregation” (Title III, Canon 3, Sec. 2).
2. Where a Deacon serves in a congregation, that minister should supervise the work of the Lay Eucharistic Ministers.
3. It is recommended that the person to be ministered to be prayed for specifically in the Prayers of the People by the congregation on that day.
4. The administration of the Sacrament to the persons visited should take place immediately after the service in the church. Following the communion of the people, the Lay Eucharistic Ministers come forward and are commended for this ministry with the following or similar words:
In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.

5. A suitable container in which to carry the two vessels for the bread and wine, corporals, and purificators is to be supplied. The container is to be returned immediately to the parish along with any unconsumed elements.
6. The people to whom Holy Communion is to be administered are to be notified in advance and the time of the appointment clearly set.
7. Only the order of the rite entitled “Distribution of Holy Communion by Lay Eucharistic Ministers” is to be used.

Prayers for Those Who are Sick

Any of the following prayers may be adapted as needed.

For Health of Body and Soul

May God the Father bless you, God the Son heal you, God the Holy Spirit give you strength. May God the holy and undivided Trinity guard your body, save your soul, and bring you safely to his heavenly country; where he lives and reigns for ever and ever. *Amen.*

For a Child

Heavenly Father, watch with us over your child N., and hear our yearning that *she/he* may be restored to health; through Jesus Christ our Redeemer. *Amen.*

or this

Gentle Jesus, stay beside your child N. through this day/night. Take away *her/his* pain. Keep *her/him* safe. Help *her/him* in *her/his* fear. Make *her/his* body strong again and *her/his* heart glad. Thank you for your love which surrounds *her/him* always. *Amen.*

or this

Jesus, our Redeemer, Good Shepherd of the sheep, you gather the lambs and carry them in your arms: We entrust our child N. to your loving care. Relieve *her/his* pain, restore in *her/him* your gifts of joy and strength, and raise *her/him* up to a life in your service. Hear us, we pray, for your dear Name's sake. *Amen.*

For a Visit with Someone Who is Sick

Gentle Jesus, though we are not worthy to have you come under our roof, you are God's word of healing to us. Be with us now, that we may know your presence in one another and rise up in joy to greet you. Grant this for your love's sake. *Amen.*

For Release

Blessed Jesus, Living Water, Solid Rock: Uphold your child N.; loose the fetters of sickness, break *her/his* yoke of pain, and from this land of affliction, lead *her/him* home. *Amen.*

For People with Diseases for Which There is No Cure

Loving God, your heart overflows with compassion for your whole creation. Pour out your Spirit on all persons living with illness for which we have no cure, as well as their families and loved ones. Help them to know that you claim them as your own, deliver them from fear and pain, and send your archangel Raphael to minister to their needs; for the sake of Jesus Christ, our Savior. *Amen.*

For Those Who are Unconscious

Merciful God, in your love and wisdom you know the needs and fears of your people before we can name them. Grant that N. and we who watch with *her/him* may be enabled to surrender all *her/his* cares to you, as you care for *her/him*. Give *her/him* peace of mind and unshakable trust in you; through Jesus Christ our Redeemer. *Amen.*

For the Dying

Blessed Jesus, in your last agony you commended your spirit to your Father. We seek your mercy for N., and all who are dying. May death become for them, as it was for you, a birth to everlasting life. Receive those whom we commend to you with the blessed assurance that whether we wake or sleep, we remain with you, one God, for ever. *Amen.*

For Those Who Mourn

Merciful God, whose Son Jesus wept at the death of Lazarus: look with compassion on all who are bound by sorrow and pain

through the death of *N.* (or a loved one). Comfort them, grant them the conviction that all things work together for good to those who love you, and help them to find sure trust and confidence in your resurrection power; through Jesus Christ our deliverer. *Amen.*

For a Poor Prognosis

In your tender mercies O God, remember, *N.* who [*expects/has just received*] a grave diagnosis. Help *her/him* to trust in your goodness and believe that after a time of trial *she/he* shall be established on the firm foundation of your deliverance. *Amen.*

In the Evening

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

For a Person Who is Sick

God of all comfort, our very present help in trouble: be near to *N.* for whom our prayers are offered. Look on *her/him* with the eyes of your mercy; comfort *her/him* with a sense of your presence; preserve *her/him* from the enemy; and give *her/him* patience in *her/his* affliction. Restore *her/him* to health, and lead *her/him* to your eternal glory; through Jesus Christ our Lord. *Amen.*

For Protection

Christ, light of light, brightness indescribable, the Wisdom, power and glory of God, the Word made flesh: you overcame the forces of Satan, redeemed the world, then ascended again to the Father. Grant *N.*, we pray, in this tarnished world, the shining of your splendor. Send your Archangel Michael to defend *her/him*, to

guard *her/his* going out and coming in, and to bring *her/him* safely to your presence, where you reign in the one holy and undivided Trinity, to ages of ages. *Amen.*

For One Suffering from Mental Distress

Blessed Jesus, in the comfort of your love, we lay before you the memories that haunt *N.*, the anxieties that perplex *her/him*, the despair that frightens *her/him*, and *her/his* frustration at *her/his* inability to think clearly. Help *her/him* to discover your forgiveness in *her/his* memories and know your peace in *her/his* distress. Touch *her/him*, O Lord, and fill *her/him* with your light and your hope. *Amen.*

For Recovery from Sickness

God, the strength of the weak and the comfort of those who suffer: Hear *our* prayers and grant *N.* the power of your grace, that *her/his* sickness may be turned into health, and *our* sorrow into joy; for Jesus Christ's sake. *Amen.*

or this

Spirit of all healing, visit your child *N.*; in your power, renew health within *her/him* and raise *her/him* up in joy, according to your loving-kindness, for which we give thanks and praise; through Jesus Christ our Savior. *Amen.*

For Strength and Confidence

Gracious God, only source of life and health: Help, comfort, and relieve [*N.*], and give your power of healing to those who minister to *her/his* needs; that *her/his* weakness may be turned to strength and confidence in your loving care; for the sake of Jesus Christ. *Amen.*

For the Sleepless

Holy and Blessed One, shine on *N.*, who lies sleepless. Illumine *her/his spirit* and give *her/him* rest in you, so that *she/he* may recognize you as the true God who brings us out of darkness into our eternal light. *Amen.*

For Rest

O God our refuge and strength: in this place of unrelenting light and noise, enfold *N.* in your holy darkness and silence, that *she/he* may rest secure under the shadow of your wings. *Amen.*

For the Sanctification of Illness

Sanctify, O Lord, the sickness of your servant *N.*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; and grant that *he* may live with you in everlasting life; through Jesus Christ our Lord. *Amen.*

Before an Operation

Loving God, we pray that you will comfort *N.* in *her/his* suffering, lend skill to the hands of *her/his* healers, and bless the means used for *her/his* cure. Give *her/him* such confidence in the power of your grace, that even when *she/he* is afraid, *she/he* may put *her/his* whole trust in you; through our Savior Jesus Christ. *Amen.*

For an Extended Course of Treatment

Strengthen your servant *N.*, O God, to go where *she/he* has to go and bear what *she/he* has to bear; that, accepting your healing gifts at the hands of surgeons, nurses, and technicians, *she/he* may be restored to wholeness with a thankful heart; through Jesus Christ our Savior. *Amen.*

For Survivors of Abuse and Violence

Holy One, you do not distance yourself from the pain of your people, but in Jesus bear that pain with us and bless all who suffer at others' hands. Hallow our flesh and all creation; with your cleansing love bring healing and strength to *N.*; and by your justice, lift *her/him* up, that in the body you have given *her/him*, *she/he* may again rejoice. In Jesus' name we pray. *Amen.*

In Times of Personal Distress

Lord Christ, you came into the world as one of us, and suffered as we do. As we go through the trials of life, help us to realize that you are with us at all times and in all things; that we have no secrets from you; and that your loving grace enfolds us for eternity. In the security of your embrace we pray. *Amen.*

Thanksgiving for Recovery

God, your loving-kindness never fails, and your mercies are new every morning. We thank you for giving *N.* relief from pain and hope of health renewed. Continue the good work begun in *her/him*; that increasing daily in wholeness and strength, *she/he* may rejoice in your goodness and so order *her/his* life always to think and do that which pleases you; through Jesus Christ our Redeemer. *Amen.*

For Those Who Fear Losing Hope

Loving God, inspire by your Holy Spirit those who are afraid of losing hope, especially *N.* for whom we now pray. Give *her/him* a fresh vision of your love, that *she/he* may find again what *she/he* fears *she/he* has lost. Grant *her/him* your powerful deliverance; through the One who makes all things new, Jesus Christ our Redeemer. *Amen.*

For Those Who are Developmentally Disabled

Giver of all grace, we pray your peace, which passes all understanding, for those who are developmentally disabled. Grant that they may always be sustained in love, their gifts honored, and their difficulties understood, that none may add to their troubles. We ask this in the name of the one who comforted those who were troubled in mind, Jesus our Savior. *Amen.*

Prayers for Use by a Sick Person

Any of the following prayers may be adapted as needed.

For Trust in God

O God, the source of all health: So fill my heart with faith in your love, that with calm expectancy I may make room for your power to possess me, and gracefully accept your healing; through Jesus Christ our Lord. Amen.

In Pain

Lord Jesus Christ, by your patience in suffering you hallowed earthly pain and gave us the example of obedience to your Father's will: Be near me in my time of weakness and pain; sustain me by your grace, that my strength and courage may not fail; heal me according to your will; and help me always to believe that what happens to me here is of little account if you hold me in eternal life, my Lord and my God. Amen.

For Sleep

O heavenly Father, you give your children sleep for the refreshing of soul and body: Grant me this gift, I pray; keep me in that perfect peace which you have promised to those whose minds are fixed on you; and give me such a sense of your presence, that in the hours of silence I may enjoy the blessed assurance of your love; through Jesus Christ our Savior. Amen.

In the Morning

This is another day, O Lord. I know not what it will bring forth, but make me ready, Lord, for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to sit quietly. If I am to lie low, help me to do it patiently. And if I

am to do nothing, let me do it gallantly. Make these words more than words, and give me the Spirit of Jesus. Amen.

In the Evening

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. Amen.

A Child's Prayer

Jesus, our Redeemer, Good Shepherd of the sheep, you carry the lambs in your arms. I place myself in your loving care. Stop my pain, give me help and strength, and raise me up to a life of joy. Hear me, I pray, for your dear Name's sake. Amen.

or this

Gentle Jesus, stay beside me through this day [night]. Take away my pain. Keep me safe. Help me in my fear. Make my body strong again and my heart glad. Thank you for your love which surrounds me always. Amen.

For a Sick Person

God of all comfort, our very present help in trouble, be near to me. Look on me with the eyes of your mercy; comfort me with a sense of your presence; preserve me from the enemy; and give me patience in my affliction. Restore me to health, and lead me to your eternal glory; through Jesus Christ our Lord. Amen.

For Protection

Christ, light of light, brightness indescribable, the Wisdom, power and glory of God, the Word made flesh: you overcame the forces

of Satan, redeemed the world, then ascended again to the Father. Grant me, I pray, in this tarnished world, the shining of your splendor. Send your Archangel Michael to defend me, to guard my going out and coming in, and to bring me safely to your presence, where you reign in the one holy and undivided Trinity, to ages of ages. Amen.

For One Suffering from Mental Distress

Blessed Jesus, in the comfort of your love, I lay before you the memories that haunt me, the anxieties that perplex me, the despair that frightens me, and my frustration at my inability to think clearly. Help me to discover your forgiveness in my memories and know your peace in my distress. Touch me, O Lord, and fill me with your light and your hope. Amen.

For Recovery from Sickness

God, the strength of the weak and the comfort of those who suffer: Hear my prayers and grant me the power of your grace, that my sickness may be turned into health, and my sorrow into joy; for Jesus Christ's sake. Amen.

or this

Spirit of all healing, visit me, your child; in your power, renew health within me and raise me up in joy, according to your loving-kindness, for which I give thanks and praise; through Jesus Christ our Savior. Amen.

For Strength and Confidence

Gracious God, only source of life and health: Help, comfort, and relieve me, and give your power of healing to those who minister to my needs; that my weakness may be turned to strength and confidence in your loving care; for the sake of Jesus Christ. Amen.

For the Sleepless

Holy and Blessed One: shine on me as I lie sleepless. Illumine my spirit and give me rest in you, so that I may recognize you as the true God who brings us out of darkness into our eternal light. Amen.

For Rest

O God my refuge and strength: in this place of unrelenting light and noise, enfold me in your holy darkness and silence, that I may rest secure under the shadow of your wings. Amen.

For Sanctification of Illness

Sanctify, O Holy One, my sickness, that awareness of weakness may add strength to my faith and determination to my repentance; and grant that I may be made whole, according to your will; through Jesus Christ our Savior. Amen.

Before an Operation

Loving God, I pray that you will comfort me in my suffering, lend skill to the hands of my healers, and bless the means used for my cure. Give me such confidence in the power of your grace, that even when I am afraid, I may put my whole trust in you; through our Savior Jesus Christ. Amen.

or this

Keep me, Holy One, as the apple of your eye. Though I fear anesthesia, help me rest myself in your watchful care, and awake in the firm hope of your healing. Amen.

For an Extended Course of Treatment

Strengthen me, O God, to go where I have to go and bear what I have to bear; that, accepting your healing gifts at the hands of surgeons, nurses, and technicians, I may be restored to wholeness with a thankful heart; through Jesus Christ our Savior. Amen.

For Survivors of Abuse and Violence

Holy One, you do not distance yourself from the pain of your people, but in Jesus bear that pain with us and bless all who suffer at others' hands. Hallow my flesh and all creation; with your cleansing love bring me healing and strength; and by your justice, lift me up, that in the body you have given me, I may again rejoice. In Jesus' name I pray. Amen.

In Times of Personal Distress

Lord Christ, you came into the world as one of us, and suffered as we do. As I go through the trials of life, help me to realize that you are with me at all times and in all things; that I have no secrets from you; and that your loving grace enfolds me for eternity. In the security of your embrace I pray. Amen.

Thanksgiving for Recovery

God, your loving-kindness never fails and your mercies are new every morning. I thank you for giving me relief from pain and hope of health renewed. Continue the good work begun in me; that increasing daily in wholeness and strength, I may rejoice in your goodness and so order my life always to think and do that which pleases you; through Jesus Christ our Redeemer. Amen.

For One Who Fears Losing Hope

Loving God, by your Holy Spirit inspire me, as I fear losing hope. Give me a fresh vision of your love, that I may find again what I

fear I have lost. Grant me your powerful deliverance; through the One who makes all things new, Jesus Christ our Redeemer. Amen.

For Those Who Are Developmentally Disabled

Giver of all grace, we pray your peace, which passes all understanding, for us who are developmentally disabled. Grant that we may always be sustained in love, our gifts honored, and our difficulties understood, that none may add to our troubles. We ask this in the name of the one who comforted those who were troubled in mind, Jesus our Savior. Amen.

In Thanksgiving

Thank you, Holy and Mighty One, for the many gifts of your love, even for the painful gift of fear which reminds me that only you are God. Into the mystery of your love I entrust myself. Dress me in the armor of your light and keep me safe; through Jesus Christ. Amen.

or this

In the midst of illness, God, I pause to give you thanks: for the glory of creation, which reveals in many forms your matchless beauty; for the life, death, and resurrection of Jesus our Savior; for your gift of my life and the presence of the Holy Spirit; for loved ones who care for me; and for the companionship of the Church. I thank you, blessed Trinity, holy God, for the gifts which sustain me in my time of need. Amen.

In Pain

As Jesus cried out on the cross, I cry out to you in pain, O God my Creator. Do not forsake me. Grant me relief from this suffering and preserve me in peace; through Jesus Christ my Savior, in the power of the Holy Spirit. Amen.

In Loss of Memory

Holy God, you have known me from my mother's womb, and have been with me throughout my life. Protect me and keep me safe through all the changes that may come. Since I am sealed as Christ's own, help me to trust that who I am will never be lost to you. Amen.

In Confinement

My Creator, you rolled out the heavens and spread the sky like a tent: bless to me the small confinement of this room, the long days, disturbances of night, immobility of body, and unease of soul, that this place of exile may become my holy ground, and Jesus my deliverer. Amen.

For Serenity

Merciful Jesus, you are my guide, the joy of my heart, the author of my hope, and the object of my love. I come seeking refreshment and peace. Show me your mercy, relieve my fears and anxieties, and grant me a quiet mind and an expectant heart, that by the assurance of your presence I may learn to abide in you, who is my Lord and my God. Amen.

or this

Jesus, let your mighty calmness lift me above my fears and frustrations. By your deep patience, give me tranquility and stillness of soul in you. Make me in this, and in all, more and more like you. Amen.

A Prayer of Thanksgiving for Caregivers

Merciful God, I thank you that since I have no strength to care for myself, you serve me through the hands and hearts of others. Bless these people that they may continue to serve you and please you all their days. Amen.

A Prayer of Comfort in God

God, you are my help and comfort; you shelter and surround me in love so tender that I may know your presence with me, now and always. Amen.

In Desolation

O God, why have you abandoned me? Though you have hidden your face from me, still from this dread and empty place, I cry to you, who have promised me that underneath are your everlasting arms. Amen.

After the Loss of a Pregnancy

O God, who gathered Rachel's tears over her lost children, hear now *my/our* sorrow and distress at the death of *my/our* expected child; in the darkness of loss, stretch out to *me/us* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. Amen.

or when appropriate

Holy God, I lament I have not had strength to hold, bear, and nurture the new life you have sent. Lift me up from my distress. Fill my grieving heart. Renew my hope. Receive the child I return to you into the arms of your mercy, for which I also yearn. Amen.

For Diagnosis of Terminal Illness

O God, only you number my days. Help me to look bravely at the end of my life in this world, while trusting in my life in the next. Journey with me toward my unexplored horizon where Jesus my Savior has gone before. Amen.

For Difficult Treatment Choices

Jesus, at Gethsemane you toiled with terrifying choices. Be with me now as I struggle with a fearful choice of treatments which promise much discomfort and offer no guarantee of long-term good. Help me know that you will bless my choice to me, and, good Savior, be my companion on the way. Amen.

In addition to the psalms listed above, the following may be helpful in times of distress:

Psalm 22

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- 8 “He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him.”

- 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my
mother's womb.
- 11 Be not far from me, for trouble is near, *
and there is none to help.
- 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- 14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot-herd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- 19 Save me from the sword, *
my life from the power of the dog.

- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who
worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to
the Lord, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down
in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD's for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Psalm 25:15-21

15 Turn to me and have pity on me, *
for I am left alone and in misery.

16 The sorrows of my heart have increased; *
bring me out of my troubles.

17 Look upon my adversity and misery *
and forgive me all my sin.

18 Look upon my enemies, for they are many, *
and they bear a violent hatred against me.

19 Protect my life and deliver me; *
let me not be put to shame, for I have trusted in you.

20 Let integrity and uprightness preserve me, *
for my hope has been in you.

21 Deliver Israel, O God, *
out of all his troubles.

Psalm 38

1 O LORD, do not rebuke me in your anger; *
do not punish me in your wrath.

2 For your arrows have already pierced me, *
and your hand presses hard upon me.

3 There is no health in my flesh,
because of your indignation; *
there is no soundness in my body, because of my sin.

- 4 For my iniquities overwhelm me; *
like a heavy burden they are too much for me to bear.
- 5 My wounds stink and fester *
by reason of my foolishness.
- 6 I am utterly bowed down and prostrate; *
I go about in mourning all the day long.
- 7 My loins are filled with searing pain; *
there is no health in my body.
- 8 I am utterly numb and crushed; *
I wail, because of the groaning of my heart.
- 9 O Lord, you know all my desires, *
and my sighing is not hidden from you.
- 10 My heart is pounding, my strength has failed me, *
and the brightness of my eyes is gone from me.
- 11 My friends and companions draw back from my affliction; *
my neighbors stand afar off.
- 12 Those who seek after my life lay snares for me; *
those who strive to hurt me speak of my ruin
and plot treachery all the day long.
- 13 But I am like the deaf who do not hear, *
like those who are mute and do not open their mouth.
- 14 I have become like one who does not hear *
and from whose mouth comes no defense.
- 15 For in you, O LORD, have I fixed my hope; *
you will answer me, O Lord my God.

- 16 For I said, “Do not let them rejoice at my expense, *
those who gloat over me when my foot slips.”
- 17 Truly, I am on the verge of falling, *
and my pain is always with me.
- 18 I will confess my iniquity *
and be sorry for my sin.
- 19 Those who are my enemies without cause are mighty, *
and many in number are those who wrongfully hate me.
- 20 Those who repay evil for good slander me, *
because I follow the course that is right.
- 21 O LORD, do not forsake me; *
be not far from me, O my God.
- 22 Make haste to help me, *
O LORD of my salvation.

Psalm 46

- 1 God is our refuge and strength, *
a very present help in trouble.
- 2 Therefore we will not fear, though the earth be moved, *
and though the mountains be toppled into the
depths of the sea;
- 3 Though its waters rage and foam, *
and though the mountains tremble at its tumult.
- 4 The LORD of hosts is with us; *
the God of Jacob is our stronghold.

