

Services from the
Book of Common Prayer
with a Deacon as Officiant

Edited and Adapted by
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INTRODUCTION

The deacon is normally not the officiant at most of the services in the Book of Common Prayer. Nevertheless there are times when in necessity or for pastoral considerations the deacon is called upon to perform these functions. This may not always occur in the parish church; but may be in private homes, institutions, and other settings where the service of a priest is not always available.

This booklet is designed to help the deacon on such occasions. I have gone through the services of the Book of Common Prayer and, following the rubrics, have edited them for the deacon to be the officiant. I have opted for the word "*officiant*" instead of "*celebrant*" or "*presider*" for no other reason than that is the term used in the Daily Office to name what in the monastic tradition is sometimes called the "*hebdomadarian*".

I have not included the Daily Office in this booklet since the only change in that office when the Officiant is not a priest or bishop is the substitution of "*us*" for "*you*" and "*our*" for "*your*" in the absolution.

Nor have I included all of the Proper Liturgies for Special Days and for some I have only highlighted the rubrics.

Br. Justus Van Houten SSF
Deacon

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Holy Baptism

Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble.

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons. Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and example in their Christian life. It is fitting that parents be included among the godparents of their own children.

Holy Baptism is especially appropriate at the Easter Vigil, on the Day of Pentecost, on All Saints' Day or the Sunday after All Saints' Day, and on the Feast of the Baptism of our Lord (the First Sunday after the Epiphany). It is recommended that, as far as possible, Baptisms be reserved for these occasions or when a bishop is present. If on any one of the above named days the ministry of a bishop or priest cannot be obtained, the bishop may specially authorize a deacon to preside. In that case, the deacon omits the prayer over the candidates, page 308, and the formula and action which follow. These omitted portions of the rite may be administered on some subsequent occasion of public baptism at which a bishop or priest presides.

If desired, the hymn Gloria in excelsis may be sung immediately after the opening versicles and before the salutation "The Lord be with you."

Lay persons may act as readers, and it is appropriate for sponsors to be assigned this function. The petitions (page 305) may also be led by one of the sponsors. The Nicene Creed is not used at this service. If the Presentation of the Candidates does not take place at the font, then before or during the petitions (page 305), the ministers, candidates, and sponsors go to the font for the Thanksgiving over the Water. If the movement to the font is a formal procession, a suitable psalm, such as Psalm 42, or a hymn or anthem, may be sung.

Where practicable, the font is to be filled with clean water immediately before the Thanksgiving over the Water. At the Thanksgiving over the Water, and at the administration of Baptism, the Officiant, whenever possible, should face the people across the font, and the sponsors should be so grouped that the people may have a clear view of the action.

After the Baptism, a candle (which may be lighted from the Paschal Candle) may be given to each of the newly baptized or to a godparent.

Holy Baptism

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A hymn, psalm, or anthem may be sung. The people standing, the Officiant says

 Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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

Officiant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Officiant Bless the Lord who forgives all our sins;
People **His mercy endures for ever.**

The Officiant then continues

 There is one Body and one Spirit;
People **There is one hope in God's call to us;**
Officiant One Lord, one Faith, one Baptism;
People **One God and Father of all.**

Officiant The Lord be with you.
People **And also with you.**
Officiant Let us pray.

The Collect of the Day

People **Amen.**

At the principal service on a Sunday or other feast, the Collect and Lessons are properly those of the Day. On other occasions they are selected from "At Baptism". (See Additional Directions, page 312.)

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

People **The Word of the Lord.**
 Thanks be to God.

or the Reader may say

Here ends the Reading (Epistle).

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 Lord 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 Sermon

Or the Sermon may be preached after the Peace.

Then the Officiant asks the following questions of the candidates who can speak for themselves, and of the parents and godparents who speak on behalf of the infants and younger children

Question Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Answer **I renounce them.**

Question Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Answer **I renounce them.**

Question Do you renounce all sinful desires that draw you from the love of God?

Answer **I renounce them.**

Question Do you turn to Jesus Christ and accept him as your Savior?

Answer **I do.**

Question Do you put your whole trust in his grace and love?

Answer **I do.**

Question Do you promise to follow and obey him as your Lord?

Answer **I do.**

After all have been presented, the Officiant addresses the congregation, saying

Will you who witness these vows do all in your power to support these persons in their life in Christ?

People **We will.**

The Officiant then says these or similar words

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The Baptismal Covenant

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Officiant Do you believe in God the Father?

People **I believe in God, the Father almighty, creator of heaven and earth.**

Officiant 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.**

Officiant 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.**

Officiant 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.**

Officiant 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.**

Officiant Will you proclaim by word and example the Good News of God in Christ?