- 5 There is a river whose streams make glad the city of God, *
the holy habitation of the Most High.
- 6 God is in the midst of her;
she shall not be overthrown; *
God shall help her at the break of day.
- 7 The nations make much ado, and the kingdoms are shaken; *
God has spoken, and the earth shall melt away.
- 8 The LORD of hosts is with us; *
the God of Jacob is our stronghold.
- 9 Come now and look upon the works of the LORD, *
what awesome things he has done on earth.
- 10 It is he who makes war to cease in all the world; *
he breaks the bow, and shatters the spear,
and burns the shields with fire.
- 11 “Be still, then, and know that I am God; *
I will be exalted among the nations;
I will be exalted in the earth.”
- 12 The LORD of hosts is with us; *
the God of Jacob is our stronghold.

Psalm 69:31-38

- 31 As for me, I am afflicted and in pain; *
your help, O God, will lift me up on high.
- 32 I will praise the Name of God in song; *
I will proclaim his greatness with thanksgiving.
- 33 This will please the Lord more than an offering of oxen, *
more than bullocks with horns and hoofs.

- 34 The afflicted shall see and be glad; *
you who seek God, your heart shall live.
- 35 For the Lord listens to the needy, *
and his prisoners he does not despise.
- 36 Let the heavens and the earth praise him, *
the seas and all that moves in them;
- 37 For God will save Zion and rebuild the cities of Judah; *
they shall live there and have it in possession.
- 38 The children of his servants will inherit it, *
and those who love his Name will dwell therein.

Psalm 88

- 1 O LORD, my God, my Savior, *
by day and night I cry to you.
- 2 Let my prayer enter into your presence; *
incline your ear to my lamentation.
- 3 For I am full of trouble; *
my life is at the brink of the grave.
- 4 I am counted among those who go down to the Pit; *
I have become like one who has no strength;
- 5 Lost among the dead, *
like the slain who lie in the grave,
- 6 Whom you remember no more, *
for they are cut off from your hand.
- 7 You have laid me in the depths of the Pit, *
in dark places, and in the abyss.

- 8 Your anger weighs upon me heavily, *
and all your great waves overwhelm me.
- 9 You have put my friends far from me;
you have made me to be abhorred by them; *
I am in prison and cannot get free.
- 10 My sight has failed me because of trouble; *
LORD, I have called upon you daily;
I have stretched out my hands to you.
- 11 Do you work wonders for the dead? *
will those who have died stand up and give you thanks?
- 12 Will your loving-kindness be declared in the grave? *
your faithfulness in the land of destruction?
- 13 Will your wonders be known in the dark? *
or your righteousness in the country where all
is forgotten?
- 14 But as for me, O LORD, I cry to you for help; *
in the morning my prayer comes before you.
- 15 LORD, why have you rejected me? *
why have you hidden your face from me?
- 16 Ever since my youth, I have been wretched and at the
point of death; *
I have borne your terrors with a troubled mind.
- 17 Your blazing anger has swept over me; *
your terrors have destroyed me;
- 18 They surround me all day long like a flood; *
they encompass me on every side.

19 My friend and my neighbor you have put away from me, *
and darkness is my only companion.

Psalm 116

- 1 I love the LORD, because he has heard the voice of
my supplication, *
because he has inclined his ear to me whenever
I called upon him.
- 2 The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.
- 3 Then I called upon the Name of the LORD: *
“O LORD, I pray you, save my life.”
- 4 Gracious is the LORD and righteous; *
our God is full of compassion.
- 5 The LORD watches over the innocent; *
I was brought very low, and he helped me.
- 6 Turn again to your rest, O my soul, *
for the LORD has treated you well.
- 7 For you have rescued my life from death, *
my eyes from tears, and my feet from stumbling.
- 8 I will walk in the presence of the LORD *
in the land of the living.
- 9 I believed, even when I said,
“I have been brought very low.” *
In my distress I said, “No one can be trusted.”
- 10 How shall I repay the LORD *
for all the good things he has done for me?

- 11 I will lift up the cup of salvation *
and call upon the Name of the LORD.
- 12 I will fulfill my vows to the LORD *
in the presence of all his people.
- 13 Precious in the sight of the LORD *
is the death of his servants.
- 14 O LORD, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.
- 16 I will fulfill my vows to the LORD *
in the presence of all his people,
- 17 In the courts of the LORD's house, *
in the midst of you, O Jerusalem.
Hallelujah!

Psalm 121

- 1 I lift up my eyes to the hills; *
from where is my help to come?
- 2 My help comes from the LORD, *
the maker of heaven and earth.
- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;

- 5 The LORD himself watches over you; *
the LORD is your shade at your right hand,
- 6 So that the sun shall not strike you by day, *
nor the moon by night.
- 7 The LORD shall preserve you from all evil; *
it is he who shall keep you safe.
- 8 The LORD shall watch over your going out and
your coming in, *
from this time forth for evermore.

Psalm 130

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Canticle I

A Song of Jonah

Jonah 2:2-7, 9

I called to you, O God, out of my distress, and you answered me; *
out of the belly of Sheol I cried, and you heard my voice.
You cast me into the deep, into the heart of the seas, *
and the flood surrounded me;
all your waves and billows passed over me.
Then I said, "I am driven away from your sight; *
how shall I ever look again upon your holy temple?"
The waters closed in over me, the deep was round about me; *
weeds were wrapped around my head at the roots
of the mountains.
I went down to the land beneath the earth, *
yet you brought up my life from the depths, O God.
As my life was ebbing away, I remembered you, O God, *
and my prayer came to you, into your holy temple.
With the voice of thanksgiving, I will sacrifice to you; *
what I have vowed I will pay, for deliverance belongs to the Lord!

Canticle Q

A Song of Christ's Goodness

Anselm of Canterbury

Jesus, as a mother you gather your people to you; *
you are gentle with us as a mother with her children.
Often you weep over our sins and our pride, *
tenderly you draw us from hatred and judgment.
You comfort us in sorrow and bind up our wounds, *
in sickness you nurse us and with pure milk you feed us.
Jesus, by your dying, we are born to new life; *
by your anguish and labor we come forth in joy.

Despair turns to hope through your sweet goodness; *
through your gentleness, we find comfort in fear.
Your warmth gives life to the dead, *
your touch makes sinners righteous.
Lord Jesus, in your mercy, heal us; *
in your love and tenderness, remake us.
In your compassion, bring grace and forgiveness, *
for the beauty of heaven, may your love prepare us.

Canticle R

A Song of the True Motherhood

Julian of Norwich

God chose to be our mother in all things *
and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.
God, the perfect wisdom of all, *
arrayed himself in this humble place.
Christ came in our poor flesh *
to share a mother's care.
Our mothers bear us for pain and for death; *
our true mother, Jesus, bears us for joy and endless life.
Christ carried us within him in love and travail, *
until the full time of his passion.
And when all was completed and he had carried us so for joy, *
still all this could not satisfy the power of his wonderful love.
All that we owe is redeemed in truly loving God, *
for the love of Christ works in us;
Christ is the one whom we love.

Additional Prayers

Any of the following prayers may be adapted as needed.

For Caregivers and Others in Support of the Sick

Lover of souls, we bless your Holy Name for all who are called to mediate your grace to those who are sick or infirm. Sustain them by your Holy Spirit, that they may bring your loving-kindness to those in pain, fear, and confusion; that in bearing one another's burdens they may follow the example of our Savior Jesus Christ. *Amen.*

or this

Compassionate God, support and strengthen all those who reach out in love, concern, and prayer for the sick and distressed. In their acts of compassion, may they know that they are your instruments. In their concerns and fears may they know your peace. In their prayer may they know your steadfast love. May they not grow weary or faint-hearted, for your mercy's sake. *Amen.*

For Companions to Those Who Are Chronically Ill

O God, surround *N.* [*and N.*] with your compassion as *she/hel/they* live[s] with *N.* in sickness. Help *N.* [*and N.*] to accept the limits of what *she/hel/they* can do, that feelings of helplessness and frustration [*and anger*] may be transformed into serene acceptance and joyful hope in you. Let *her/him/them* remember the grief and love of Jesus over the afflictions of his friends, knowing that God too weeps. Bring *her/him/them* gladness and strengthened love in *her/his/their* service; through Christ our companion. *Amen.*

At the Limits of Our Power to Help

O Lord, we are at the limits of our power to help. For what we have left undone, forgive us. For what you have helped us to do, we thank you. For what must be done by others, lend your strength. Now shelter us in your peace which passes our understanding. *Amen.*

For Those Who Are Sick and Those Who Minister to Them

Gracious God, source of life and health: Jesus came to our disordered world to make your people whole. Send your Spirit on those who are sick and all who minister to them; that when the sick enter your peace, they may offer thanks to your Great Name; through Jesus Christ our Savior. *Amen.*

For Health Care Providers

Give your blessing, gracious God, to those whom you have called to the study and practice of the arts of healing, and the prevention of disease and pain. Give them the wisdom of your Holy Spirit, that through their work the health of our community may be advanced and your creation glorified; through your Son Jesus Christ. *Amen.*

For Emergency Workers

God our strong deliverer: when those charged with the urgent mediation of your healing power feel overwhelmed by the numbers of the suffering, uphold them in their fatigue and banish their despair. Let them see with your eyes, so they may know all their patients as precious. Give comfort, and renew their energy and compassion, for the sake of Jesus in whom is our life and our hope. *Amen.*

or this

Divine Physician, hear our prayers for those in emergency medicine. By your healing power, grant them quick minds and skillful hands. Strengthen them in times of trauma. In quiet times, give them rest and assurance of the value of their work. Keep them ever prepared for the work you have called them to do, for your mercy's sake. *Amen.*

For Relatives of an Organ Donor

Blessed Jesus, who said “unless a grain of wheat falls to the earth and dies, it shall not live,” help us to release N. to everlasting life, and N.'s body to give new life to others you also love, as you have given your body that we might have life abundant, for which we give great thanks. *Amen.*

Ministration at the Time of Death

When a person is near death, the member of the clergy in charge of the congregation should be notified, so that the ministrations of the Church may be provided. A person approaching death may be offered an opportunity for the Reconciliation of a Penitent.

The rite which follows may be shortened or extended as seems appropriate, and the prayers may be adapted as needed.

The minister greets those present in these or similar words

In the name of God, the holy and undivided Trinity. *Amen.*

or this

In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The minister continues

Let us pray.

Gracious God, lover of souls, look on N., lying in great weakness, and comfort *him/her* with the promise of everlasting life, given in the resurrection of your Son Jesus Christ our Savior. *Amen.*

or this

Christ our Redeemer, deliver N. from all evil and the power of death, that *he/she* may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. *Amen.*

or this—for a sudden death

O God our strength in need, our help in trouble: stand with us in our distress, support us in our shock, bless us in our questioning, and do not leave us comfortless, but raise us up with Jesus Christ. *Amen.*

or this—for a death by violence

O God our Vindicator, come speedily to our help. Receive the soul of *N.*, your child, into the arms of your mercy, and deliver *his/her* assailant to justice, that your holy Law may be served, and your peace renewed; through Jesus our Savior. *Amen.*

or this—for the death of a very young child

God our Creator, you called into being this fragile life, which had seemed to us so full of promise: give to *N.*, whom we commit to your care, abundant life in your presence, and to us who grieve for hopes destroyed, courage to bear our loss; through Jesus Christ our Savior. *Amen.*

or this—for the death of a child

God, as Mary stood at the foot of the cross, we come before you with broken hearts and tearful eyes. Keep us mindful that you know our pain, and free us to see your resurrection power already at work in *N.*'s life. In your time, raise us from our grief as you are raising *N.* to eternal life; through Jesus Christ our Savior. *Amen.*

One of the following or some other Psalm may be said

Psalm 23

- 1 The LORD is my shepherd;*
I shall not be in want.
- 2 He makes me lie down in green pastures*
and leads me beside still waters.
- 3 He revives my soul*
and guides me along right pathways for his Name's sake.
- 4 Though I walk through the valley of the shadow of death,
I shall fear no evil;*
for you are with me;
your rod and your staff, they comfort me.
- 5 You spread a table before me in the presence of those who
trouble me;*
you have anointed my head with oil,
and my cup is running over.
- 6 Surely your goodness and mercy shall follow me all the days
of my life,*
and I will dwell in the house of the LORD for ever.

Psalm 61:1-5

- 1 Hear my cry, O God,*
and listen to my prayer.
- 2 I call upon you from the ends of the earth
with heaviness in my heart;*
set me upon the rock that is higher than I.
- 3 For you have been my refuge,*
a strong tower against the enemy.

- 4 I will dwell in your house for ever;*
I will take refuge under the cover of your wings.
- 5 For you, O God, have heard my vows;*
you have granted me the heritage of those who fear your Name.

Psalm 121

- 1 I will lift up my eyes to the hills;*
from where is my help to come?
- 2 My help comes from the LORD,*
the maker of heaven and earth.
- 3 He will not let your foot be moved*
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel*
shall neither slumber nor sleep;
- 5 The LORD himself watches over you;*
the LORD is your shade at your right hand,
- 6 So that the sun shall not strike you by day,*
nor the moon by night.
- 7 The LORD shall preserve you from all evil;*
it is he who shall keep you safe.
- 8 The LORD shall watch over your going out and your coming in,*
from this time forth for evermore.

Psalm 130

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice;*
let your ears consider well the voice of my supplication.

- 2 If you, LORD, were to note what is done amiss,*
O Lord, who could stand?
- 3 For there is forgiveness with you;*
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him;*
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning,*
more than watchmen for the morning.
- 6 O Israel, wait for the LORD,*
for with the LORD there is mercy;
- 7 With him there is plenteous redemption,*
and he shall redeem Israel from all their sins.

Psalm 139:1-17

- 1 LORD, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether.
- 4 You press upon me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

- 6 Where can I go then from your Spirit? *
where can I flee from your presence?
- 7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning *
and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me *
and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
- 11 Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.
- 12 For you yourself created my inmost parts; *
you knit me together in my mother's womb.
- 13 I will thank you because I am marvelously made; *
your works are wonderful, and I know it well.
- 14 My body was not hidden from you, *
while I was being made in secret
and woven in the depths of the earth.
- 15 Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book; *
they were fashioned day by day,
when as yet there was none of them.
- 16 How deep I find your thoughts, O God! *
how great is the sum of them!

17 If I were to count them, they would be more in number
than the sand; *
to count them all, my life span would need to be like yours.

Litany at the Time of Death

The minister invites those gathered into prayer, using these or similar words

Let us offer our prayers for N., saying, “We commend N. to you.”

Holy God, Creator of heaven and earth,
We commend N. to you.

Holy and Mighty, Redeemer of the world,
We commend N. to you.

Holy Immortal One, Sanctifier of the faithful,
We commend N. to you.

Holy, blessed and glorious Trinity, one God,
We commend N. to you.

By your Holy Incarnation,
We commend N. to you.

By your Cross and Passion,
We commend N. to you.

By your precious death and burial,
We commend N. to you.

By your glorious Resurrection and Ascension,
We commend N. to you.

By the coming of the Holy Spirit,
We commend N. to you.

For deliverance from all evil, all sin, and all tribulation,
We commend N. to you.

For deliverance from eternal death,
We commend N. to you.

For forgiveness of all sins,
We commend N. to you.

For a place of refreshment at your heavenly banquet,
We commend N. to you.

For joy and gladness with your saints in light,
We commend N. to you.

Jesus, Lamb of God:
We commend N. to you.

Jesus, bearer of our sins:
We commend N. to you.

Jesus, redeemer of the world:
We commend N. to you.

As our Savior Christ
has taught us,
we now pray,

And now, as our Savior
Christ has taught us,
we are bold to say,

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

or this

Officiant and People

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.

Litany at the Time of Death

God the Father,
Have mercy on your servant.

God the Son,
Have mercy on your servant.

God the Holy Spirit,
Have mercy on your servant.

Holy Trinity, one God,
Have mercy on your servant.

From all evil, from all sin, from all tribulation,
Good Lord, deliver him.

By your holy Incarnation, by your Cross and Passion, by your
precious Death and Burial,
Good Lord, deliver him.

By your glorious Resurrection and Ascension, and by the Coming
of the Holy Spirit,
Good Lord, deliver him.

We sinners beseech you to hear us, Lord Christ: That it may
please you to deliver the soul of your servant from the power of
evil, and from eternal death,
We beseech you to hear us, good Lord.

That it may please you mercifully to pardon all *his* sins.
We beseech you to hear us, good Lord.

That it may please you to grant *him* a place of refreshment and
everlasting blessedness,
We beseech you to hear us, good Lord.

That it may please you to give *him* joy and gladness in your king-
dom, with your saints in light,
We beseech you to hear us, good Lord.

Jesus, Lamb of God:
Have mercy on him.

Jesus, bearer of our sins:
Have mercy on him.

Jesus, redeemer of the world:
Give him your peace.

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

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

The Officiant says this Collect

Let us pray.

Deliver your servant, N., O Sovereign Lord Christ, from all evil, and set *him* free from every bond; that *he* may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. *Amen.*

Laying on of Hands [and Anointing]

Laying on of hands [and anointing] may be administered, using these or similar words

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ. *Amen.*

Officiant and People

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.

Holy Communion

Communion from the reserved Sacrament may be administered with the following or other words

The Body and Blood of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

If the person cannot receive both the consecrated Bread and the Wine, it is suitable to administer the Sacrament in one kind only.

If the person is unable to eat and drink the Bread and Wine, the minister may pray, using these or similar words

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
Though *N.* cannot consume these gifts of Bread and Wine,
we thank you that *he/she* has received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
By the power of the Holy Spirit,
may we embody your desire
and be renewed for your service
through Jesus Christ our Savior. *Amen.*

or this

God of infinite mercy,
we thank you for Jesus our Savior, our true Mother
who feeds us and gives us eternal life.
Though *N.* cannot consume these gifts of Bread and Wine,
we thank you that *he/she* has received the sacrament of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
Grant that we may continue for ever in the Risen Life of our Savior,
who with you and the Holy Spirit,
lives and reigns, one God, now and for ever. *Amen.*

Concluding Collects

The minister may pray

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. *Amen.*

or this

God of mercy, look kindly on *N.* as death comes near. Release *him/her*, and set *him/her* free by your grace to enter into the company of the saints in light. Be with us as we watch and wait, and keep us in the assurance of your love; through Jesus Christ. *Amen.*

Commendation at the Time of Death

The minister may introduce the commendation in these or similar words

Let us commend our *brother/sister N.* to the mercy of God, our Maker and Redeemer.

The minister continues

Savior, this soul is yours, sealed by your name, redeemed by your love: now released by the saints on earth to the glad companionship of the saints above, into your arms of mercy, into the blessed country of light.

May *his/her* soul and the souls of all who have died through your mercy rest in peace. *Amen.*

or this

N., our companion in faith and *brother/sister* in Christ,
we entrust you to God.

Go forth from this world:

in the love of God who created you;

in the mercy of Jesus Christ who died for you;

in the power of the Holy Spirit who strengthens you,

at one with all the faithful, living and departed.

May you rest in peace and rise in the glory of your eternal home,
where grief and misery are banished, and light and joy abide.

Amen.

or this

Depart, O Christian soul, out of this world;

In the name of God the Father Almighty who created you;

In the name of Jesus Christ who redeemed you;

In the name of the Holy Spirit who sanctifies you.

May your rest be this day in peace,

and your dwelling place in the Paradise of God.

or this

Merciful Savior, we commend to you our *brother/sister* N.

Acknowledge, we pray, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him/her* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.

May *his/her* soul, and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*

Additional Prayers

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that we, who have been raised with him, may abide in his presence and rejoice in the hope of eternal glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever. *Amen.*

O Lord, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. In your mercy, grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

Gracious God, you sent Jesus into the world to bear our infirmities and endure our suffering: Look with compassion on *N.* Support *him/her* with your grace, comfort *him/her* with your protection, and give *him/her* victory over evil, sin, and death. Since [in Baptism] you have given *N.* a share in the passion of Christ, fulfill in *him/her* also the hope and expectation promised in the resurrection, through Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

For Release

Blessed Jesus, Living Water, Solid Rock: Uphold your child *N.*; loose the fetters of sickness, break *her/his* yoke of pain, and from this land of affliction, lead *her/him* home. *Amen.*

or this

God of life, you sent Jesus our Redeemer to your people so that we might be led triumphant through death's overwhelming flood into your radiant presence. In the waters of Baptism, N. was marked as your own for ever. Hold *him/her* now with mighty hand and outstretched arm as *he/she* crosses from death to life. Sustain *him/her* with a sure and certain hope of the resurrection, and bring *him/her* into eternal glory. *Amen.*

For Those Who Mourn

Merciful God, whose Son Jesus wept at the death of Lazarus: look with compassion on all who are bound by sorrow and pain through the death of N., a loved one. Comfort them, grant them the conviction that all things work together for good to those who love you, and help them to find sure trust and confidence in your resurrection power; through Jesus Christ our deliverer. *Amen.*

A Litany Anticipating Heaven

This litany is also appropriate for use when the body is removed from the home or other place of death.

The minister invites the people to pray in these or similar words

Let us pray with confidence, anticipating heaven, and let the people respond, "Lead your child home."

The minister continues

To the gates of Paradise
Lead your child home.

To your mercy-seat
Lead your child home.

To the kingdom of heaven
Lead your child home.

To your true sanctuary
Lead your child home.

To the multitude of the blessed
Lead your child home.

To the welcome-table
Lead your child home.

To the nuptial chamber
Lead your child home.

To the New Jerusalem
Lead your child home.

To eternal bliss
Lead your child home.

To the company of the saints
Lead your child home.

To the Supper of the Lamb
Lead your child home.

To the garden of delight
Lead your child home.

To the throne of majesty
Lead your child home.

To the lights of glory
Lead your child home.

To the Canaan-ground
Lead your child home.

To the highest heights
Lead your child home.

To the crown of glory
Lead your child home.

To the land of rest
Lead your child home.

To Jordan's other shore
Lead your child home.

To the Holy City, the Bride
Lead your child home.

To the safe harbor
Lead your child home.

To the fount of life
Lead your child home.

To the gates of pearl
Lead your child home.

To the ladder of angels
Lead your child home.

To the land of milk and honey
Lead your child home.

To the clouds of glory
Lead your child home.

To the refreshing stream
Lead your child home.

To the reward of the righteous
Lead your child home.

To the dwelling-place of God
Lead your child home.

Additional Psalms

Psalm 71

- 1 In you, O LORD, have I taken refuge;*
let me never be ashamed.
- 2 In your righteousness, deliver me and set me free;*
incline your ear to me and save me.
- 3 Be my strong rock, a castle to keep me safe;*
you are my crag and my stronghold.
- 4 Deliver me, my God, from the hand of the wicked,*
from the clutches of the evildoer and the oppressor.
- 5 For you are my hope, O Lord GOD,*
my confidence since I was young.
- 6 I have been sustained by you ever since I was born;
from my mother's womb you have been my strength;*
my praise shall be always of you.
- 7 I have become a portent to many;*
but you are my refuge and my strength.
- 8 Let my mouth be full of your praise*
and your glory all the day long.
- 9 Do not cast me off in my old age;*
forsake me not when my strength fails.
- 10 For my enemies are talking against me,*
and those who lie in wait for my life take counsel together.
- 11 They say, "God has forsaken him;
go after him and seize him;*
because there is none who will save."

- 12 O God, be not far from me;*
come quickly to help me, O My God.
- 13 Let those who set themselves against me be put to shame
and be disgraced;*
let those who seek to do me evil be covered with scorn
and reproach.
- 14 But I shall always wait in patience,*
and shall praise you more and more.
- 15 My mouth shall recount your mighty acts and saving deeds
all day long;*
though I cannot know the number of them.
- 16 I will begin with the mighty works of the Lord GOD;*
I will recall your righteousness, yours alone.
- 17 O God, you have taught me since I was young,*
and to this day I tell of your wonderful works.
- 18 And now that I am old and gray-headed, O God, do not
forsake me,*
till I make known your strength to this generation
and your power to all who are to come.
- 19 Your righteousness, O God, reaches to the heavens;*
you have done great things; who is like you, O God?
- 20 You have showed me great troubles and adversities,*
but you will restore my life
and bring me up again from the deep places of the earth.
- 21 You strengthen me more and more;*
you enfold and comfort me,

- 22 Therefore I will praise you upon the lyre for your
faithfulness, O my God;*
I will sing to you with the harp; O Holy One of Israel.
- 23 My lips will sing with joy when I play to you,*
and so will my soul, which you have redeemed.
- 24 My tongue will proclaim your righteousness all day long,*
for they are ashamed and disgraced who sought
to do me harm.

Psalm 130

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice;*
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss,*
O Lord, who could stand?
- 3 For there is forgiveness with you;*
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him;*
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning,*
more than watchmen for the morning.
- 6 O Israel, wait for the LORD,*
for with the LORD there is mercy;
- 7 With him there is plenteous redemption,*
and he shall redeem Israel from all their sins.

A Form of Prayer

When Life-Sustaining Treatment Is Withheld or Discontinued

This rite is appropriate when family, friends, and/or caregivers gather for prayer to mark a transition from life-sustaining to palliative care. It may also be used when extraordinary measures are to be withheld or discontinued.

The service is appropriate for situations in which death is expected to follow not long after the withholding or discontinuing of treatment. When death is expected immediately after the withholding or discontinuing of treatment, traditional rites at time of death might be preferred.

The service may be abbreviated or lengthened as needed.

The minister may begin the service with the following sentence

The Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.

Revelation 7:17

The minister continues

Let us pray.

O God our Creator and Sustainer, receive our prayers for N. We thank you for the love and companionship we have shared with *him/her*. Give us grace now to accept the limits of human healing as we commend N. to your merciful care. Strengthen us, we pray, in this time of trial and help us to continue to serve and care for one another; through Jesus Christ our Savior. *Amen.*

In a Time of Difficult Decision

Lord of all wisdom and source of all life, we come before you as we struggle with decisions about life and death that rightly belong to you alone. We confess that we act with uncertainty now. Give

us your help, and guide us, merciful God, in your loving concern for N. who lies in grave illness; through Jesus Christ our Redeemer. *Amen.*

One or more of the following passages of scripture may be read.

From the Old Testament

Isaiah 49:14-16a (I will not forget you)

Isaiah 65:17-20 (I am about to create new heavens and a new earth)

Psalms 23; 103

From the New Testament

Romans 6:3-4, 8-11 (death no longer has dominion)

Romans 8:35, 38-39 (Who will separate us from the love of Christ?)

1 Corinthians 15:51-58 (I will tell you a mystery!)

The Gospel

John 14:1-3 (In my father's house)

One or both of the following litanies may be prayed.

A Litany for the Discontinuing of Life-Sustaining Treatment: Form 1

The Minister introduces the litany with these or similar words

Let us pray to God, the helper and lover of souls, saying "Holy One, help us!"

That we may know your near presence with us, blessed God:
Holy One, help us!

That *N.* may be released from the bondage of suffering, blessed God:
Holy One, help us!

That our actions may proceed from love, blessed God:
Holy One, help us!

That our best judgments may accord with your will, blessed God:
Holy One, help us!

That you will hold *N.* and us in the palm of your hand this day,
blessed God:
Holy One, help us!

That all our fears may be relieved as we place our trust in you,
blessed God:
Holy One, help us!

That as *N.* labors into new resurrection birth, we may surround
him/her with courage, blessed God:
Holy One, help us!

That although we now grieve, joy may return in the morning,
blessed God:
Holy One, help us!

The Minister adds the following or some other Collect

God our Wisdom: Bless the decisions we have made in hope, in
sorrow, and in love; that as we place our whole trust in you, our
choices and our actions may be encompassed by your perfecting
will; through Jesus Christ who died and rose for us. *Amen.*

A Litany for the Discontinuing of Life-Sustaining Treatment: Form 2

The Minister introduces the litany with these or similar words

Hear, encourage, and strengthen us as we pray to you, Holy One, saying, “We put our trust in you.”

As the centurion placed his sick servant under Jesus’ authority,
Holy One:
We put our trust in you.

As Jonah cried out from the belly of the fish, Holy One:
We put our trust in you.

As did the three young men in Nebuchadnezzar’s fiery furnace,
Holy One:
We put our trust in you.

As Gideon laid siege to his enemy with a tiny force, Holy One:
We put our trust in you.

As the sons of Zebedee left their father and their boat to follow
Jesus, Holy One:
We put our trust in you.

As the magi followed the star, Holy One:
We put our trust in you.

As did Martha and Mary at the opening of Lazarus’ tomb,
Holy One:
We put our trust in you.

As Mary Magdalene released her risen Teacher, Holy One:
We put our trust in you.

The Minister adds the following or some other Collect

God our Wisdom: Bless the decisions we have made in hope, in sorrow, and in love; that as we place our whole trust in you, our choices and our actions may be encompassed by your perfecting will; through Jesus Christ who died and rose for us. *Amen.*

If Communion is not to follow, the service continues with the Lord's Prayer. The minister may introduce the prayer with these or similar words

As our Savior Christ
has taught us,
we now pray,

And now, as our Savior
Christ has taught us,
we are bold to say,

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.

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 today our daily bread.

Give us this day our daily bread.

Forgive us our sins
as we forgive those
who sin against us.

And forgive us our trespasses,
as we forgive those
who trespass against us.

Save us from the time of trial,
and deliver us from evil.

And lead us not into temptation,
but deliver us from evil.

For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

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

Laying on of Hands [and Anointing]

The minister may lay hands upon the person from whom treatment is to be withdrawn [and/or may anoint the person], pray silently, then pray aloud using one of the following forms or similar words

N., I lay my hands upon you in the name of our Lord Jesus Christ, beseeching him to uphold you and fill you with grace, that you may know the healing power of his love. *Amen.*

or this

N., I lay my hands upon you in the name of the Father, and of the Son, and of the Holy Spirit, trusting that God will do better things for you than we can desire or pray for. *Amen.*

or this

N., I lay my hands upon you [and anoint you] in the name of our Savior Jesus Christ. *Amen.*

An Act of Commitment

The service may continue with this act of commitment by family member(s) and/or friend(s) to the individual from whom treatment will be withdrawn.

The minister may introduce the act of commitment with these or similar words

Our Savior Jesus Christ chose to be like us in all things, even to sharing our suffering and death. As God is faithful to us, I now invite you to make a covenant of faithfulness with N.

Those present say

N., may Christ comfort you as you follow him on the path now set before you. With God's help, I will journey beside you. With

God's help, I will watch and wait with you, and with God's help, I will witness the love of Christ by my presence and prayers with you. Before God and your loved ones, I commit myself to you in the Name of Christ.

The Peace

All present may greet one another in the name of Christ.

If Communion does not follow, the service may conclude as follows

Minister Into your hands, O Lord, I commend my spirit,
 For you have redeemed me, O God of truth.

People Into your hands, O Lord, I commend my spirit.

Communion

If the Eucharist is to be celebrated, the Priest or Bishop begins with the Offertory.

If Communion is to be administered from the reserved Sacrament, the service continues with the Lord's Prayer, the minister first saying

As our Savior Christ
has taught us,
we now pray,

And now, as our Savior
Christ has taught us,
we are bold to say,

Our Father in heaven,
 hallowed be your Name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
Give us today our daily bread.
Forgive us our sins

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 sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

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 minister may say the following Invitation

The Gifts of God for the People of God.

and may add

Take them in remembrance that Christ died for you, and feed on him in your heart[s] by faith, with thanksgiving.

The Sacrament is administered with the following or other words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

If the person cannot receive both the consecrated Bread and the Wine, it is suitable to administer the Sacrament in one kind only.

One of the usual postcommunion prayers is then said, or the following

Gracious Father,
we give you praise and thanks
for this Holy Communion
of the Body and Blood of your beloved Son Jesus Christ,
the pledge of our redemption;
and we pray that it may bring us forgiveness of our sins,
strength in our weakness,
and everlasting salvation;
through Jesus Christ our Lord. *Amen.*

or this

Faithful God
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
We thank you for feeding us with this bread.
May it strengthen us
that by the power of the Holy Spirit
we may embody your desire
and be renewed for your service;
through Jesus Christ our Savior. *Amen.*

If a person desires Communion but is unable to eat and drink the Bread and Wine, by reason of extreme sickness or disability, the minister should assure that person that all benefits of Communion are received through an act of spiritual communion even if the Sacrament is not received with the mouth. The minister [and/or the individual who is ill] may pray, using these or similar words

Faithful God,
in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels,
and you sent Jesus to be the bread of life.
Though N.[I] cannot consume these gifts of bread and wine,
we [I] thank you that he/she has [I have] received the sacrament
of Christ's presence,
the forgiveness of sins, and all other benefits of Christ's passion.
By the power of the Holy Spirit,
may *we [I]* embody your desire
and be renewed for your service;
through Jesus Christ our Savior. *Amen.*

or this

God of infinite mercy,
we thank you for Jesus our Savior, our true Mother
who feeds us and gives us eternal life.
Though N.[I] cannot consume these gifts of bread and wine,
we [I] thank you that he/she has [I have] received the sacrament
of Christ's presence,

the forgiveness of sins, and all other benefits of Christ's passion. Grant that we may continue for ever in the Risen Life of our Savior, who with you and the Holy Spirit, lives and reigns, one God, now and for ever. *Amen.*

Grace

The Minister may conclude with one of the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. *Amen.*

or this

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine; glory to God from generation to generation in the Church and in Christ Jesus for ever and ever. *Amen.*

After this, treatment is withdrawn as needed.

Ministration at the Time of Death may follow at a later time when death is imminent.

Additional Collects

For Health Care Providers

God, our Healer and Redeemer, we give thanks for the compassionate care *N.* has received. Bless these and all health care providers. Give them knowledge, virtue, and patience; and strengthen them in their ministry of healing and comforting; through Jesus Christ our Savior. *Amen.*

For All Who Suffer

O God, look with mercy on those who suffer, and heal their spirits, that they may be delivered from sickness and fear. Restore hope for the desolate, give rest to the weary, comfort the sorrowful, be with the dying; and bring them, finally, to their true heavenly home, for Jesus Christ's sake. *Amen.*

For One from Whom Treatment is to be Withheld or Discontinued

Holy God, whose peace passes all understanding, we pray that in your good time you will free *N.* from all earthly cares, pardon *his/her* sins, release *him/her* from pain, and grant that *he/she* may come to dwell with all your saints in everlasting glory, for the sake of Jesus Christ. *Amen.*

Burial of a Child

Burial of a Child

Concerning the Service

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation.

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present.

The coffin is to be closed before the service, and it remains closed thereafter. It is appropriate that it be covered with a pall or other suitable covering. If necessary, or if desired, all or part of the service of Committal may be said in the church. If preferred, the Committal service may take place before the service in the church. It may also be used prior to cremation.

A priest normally presides at the service. It is appropriate that the bishop, when present, preside at the Eucharist and pronounce the Commendation.

It is desirable that the Lesson from the Old Testament, and the Epistle, be read by lay persons.

When the services of a priest cannot be obtained, a deacon or lay reader may preside at the service.

It is customary that the celebrant meet the body and go before it into the church or towards the grave.

The anthems at the beginning of the service are sung or said as the body is borne into the church, or during the entrance of the ministers, or by the celebrant standing in the accustomed place.

When children die, it is usually long before their expected span of life. Often they die very suddenly and sometimes violently, whether as victims of abuse, gunfire, or drunken drivers, adding to the trauma of their survivors. The surprise and horror at the death of a child call for a liturgical framework that addresses these different expectations and circumstances.

Gather in the Name of God

All stand while one or more of the following is said or sung

He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom. *Isaiah 40:11*

The eternal God is your refuge, and underneath are the everlasting arms. *Deuteronomy 33:27*

As a mother comforts her child, so I will comfort you. *Isaiah 66:13a*

When Israel was a child, I loved him.... it was I who taught Ephraim to walk, I took them up in my arms.... I led them with...bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. *Hosea 11:1a, 3, 4*

For these things I weep; my eyes flow with tears.... But you, O Lord, reign for ever; your throne endures to all generations.

Lamentations 1: 16a; 5:19

Jesus said, Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.

Matthew 19:14

For the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. *Revelation 7:17*

When all are in place, the Minister may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

The Minister says one of the following Collects, first saying

	The Lord be with you.
<i>People</i>	And also with you.
<i>Minister</i>	Let us pray.

Silence

Holy God, your beloved Son took children into his arms and blessed them. Help us to entrust *N.* to your never failing loving-kindness. Comfort us as we bear the pain of *her/his* death, and reunite us in your good time in your Paradise; through Jesus Christ our Savior who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

or this Collect for the family and all who grieve

Gracious God, we come before you this day in pain and sorrow. We grieve the loss of *N.*, a precious human life. Give your grace to those who grieve [especially *N.*], that they may find comfort in your presence and be strengthened by your Spirit. Be with this your family as they mourn, and draw them together in your healing love; in the name of the one who suffered, died, and rose for us, Jesus our Savior. *Amen.*

The Lessons

One or more of the following passages from Holy Scripture is read. If the Eucharist is celebrated, a passage from the Gospel always concludes the Readings.

From the Old Testament

2 Samuel 12:16-23 (the death of David's child)

Isaiah 65:17-20, 23-25 (I am about to create new heavens and a new earth)

Isaiah 66:7-14 (As a mother comforts her child, so will I comfort you)

Jeremiah 31:15-17 (Rachel weeping for her children)

Psalms 23; 42:1-7

From the New Testament

Romans 8: 31-39 (Who will separate us from the love of Christ?)

1 Thessalonians 4:13-14, 18 (We do not want you to be uninformed about those who have died)

1 John 3:1-2 (See what love the Father has given us)

Psalms 121; 139:7-12; 142:1-6

The Gospel

Matthew 5: 1-10 (Blessed are those who mourn)

Matthew 18: 1-5, 10-14 (this child is the greatest in the kingdom)

Mark 10:13-16 (Let the little children come to me); see also

Matthew 19:13-15; Luke 18:15-17

John 10:11-16 (I am the good shepherd)

The Sermon

The Apostles' Creed may then be said, all standing. The Celebrant may introduce the Creed with these or similar words

In the assurance of eternal life given at Baptism, let us proclaim our faith and say,

Celebrant and People

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again 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.

The service continues with the Prayers. If the Eucharist is not celebrated, the Lord's Prayer concludes the intercessions.

The Prayers of the People

The Deacon or other person appointed says

In the peace of God, let us pray, responding "O God, have mercy."

In the assurance of your mercy, in thanksgiving for the life of your child N., and in confident expectation of the resurrection to eternal life, we pray

Here and after every petition, the people respond

O God, have mercy.

Remember N.'s parents, N. N. Help them to hold each other in their hearts, that this sorrow may draw them together and not tear them apart, we pray

Remember N.'s brother(s) N., N. and sister(s) N.,N., that *they/he/she* may be enfolded in love, comforted in fear, honored in *their/his/her* grief, and kept safe, we pray

Remember all the family and friends of N., that they may know the consolation of your love, and may hold N. in their love all the days of their lives, we pray

Support them in their grief, and be present to all who mourn, we pray

Teach us to be patient and gentle with ourselves and each other as we grieve, we pray

Help us to know and accept that we will be reunited at your heavenly banquet, we pray

Finally, our God, help us become co-creators of a world in which children are happy, healthy, loved and do not know want or hunger, we pray

The Minister concludes the prayers with this Collect

Compassionate God, your ways are beyond our understanding, and your love for those whom you create is greater by far than ours; comfort all who grieve for this child N. Give them the faith to endure the wilderness of bereavement and bring them in the fullness of time to share with N. the light and joy of your eternal presence; through Jesus Christ our Lord. *Amen.*

When the Eucharist is not to be celebrated, the service continues with the Commendation or with the Committal.

At the Eucharist

In place of the usual postcommunion prayer, the following is said

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. *Amen.*

The Commendation

The Celebrant and other ministers take their places at the body.

This anthem, or some other suitable anthem, or a hymn, may be sung or said.

Give rest, O Christ, to your servant(s) with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so did you ordain when you created me, saying, "You are dust, and to dust you shall return." All of us go down to the dust, yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servant(s) with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

The minister, facing the body, says

We commend *N.* to the mercy of God, our maker, redeemer, and comforter.

N., our companion in faith and fellow child of Christ, we entrust you to God. Go forth from this world in the love of God who created you, in the mercy of Jesus who died for you, in the power of the Holy Spirit who receives and protects you. May you rest in peace and rise in glory, where pain and grief are banished, and life and joy are yours for ever. *Amen.*

or this

Into your hands, O merciful Savior, we commend your servant *N.* Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

The Blessing and Dismissal follow.

The Committal

One or more of the following anthems is sung or said

They are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on his throne will shelter them.
They will hunger no more and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.

Revelation 7:15-17

or this

See, the home of God is among mortals. He will dwell with them
as their God;

they will be his peoples, and God himself will be with them;
he will wipe away every tear from their eyes. Death will be no more;
mourning and crying and pain will be no more, for the first
things have passed away.

Those who conquer will inherit these things, and I will be their
God, and they will be my children.

Revelation 21: 3b-4, 7

*Before the following prayer, the coffin may be lowered into the grave.
Then, while earth is cast upon the coffin, the minister says these words*

In sure and certain hope of the resurrection to eternal life through
our Lord Jesus Christ, we commend to Almighty God our *brother*
N., and we commit *his* body to the ground;* earth to earth, ashes
to ashes, dust to dust. The Lord bless *him* and keep *him*, the
Lord make his face to shine upon *him* and be gracious to *him*,
the Lord lift up his countenance upon *him* and give *him* peace.
Amen.

* *Or* the deep, *or* the elements, *or* its resting place.

Then shall be sung or said

Jesus said to his friends, “You have pain now; but I will see you
again, and your hearts will rejoice, and no one will take your joy
from you.”

John 16:22

Then the minister says

	The Lord be with you.
<i>People</i>	And also with you.
<i>Minister</i>	Let us pray.

Loving God, we stand before you in pain and sadness. You gave the gift of new life, and now it has been taken from us. Hear the cry of our hearts for the pain of our loss. Be with us as we struggle to understand the mystery of life and death. Receive *N.* in the arms of your mercy, to live in your gracious and eternal love, and help us to commit ourselves to your tender care. In Jesus' name we pray. *Amen.*

or this

God, you have loved us into being. Hear our cries at our loss of *N.* Move us from the shadow of death into the light of your love and peace in the name of Mary's child, Jesus the risen one. *Amen.*

Here one or more of the additional prayers may be said. Then the Lord's Prayer may be said.

As our Savior Christ
has taught us,
we now pray,

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

And now, as our Savior
Christ has taught us,
we are bold to say,

Officiant and People

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 Blessing follows.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever.
Amen.

The service concludes with this Dismissal

Since we believe that Jesus died and rose again, so will it be for those who have died: God will bring them to life with Jesus.
Alleluia.

Go in peace in the name of Christ.