People **I will, with God's help.**

Officiant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People **I will, with God's help.**

Officiant 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.**

Prayers for the Candidates

The Officiant then says to the congregation

Let us now pray for these persons who are to receive the Sacrament of new birth.

A Person appointed leads the following petitions

Leader Deliver them, O Lord, from the way of sin and death.
People **Lord, hear our prayer.**

Leader Open their hearts to your grace and truth.
People **Lord, hear our prayer.**

Leader Fill them with your holy and life-giving Spirit.
People **Lord, hear our prayer.**

Leader Keep them in the faith and communion of your holy Church.
People **Lord, hear our prayer.**

Leader Teach them to love others in the power of the Spirit.
People **Lord, hear our prayer.**

Leader Send them into the world in witness to your love.
People **Lord, hear our prayer.**

Leader Bring them to the fullness of your peace and glory.
People **Lord, hear our prayer.**

The Officiant says

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. Amen.

Thanksgiving over the Water

The Officiant blesses the water, first saying

	The Lord be with you.
<i>People</i>	And also with you.
<i>Officiant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

Officiant

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. We thank you, Father, for the water of Baptism. 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 your Son, 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.

At the following words, the Officiant touches the water

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. Amen.

The Baptism

Each candidate is presented by name to the Officiant, or to an deacon, who then immerses, or pours water upon, the candidate, saying

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

When all have been baptized, the Officiant says

Let us welcome the newly baptized.

Officiant and People **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

The Peace

Officiant The peace of the Lord be always with you.
People **And also with you.**

The service continues with the Lord's Prayer

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.

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 then says

All praise and thanks to you, most merciful Father, for adopting us as your own children, for incorporating us into your holy Church, and for making us worthy to share in the inheritance of the saints in light; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Alms may be received and presented, and other prayers may be added, concluding with this prayer

Almighty God, the Father of our Lord Jesus Christ, from whom every family in heaven and earth is named, grant you to be strengthened with might by his Holy Spirit, that, Christ dwelling in your hearts by faith, you may be filled with all the fullness of God. Amen.

Conditional Baptism;

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If there is reasonable doubt that a person has been baptized with water, "In the Name of the Father, and of the Son, and of the Holy Spirit" (which are the essential parts of Baptism), the person is baptized in the usual manner, but this form of words is used

If you are not already baptized, N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.

Emergency Baptism

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In case of emergency, any baptized person may administer Baptism according to the following form. Using the given name of the one to be baptized (if known), pour water on him or her, saying

I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.

The Lord's Prayer is then said. Other prayers, such as the following, may be added

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin and have raised him to the new life of grace. Strengthen him, O Lord, with your presence, enfold him in the arms of your mercy, and keep him safe for ever.

The person who administers emergency Baptism should inform the priest of the appropriate parish, so that the fact can be properly registered. If the baptized person recovers, the Baptism should be recognized at a public celebration of the Sacrament with a bishop or priest presiding, and the person baptized under emergency conditions, together with the sponsors or godparents, taking part in everything except the administration of the water.

The Holy Eucharist

**The Liturgy for the
Proclamation of the Word of God and
Celebration of the Holy Communion**

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or priest, this Exhortation may be read by a lay person. The people stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord.

Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

God spake these words, and said:

I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not take the Name of the Lord thy God in vain.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Honor thy father and thy mother.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not steal.

**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbor.
**Lord, have mercy upon us,
and incline our hearts to keep this law.**

Thou shalt not covet.
**Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.**

A Penitential Order: Rite One

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*For use at the beginning of the Liturgy, or as a separate service.
A hymn, psalm, or anthem may be sung.*

The people standing, the Officiant says

 Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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

Officiant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Officiant Bless the Lord who forgiveth all our sins;
People **His mercy endureth for ever.**

When used as a separate service, the Exhortation, page 316, may be read, or a homily preached.

The Decalogue, page 317, may be said, the people kneeling.

The Officiant may read one of the following sentences

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. *Matthew 22:37-40*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John 1:8,9*

Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Hebrews 4:14,16*

The Deacon or Officiant then says

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

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

or this

Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our
own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to
have done,
and we have done those things which we ought not to
have done.

But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. **Amen.**

The Deacon says

The Almighty and merciful Lord grant us absolution and remission of all our sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

When this Order is used at the beginning of the Liturgy, the service continues with the Kyrie eleison, the Trisagion, or the Gloria in excelsis.

When used separately, it concludes with suitable prayers, and the Grace.