Additional Prayers

The Death of an Infant

God our Creator, you called into being this fragile life, which had seemed to us so full of promise: give to *N.*, whom we commit to your care, abundant life in your presence, and to us, who grieve for hopes destroyed, courage to bear our loss; through Jesus Christ our Savior. *Amen.*

For a Miscarriage

O God, who gathered Rachel's tears over her lost children, hear now the sorrow and distress of *N.* [and *N.*] for the death of *their/her/his* expected child; in the darkness of loss, stretch out to *them/her/him* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen.*

For a Stillbirth or Child Who Dies Soon after Birth

Heavenly Father, your love for all children is strong and enduring. We were not able to know *N.* as we hoped. Yet you knew *her/him* growing in *her/his* mother's womb, and *she/he* is not lost to you. In the midst of our sadness, we thank you that *N.* is with you now. *Amen.*

For a Mother Whose Child has Died Near Birth

Loving God, we thank you that in your mercy you brought your daughter *N.* through childbirth in safety. We pray that *N.* [and *N.*] will know your support in this time of trouble and enjoy your protection always; through Jesus Christ our Savior. *Amen.*

For a Child Who Dies by Violence

Loving God, Jesus gathered your little ones in his arms and blessed them. Have pity on those who mourn for *N.*, an innocent slaughtered by the violence of our fallen world. Be with us as we struggle with the mysteries of life and death; in our pain, bring your comfort, and in our sorrow, bring your hope and your promise of new life, in the name of Jesus our Savior. *Amen.*

or this

God our deliverer, gather our horror and pity for the death of your child *N.* into the compass of your wisdom and strength, that through the night we may seek and do what is right, and when morning comes trust ourselves to your cleansing justice and new life; through Christ our Savior. *Amen.*

or this

God, do not hide your face from us in our anger and grief for the death of *N.* Renew us in hope that your justice will roll down like mighty waters and joy spring up from the broken ground in a living stream; through Jesus our Savior. *Amen.*

For One Who has Killed

Holy God, we lift into the light of your justice *N.* [the one] who has taken the life of your child *N.* Where our hearts are stone return to us hearts of flesh; that grief may not swallow us up, but new life find us through Jesus the crucified, with whom we are raised by your power. *Amen.*

For Those Who Mourn

God of compassion and strength: keep safe the soul of your child *N.*, whose moment of pain and fear is past. Send your healing to *N.* [and *N.*] and all who mourn, that their suffering may find

peace and resolution within your love, whose Spirit gives life in Christ our Savior. *Amen.*

or this

Most loving God: the death of your Son has opened to us a new and living way. Give us hope to overcome our despair; help us to surrender *N.* to your keeping, and let our sorrow find comfort in your care; through the name and presence of Jesus our Savior. *Amen.*

or this

God, as Mary stood at the foot of the cross, we stand before you with broken hearts and tearful eyes. Keep us mindful that you know our pain, and free us to see your resurrection power already at work in *N.*'s life. In your time, raise us from our grief as you have raised *N.* to eternal life; through Jesus Christ our Savior. *Amen.*

or this

Merciful God, you grant to children an abundant entrance into your kingdom. In your compassion, comfort those who mourn for *N.*, and grant us grace to conform our lives to *her/his* innocence and faith, that at length, united with *her/him*, we may stand in your presence in the fullness of joy; for the sake of Jesus Christ. *Amen.*

For a Child Dead by Suicide

Out of the depths we cry to you, merciful God, for your child *N.*, dead by *her/his* own hand. Meet our confusion with your peace, our anger with forgiveness, our guilt with mercy, and our sorrow with consolation. Help us acknowledge the mystery that our lives are hid with Christ in you, whose compassion is over all whom you have made. *Amen.*

or this

All-knowing and eternal God, come to our help as we mourn for N., dead by *her/his* own hand. We know only in part, we love imperfectly, and we fail to ease one another's pain as you intend. But you are the God whose property is always to have mercy, and so we put our trust in you and ask the courage to go on; through our Savior Christ, who suffered for us, and whom you raised to new life. *Amen.*

Hymns Appropriate for the Burial of a Child

The Hymnal 1982

- 482 Lord of all hopefulness, Lord of all joy
490 I want to walk as a child of the light
620 Jerusalem, my happy home
645, 646 The King of love my shepherd is
676 There is a balm in Gilead
712 Dona nobis pacem

Wonder, Love, and Praise

- 787 We are marching in the light of God
800 Precious Lord, take my hand
810 You who dwell in the shelter of the Lord (Eagle's wings)
813 Way, way, way

Lift Every Voice and Sing II

- 8 Deep river
72 Just a closer walk with thee
91 Give me Jesus
103 Steal away
106 Take my hand
141 Shall we gather at the river
207 We'll understand it better by and by
213 Children of the heavenly Father
218 Jesus loves me, this I know
279 The Lord is my shepherd (Psalm 23)

Lutheran Book of Worship

- 474 Children of the heav'nly Father

Notes

Many of the prayers in “Ministry with the Sick or Dying” and “Burial of a Child” are from **The Book of Common Prayer 1979**, **The Book of Occasional Service**, or **Enriching Our Worship 1**. Others are adaptations from older sources, or from **The Book of Alternative Services** of the Anglican Church of Canada, **A New Zealand Prayer Book**, and **A Manual of Prayers and Readings for the Sick** by Norman Autton [SPCK, 1970]. There are also prayers written for these works, some submitted by consultants. Sickness, exhaustion, pain, and grief may often prompt the officiant to shorten prayers.

P. 25 *The Church’s Teaching on Preparation for Death and Dying* was developed in consultation with the Episcopal Church’s End-of-Life Issues Task Force, chaired by Cynthia Cohen. The section on “durable power of attorney” and “living wills” was drafted with legal advice from an Episcopal lawyer.

P. 28 The prayer beginning “God our healer...” is adapted from *All Desires Known* by Janet Morley [Morehouse Publishing, Harrisburg, 1992, p. 5]

P. 38 The exhortation beginning, “Holy Scripture teaches...” is adapted from the Canadian *Book of Alternative Services*, p. 555 [see also p. 52].

The formula, “Receive Christ’s gift of healing...” is adapted from *A New Zealand Prayer Book*, p. 743 [see also p. 52].

P. 40 The phrase “Holy One of Blessing” originated in a Jewish congregation as a contemporary reformulation of

the traditional Jewish invocation “Blessed are you, Lord our God, King of the universe” [see also p. 54].

The prayer beginning “God of all mercy” acknowledges the Christian understanding that sickness is a universal condition, not, as this culture would often have it, an aberration, and that those who minister do not do so from a position of perfect health, but from the same weaknesses of the flesh to which the sick are vulnerable.

P. 41 The prayer beginning “Faithful God...” is based on John 6:32b-35, Christ as the bread of life, and Psalm 78:24-25, the retelling of that part of the Exodus story where God feeds the people in the wilderness with manna: “the grain from heaven. /So mortals at the bread of angels; /he provided for them food enough.” Often, medical reasons preclude the sick from receiving the wine of the eucharist. This prayer emphasizes that the bread is sufficient [see also pp. 56, 107, 125].

P. 57 The phrase, “Jesus...our true Mother,” is derived from St. Anselm’s Prayer 10 to St. Paul: “*Sed et tu Jesu bone domine, none tu mater, an non est mater qui tamquaqm gallina congret sub alles pullos suos? Vere domine, et tu mater. Nam et quod alii parturierunt et speperunt, a te accepterunt.*” Dr. Eleanor McLaughlin translates this “But you O Jesus, good teacher, are you not also a mother, are you not that mother who as a mother hen gathers under her wings, her chickens? Truly Lord, you are also a mother because what others have conceived and given birth to they have received from you.” This image possibly derives from St. Augustine who wrote of Psalm 101 [Vulgate], “Christ exercises fatherly authority and maternal love.” The image appears in other patristic writings, as well. For instance, St. Bernard of Clairvaux tells a struggling novice, “[The Crucified] will be your mother, and you will be his son.” Julian of

Norwich, throughout her *Showings* speaks repeatedly of divine motherhood, as when, in the 14th Showing, she says, “*Thus Iesus Christe that doith good agen evill is our very moder; we have our beyng of him wher the ground of moderhood begynnyth, with al the swete kepyng of love that endlessly folowith. As veryly God is our fader, as veryly God is our moder.*” Canticles Q: “A Song of Christ’s Goodness,” and R: “A Song of True Motherhood,” in the section entitled *Prayers for Use by a Sick Person* [see pp. 91-92], translate the Anselm and Julian passages. The Anselm canticle is translated by the late Dr. Michael Vasey of the University of Durham, England. The Julian Canticle is translated by Br. Tristan, SSF. [For more on the imagery of Christ’s motherhood, see “Lord, Teach Us to Pray: Historical and Theological Perspectives on Expanding Liturgical Language,” by Paula S. Datsko Barker in *How Shall We Pray?* Church Publishing Incorporated, New York, 1994] [see also pp. 107, 125. The phrase also appears in “A Litany for Healing” on p. 31].

The blessing beginning “May the God of hope fill you with every joy in believing” is adapted from *Celebrations for the Millennium* [Catholic Book Publishing Company, New Jersey, 1997].

P. 66 *For Protection* is from the Mozarabic rite [see also p. 72].

P. 68 *For the Sleepless* has been adapted from a prayer in the Russian Orthodox Canon of Repentance [see also p. 74].

P. 77 *In Loss of Memory*: In testimony at the 73rd General Convention, a gerontologist who composed this version of the prayer explained that people who are losing their memory need concrete naming and non-metaphorical language.

A Prayer of Thanksgiving for Caregivers is taken from words by Mechtilde of Magdeburg.

P. 78 *A Prayer of Comfort in God* is taken from words by Julian of Norwich.

In the first *Prayer After the Loss of a Pregnancy*, the scriptural source of Rachel's tears can be found in Jeremiah 31:15 and Matthew 2:18 [see also p. 142]. The second prayer recognizes that some people feel a residue of guilt, however blameless they may be for the miscarriage. Other women may have made a hard decision to end their pregnancy, yet grieve for the life that might have been, had circumstances been otherwise.

P. 95 In the prayer, *For Relatives of an Organ Donor*, the imagery of a grain of wheat is from John 12:24.

P. 108 The first commendation is adapted from *Revised Funeral Rites* [1997], published by the General Synod of the Episcopal Church in Scotland.

P. 111 The second prayer for release employs imagery from the Easter Vigil and the Baptismal Covenant.

A Litany Anticipating Heaven: The imagery in this litany derives from the hymn and preaching traditions of a variety of cultures, including the rich African-American heritage of images describing liberation and heaven.

“Gates of Paradise”: 2 Esdras 4:7 speaks of the “gates of Paradise” which are also described at length in Revelation 21:12ff.

“Mercy-seat”: Moses is instructed in Exodus 25:17 to make a mercy-seat over the Ark of the Covenant where God will be present. God is described as coming in

clouds to the mercy-seat [*Leviticus 16:2*]. Christians have traditionally attached that name also to the throne of judgment on which the Son of Man will sit [*Matthew 19:28*] to judge the people at the renewal of all things, and to the throne of the Lamb [*Revelation 20-22*]. The image appears in the African-American hymn, “Come, Ye Disconsolate” [see *Lift Every Voice and Sing II*, #147].

P. 112 “The welcome-table” encompasses God’s “feast of fat things” as described in Isaiah 25:6, the banquet table of the king in the parables of Jesus [*Matthew 22:2*], the feast of God’s people to which the poor and outcast are specially to be invited [*Luke 14:13*], and the feasting when Jesus the Bridegroom is present among his friends [*Matthew 9:15, Mark 2:19, Luke 5:34*]. It is a theme of African-American spirituals, as “I’m A-Going to Eat at the Welcome Table” [see *Lift Every Voice and Sing II*, #148].

“The nuptial chamber” is the mystical place of the union of the soul with God [*Song of Solomon 1:4*] and, in an ancient tradition, Christ with his bride, the Church. In the parable of the wise and foolish virgins, the wise ones enter the nuptial chamber with the Bridegroom and the door is closed on their intimacy [*Matthew 25:1*]. This image was much developed in the monastic ascetic traditions of both Eastern and Western Christianity.

“The Supper of the Lamb”: The marriage-supper of the Lamb is at the end-times [*Revelation 19:9*], recalled in some fraction anthems [see *The Hymnal 1982, S172*] and the eucharistic feast of the Church, in general.

“The garden of delight” is the Garden of Eden, as described in Genesis 2:8. It is also identified with the secluded garden of marital union [*Song of Solomon 4:12-16, 5:1, 6:2*]. Zion restored from exile is to be a paradisaical garden [*Isaiah 51:3; Hosea 14:7*], the promised land is to

be a garden for the people [*Genesis 13:10*], and tradition links the garden of the tomb [*John 19:41*] in which Jesus was buried and where the risen Jesus met Mary Magdalene with the Garden of Eden and the paradisaical garden-city of the New Jerusalem with its trees for healing the nations [*Revelation 22:2*]. The apocalyptic vision of 2 Esdras 7:36 describes the garden of delight open to the righteous.

“The lights of glory”: The Wisdom of Solomon envisions the souls of the righteous at the time of their vindication as shining like sparks running through a field of stubble [*Wisdom 3:7*]. The Lord tells Ezra that, in the Messianic Age, the faces of those who have kept God’s ways will “shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on” [*2 Esdras 7:97*].

“Canaan-ground” is the promised land [*see also “land of milk and honey” below*] of Exodus 3:8 for the Israelites. It becomes the destination and camp-ground of God’s people in resurrection, and a metaphor for heaven after they “cross over Jordan” in the language of such African-American spirituals as “Didn’t My Lord Deliver Daniel” and “Go Down, Moses” [*see “To Jordan’s other shore” p. 113*].

P. 113 “The land of rest” is a place of observing Jubilee [*Exodus 23:11*], the soul’s place of rest [*Matthew 11:29*], like a bird nesting on the horns of God’s altar [*Psalms 116:6; 84:2*], the tranquil destination of souls who have labored hard for the Gospel during life [*Hebrews 4:3, 10*].

“The Holy City, the Bride” is drawn from the vision described in Revelation 21 and 22.

“The safe harbor”: Psalm 107 speaks of God bringing the people safely “to the harbor they were bound

for.” Many poets including Gerard Manley Hopkins and John Masefield describe the journey to God as crossing the “harbor bar” into the “heaven-haven.”

“The fount of life”: Jesus is the fountain of living water springing up to eternal life [*John 4:14*]; God is the “fountain of life in which we see life” [*Psalms 36:9*]. The bride of The Song of Solomon (identified in some Christian traditions with Christ’s Church) is described as “a garden fountain, a well of living water, and flowing streams from Lebanon” [*Song of Solomon 4:15*]. God is the people’s fountain of living water in Jeremiah 2:13, and God will open a fountain of life in the Holy City of resurrection in Revelation 21:6.

“The gates of pearl”: From Revelation 21:21, where the gates of the heavenly city are described as “twelve pearls, each of the gates is a single pearl.”

“The ladder of angels”: Jacob dreams of seeing a ladder to heaven [*Genesis 28:12*] on which angels ascend and descend. John 1:51 echoes this passage.

“The land of milk and honey” is referred to in Exodus 3:8 [*see “Canaan-ground” above*].

“The clouds of glory” accompany the return of the Son of Man for judgment and triumph in Jewish apocalyptic literature, and also in Daniel 7:13, Matthew 24:30 and 26:64, Mark 13:26 and 14:62, and Luke 21:27, as well as Revelation 1:7. In the wilderness, the children of Israel saw God accompanying them as a pillar of cloud by day [*Exodus 13:22*] and as a cloud upon the holy mountain [*Exodus 19:9*].

“The refreshing stream”: See reference for “The fount of life” above, and also Psalm 46:5 and Isaiah 35:6;

66:12. The waters of God's refreshment ["I want a refreshing"] for the faithful are described in the Spiritual, "Grant Me a Blessing" [*Lift Every Voice and Sing II*, #166]. The hymn, "All Praise to You, O Lord," speaks of the "refreshing springs which you alone can give" [*The Hymnal 1982*, #138].

P. 117 *passim*. *A Form of Prayer When Life-Sustaining Treatment is Withheld or Discontinued* has been adapted from "A Form of Prayer at a Time When Life-Sustaining Treatment is Withdrawn" in *Before You Need Them: Advance Directives for Health Care* [Forward Movement Publications, Cincinnati] with the permission of the Committee on Medical Ethics of the Diocese of Washington.

P. 120 *A Litany for the Discontinuing of Life-Sustaining Treatment: Form 2*: The centurion's sick servant is healed from afar by Jesus' authority in Luke 7:2ff. Jonah cries out from the belly of the fish in Jonah 2:1ff. The three young men in Nebuchadnezzar's fiery furnace trusted God and were delivered unharmed in Daniel 3. Gideon's triumph is described in Judges 7. The sons of Zebedee, James and John, leave their father to follow Jesus in Mark 1:20. The Magi following the star appears in Matthew 2. Martha and Mary witness the raising from the dead of their brother, Lazarus, in John 11. Mary Magdalene cannot hold on to her *Rabboni*—her teacher, the risen Jesus—as described in John 20:16.

P. 122-123 *An Act of Commitment* is inspired by a proposal in an article by the Rev. Peter A. Clark, S. J., published in *Worship*, July 1998, pp. 345-254.

P. 132 This translation of Deuteronomy 33:27 does not appear in the New Revised Standard Version of the Bible, but is derived from the Authorized Version. This phrase

has traditionally been used in this form in other Anglican funeral services, most recently in the rite for the Burial of a Child in the new South African Prayer Book. [*See also "In Desolation" p. 78*].

Burial Rites for Adults together with a Rite for the Burial of a Child

Enriching Our Worship 3

Supplemental Liturgical Materials
prepared by
The Standing Commission on Liturgy and Music
2006

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Foreword

The death of a parishioner, friend, family member, or even a stranger, is a moment of pastoral and evangelical ministry that comes with regularity in the life of a congregation. Our response to those moments comes in the central message of our faith: the new life God continues to bring out of the loss and devastation of death, most explicitly in the passion, death, and resurrection of Jesus Christ. The death of a member of the human family calls for the best of our ministry of compassion and care, and the best of our ability to proclaim that continuing good news of new life in the face of death.

This collection provides many useful pastoral and liturgical options that can expand the gracious ministry of this Church to a variety of people at what are often the most pastorally challenging moments of their lives. Included are prayers for circumstances largely unrecognized by the 1979 Book of Common Prayer—suicide, the death of a child, and death in the midst of an interfaith family. We are charged to bring good news to all people, in all circumstances, and at all times, and the prayers, psalms, readings, and hymns offered here are means to aid that work. They are only aids, however, for the greatest need of the grieving is usually incarnate reminders of the presence of God, “God with skin on,” in neighbors, friends, family, fellow parishioners, and yes, even strangers, who continue to show the good news of God-with-us, who suffers with us and companions us to the grave and beyond.

The greatest opportunity for new pastoral formation and practice in this collection could be the use of vigils. It has been exceedingly rare in my experience to see a family choose anything more than a time of visitation at the funeral home. The expanded provision for vigils is a pastoral opportunity for that kind of ministry of presence which has been lost in our hurried lives. Until 100 years ago it was commonplace to keep the body at home until burial, with family and friends gathering with the bereaved to pray and remember the newly dead. Marking the hours until burial with prayer and readings is a renewed possibility of recovering that ministry of presence, as well as a claiming of sacred “time out of time.” For Christians, it is also an opportunity to gather in hope and remember the promise of new life rather than staying locked at home or in a figurative upper room, consumed with fear.

This collection of rites and resources, drawn from several strands of the tradition, is a gift to our Church and its ministry of compassion. May its use speak good news to those in grief, and may those who use it be the healing presence of Jesus to the suffering.

—*The Most Reverend Katharine Jefferts Schori*
Presiding Bishop and Primate

Preface

During the General Convention of 1976, a sub-committee of the Legislative Committee on Prayer Book and Liturgy was charged with the final editorial work on the Pastoral Offices of the *Draft Proposed Book of Common Prayer*. They were given six hours to do their work, with a 6:00 a.m. printer's deadline. Since the form for the "Celebration and Blessing of a Marriage" had attracted a significant negative response, the majority of the time available had to be spent addressing those issues. The clock ran out just as the group arrived at the Order for Burial of the Dead, Rite II. Much could have been done to perfect a modern burial office, but there was no time.

In a variety of ways since 1976, death has become something of a movable feast. By tradition, since 1789, our burial offices were designed to address situations in which death was a natural process, taking place at home or in a hospital, when the patient ceased breathing. There was one burial rite, with few options. By the last third of the twentieth century, leaving aside accidents, wars, and other tragedies in which people died suddenly and unprepared, a significant number of deaths began to occur in hospitals after heroic medical measures were withdrawn, through negotiated agreements between families and medical personnel. This new way of death was first addressed by a committee of the Diocese of Washington, D.C., and then by the Expansive Language Committee appointed by Presiding Bishop Frank Griswold in 1995, in *Enriching Our*

Worship 2 (pp. 117-123). That same volume also restored a discrete rite for the Burial of a Child, which had been omitted from the *Draft Proposed Book of Common Prayer* in 1976. (That rite is included in this volume, pp. 39-56, as an aid to the presider.)

During the same period, funeral observances also began to evolve from a single burial rite, with or without an attached Committal, to a series of observances at different times and places. Thus, Christian burial practices are gradually moving closer to the series of events provided for in modern Jewish usage. For instance, *The Authorized Daily Prayer Book*, by J.H. Hertz, provides for a House Service prior to a Funeral, a Burial Service, a Service after Burial in the House of Mourning, and a Service at the Setting of a Grave Marker. While significantly different in content, this pattern, or one very much like it, is becoming more and more frequent in Christian burial practice.

Since the approval and publication of *Enriching Our Worship 2*, the Standing Commission on Liturgy and Music has been working to address issues around funeral observance—especially provisions for expanding the ceremonies preceding the main burial rite, along with suggestions for a variety of other special circumstances. We had hoped to offer an original form for a Vigil in Spanish, but, once again, the clock ran out on us. This need must be addressed by a future commission.

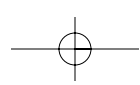
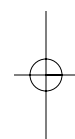
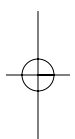
One consequence of our mobile society is that people frequently die in one place and are buried, after a variety of rites, in another place. A simple acknowledgment of that fact is offered here. We also address the increasing impact of specialized cemeteries in which traditional grave-side rites are not permitted. For pastoral reasons, the Church is often asked to bury family members or friends who are members of non-Christian religions or “whose faith is known to God alone,” for whom the burial rites of the Book of Common Prayer would not be appropriate. We offer an update of a model from J.B. Bernardin’s *Burial Services*, with significant new material, to meet such needs. While less common in the United

States than in Europe, our country has seen an increase in burial rites in crematoriums. Provision is also offered here for those circumstances. As formal anniversary events increase, provision is also offered for these. This might include the unveiling of a grave marker, as well as anniversary commemorations in the home, or in the context of church services.

Finally, subsequent to the General Convention's approval of the *Draft Proposed Book of Common Prayer*, as amended, in 1976, other provinces of the Anglican Communion have framed very creative work in the matter of burial rites. Especially notable examples come from Anglicans in Canada, England, New Zealand, and Scotland. Some of their efforts are included here in prayers, optional additions to the lectionary, the Reception of a Body, and the Commendation. We also wish to acknowledge a debt to our ecumenical partners in the Evangelical Lutheran Church in America. Their recent work, *Renewing Worship*, provided valuable additions to our work, and a mirror in which to assess its utility.

The *Enriching Our Worship* series has tried to be faithful to the shape and direction of the Book of Common Prayer, 1979, while offering provision for language and circumstances not anticipated by that work. We hope the rites offered in this latest volume will be received as faithful to the intentions of the Book of Common Prayer and useful in helping our people to gain a more profound understanding of the Church's traditional teaching on death, in the midst of a secular society which either denies the fact of death, or treats it as an end, rather than a beginning of new life in Christ.

The Rev. Canon Gregory M. Howe,
Custodian of the Standard Book of Common Prayer
For the Standing Commission on Liturgy and Music
August 2006



Introduction

We are an Easter people. The Christian liturgy for the dead is an Easter liturgy. Because God raised Jesus from the dead, we too shall be raised. “I am Resurrection and I am life,” says Christ.

Therefore, in the Church’s burial service the principal theme is of joyous expectation that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.” Nonetheless, we also grieve for our dead because the love we have for one another in Christ brings deep sorrow when we are parted. Jesus wept at the grave of his friend, Lazarus. So, while we rejoice that the one we love has entered into the nearer presence of our Savior, our tears are shed in sympathy with those who mourn. Funerals provide opportunities to express the mixture of these feelings.

Funeral rites, in contrast to many other liturgical observances, often consist of a number of distinct liturgical events, and can be spread out over several days, weeks, or months. Prayers in the home, prayers in the presence of the body (whether in the home, in the church, in a funeral home, or elsewhere in cases of “lying in state”), “visitations” or “wakes,” the reception of the body into the church, the public service (which may include the Eucharist), the committal of the body to the ground, the flames or the sea, the scattering or interring of ashes and/or the dedication of a

marker at the place of burial, or prayers of remembrance at the anniversary of death, are all possible elements whereby the living mark the transition of one who has lived among us to the nearer presence of God.

From ancient times, the primary ministers of rites for the dead were family and loved ones of the deceased. Early in the history of the Church, Christians broadened this sense of family to include the congregation. Today, clergy and funeral directors serve and support the bereaved so that culturally appropriate pastoral rituals preceding public rites may be honored and protected.

Many cultures practice ancient customs like the visitation, or “wake,” in which friends of the deceased call on those closest to her or him, praying in the presence of the body and offering consolation or reminiscences of the deceased. This part of the ritual process may be an appropriate context for eulogies. In contrast, the burial liturgy rehearses Christ’s saving work by which death was overcome for us. This Good News reminds us not only of the individual who has died but of the fact that all humanity must die. Through Christ’s breaking the bonds of death we are confident that we will be raised in him. “Celebrations of a life” or personal anecdotes about the deceased, properly belong to the visitation or wake, or to a gathering after the burial. The sermon, in the burial liturgy, is a proclamation of the Gospel of the Resurrection.

Because of our Christian belief in Christ’s incarnation and the bodily resurrection of the dead, it is most appropriate that the body (or cremated remains) be present during all rites for the dead, except in cases where the corporal remains have been lost at sea or in similar accidents. In cases where the body (or cremated remains) cannot be present, prayers for the committal rite should be part of the burial liturgy. The proper locus for all public rites is the parish church except in unusual circumstances.

Through both the burial rite and the pastoral rituals surrounding death and burial, we acknowledge that the living are on this same

journey toward the heart of the holy and undivided Trinity. As the ancient Eastern Orthodox memorial service proclaims, *Give rest, O Christ, to your servants with your saints, where sorrow and pain are no more, neither sighing, but life everlasting. All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.*

Outline of the Rites

The resources included in this volume are intended to provide for a number of liturgical events marking the passage of an individual through death to life in the nearer presence of God. They supplement material in the 1979 Book of Common Prayer (pp. 462-466) and *Enriching our Worship 2* (pp. 96-116, 131-146). Material from these sources may be used as needed to celebrate the life of the one who has died and to offer the bereaved consolation and hope of new life. **Note:** For ease of use and pastoral effectiveness, the material for the Burial of a Child from *Enriching Our Worship 2* has been included in this volume on pp. 39-56.

A. Preliminary Rites

In the days following a death, family members and others who knew the deceased, including members of the church, may gather at various times and places as the process of mourning begins. Several liturgical resources provide opportunity for prayer at some of these occasions:

- ◆ Prayers for a Vigil, pp. 13-17, may be used or adapted, along with material from Ministration at the Time of Death, BCP (pp. 462-66) and *Enriching Our Worship 2* (pp. 96-116), to gather family and friends in prayer. This may take place in a home, at a funeral home, at the church, or in any other suitable setting.

- ◆ A Vigil of the Resurrection, p. 15, may be used, or members of a congregation may keep watch with the body of the deceased if it is brought into the church some time before the burial liturgy.
- ◆ Reception of the Body, p. 21, is intended for use whenever the body is brought to the church. It may be used immediately prior to the public burial liturgy, or at an earlier time. Three alternatives are included in this volume, or the form from the BCP (pp. 466-467), may be used instead.

B. Order of Service for Burial

Ordinarily, a public liturgy for burial, with the body (or cremated remains) present, precedes the Committal. When pastorally desirable, however, the Committal may take place before the service in the church. The public liturgy follows the order of the Sunday Eucharist:

- ◆ *Gather in the Name of God.* Anthems are recited, drawing the congregation together as they remember God's love, mercy, and judgment, and the hope of resurrection with Christ. The gathering concludes with the collect of the day, joining the congregation in prayer for the one who has died and for those who mourn.
- ◆ *Proclaim and Respond to the Word.* One or more passages of scripture are read, including a reading from a Gospel if the Eucharist is to follow. The sermon proclaims the Gospel, bearing witness to the power of Christ's resurrection. After the sermon, the Apostles' Creed may be said, the baptismal proclamation of faith that unites the congregation with Christians of every time and place.
- ◆ *Pray for the World and the Church.* The Prayers of the People give thanks for the life of the one who has died, ask God's continuing mercy for the dead and the living, and

remember those who mourn. If desired, a Confession of Sin and Absolution may follow the Prayers of the People.

- ◆ *Exchange of the Peace.* All present may greet one another in the name of Christ.
- ◆ *Go forth in the name of Christ.* The congregation goes forth in God's peace. This may take different forms, depending on the circumstance.
- ◆ *Participate in the Sacrament of Christ's Body and Blood.* The celebration of the Eucharist offers a foretaste of the heavenly banquet as well as comfort and healing in the time of mourning. All baptized persons present are invited to receive the sacrament. A proper preface and postcommunion prayer emphasize hope and joy in Jesus Christ.
- ◆ *The Commendation* allows the congregation to entrust the deceased into God's merciful care. This is suitable when the body (or cremated remains) is present and the Committal does not follow immediately in the church or churchyard. The Commendation concludes with a blessing and dismissal, and the body is carried from the church as a hymn or anthem is sung or recited.
- ◆ *The Committal* is appropriate when the body (or cremated remains) is interred in the church building (i.e., a columbarium), churchyard, or cemetery. In this ritual, the congregation commits the body to its resting place and to God's love. The Committal concludes with a blessing and dismissal.
- ◆ *A Blessing and Dismissal* enable the congregation to depart in peace, blessed by God, on those occasions where the body (or cremated remains) is not present.
- ◆ A liturgy of burial of one who does not profess the Christian faith may be used when the Church's usual burial rites do

not seem appropriate. The service follows the general outline above, omitting the celebration of the Eucharist: gathering, proclamation of the Word of God, prayer, and dismissal, including commendation.

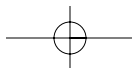
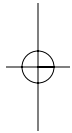
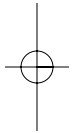
C. The Committal

In the Committal rite, the congregation commits the body to its resting place and to God's love. Ordinarily, the body is lowered into the grave or placed in its final resting place before the rite begins. The materials in this volume may be adapted as needed for particular circumstances:

- ◆ One or more of the *Additional Prayers*, pp. 70-78, may be added before the blessing and dismissal.
- ◆ The *Committal under Special Circumstances*, p. 62, may be used for circumstances such as the transfer of a body from a funeral previously held elsewhere, or at a veterans' cemetery that does not permit graveside rites, or at a burial after temporary winter committal. This form includes options that permit a more substantial liturgy as well as prayers for special circumstances.
- ◆ *Prayers for the Committal of a Body at a Crematory*, pp. 84-86, are intended for use when loved ones gather at the time of cremation.
- ◆ Among the *Additional Prayers* is a prayer "*for temporary winter committal*" (p. 77), for use where frozen winter ground does not permit permanent interment at the time of the funeral.
- ◆ *The Consecration of a Grave* may be used before the service of Committal or at some other convenient time, if the grave is in a place not previously set apart for Christian burial.

D. After the Burial and Committal

The Church's pastoral care is important in the weeks and months following the death of a loved one. *A Service of Remembrance*, p. 87, may be used at the early anniversary of a death, and may also be used, as is customary in Eastern Orthodox traditions, on the fortieth day after the death. A family may pray this liturgy at home, or it may be used following a regular celebration of the Eucharist or Daily Office.



Concerning the Services

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made with, the member of the clergy or other person in charge of the congregation.

“Funeral rites, unlike most other liturgical observances, normally consist of a number of distinct liturgical events spread over a period of time, usually several days. They may include...prayers in the home, prayers in the presence of the body (whether in the home, or church or an undertaker’s premises), the reception of the body at the church, a liturgy in an undertaker’s chapel, a liturgy...in church, (and) the committal of the body...” (*Book of Alternative Services*, Anglican Church of Canada, p. 568).

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation, *especially family and friends*, has an opportunity to be present.

The coffin is to be closed before the *main* burial service, regardless of location, and is to remain closed thereafter. It is expected that in the church the coffin will be covered with a pall, if available.

All or part of the Committal service may take place in the church. The Committal service may take place before the main service in the church, or prior to cremation.

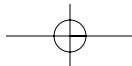
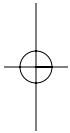
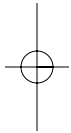
A priest normally presides at the service. The Bishop, if present, presides at the Eucharist and leads the Commendation. In the absence of a priest, a deacon or lay reader may preside *at the Burial Office*.

When possible, the lessons from the Old Testament and the Epistles, *as well as the Prayers*, should be read by lay persons.

The presiding minister meets the body and goes before it into the church or toward the grave. When possible, a member of the congregation or other minister may lead the procession, carrying the paschal candle.

The anthems at the beginning of the service may be sung or said as the body is borne into the church, or during the entrance of the ministers, or by the presiding minister, standing in the accustomed place.

Vigils



Prayers for a Vigil in the Home or Elsewhere

Reception of the Body The Prayer Book Liturgy, revised

It is appropriate that family and friends come together for prayer prior to the burial liturgy. Suitable Psalms, readings and prayers, such as those found in Enriching our Worship 2 and the Lord's Prayer may be used. The Litany at the Time of Death (BCP, p. 462) may be used, or the following.

Officiant

Jesus said: I am the resurrection and the life. Those who believe in me, even though they die, will live. *John 11:25*

Dear Friends in Christ:

Our Savior Jesus Christ said, "Come unto me, all you who labor and are burdened, and I will give you rest." Let us pray for N., that *she* may rest from *her* labors, and enter into God's Sabbath rest. Loving God, receive N., as *she* returns to you.

We commend our sister N.

Wash *her* in the living water of eternal life, and clothe *her* in *her* heavenly wedding garment.

We commend our sister N.

May *she* hear your words of invitation, "Come, you blessed of my Father."

We commend our sister N.

May *she* look upon you, face to face, and know the blessings of *her* eternal home.

We commend our sister N.

May angels surround *her* and saints welcome *her* in peace.
We commend our sister N.

The Officiant concludes

Gracious God, all who die in Christ live with you in eternity: Receive *N.* into your heavenly dwelling. Let *her* heart and soul now sing out to you, God of the living and the dead. This we ask through Jesus Christ our redeemer, in the power of the Holy Spirit. *Amen.*

Here may be sung or said Nunc dimittis (BCP, p. 93) or some other appropriate hymn, canticle, or song.

Participants may be encouraged to share memories of the departed.

The Officiant may continue with appropriate prayers from the section of Additional Prayers (p. 70).

Officiant

Let us pray.

God our Creator and Redeemer, in your power Christ conquered death and entered into glory. Confident of that victory and claiming our Savior's promises, we entrust *N.* to your mercy in the name of Jesus, who died and is alive, and reigns with you and the Holy Spirit, now and for ever. *Amen.*

The Officiant then says

May God give you comfort and peace, light and joy, in this world and the next; and the blessing of the eternal Trinity be with you now, and always. *Amen.*

A Vigil of the Resurrection

If the body of a departed member is brought into the church the night before the funeral, it is desirable that members keep watch with the body. These prayers may be used, beginning with the closing of the coffin and recitation of Compline.

At each hour

Christ is risen from the dead, trampling down death, and giving life to those in the tomb.

Antiphon

Psalms – with antiphons as desired

Reading

The Lord's Prayer

Collect:

O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that your servant N., being raised with him, may know the strength of his presence, and rejoice in his eternal glory; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Other devotions and meditations may follow.

According to local custom, the body may be censed and/or sprinkled at the start of each hour.

Suggested hourly psalms and readings

Hour 1 *Antiphon* Jesus came and stood among them and said,
“Peace be with you.” Alleluia.

Psalms 1-18

Reading Isaiah 25:6-9

Hour 2 *Antiphon* God led the people forth with gladness;
God’s chosen ones with shouts of joy.
Alleluia.

Psalms 19-32

Reading Isaiah 61:1-3

Hour 3 *Antiphon* I know that my Redeemer lives, and shall
stand at the last day upon the earth. Alleluia.

Psalms 33-43

Reading Lamentations 3:22-26, 31-33

Hour 4 *Antiphon* This Jesus, God raised up, and of that we
are witnesses. Alleluia.

Psalms 44-56

Reading Wisdom 3:1-5, 9

Hour 5 *Antiphon* Thanks be to God, who gives us the victory
through our Savior Jesus Christ. Alleluia.

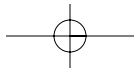
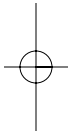
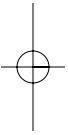
Psalms 57-70

Reading Job 19:21-27a

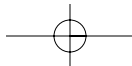
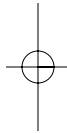
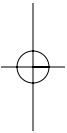
Hour 6 *Antiphon* When Christ, who is our life appears,
then you also will appear with him in
glory. Alleluia.

Psalms 71-80

Reading Romans 8:14-19, 34-35, 37-39



Reception of the Body



Reception of the Body

Reception of the Body The Prayer Book Liturgy, revised

This rite may be used when the body is brought into the church. The Officiant meets the body saying

In the name of Jesus Christ, we receive the body of *N.* for burial. Let us pray with confidence to God, the giver of life, that *N.* will be raised to *her* place in the company of the saints.

Silence may be kept, after which the Officiant says

Deliver *N.*, our Savior Jesus Christ, from all evil, and set *her* free from every bond, that *she* may feast with all your saints in light, where with the Father and the Holy Spirit, you live and reign, one God, for ever and ever. *Amen.*

Let us also pray for all who mourn, that they may cast all their care on our loving God, know the faithfulness of their Redeemer, and find solace in the divine compassion.

Silence may be kept, after which the Officiant says

Holy One, look with pity on the sorrows of your people for whom we pray. Remember them in mercy; comfort them with your loving kindness; lift up your countenance upon them, and give them your peace; through Jesus Christ our Savior. *Amen.*

Reception of the Body from *Common Worship*

We receive the body of our *sister N.*, with confidence in God, the giver of life, who raised Jesus from the dead. Merciful God, may we who are baptized into the death of our Savior Jesus Christ be buried with him; that through the grave and gate of death we may pass to our joyful resurrection; through the One who died, was buried, and rose again for us, Jesus Christ our Redeemer.
Amen.

As the coffin is covered with a pall, the Officiant may say

We are already God's children, but what we shall be has not yet been revealed. Yet we know that when Christ appears we shall be like him, for we shall see him as he is.

Reception of the Body from *Renewing Worship*

The ministers meet the body at the entrance of the church. A pall may be placed on the coffin by family members, pall bearers, or other assisting ministers.

Officiant

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with Jesus by baptism into death so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with Christ in a like death, we will certainly be united in a resurrection like his.

Water may be sprinkled on the coffin as a remembrance of Baptism.

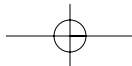
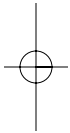
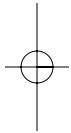
Officiant

Eternal God, maker of heaven and earth,
who formed us from the dust of the earth,
who by your breath gave us life,
we glorify you.

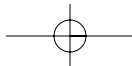
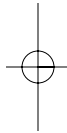
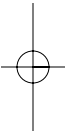
Jesus Christ, the resurrection and the life,
who suffered death for all humanity,
who rose from the grave to open the way to eternal life,
we praise you.

Holy Spirit, author and giver of life,
the comforter of all who sorrow,
our sure confidence and everlasting hope,
we worship you.

To you, O Blessed Trinity, be glory and honor for ever and ever.
Amen.



The Burial of the Dead



The Burial of the Dead

Those who are able shall stand while one or more of the following anthems are sung or said. A hymn, psalm, or other suitable anthem may be sung or said before or instead of the following

I am resurrection and I am life says the Lord. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.

For I know that my Redeemer lives, and at the last will stand upon the earth; and though worms destroy this body, yet in my flesh shall I see God, whom I shall see and my eyes behold, who is my friend and not a stranger. *Job 19:25-27*

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or die, we belong to the Lord. Happy from now on are those who die in the Lord! So it is, says the Spirit, for they rest from their labor.

or this

Blessed are those who mourn, for they will be comforted. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.

Matthew 5:4, John 6:40

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

John 3:16

Since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. So we will be with the Lord for ever. Therefore encourage one another with these words. *1 Thessalonians 4:14,17b, 18 (Common Worship, pp. 275-293)*

or this

In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who by our sins are justly angered.
Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.
O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

Holy God,
Holy and Mighty,
Holy Immortal One,
have mercy upon us.

The Trisagion, above, may be repeated interspersed between verses. (Anthem, BCP, p. 492)

The Officiant may address the congregation, using these or other words, acknowledging the purpose of the gathering, and bidding their prayers for the deceased and the bereaved.

Officiant

We have come here today to remember before God our *sister N.*, to give thanks for *her* life; to commend *her* to God our merciful redeemer and judge; to commit *her* body to be *buried/cremated*, and to comfort one another in our grief.

Collects

Officiant

May God be with you.
And also with you.

Let us pray

A silence may be kept, followed by one of these collects

Eternal God, your mercy is without end, and your steadfast love never ceases: Accept our prayers for *N.* and receive *her* into the land of light and joy, into the company of your saints; for the sake of Jesus Christ, our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

God our Creator
your grace gives life to all;
receive *N.* into your keeping
and give *her* the new life
promised through Jesus Christ our Savior,
who once was dead and now lives
with you and the Holy Spirit,
for ever and ever. *Amen.*

or this

God the maker and Redeemer of all,
grant us with *N.* and all the faithful departed,
the sure benefits of Jesus' saving passion and glorious resurrection,
that in the last day, when you gather all into Christ,
we may enjoy the fullness of your promises;
through Jesus Christ, our Savior,
who lives and reigns with you in the unity of the Holy Spirit,
one God in glory everlasting. *Amen.*

or this

O God who brought us to birth,
and in whose arms we die,
comfort us in our grief and shock at the death of *N.*;
embrace us with your love,
give us hope in our confusion
and grace to let *N.* go into new life;
through Jesus Christ, our Savior. *Amen.*

or this

Hear us, Creator of all the living;
as *N.* is buried with Jesus the new Adam,
raise *her* from the dead in his resurrection
to dwell with you in eternity.
We grieve for *N.* with whom we shared our lives.
Reunite us with *her* on that day when we too shall pass
from death into the radiance of your eternal Easter,
and all stand rejoicing in your everlasting love. *Amen.*

or this

O God of grace and glory,
we remember *N.* before you
and thank you for giving *her* to us to know and to love
as a companion in our pilgrimage on earth.
In your compassion, console those who mourn.
Give us faith to see that death has been swallowed up
in the victory of Christ
so that we may live in confidence and hope
until, by your call, we are gathered
into the company of all your saints;
by the power of your Holy Spirit we pray. *Amen.*

The people sit.