Concerning the Celebration

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A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. Lay persons appointed by the Officiant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

The Kyrie eleison (or "Lord, have mercy") may be sung or said in threefold, sixfold, or ninefold form. The Trisagion, "Holy God," may be sung or said three times, or antiphonally. Gloria in excelsis, or the hymn used in place of it, is sung or said from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and at other times as desired; but it is not used on the Sundays or ordinary weekdays of Advent or Lent.

It is desirable that the Lessons be read from a lectern or pulpit, and that the Gospel be read from the same lectern, or from the pulpit, or from the midst of the congregation. It is desirable that the Lessons and Gospel be read from a book or books of appropriate size and dignity. When a portion of the congregation is composed of persons whose native tongue is other than English, a reader appointed by the Officiant may read the Gospel in the language of the people, either in place of, or in addition to, the Gospel in English.

The greeting, "The peace of the Lord be always with you," is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation).

Necessary announcements may be made before the service, after the Creed, before the Offertory, or at the end of the service, as convenient.

Opportunity is always to be given to every communicant to receive the consecrated Bread and Wine separately. But the Sacrament may be received in both kinds simultaneously, in a manner approved by the bishop.

If any of the consecrated Bread or Wine remain, apart from any which may be required for the Communion of the sick, or of others who for weighty cause could not be present at the celebration, or for the administration of Communion by a deacon to a congregation when no priest is available, the deacon, and other communicants, reverently eat and drink it, either after the Communion of the people or after the Dismissal.

The Holy Eucharist: Rite One

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The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Officiant may say

 Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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

Officiant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Officiant Bless the Lord who forgiveth all our sins;
People *His mercy endureth for ever.*

The Officiant says

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then the Ten Commandments (page 317) may be said, or the following

Hear what our Lord Jesus Christ saith:
Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Here is sung or said

Lord, have mercy upon us.		Kyrie eleison.
Christ, have mercy upon us.	or	Christe eleison.
Lord, have mercy upon us.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

When appointed, the following hymn or some other song of praise is sung or said, in addition to, or in place of, the preceding, all standing

Glory be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.

For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.

The Collect of the Day

The Officiant says to the people

People The Lord be with you.
 And with thy spirit.

Officiant Let us pray.

The Officiant says the Collect.

People **Amen.**

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

People The Word of the Lord.
 Thanks be to God.

or the Reader may say **Here endeth the Reading (Epistle).**

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon reads the Gospel, first saying

People The Holy Gospel of our Lord Jesus Christ
 according to _____ .
 Glory be to thee, O Lord.

After the Gospel, the Reader says

People The Gospel of the Lord.
 Praise be to thee, O Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The 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:
 by the power of the Holy Spirit
 he became incarnate from the Virgin Mary,
 and was made man.
 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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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.

or this

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Intercession is offered according to the following form, or in accordance with the directions on page 383.

The Deacon or other person appointed says

Let us pray for the whole state of Christ's Church and the world.

After each paragraph of this prayer, the People may make an appropriate response, as directed.

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers [especially _____], that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land [especially _____], that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor [_____ and] all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

Additional petitions and thanksgivings may be included here.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [especially _____], beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of [_____ and of] all thy saints, that with them we may be partakers of thy heavenly kingdom.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

If there is not to be Communion from the Reserved Sacrament a hymn or anthem may then be sung, and the offerings of the people received. The service may then conclude with the Lord's Prayer and the Grace or with the exchange of the Peace. (If it is desired to include a Confession of Sin, the service begins with the Penitential Order).

If there is to be Communion from the Reserved Sacrament the Service continues as follows.

The Peace

All stand. The Officiant says to the people

People The peace of the Lord be always with you.
 And with thy spirit.

Then the Ministers and People may greet one another in the name of the Lord.

The Holy Communion

[333]

The Officiant may begin the Offertory with one of the sentences on pages 343-344, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of money or other gifts, to the deacon. The people stand while the offerings are presented and placed on the Altar.

The deacon reverently places the consecrated Sacrament on the Altar, during which time a communion hymn may be sung.

The Deacon then says

Let us pray in the words our Savior Christ hath taught us.

People and Officiant

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 following prayer may be said. The People may join in saying this prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Facing the people, the Officiant 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 hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

or with these words

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

or with these words

The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

A hymn may be sung before or after the postcommunion prayer.

After Communion, the Officiant says

[339]

Let us pray.

The People may join in saying this prayer

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.
Amen.

The Deacon may dismiss the people with these words

People Let us go forth in the name of Christ.
 Thanks be to God.

or the following

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing
 in the power of the Spirit.
People **Thanks be to God.**

or this

Deacon Let us bless the Lord.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost “Alleluia, alleluia” may be added to any of the dismissals.