The Liturgy of the Word

One or more of the Readings from the Book of Common Prayer (pp. 494-495), or from the following selections, may be used. If there is to be a Eucharist, a passage from the Gospel always concludes the Readings.

From the Old Testament

Isaiah 25:(6-7) 8-9 (The Lord will wipe away the tears)
Daniel 12:1-3 (Those who sleep in the dust shall awake)
Wisdom of Solomon 1:13-15 (God did not make death)
Job 14:7-9 (10-12) (Mortals die, and are laid low)

A suitable psalm, hymn, or canticle may follow. These psalms are appropriate.
42:1-7, 46, 90:1-12, 118:14-29, 121, 130, 139:1-11

Along with a psalm this antiphon may be used.

O deathless One: to those in darkness you appeared, raising
the fallen. O redeemer and our light: all glory be yours for ever.

From the New Testament

Romans 6:3-9 (10-11) (So we too might walk in newness of life)
Romans 8:14-19 (34-35, 37-39) (All who are led by the Spirit of
God are children of God)
Romans 14:7-9 (And if we die, we die to the Lord)
1 Corinthians 15:20-26 (The last enemy...is death)
1 Corinthians 15:51-58 (Death has been swallowed up in victory)
2 Corinthians 5:1-9 (We walk by faith, not by sight)
1 Peter 1:3-9 (He has given us a new birth into a living hope)

A suitable psalm may follow.

The Gospel

Then, all standing, the Deacon or Minister appointed reads the Gospel, first saying

The Holy Gospel of our Savior Jesus Christ according to _____
Glory to you, Jesus Christ.

Matthew 11:25-30 (Come to me, all you that are weary)

Luke 24:13-16 (17-35) (The road to Emmaus)

John 20:11-18 (Mary encounters the risen Christ)

The Holy Gospel of our Redeemer.

Praise to you, Jesus Christ.

The Sermon

The Apostles' Creed may be said, all standing. The Officiant may introduce the Creed with these or similar words

In the assurance of eternal life given at Baptism, let us proclaim the faith and say

The Prayers

(For proposed forms see p. 79)

The service continues with the Prayers of the People. If the Eucharist is not celebrated, the Officiant concludes the Prayers by leading the Lord's Prayer. If the Committal follows immediately, the Lord's Prayer may be omitted here and included in the Committal.

When the Eucharist is not celebrated, the service continues with the Commendation or with the Committal.

In memorial services, with no remains present, the Officiant ends the service with selections from Additional Prayers (pp. 70-78) or other sources, and a final blessing.

At the Eucharist

The service continues with a Confession of Sin and Absolution, if desired, or the Peace and the Offertory. When the Eucharist is celebrated, all baptized persons present are welcome to receive Communion.

Preface of the Commemoration of the Dead, *BCP p. 382*

or one of these prefaces

Through Jesus Christ, our Savior, who has become for us the bridge and way into your perpetual life and light; and who is our hope, our strength, and our joy, even through the valley of the shadow of death, delivering us from fear and calling us to our eternal inheritance.

Through Jesus Christ, the pure brightness of the Everliving One, whose glory enfolds us in this world and the next, and who leads us into that place where every tear is wiped away, and we shall see you face to face.

In place of the usual postcommunion prayer, the following is said

Loving God,
we thank you that you have fed us
with the Body and Blood of our Savior Jesus Christ,
giving us a foretaste of your heavenly banquet.
We pray that this Sacrament
may be for us a comfort in affliction,
and a sign of our inheritance
in that place where there is no death,
neither sorrow nor crying,
but the joy of true homecoming,
through Jesus Christ our Redeemer. Amen.

*If the body is not present, the service concludes with the (blessing and) dismissal.
Unless the Committal follows immediately in the church, the following
Commendation is used.*

The Commendation

The Officiant and other ministers take their places at the body. Family members may join them.

This anthem or some other suitable anthem, or hymn, may be sung or said

Give rest, O Christ, to your servants with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

You only are immortal, the creator and maker of all; and we are mortal, formed of the earth, and to earth shall we return. For so you ordained when you created us, saying, "You are dust, and to dust you shall return." All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servants with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

or this

Officiant

Let us commend *N.* to the mercy of God.

Silence may be kept.

God our Creator and Redeemer:
by your power Christ conquered death and entered into glory.
Confident of his victory and claiming his promises,
we entrust *N.* to your mercy

in the name of Jesus, who died and is alive
and reigns with you and the Holy Spirit,
now and for ever. Amen

Facing the body, the Officiant says

Merciful Savior, we commend *N.* to you. Receive *her* as a sheep
of your own fold, a lamb of your own flock, a sinner of your
own redeeming. Accept *her* into the arms of your mercy, into the
blessed rest of everlasting peace, and into the glorious company
of your saints. *Amen.*

If the Committal does not follow immediately, the following prayer is said

Blessed Jesus, Son of the Living God, we pray you to set your
passion, cross, and death between your judgment and our souls,
now and in the hour of our death. Give mercy and grace to the
living, pardon and peace to the dead; to your holy Church peace
and concord; and to us sinners everlasting life and glory; for with
the Father and the Holy Spirit you live and reign, one God, now
and for ever. *Amen.*

*The Officiant, or the Bishop, if present, may then bless the people, and a deacon
or other minister may dismiss them, saying*

Let us go forth in the name of Christ.
Thanks be to God.

*As the body is carried from the church, a hymn, or one or more of these
anthems may be said or sung.*

Christ is risen from the dead, trampling down death by death,
and giving life to those in the tomb.

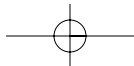
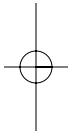
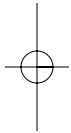
The Sun of Righteousness is gloriously risen, giving light to those
who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace, having taken away the sin of the world. Christ will open the kingdom to all who believe in his Name, saying, Come, O blessed of my Father; inherit the kingdom prepared for you.

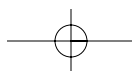
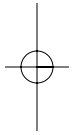
Into paradise may the angels lead you. At your coming may the martyrs receive you, and bring you into the holy city, Jerusalem.

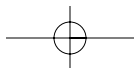
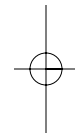
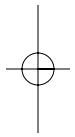
or one of these canticles

The Song of Zechariah, *Benedictus*
The Song of Simeon, *Nunc Dimittis*
Christ our Passover, *Pascha nostrum*



Burial of a Child





Burial of a Child

Concerning the Service

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation.

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present.

The coffin is to be closed before the service, and it remains closed thereafter. It is appropriate that it be covered with a pall or other suitable covering. If necessary, or if desired, all or part of the service of Committal may be said in the church. If preferred, the Committal service may take place before the service in the church. It may also be used prior to cremation.

A priest normally presides at the service. It is appropriate that the bishop, when present, preside at the Eucharist and pronounce the Commendation.

It is desirable that the Lesson from the Old Testament, and the Epistle, be read by lay persons.

When the services of a priest cannot be obtained, a deacon or lay reader may preside at the service.

It is customary that the celebrant meet the body and go before it into the church or towards the grave.

The anthems at the beginning of the service are sung or said as the body is borne into the church, or during the entrance of the ministers, or by the celebrant standing in the accustomed place.

When children die, it is usually long before their expected span of life. Often they die very suddenly and sometimes violently, whether as victims of abuse, gunfire, or drunken drivers, adding to the trauma of their survivors. The surprise and horror at the death of a child call for a liturgical framework that addresses these different expectations and circumstances.

Gather in the Name of God

All stand while one or more of the following is said or sung

He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom. *Isaiah 40:11*

The eternal God is your refuge, and underneath are the everlasting arms. *Deuteronomy 33:27*

As a mother comforts her child, so I will comfort you. *Isaiah 66:13a*

When Israel was a child, I loved him.... it was I who taught Ephraim to walk, I took them up in my arms.... I led them with...bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. *Hosea 11:1a, 3, 4*

For these things I weep; my eyes flow with tears.... But you, O Lord, reign for ever; your throne endures to all generations.

Lamentations 1:16a; 5:19

Jesus said, Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.

Matthew 19:14

For the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes. *Revelation 7:17*

When all are in place, the Minister may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

The Minister says one of the following Collects, first saying

	The Lord be with you.
<i>People</i>	And also with you.
<i>Minister</i>	Let us pray.

Silence

Holy God, your beloved Son took children into his arms and blessed them. Help us to entrust *N.* to your never failing loving-kindness. Comfort us as we bear the pain of *her/his* death, and reunite us in your good time in your Paradise; through Jesus Christ our Savior who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

or this Collect for the family and all who grieve

Gracious God, we come before you this day in pain and sorrow. We grieve the loss of *N.*, a precious human life. Give your grace to those who grieve [especially *N.*], that they may find comfort in your presence and be strengthened by your Spirit. Be with this your family as they mourn, and draw them together in your healing love; in the name of the one who suffered, died, and rose for us, Jesus our Savior. *Amen.*

The Lessons

One or more of the following passages from Holy Scripture is read. If the Eucharist is celebrated, a passage from the Gospel always concludes the Readings.

From the Old Testament

2 Samuel 12:16-23 (the death of David's child)
Isaiah 65:17-20, 23-25 (I am about to create new heavens and a new earth)
Isaiah 66:7-14 (As a mother comforts her child, so will I comfort you)
Jeremiah 31:15-17 (Rachel weeping for her children)

Psalms 23; 42:1-7

From the New Testament

Romans 8:31-39 (Who will separate us from the love of Christ?)
1 Thessalonians 4:13-14,18 (We do not want you to be uninformed about those who have died)
1 John 3:1-2 (See what love the Father has given us)

Psalms 121; 139:7-12; 142:1-6

The Gospel

Matthew 5:1-10 (Blessed are those who mourn)
Matthew 18:1-5, 10-14 (this child is the greatest in the kingdom)
Mark 10:13-16 (Let the little children come to me); see also
Matthew 19:13-15; Luke 18:15-17
John 10:11-16 (I am the good shepherd)

The Sermon

The Apostles' Creed may then be said, all standing. The Celebrant may introduce the Creed with these or similar words

In the assurance of eternal life given at Baptism, let us proclaim our faith and say,

Celebrant and People

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again 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.

The service continues with the Prayers. If the Eucharist is not celebrated, the Lord's Prayer concludes the intercessions.

The Prayers of the People

The Deacon or other person appointed says

In the peace of God, let us pray, responding “O God, have mercy.”

In the assurance of your mercy, in thanksgiving for the life of your child *N.*, and in confident expectation of the resurrection to eternal life, we pray

Here and after every petition, the people respond

O God, have mercy.

Remember *N.*'s parents, *N. N.* Help them to hold each other in their hearts, that this sorrow may draw them together and not tear them apart, we pray

Remember *N.*'s brother(s) *N., N.* and sister(s) *N., N.*, that *they/he/she* may be enfolded in love, comforted in fear, honored in *their/his/her* grief, and kept safe, we pray

Remember all the family and friends of *N.*, that they may know the consolation of your love, and may hold *N.* in their love all the days of their lives, we pray

Support them in their grief, and be present to all who mourn, we pray

Teach us to be patient and gentle with ourselves and each other as we grieve, we pray

Help us to know and accept that we will be reunited at your heavenly banquet, we pray

Finally, our God, help us become co-creators of a world in which children are happy, healthy, loved and do not know want or hunger, we pray

The Minister concludes the prayers with this Collect

Compassionate God, your ways are beyond our understanding, and your love for those whom you create is greater by far than ours; comfort all who grieve for this child N. Give them the faith to endure the wilderness of bereavement and bring them in the fullness of time to share with N. the light and joy of your eternal presence; through Jesus Christ our Lord. *Amen.*

When the Eucharist is not to be celebrated, the service continues with the Commendation or with the Committal.

At the Eucharist

In place of the usual postcommunion prayer, the following is said

Almighty God, we thank you that in you great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. *Amen.*

The Commendation

The Celebrant and other ministers take their places at the body.

This anthem, or some other suitable anthem, or a hymn, may be sung or said.

Give rest, O Christ, to your servant(s) with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so did you ordain when you created me, saying, "You are dust, and to dust you shall return." All of us go down to the dust, yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servant(s) with your saints,
*where sorrow and pain are no more,
neither sighing, but life everlasting.*

The minister, facing the body, says

We commend *N.* to the mercy of God, our maker, redeemer, and comforter.

N., our companion in faith and fellow child of Christ, we entrust you to God. Go forth from this world in the love of God who created you, in the mercy of Jesus who died for you, in the power of the Holy Spirit who receives and protects you. May you rest in peace and rise in glory, where pain and grief are banished, and life and joy are yours for ever. *Amen.*

or this

Into your hands, O merciful Savior, we commend your servant *N.* Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive *him* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

The Blessing and Dismissal follow.

The Committal

One or more of the following anthems is sung or said

They are before the throne of God,
and worship him day and night within his temple,
and the one who is seated on his throne will shelter them.
They will hunger no more and thirst no more;
the sun will not strike them, nor any scorching heat;
for the Lamb at the center of the throne will be their shepherd,
and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.

Revelation 7:15-17

or this

See, the home of God is among mortals. He will dwell with them
as their God;
they will be his peoples, and God himself will be with them;
he will wipe away every tear from their eyes. Death will be no more;
mourning and crying and pain will be no more, for the first
things have passed away.

Those who conquer will inherit these things, and I will be their
God, and they will be my children.

Revelation 21:3b-4, 7

*Before the following prayer, the coffin may be lowered into the grave.
Then, while earth is cast upon the coffin, the minister says these words*

In sure and certain hope of the resurrection to eternal life through
our Lord Jesus Christ, we commend to Almighty God our *brother*
N., and we commit *his* body to the ground;* earth to earth, ashes
to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord
make his face to shine upon *him* and be gracious to *him*, the Lord
lift up his countenance upon *him* and give *him* peace. *Amen.*

* *Or the deep, or the elements, or its resting place.*

Then shall be sung or said

Jesus said to his friends, “You have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.” *John 16:22*

Then the minister says

The Lord be with you.

People And also with you.

Minister Let us pray.

Loving God, we stand before you in pain and sadness. You gave the gift of new life, and now it has been taken from us. Hear the cry of our hearts for the pain of our loss. Be with us as we struggle to understand the mystery of life and death. Receive *N.* in the arms of your mercy, to live in your gracious and eternal love, and help us to commit ourselves to your tender care. In Jesus’ name we pray. *Amen.*

or this

God, you have loved us into being. Hear our cries at our loss of *N.* Move us from the shadow of death into the light of your love and peace in the name of Mary’s child, Jesus the risen one. *Amen.*

Here one or more of the additional prayers may be said. Then the Lord’s Prayer may be said.

As our Savior Christ
has taught us,
we now pray,

And now, as our Savior
Christ has taught us,
we are bold to say,

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Officiant and People

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 Blessing follows.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever.
Amen.

The service concludes with this Dismissal

Since we believe that Jesus died and rose again, so will it be for those who have died: God will bring them to life with Jesus.
Alleluia.

Go in peace in the name of Christ.

Additional Prayers

The Death of an Infant

God our Creator, you called into being this fragile life, which had seemed to us so full of promise: give to *N.*, whom we commit to your care, abundant life in your presence, and to us, who grieve for hopes destroyed, courage to bear our loss; through Jesus Christ our Savior. *Amen.*

For a Miscarriage

O God, who gathered Rachel's tears over her lost children, hear now the sorrow and distress of *N.* [and *N.*] for the death of *their/her/his* expected child; in the darkness of loss, stretch out to *them/her/him* the strength of your arm and renewed assurance of your love; through your own suffering and risen Child Jesus. *Amen.*

For a Stillbirth or Child Who Dies Soon after Birth

Heavenly Father, your love for all children is strong and enduring. We were not able to know *N.* as we hoped. Yet you knew *her/him* growing in *her/his* mother's womb, and *she/he* is not lost to you. In the midst of our sadness, we thank you that *N.* is with you now. *Amen.*

For a Mother Whose Child has Died Near Birth

Loving God, we thank you that in your mercy you brought your daughter *N.* through childbirth in safety. We pray that *N.* [and *N.*] will know your support in this time of trouble and enjoy your protection always; through Jesus Christ our Savior. *Amen.*

For a Child Who Dies by Violence

Loving God, Jesus gathered your little ones in his arms and blessed them. Have pity on those who mourn for *N.*, an innocent slaughtered by the violence of our fallen world. Be with us as we struggle with the mysteries of life and death; in our pain, bring your comfort, and in our sorrow, bring your hope and your promise of new life, in the name of Jesus our Savior. *Amen.*

or this

God our deliverer, gather our horror and pity for the death of your child *N.* into the compass of your wisdom and strength, that through the night we may seek and do what is right, and when morning comes trust ourselves to your cleansing justice and new life; through Christ our Savior. *Amen.*

or this

God, do not hide your face from us in our anger and grief for the death of *N.* Renew us in hope that your justice will roll down like mighty waters and joy spring up from the broken ground in a living stream; through Jesus our Savior. *Amen.*

For One Who Has Killed

Holy God, we lift into the light of your justice *N.* [the one] who has taken the life of your child *N.* Where our hearts are stone return to us hearts of flesh; that grief may not swallow us up, but new life find us through Jesus the crucified, with whom we are raised by your power. *Amen.*

For Those Who Mourn

God of compassion and strength: keep safe the soul of your child N., whose moment of pain and fear is past. Send your healing to N. [and N.] and all who mourn, that their suffering may find peace and resolution within your love, whose Spirit gives life in Christ our Savior. *Amen.*

or this

Most loving God: the death of your Son has opened to us a new and living way. Give us hope to overcome our despair; help us to surrender N. to your keeping, and let our sorrow find comfort in your care; through the name and presence of Jesus our Savior. *Amen.*

or this

God, as Mary stood at the foot of the cross, we stand before you with broken hearts and tearful eyes. Keep us mindful that you know our pain, and free us to see your resurrection power already at work in N.'s life. In your time, raise us from our grief as you have raised N. to eternal life; through Jesus Christ our Savior. *Amen.*

or this

Merciful God, you grant to children an abundant entrance into your kingdom. In your compassion, comfort those who mourn for N., and grant us grace to conform our lives to *her/his* innocence and faith, that at length, united with *her/him*, we may stand in your presence in the fullness of joy; for the sake of Jesus Christ. *Amen.*

For a Child Dead by Suicide

Out of the depths we cry to you, merciful God, for your child *N.*, dead by *her/his* own hand. Meet our confusion with your peace, our anger with forgiveness, our guilt with mercy, and our sorrow with consolation. Help us acknowledge the mystery that our lives are hid with Christ in you, whose compassion is over all whom you have made. *Amen.*

or this

All-knowing and eternal God, come to our help as we mourn for *N.*, dead by *her/his* own hand. We know only in part, we love imperfectly, and we fail to ease one another's pain as you intend. But you are the God whose property is always to have mercy, and so we put our trust in you and ask the courage to go on; through our Savior Christ, who suffered for us, and whom you raised to new life. *Amen.*

Hymns Appropriate for the Burial of a Child

The Hymnal 1982

- 482 Lord of all hopefulness, Lord of all joy
490 I want to walk as a child of the light
620 Jerusalem, my happy home
645, 646 The King of love my shepherd is
676 There is a balm in Gilead
712 Dona nobis pacem

Wonder, Love, and Praise

- 787 We are marching in the light of God
800 Precious Lord, take my hand
810 You who dwell in the shelter of the Lord (Eagle's wings)
813 Way, way, way

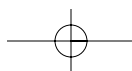
Lift Every Voice and Sing II

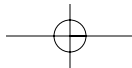
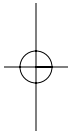
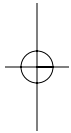
- 8 Deep river
72 Just a closer walk with thee
91 Give me Jesus
103 Steal away
106 Take my hand
141 Shall we gather at the river
207 We'll understand it better by and by
213 Children of the heavenly Father
218 Jesus loves me, this I know
279 The Lord is my shepherd (Psalm 23)

Lutheran Book of Worship

- 474 Children of the heav'nly Father

The Committal





The Committal

It is customary that the coffin is lowered into the grave, or placed in its resting place. The following anthem, or one of those on pp. 00-00, is said or sung.

Everyone the Father gives to me will come to me;
I will never turn away anyone who believes in me.
The One who raised Jesus Christ from the dead
will also give life to our mortal bodies
through the indwelling Spirit.
My heart therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.
You will show me the path of life;
in your presence there is fullness of joy,
and in your right hand are the pleasures for evermore.

Then, while earth is cast upon the coffin, the Officiant says these words

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend *N.* to *her* loving God, and we commit *her* body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless *her* and keep *her*, the Lord make his face to shine upon *her* and be gracious to *her*, the Lord lift up his countenance upon *her* and give *her* peace. *Amen.*

or this

We have entrusted *N.* to God's mercy, and we commit *her* body to the ground [or to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body. To Christ be glory for ever and ever. *Amen.*

or this

Holy God, Holy and Powerful, Holy Immortal One,
by the death and burial of Jesus your anointed
you have destroyed the power of death
and awakened the dead into your true and eternal life.
Keep *N.* whose *body* we now lay to rest in the company
of your saints.

And at the last raise *her* up to share with all the faithful
the endless joy and peace won through the victory of Christ
our Savior,
who lives and reigns with you and the Holy Spirit,
to the ages of ages. *Amen.*

*When the Committal immediately follows the Eucharist, the Lord's Prayer may
be omitted here.*

May God be with you.
And also with you.

Let us pray.

The Lord's Prayer

Other prayers may be added.

Then may be said

Rest eternal grant to *her*, O God;
And let light perpetual shine upon her.
May *her* soul, and the souls of all the departed,
through the mercy of God, rest in peace. *Amen.*

The Officiant or some other person may lead the congregation in this prayer

Jesus, Savior of the world,
be gracious to us.
By your incarnation and nativity,
be gracious to us.
By your prayers and tears,
be gracious to us.
By your grief and anguish,
be gracious to us.
By your cross and suffering,
be gracious to us.
By your atoning death,
be gracious to us.
By your rest in the grave,
be gracious to us.
By your triumphant resurrection,
be gracious to us.
By your presence with your people,
be gracious to us.
By your promise of your coming at the end of the ages,
be gracious to us.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Go in peace. The souls of all the faithful departed are in the hands of God. Alleluia.

Thanks be to God. Alleluia.

or this

Alleluia, Christ is risen.
The Lord is risen indeed. Alleluia.

Committal under Special Circumstances

On some occasions, a Committal rite needs to be more substantial, or to allow for particular circumstances such as the transfer of a body from a burial liturgy previously held elsewhere, or at one of the many veterans' cemeteries that do not permit graveside rites.

The Officiant may begin with this or other suitable anthems.

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have everlasting life.

or this

Grace and peace to you from our Savior Jesus Christ.

Let us pray.

Gracious God, you alone are the source of all life,
may your life-giving Spirit flow through us,
so that we may be ministers of your compassion to one another;
in our sorrow give us the calm of your peace,
kindle our hope,
and in your good time,
let our grief give way to joy,
through Jesus Christ our Deliverer. *Amen.*

A portion of scripture from the burial rite may be read.

A homily or hymn may follow.

When the burial liturgy has taken place elsewhere, the Officiant may say these or similar words

From the hands and prayers of our sisters and brothers in Christ in _____, we receive the body/remains of N. for burial. May God comfort all who mourn and strengthen our bonds of love in the body of Christ.

At locations where graveside services are prohibited, the following may be said

In sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, we commend N. to *her* merciful God. Grant that *her* body/remains may rest in peace, awaiting *her* last call to service; and that we and all who worship here may offer our humble thanks for those who have fought the good fight [and faithfully lived in service of their country], and who now wear the crown given us by the Victor over death, Jesus our Redeemer. *Amen.*

If the body is being committed to the earth immediately, standing before the grave, columbarium, or crematory door, the Officiant says

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend N. to *her* loving God, and we commit *her* body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless *her* and keep *her*, the Lord make his face to shine upon *her* and be gracious to *her*, the Lord lift up his countenance upon *her* and give *her* peace. *Amen.*

or this

We have entrusted N. to God's mercy, and we commit *her* body to the ground [or to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body, who died, was buried, and rose again for us. To Christ be glory for ever and ever. *Amen.*

or this

Holy God, Holy and Mighty, Holy Immortal One,
by the death and burial of Jesus your anointed,
you have destroyed the power of death
and awakened the dead into your true and eternal life.
Keep N. whose body we now lay to rest in the company
of your saints.
And at the last raise *her* up to share with all the faithful
the endless joy and peace won through the victory of Christ
our Savior;
who lives and reigns with you and the Holy Spirit, one God,
unto ages of ages. Amen.

The Committal continues with the Salutation and Lord's Prayer, p. 60.

The Consecration of a Grave

If the grave is in a place not previously set apart for Christian burial, the priest may use the following prayer, either before the service of Committal, or at some other convenient time.

God of time and eternity,
whose hands have shaped the universe in love
and who makes all ground holy:
Bless this *ground* to be for us a place of sacred memory
where the bodies of those we love are laid
in hope of your resurrecting call
and in confidence of your unfailing love and mercy
shown to us in Jesus Christ the risen Savior. *Amen.*

or this

God of the living and the dead, the body of Jesus was laid in a tomb in a garden: Bless this grave, and grant that *N.*, whose body/remains is [to be] buried here, may be with Christ in paradise, in whose Name we pray. *Amen.*

or this

Bless this grave
as the place where the body of *N.* may rest in peace,
through Christ, who is the resurrection and the life,
who died and is alive,
and reigns with you and the Holy Spirit
now and for ever. *Amen.*

Burial of One Who Does Not Profess the Christian Faith

When, for pastoral consideration, none of the Church's usual burial rites is appropriate, the following may be used.

The service begins with one or more of the following anthems

Blessed are they who mourn; for they shall be comforted.

God is our refuge and strength, a very present help in trouble.

The eternal God is your refuge and underneath are the everlasting arms.

Peace I leave with you, my peace I give to you;
not as the world gives, give I to you.

Let not your hearts be troubled, neither let them be afraid.

Officiant

May God be with you.

And also with you.

Let us pray.

Merciful God, our only help in time of need,
be with your people in their trouble.

Give them hope,
and nourish them with your loving-kindness;
receive *N.* in *her* death
and take *her* into your holy keeping,
for your mercy's sake. *Amen.*

Liturgy of the Word

From the Old Testament

Ecclesiastes 3:1-8

(For everything there is a season)

Lamentations 3:22-26 (31-33)

(The Lord is good to those who wait for him)

Wisdom of Solomon 3:1-5

(The souls of the righteous are in the hand of God)

One or more of the following psalms may be sung or said

39

91:1-12

103

116

From the New Testament

2 Corinthians 5:1-9

(We have a building from God)

Revelation 21:2-7

(Behold, I make all things new)

One or more of the following psalms may be sung or said

23

27

106

130

139

From the Gospels

Matthew 5:1-10 (The Beatitudes)

John 14:1-4 (In my Father's house are many rooms)

John 14:25-29 (Peace I leave with you)

A homily follows.

A hymn or anthem may be sung.

One of the forms of the Prayers of the People, pp. 79-83, may follow, concluding with a suitable prayer such as this

Gracious God,
to whom no prayer is offered without hope of mercy:
give us your consolation
as we come to you under the shadow of our affliction.
Strengthen our faith
in your unfailing compassion;
deliver us from bitterness and despair,
and help us to know your peace,
which passes all understanding. *Amen.*

Other prayers may be offered.

Commendation

Into your hands, Immortal One, we commend *N.*
Of your infinite goodness, wisdom, and power,
work in *her* the wonderful purpose of your perfect will,
for your mercies' sake. *Amen.*

The Officiant may conclude the service with this or another blessing

Now unto the One who is able to keep you from falling,
and to present you faultless before the Divine Presence,
to the only wise God, our refuge and our rock,
be glory, dominion, and power,
now and for ever. *Amen.*

Committal

At the grave, or place of final prayers, the service may begin with the following

In the midst of life we are in death; to whom may we turn for help but to you, most merciful God.

Then may follow this, or some other committal prayer.

You only are immortal, the creator and maker of all,
and we are mortal, formed of the earth, and to earth shall we return.
For so you ordained when you created me, saying,
“You are dust and to dust you shall return.”
All of us go down to the dust,
yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Additional Prayers

Eternal God, redeemer of those who have died in Christ and with whom the souls of the faithful are in joy and felicity: We give you thanks for the good examples of all who have gone before us, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the faith of your holy Name, find fulfillment and bliss in your eternal and everlasting glory; through Jesus Christ, who has won the victory. *Amen.*

Eternal God, whose days are without end, and whose mercies cannot be numbered: Help us to be conscious of the brevity and uncertainty of all human life. May your Holy Spirit lead us all our days, so that when we shall have served you in our time, we may be gathered to our ancestors, having a good conscience, in the communion of the Catholic Church, in the confidence of a sure faith, in the comfort of a holy hope, in favor with you, our God, and at peace with the world. This we ask in the name of Jesus Christ our Savior. *Amen.*

God of the saints, we bless your holy name for all who have finished their course in faith: for the Blessed Virgin Mary, for _____, matriarchs, patriarchs, prophets and martyrs; and for all your people, known and unknown; and we pray that, encouraged by their example, upheld by their prayers, and strengthened by their companionship on the way, we may also share in the inheritance of your saints, through Jesus Christ our Redeemer. *Amen.*

Jesus our Savior, by your death you took away the sting of death: Grant that we may follow in faith where you have led the way, so that we may fall asleep peacefully in you and awake in your likeness, for your tender mercies' sake. *Amen.*

Creator of all, we pray for those we love, but see no longer: Grant them your peace; let light perpetual shine upon them; and, in your loving wisdom and gracious power, work in them the divine purpose of your perfect will; through Jesus Christ, who rose from the dead that we might share your life. *Amen.*

Merciful God, Father of our Savior Jesus Christ who is the Resurrection and the Life: Raise us from the death of sin to the life of righteousness, that when we die we may rest in our Redeemer, and at the Last Day may receive the blessing that your well-beloved shall then proclaim: "Come, you blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this for the sake of Jesus Christ, our Mediator and Advocate. *Amen.*

Gracious God, grant to all who are bereaved the spirit of faith and courage, that they may have strength to face the future with assurance and patience, not as those who are without hope, but in thankful remembrance of your loving-kindness, and in the joyful expectation of eternal life in your presence, with those they love. This we ask in the name of Jesus Christ, risen in glory. *Amen.*

Eternal God, fountain of mercies and giver of comfort: Deal graciously with all who mourn, that casting their care on you, they may know the power of your love; through Jesus Christ, our Hope and our Peace. *Amen.*

Remember *N.*, Holy God, with the favor you have shown to your people in ages past, that *she* may increase in the knowledge and love of you and go from strength to strength in a new life of perfect service in your eternal reign; through Jesus Christ, the Servant and Savior of all. *Amen.*

Additional Prayers from other sources

For the deceased

Gracious God,
nothing in death or life,
in the world as it is or the world as it shall be,
nothing in all creation can separate us from your love.
We commend *N.* into your loving care.
Enfold *her* in the arms of your mercy.
Bless *her* in *her* dying and in *her* rising again in you.
Bless those whose hearts are filled with sadness,
that they too may know the hope of resurrection;
for the sake of our Savior Jesus Christ. *Amen.*

Most loving God,
the death and resurrection of Jesus
have opened for us a new and living way.
Give us hope to overcome our fear;
help us to surrender *N.* to your keeping
and let our sorrow find comfort in your care,
through Jesus Christ, our Redeemer. *Amen.*

Gentle God,
N. has come by a hard and painful road
to the valley of death.
Lead *her* now to the place where there is no pain.
For the sake of Jesus, who suffered for us. *Amen.*

N. may Christ give you rest in the land of the living
and open the gates of Paradise for you;
may God receive you as a citizen of the Kingdom,
and grant you forgiveness of your sins:
for you were Christ's friend. *Amen.*

For those who mourn

Gracious God, you alone are the source of all life.
May your life-giving Spirit flow through us,
so that we may be ministers of your compassion to one another;
in our sorrow give us the calm of your peace,
and kindle our hope,
and in your good time,
let our grief give way to joy,
through Jesus Christ our Deliverer. *Amen.*

A commendation

Merciful God,
into whose hands Jesus committed his Spirit
at the last hour,
into your hands we now commend N.,
that death may be for *her* the gate
to life and peace with you;
through Jesus Christ, our Savior. *Amen.*

God of all consolation,
in your unending love and mercy
you turn the darkness of death
into the dawn of new life.
Jesus, by dying for us, conquered death
and by rising again, restored us to eternal life:
let us go forward to meet our Redeemer
so that after our life on earth,
we may be united with N., and all our brothers and sisters,
where every tear is wiped away and all things are made new;
through Jesus Christ our Savior. *Amen.*

For all present

God's eternal Word, the Father's only-begotten,
for love of us was born from Mary's womb.
A child of flesh and blood, he grew with us,
labored beside us, feeling our joy and pain,
and preached the kingdom of God come near.
All living things must return to earth, so Jesus died.
The Holy One of God gave himself up to death.
Yet the grave could not hold him.
Christ broke death's bonds and rose on the third day:
"Why do you look for the living among the dead?
Christ is not in the tomb. Christ is risen as he told us."
So we shall be raised in Christ, incorruptible.
Do not look for the risen among graves.
Their stones are a reminder
that those who followed Christ on earth now worship God for ever.
Others will learn the same of us
when we who stand here now will join with those
who entered glory before us, and sing
praise to the holy Trinity, one God,
alive through all the ages. *Amen.*

For one who has died in Military or Public Safety service

Holy God, in your creating power
you renew the whole face of the earth
and call those who sleep in death to awake
to new life with you.
Wake this sleeper, *N.*
who has died [in time of conflict]
after giving *her* dedicated service
for us, and [*her* country, state, city].
Keep *her* in that place of light and safety
where fear and dread are banished
and where your beloved children enjoy your full Presence

until that time when they are united again
with all those whom they love.
We ask this in your holy and life-giving Name. *Amen.*

God the King of Glory, in whose hands are the living and the dead: We give you thanks for [N. and] all those who have laid down their lives in the service of our country. Grant them your mercy and the light of your presence; and give us a sense of your will and purpose, that we may understand that the work you have begun in them will be perfected through Jesus Christ, the Prince of Peace, in whom all strife is resolved. *Amen.*

At the reception of a body of one who has died in Military or Public Safety service

Have mercy, Lord, have mercy,
on our honored dead whom we receive in your name.
We praise you for *his* life,
for the gift of *his* courage and service,
for *his* companionship in the company of
[soldiers, fellow officers, etc.]
and for *his* unique presence in the world.
We mourn *his* passing.
We salute *his* sacrifice.
We pray for those who will grieve for *him*.
Strong Savior, raise *him* up in strength,
in wholeness and beauty,
to share with you the eternal life that you have promised
to all who put their trust in you.
In your holy Name we pray. *Amen.*

For one of another or unknown faith

God of power and mercy, you hold the universe in your hands
and all that breathes has life from you.

We commend to you this person
whose faith is known to you
and whose heart's prayers you have heard in life.
We give honor to *his* body
which was marvelously made,
to all the relationships that held *him*,
and to those who will mourn *him*.
We trust that all those whom you have created
will never be lost to you.
God whose names are many,
whose mystery is vast,
and whose love endures for ever. *Amen*.

For the burial of an unbeliever

Merciful God, you draw us to yourself
and we are never distant from your love.
You alone know us through and through,
judge our sin, and take the measure of our faith;
only you know the goodness that is in us,
our doubt, our hope.
We commend to you our companion *N.*,
whom you love,
whom you made to explore your mystery
and to come home to you,
where *she* may rejoice to see you face to face
and know as *she* is known. *Amen*.

Merciful God,
whose hand holds us fast in the uttermost parts of the sea
and in the highest corners of heaven:
Hear our prayers for *N.*,
whose life was a gift and a treasure to those who love him;
we entrust *him* to your untiring care –
you who read the hidden depths of our hearts –
knowing your power to do better things for all of us

than we can hope or imagine,
through Jesus Christ,
who descended to the dead to raise to new life those who
had been lost,
and whose love for us is unceasing. *Amen.*

For temporary winter committal

Eternal God, our time is in your hands.
We commend the body of *N.* to you
to rest until Spring and the greening of the earth allows burial.
Through the Winter frost,
help us to cherish our memories of *N.*,
remembering that all of us await with hope
our resurrection life,
in Jesus Christ our Redeemer. *Amen.*

For the funeral of a member of an inter-faith family

Welcoming God:
You call your Church to love and serve all people
and to honor the image of you, our Creator, in them:
In our several faiths,
we gather to give thanks for the life of [your child] *N.*,
whose departure we grieve,
whose good works and heritage we celebrate,
whose memories are woven into our hearts.
Holding the future in hope,
and the past in compassion and gratitude,
we join our various prayers
with those of God's people of every time and every place,
through Jesus Christ and your Holy Spirit. *Amen.*

A prayer of St. Anselm

Jesus, sweet Lord,
are you not also a mother?
Truly, you are a mother,
the mother of all mothers,
who tasted death
in your longing to give life to your children. *Amen.*

Ancient Mozarabic prayer

Hear us, O never-failing Light,
Lord our God, our only Light, the Fountain of Light,
the Light of your angels, thrones, dominions,
principalities, powers, and of all the beings of this world;
you have created the light of your saints,
the bright cloud of witnesses around us.
May our souls be your lamps, kindled and illumined by you.
May they shine and burn with your truth,
and never go out in darkness and ashes.
May we be your dwelling, shining from you, shining in you;
may we shine and our light never fail;
may we worship you always.
May we be kindled brightly and never extinguished.
Being filled with Christ's splendor,
may we shine within, so that the gloom of sin is cleared away,
and the light of everlasting life abides within us. *Amen.*

Forms for Prayers of the People for the Burial Rite

A.

Let us pray to God our Creator saying, Holy One, hear us (*or* Lord, have mercy).

Loving God, you have called your people together in the mystical body of Jesus Christ our Savior. Give to your whole Church in heaven and on earth your light and your peace.

Holy One, hear us.

Grant that all who have been baptized into Christ's death and resurrection may die daily to sin and rise to newness of life, and that we, with our Redeemer, may pass through the grave and gate of death to our joyful resurrection.

Holy One, hear us.

Grant to us who are still on our earthly pilgrimage, and who walk as yet by faith, that your Spirit may lead us in holiness and righteousness all our days.

Holy One, hear us.

Grant to your faithful people pardon and peace, that we may be cleansed from all our sin and serve you with a quiet mind.

Holy One, hear us.

Grant that N., increasing in the knowledge and love of you, may go from strength to strength in a new life of perfect service.

Holy One, hear us.

Grant to [N., N., and] all who mourn, a sure confidence in your tender mercy, that, casting all their sorrow on you, they may know the consolation of your love.

Holy One, hear us.

Give courage to all who are bereaved, that in the days ahead they may hold fast to the comfort of a holy hope, and joyful expectation of eternal life with those they love.

Holy One, hear us.

Help us entrust N. to your never-failing care and love. Receive *her* into the arms of your mercy, and remember *her* according to the favor you bear for your people.

Holy One, hear us.

Silence may be kept.

The Officiant concludes with one of the prayers on pp. 70-78.

B.

For N. [*our sister*], let us pray to our Savior Jesus Christ who said: "I am Resurrection and I am Life."

Hear us, O Christ.

Jesus, you consoled Martha and Mary in their distress; be with us and all who mourn for N., and dry the tears of those who weep.

Hear us, O Christ.

Jesus, you wept at the grave of Lazarus, your friend. Comfort us in our sorrow.

Hear us, O Christ.

Jesus, you raised the dead to life. Give to [*our sister*] N. eternal life.

Hear us, O Christ.

Jesus, you promised paradise to the thief who repented. Bring
[our sister] N. to the joys of heaven.
Hear us, O Christ.

N. was washed in the waters of Baptism and anointed with the
Holy Spirit; give *her* a place in the company of your saints.
Hear us, O Christ.

N. was nourished with your Body and Blood in the Eucharist;
grant *her* a place at the table at the banquet you have promised
to your people at the close of the age.
Hear us, O Christ.

Comfort us in our sorrow at the death of N.; let our faith be our
consolation, and eternal life our hope.
Hear us, O Christ.

Silence may be kept.

The Officiant concludes with one of the prayers on pp. 70-78.

C.

Kaddish

*This is especially appropriate in some services, or at the Committal, where
members of the family or congregation are Jewish. It may be led by an appointed
member of the family.*

Magnified and sanctified be the great name of God in the world
that the Holy One created.
Blessed be God for ever.

May God establish the Kingdom in your life and in your days,
and in the lifetime of all people; quickly and speedily may it come;
and let us say Amen!
Blessed be God for ever.

Blessed, praised, and glorified, exalted, extolled, and honored,
magnified and lauded be the name of the Holy One.
Blessed be God for ever.

Though God be high above all blessings and hymns, praises and
consolations which are uttered in the world.
Blessed be God for ever.

May there be abundant peace from heaven and life for us and for
all people, and let us say Amen!
Blessed be God for ever.

D.

God, your will for us is abundant life; receive *N.* now into the
fullness of life in your presence.
Hear our prayer.

You know the thoughts of our hearts and our search for faith; shed
the brightness of your light on *N.*, who also sought understanding.
Hear our prayer.

You are greater than all our ideas and images of you; draw *N.*
into the mystery of your being.
Hear our prayer.

We know you as perfect Mercy and Love; welcome *N.* in the
grace of that love and mercy.
Hear our prayer.

We praise you as the giver of life; gather all who mourn into the
hope of renewed life.
Hear our prayer.

The Church commends all who die to the care of Christ, the love of God, and the communion of the Holy Spirit; and so we commend *N.* to you, giving thanks for the gift of *her* life.
Hear our prayer.

Officiant

May the Holy One, to whom all the desires of our hearts are known before we ask, hear our prayers for *N.*, and for all who mourn, and grant us newness of life, and peace. *Amen.*

Prayers for the Committal of a Body at a Crematory

The Officiant may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

Readings

Hear the words of Scripture to those who mourn:

Because of the Lord's great love, we are not consumed, for God's compassions never fail. They are new every morning. Great is your faithfulness! I say to myself, "The Lord is your portion; therefore I will wait for God." The Lord is good to those whose hope is in God, to the one who seeks God. It is good to wait quietly for the salvation of the Lord. *Lamentations 3:22 ff*

The souls of the righteous ones are in the hand of God, and no torment will ever touch them. In the eyes of those without understanding they seem to have died, and their departure was thought to be mistreatment, and their going from us a violent fracture; but they are at peace. For though in the sight of others they were chastised; their hope is full of immortality. Having been corrected a little, they will receive great good, because God tested them and found them worthy of Godself; like gold in a crucible, God tried them, and like a sacrificial burnt offering accepted them. In the time of their examination, they will shine brightly, and will run like sparks through the field of stubble...the faithful will abide with God in love. *Wisdom 3:1-7, 9b Septuagint trans. J. M. Phillips*

Any of the readings from the burial office may be used in addition to or instead of the above.

Officiant

Let us pray.

Eternal God, in whose love nothing is lost: Into your hands we commit your servant *N.*, whom you have known from before *she* was born and held in your watchful care. As *her* body is changed back to the energies and elements of the earth from which it came, may *she* return to you to be clothed in a shining resurrection body and joined in the joyful company of all the saints in light. Bless us who hold *her* in memory and cherish the good love and labor of *her* life. When morning comes, turn our separation into reunion and transform our grieving into joy, through Jesus Christ our Redeemer and your Holy Spirit who is breath and fire of love, who dwell with you, one God, now and for ever. *Amen.*

*As the fire is lit, and the body is committed to the fire, silence is kept.
Then the following is said*

We have entrusted *N.* to God's mercy,
and now in preparation for burial,
we give *her* body to the fire,
We look for the fullness of the resurrection
when Christ shall gather all the saints
to reign in glory. *Amen.*

People

Into your hands we commend *her* spirit,
for you have redeemed *her*, O Lord, O God of truth.
Keep *her* as the apple of your eye.
Hide *her* under the shadow of your wings.
Lord, have mercy;
Christ have mercy;
Lord have mercy.

Then the Officiant may say one or more of these anthems

Into paradise may the angels lead you.
At your coming, may the martyrs receive you,
and bring you into the holy city Jerusalem.

Lord, you now have set your servant free*
to go in peace as you have promised;
For these eyes of mine have seen the Savior,*
Whom you have prepared for all the world to see:
A light to enlighten the nations,*
and the glory of your people Israel.

The Spirit and the bride say "Come." And let everyone who hears
say, "Come." And let everyone who is thirsty come. Let anyone
who wishes take the water of life as a gift. The ransomed of the
Lord shall return, and come to Zion with singing; everlasting joy
shall be upon their heads; they shall obtain joy and gladness, and
sorrow and sighing shall flee away. *Isaiah 35:10*

My heart is glad and my spirit rejoices; my body also rests secure.
For you do not give me up to Sheol, or let your faithful one see
the Pit. You show me the path of life and in your presence there
is fullness of joy; in your right hand are pleasures for evermore.

Psalms 16:9-11

The service concludes as follows:

People

In you, God our Hope,
life is changed, not ended.
To you we entrust our beloved one, N.
Receive *her* into your arms of mercy.
May *she* dwell in your presence for ever
and rejoice to see you face to face.

Officiant Go in peace, putting your trust in God. Alleluia.

People Thanks be to God. Alleluia.

A Service of Remembrance

For the forty-day or yearly commemoration of a death, the following rite is adapted from the Orthodox service, and is traditionally used at home. It may be used in church at the conclusion of the Eucharist or the Daily Office.

Officiant Blessed is our God, always, now and for ever and to
the ages of ages.

People Amen.

The Trisagion is sung or said three times. (The Hymnal 1982, S102)

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Officiant and People

God of Grace, we pray to you for N., whom we love and see no longer. Grant to *her* eternal rest. Let light perpetual shine upon *her*. May *her* soul and souls of all the departed, through the mercy of God, rest in peace. *Amen.*

The anthem, "Give Rest, O Christ" is sung or said. (The Hymnal 1982, 355)

Give rest, O Christ, to your servant(s) with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.

You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so did you ordain when you created me, saying, "You are dust, and to dust you shall return." All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servant(s) with your saints, where sorrow and pain are no more, neither sighing, but life everlasting.

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

O God of the living and the dead, you have trampled upon death and abolished the power of evil, giving life to your world. Give to your departed servant *N.* rest in a place of light, in a place of tranquility, in a place of refreshment, where there is no pain, nor sorrow, nor suffering. For you, Christ our God, are the resurrection, the life, and the repose of your servant *N.*, and to you we give glory, with your eternal Father and your all-holy, good, and life-giving Spirit, now and for ever. *Amen.*

Officiant

May Christ, who rose from the dead and has authority over the living and the dead, have mercy on us and save us. May the prayers of the Blessed Virgin Mary, and all the saints in glory, strengthen us all and welcome *N.* in the heavenly places. *Amen.*

Anthem Christ is risen from the dead, trampling down death by death and giving life to those in the tomb.

Suggested Songs for Burial Rites

Hymn	Tune/Lyricist/Composer	Source
Amazing Grace	<i>New Britain</i>	<i>LEVAS II - 181</i>
Be Still My Soul	<i>Finlandia</i> , Jean Sibelius	<i>Lead Me, Guide Me - 163</i>
Blessed Assurance	Fanny J. Crosby & Pheobe	P. Knapp <i>LEVAS II - 184</i>
Breathe on me, Breath of God	<i>Nova Vita</i>	<i>The Hymnal 1982 - 508</i>
Christ the Victorious	<i>Russia</i> , Alexis Lvov	<i>The Hymnal 1982 - 358</i>
Come and Go to that Land	Spiritual, arr. Pamela Warrick Smith	GIA Publications
Come to Me	Spiritual, arr. R. Nathaniel Dett	<i>LEVAS II - 156</i>
Deep River	Spiritual <i>LEVAS II - 8</i>	
For All the Saints	<i>Sine Nomine</i> Ralph Vaughn Williams	<i>The Hymnal 1982 - 287</i>
God be in my Head	<i>Lytlington</i> , Sydney Hugo Nicholson	<i>The Hymnal 1982 - 694</i>
Going up Yonder	Walter Hawkins	<i>Songs of Zion - 181</i>
Guide Me, O My Great Redeemer	<i>Zion</i>	<i>The New Century Hymnal - 19</i>
His Eye is on the Sparrow	Civilla Martin & Charles H. Gabriel	<i>LEVAS II - 191</i>
I'll Fly Away	Albert Brumley	<i>Lead Me, Guide Me - 149</i>
If I Can Help Somebody	Alma B. Androzso	
It is Well with my Soul	Haratio Spafford & Philip P. Bliss	<i>LEVAS II - 188</i>
It's a Highway to Heaven	Mary Gardner & Thomas A. Dorsey	<i>African American Heritage Hymn</i>
Just a Closer Walk with Thee	American Folk Song	<i>LEVAS II - 72</i>
Kum Bah Yah	Spiritual	<i>LEVAS II - 162</i>
The Last Mile of the Way	Johnson Oatman, Jr., William Edie Marks	<i>New National Baptist Hymnal - 235</i>

May choirs of angels lead you	<i>Christus, der ist mein Leben</i>	<i>The Hymnal 1982 - 356</i>
My Heavenly Father Watches Over Me	Charles H. Gabriel	<i>LEVAS II - 59</i>
O Father, on your Love we call	<i>Melita</i>	Jean Holloway, lyrics Unknown
On Jordan's Stormy Banks I Stand	American Melody	<i>LEVAS II -9</i>
Only a Look	Anna Shepherd	<i>Songs of Zion - 197</i>
Only What You Do for Christ Will Last	Raymond Rasberry	<i>Lead Me, Guide Me - 286</i>
Over My Head	Spiritual	<i>Songs of Zion - 167</i>
Shine on Me	Spiritual	<i>Lead Me, Guide Me - 160</i>
Soon and Very Soon	Andrae Crouch	<i>LEVAS II - 14</i>
Soon-a Will Be Done	Spiritual	<i>Songs of Zion - 158</i>
Steal Away	Spiritual	<i>LEVAS II - 103</i>
There's a Wideness in God's Mercy	<i>St. Helena</i> Calvin Hampton	<i>Hymnal 1982 - 469</i>
Want to Go to Heaven When I Die	Spiritual	<i>Lead me Guide me - 315</i>
We Shall Behold Him	Dotty Rambo	<i>African American Hymnal - 583</i>
We'll Understand It Better By and By	Charles A. Tindley	<i>LEVAS II - 207</i>
We're Marching to Zion	Isaac Watts / Robert S. Lowry	<i>LEVAS II - 12</i>
When We All Get to Heaven	Eliza Hewitt & Emily Wilson	<i>LEVAS II - 20</i>

Notes for Burial Rites

Introduction (p. 1) Modeled on lengthier introductions to be found in the *Alternative Services Book* (1980), the *Book of Alternative Services* (1985), and *Common Worship* (2000), this piece illustrates the ritual process that has become customary in the Church's burial rites. It also provides a short "teaching piece" for congregations that wish to reproduce something about the nature of the service in parish funeral bulletins.

Outline of the Rites (p. 3) This provides a practical companion to the Introduction. It traces the ritual process noted there, listing useful sequences and options. It was inspired by the schematic included in an early version of the Evangelical Lutheran Church in America's *Renewing Worship* (2005).

Prayers for a Vigil (p. 13) The first alternative augments the form of the rite found in BCP 1979, p. 465. The second comes from the Church of St. John the Evangelist, Boston, with antiphons from the *Proper of the Seasons* of the Society of St. Margaret.

Reception of the Body (p. 21) The first alternative is a redaction of the rite found in BCP 1979, p. 466. The second alternative is a slight revision of the rite found in *Common Worship*. The third alternative is taken from *Renewing Worship*.

The Burial of the Dead (p. 27)

Anthems (p. 27) The first set of anthems are from the BCP 1979, p. 491, with quotations from the Revised Standard Version of the Bible replaced by material from the New Revised Standard Version. The second set of anthems is based on material in *Common*

Worship. The third set has been revised from the BCP 1979, p. 492.

The optional introductory sentence comes from *Common Worship*.

Collects (p. 29)

1. A revision of collect #2, BCP 1979, p. 493
2. From *Burial Services*, 1987, the Episcopal Church of Scotland
3. From the *Book of Alternative Services*
4. From *Common Worship*
5. An original composition
6. From *Renewing Worship*

Lectionary (p. 32) The entire lectionary from BCP 1979 is retained, with additions from the *Alternative Service Book* and the *Book of Alternative Services*. These additions offer the congregation and the preacher texts that address pastoral situations not necessarily covered in the BCP lectionary. The familiar readings from Romans and 1 Corinthians suggest useful cuts that make those readings more compact.

Proper prefaces (p. 34) The two additional proper prefaces are original compositions.

Postcommunion prayer (p. 34) This is a revision of the BCP text.

The Commendation (p. 35) The substitution of the first person plural in the *Kontokian* follows a suggestion by Marion Hatchett. The prayer “God our creator...” comes from *Common Worship*. The alternative final prayer for use when the Committal does not follow immediately is the concluding prayer from the BCP Good Friday Rite.

The Committal: (p. 59) The new alternative prayer “We have entrusted...” comes from *Common Worship*, while “Holy God...” comes from *Renewing Worship*. The optional litany, p. 61, is from *Renewing Worship*.

Committal under Special Circumstances: (p. 62) This provides for situations not covered by the texts in BCP 1979, including the transfer of bodies from a major burial rite held in one place to a committal held elsewhere, as well as the reality that there are a growing number of cemeteries that do not permit graveside rites. The new alternative committal prayers come from *Renewing Worship*.

Consecration of a Grave: (p. 65) The first alternative is from *Renewing Worship*. The second is adapted from BCP 1979. The third comes from *Common Worship*.

Burial of one who does not profess the Christian Faith (p. 66) Sometimes, there are pastoral reasons for a burial office that acknowledges a non-believing member of an otherwise churching family. In the case of an interfaith marriage, the deceased may have family and friends who continue to embrace another tradition, although he or she attended church with his or her spouse. The design of the rite follows the pattern in Bernardin's *Burial Services*, although most of the prayers are original.

Additional Prayers:

- #1 through #9 (pp. 70-71) These are revisions of material from BCP, 1979.
- #10 (p. 72) From *A New Zealand Prayer Book*, Collins, 1989
- #11 (p. 72) From *Burial Services*, 1987, The Episcopal Church of Scotland
- #12 (p. 72) From *Burial Services*, 1987, The Episcopal Church of Scotland
- #13 (p. 72) From the Greek Orthodox Burial Service
- #14 (p. 73) From *Burial Services*, The Episcopal Church of Scotland
- #15 (p. 73) From *Celebrating Common Prayer*, Mowbray's, 1992
- #16 (p. 73) From *Celebrating Common Prayer*, Mowbray's, 1992
- #17 (p. 74) An original composition
- #18 (p. 74) An original composition
- #19 (p. 75) An original composition

- #20 (p. 75) Adapted from BCP, 1979
- #21 (p. 75) An original composition
- #22 (p. 76) An original composition
- #23 (p. 76) An original composition
- #24 (p. 77) An original composition
- #25 (p. 77) An original composition
- #26 (p. 78) A prayer of St. Anselm – see *Enriching Our Worship 2*, p. 57, and note on p. 148.
- #27 (p. 78) From the Mozarabic tradition

Prayers for a Committal of a body at a Crematory (p. 84)

Readings (p. 84) The version of Lamentations 3:22 and Wisdom 3:1-7, 9B represent an original translation by the Rev. Dr. J. M. Phillips.

Prayers “Eternal God...” (p. 85) and “We have entrusted...” (p. 85) are original compositions. “In you, God our hope...” (p. 86) is an original composition.

A Service of Remembrance (p. 87) As noted in the introductory rubric, this is adapted from the Orthodox tradition – an original composition.

The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor

Enriching Our Worship 4

Supplemental Liturgical Materials

prepared by

The Standing Commission on Liturgy and Music

2006

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Concerning the Service

The catechism of the Book of Common Prayer (1979) indicates that there are four categories of ministers, beginning with the laity. Baptism is seen as the sacrament that initiates Christians and empowers them for ministry. As articulated by one of the pioneers of renewed appreciation of baptismal ministry: "...there is one ministry of the one body, which is Christ's ministry as exercised through that body. All vocations contribute to the efficacy of that one ministry, expressed in mission. All baptized people – lay and ordained – participate in it according to the gifts given them." (Stewart C. Zabriskie, *Total Ministry*. 1995: Alban Institute, page 7) Hence, pastoral leadership and oversight both spring from and need to be celebrated within the community of the baptized.

From a baptismal-ministry frame of reference, the rite entitled "A Celebration of New Ministry" in the Book of Common Prayer focuses almost entirely upon the priest, with little recognition of the ongoing ministry of the congregation. Since the development of that rite, the imbalance has been noted and further attention has been paid by the Church to naming and celebrating the role of all the baptized.

The rite which follows, entitled "The Renewal of Ministry with the Welcoming of a New Rector or Other Pastor," incarnates mutuality among the ministers of the Church. By setting ordained leadership within the context of baptism, and commending a variety of gifts, this liturgy serves as an alternative to its predecessor, with the caveat that its differences from 1979 are intentional. "Blending" portions of the two liturgies is discouraged. Instead, adapting the rite to the requirements of architecture, culture, language, personnel and other resources of the congregation is expected. Rubrics within the rite offer suggestions and options.

The presence of the Bishop is assumed throughout, although a representative may function in that capacity. The Bishop's presence brings together the elements of mutuality and continuity. A rubric directs that "The Bishop states the purpose of the gathering," providing an opportunity for education and encouragement. It is the Bishop's prerogative to preside at the font and the table.

As an alternative to the Prayer Book rite "Celebration of a New Ministry," this order is for use when a priest is being instituted and inducted as the rector of the parish. It may also be used for the installation of deans of cathedrals, or the inauguration of other ministries, diocesan or parochial, including vicars of missions and assistant ministers. Alterations in the service are then made according to circumstances.

Primary symbols of ministry are presented within the liturgical context. At the time of the Offertory, other gifts may be brought to the altar which reflect the diversity already present in the congregation.

Suggested Propers

In addition to the Proper of the Day, suitable lessons may be selected from the following:

For All Baptized Christians

At Baptism

For the Mission of the Church

Feast of Title or Patronal Feast

Hymns and anthems should reflect themes of the lessons.

The Renewal of Ministry with the Welcoming of a New Rector

Gathering of the Community

A hymn, psalm or anthem may be sung.

The people standing, the Bishop says

Bishop Blessed be the one, holy, and living God.
People Glory to God for ever and ever.

or this

Bishop Blessed be our God.
People For ever and ever. Amen.

During Advent

Bishop Blessed are you, holy and living One.
People You come to your people and set them free.

From Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.
People Christ is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Blessed be the God of our salvation:
People Who bears our burdens and forgives our sins.

The Bishop continues

People There is one Body and one Spirit;
Bishop There is one hope in God's call to us;
People One Lord, one Faith, one Baptism;
People One God, Creator of all.

Bishop The Lord be with you.
People And also with you.
Bishop Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

The people are seated. The Warden(s) stand near the Bishop.

The Bishop states the purpose of the gathering; and concludes

People of _____, you have reflected on your ministry and discerned your choice for a new *Rector*.

Wardens

We have chosen and called *N.N.* to be our *Rector*, and *he* has accepted.

Bishop

I commend your choice and affirm this call

The Letter of Institution (BCP, p. 557) is read. The Bishop continues

Are you, the people of _____, ready to continue in your ministry, with *N.* as your priest?

People We are.

The Wardens escort the Priest from the nave to the front of the assembly.

The Word of God

Representatives such as Lectors present the lectern Bible and say

N., with this Bible we proclaim and hear God's living Word. Join us in the ministry of telling the Good News to the World.

Rector

Amen. Let us hear again the Good News of salvation.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

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

or

Hear what the Spirit is saying to the Churches.

People Thanks be to God.

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Savior Jesus Christ according to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Homily

Renewal of Baptismal Vows

Bishop

N.; people of _____: in Holy Baptism we received full adoption through God's grace and full empowerment for ministry through the Holy Spirit. Will you work together as partners in the mission of the Church, to reconcile all people to God through Christ?

People We will, with God's help.

Bishop

The water of baptism signifies our eternal covenant with God. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to Christ, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Bishop may bless the water.

We pray you, O God, sanctify this water by the power of your Holy Spirit, that all who in baptism are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

Rector

Let us renew the solemn promises and vows of Holy Baptism, by which we renounce Satan and all his works, and promise to serve God faithfully in God's holy Catholic Church.

Water is poured into the font and the Bishop or the Rector leads the renewal of baptismal vows.

Bishop or Rector

Do you reaffirm your renunciation of evil and renew your commitment to
Jesus Christ?

People I do.

Bishop or Rector

Do you believe in God the Father?

People I believe in God, the Father almighty, creator of heaven and earth.

Bishop or Rector

Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Bishop or Rector

Do you believe in God the Holy Spirit?

People 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.

Bishop or Rector

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People I will, with God's help.

Bishop or Rector

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Bishop or Rector

Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Bishop or Rector

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Bishop or Rector

Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

Bishop or Rector

May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. Amen.

A baptismal hymn, psalm or other song may be sung. The congregation may be sprinkled with the water.

The Prayers

A symbol of prayer (e.g., a book of prayers, the list of intercessions, an icon) is brought forward by Intercessor(s) from the congregation.

N., with this _____ we offer our prayers, intercessions and thanksgivings to God.

Rector Amen. In the Spirit of God, who searches the heart and knows our deepest needs, let us pray for the Church, the world, and all who yearn for Christ's healing.

Then follow Prayers written for the occasion; or the Litany for the Mission of the Church (Book of Occasional Services 2003, p 246); or the Litany of Thanksgiving for a Church (BCP p. 578).

The Litany for Ordinations is not appropriate for this occasion.

A stole and/or flask of oil for healing may be presented by parishioners such as Pastoral Visitors, Eucharistic Visitors, or Prayer Circle Members.

N., with prayer, companionship and laying-on of hands we bring the reconciling presence of Christ to those who seek healing. Join us in this ministry by calling us to repentance, and assuring us of God's forgiveness and love.

Rector Amen. Live without fear: your Creator has made you holy,
loves you eternally, and reconciles you to one another.

All stand. The new Rector says to the people

Rector The Peace of Christ be always with you.
People And also with you.

The Bishop says to the people
The peace of the Lord be always with you.
People And also with you.

The Holy Communion

*Representatives of the congregation bring the people's offerings of bread and the wine.
Addressing the Rector, they say*

N., when we share the bread and the cup, we proclaim the Lord's death until he comes. Join us at God's table to offer and bless our gifts of bread and wine.

Rector Amen. Together, let us keep the feast.

The deacon brings the elements to the table, and the Offertory continues as a hymn or anthem is sung. When the alms are brought forward, gifts for ministry may also be brought to the altar, and may be received with the following or similar words

Bishop

We offer thanksgiving to God for the ministries represented by these symbols, and ask God's grace to live ever more fully into the commitments we have made in Baptism.

People Amen.

The Great Thanksgiving

The Preface of Baptism is suggested.

Postcommunion Prayer

Suggested text (Enriching our Worship 1, page 70)

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Bishop

We have celebrated this new pastoral relationship in the great prayer of the Church. N.,
I commend to your love and care the people of _____. My brothers and sisters in Christ,
I commend to your love and care your new Rector, colleague and friend, N.

*The bishop, or the priest, may bless the assembly.
Suggested text (Enriching Our Worship 1; source, Celtic)*

God's blessing be with you,
Christ's peace be with you,
the Spirit's outpouring be with you,
now and always. *Amen.*

Closing Hymn

Dismissal