The People respond **Thanks be to God. Alleluia, alleluia.**

Offertory Sentences

[343]

One of the following, or some other appropriate sentence of Scripture, may be used

Offer to God a sacrifice of thanksgiving, and make good thy vows unto the Most High. *Psalm 50:14*

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. *Psalm 96:8*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

I beseech you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. *Romans 12:1*

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Matthew 5:23,24*

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But to do good and to distribute, forget not; for with such sacrifices God is well pleased. *Hebrews 13:15,16*

Worthy art thou, O Lord our God, to receive glory and honor and power; for thou hast created all things, and by thy will they were created and have their being. *Revelation 4:11*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Chronicles 29:11*

or this bidding

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

The Decalogue: Contemporary

[350]

Hear the commandments of God to his people:
I am the Lord your God who brought you out of bondage.
You shall have no other gods but me.

Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath Day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

A Penitential Order: Rite Two

[351]

For use at the beginning of the Liturgy, or as a separate service.

A hymn, psalm, or anthem may be sung.

The people standing, the Officiant says

 Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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

Officiant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Officiant Bless the Lord who forgives all our sins;
People **His mercy endures for ever.**

When used as a separate service, the Exhortation, page 316, may be read, or a homily preached.

The Decalogue may be said, the people kneeling.

The Officiant may read one of the following sentences

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1: 8, 9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

The Deacon then 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 deacon then says

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

*When this Order is used at the beginning of the Liturgy, the service continues with the
Gloria in excelsis, the Kyrie eleison, or the Trisagion.*

When used separately, it concludes with suitable prayers, and the Grace.

Concerning the Celebration

[354]

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. Lay persons appointed by the Officiant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

The Kyrie eleison (or "Lord, have mercy") may be sung or said in threefold, sixfold, or ninefold form. The Trisagion, "Holy God," may be sung or said three times, or antiphonally. Gloria in excelsis, or the hymn used in place of it, is sung or said from Christmas Day through the Feast of the Epiphany; on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and at other times as desired; but it is not used on the Sundays or ordinary weekdays of Advent or Lent.

It is desirable that the Lessons be read from a lectern or pulpit, and that the Gospel be read from the same lectern, or from the pulpit, or from the midst of the congregation. It is desirable that the Lessons and Gospel be read from a book or books of appropriate size and dignity. When a portion of the congregation is composed of persons whose native tongue is other than English, a reader appointed by the Officiant may read the Gospel in the language of the people, either in place of, or in addition to, the Gospel in English.

The greeting, "The peace of the Lord be always with you," is addressed to the entire assembly. In the exchange between individuals which may follow, any appropriate words of greeting may be used. If preferred, the exchange of the Peace may take place at the time of the administration of the Sacrament (before or after the sentence of Invitation).

Necessary announcements may be made before the service, after the Creed, before the Offertory, or at the end of the service, as convenient.

Opportunity is always to be given to every communicant to receive the consecrated Bread and Wine separately. But the Sacrament may be received in both kinds simultaneously, in a manner approved by the bishop.

If any of the consecrated Bread or Wine remain, apart from any which may be required for the Communion of the sick, or of others who for weighty cause could not be present at the celebration, or for the administration of Communion by a deacon to a congregation when no priest is available, the deacon, and other communicants, reverently eat and drink it, either after the Communion of the people or after the Dismissal.

The Holy Eucharist Rite Two

[355]

The Word of God

A hymn, psalm, or anthem may be sung.

The people standing, the Officiant says

 Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

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

Officiant Alleluia. Christ is risen.
People **The Lord is risen indeed. Alleluia.**

In Lent and on other penitential occasions

Officiant Bless the Lord who forgives all our sins;
People **His mercy endures for ever.**

The Officiant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Officiant says to the people

People The Lord be with you.
 And also with you.
Officiant Let us pray.

The Officiant says the Collect.

People Amen.

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

People The Word of the Lord.
 Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon reads the Gospel, first saying

People The Holy Gospel of our Lord Jesus Christ
 according to _____ .
 Glory to you, Lord Christ.

After the Gospel, the Reader says

People The Gospel of the Lord.
 Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The 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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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.

The Prayers of the People

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

See the forms beginning on page 383.

If there is not to be Communion from the Reserved Sacrament a hymn or anthem may then be sung, and the offerings of the people received. The service may then conclude with the Lord's Prayer and the Grace or with the exchange of the Peace. (If it is desired to include a Confession of Sin, the service begins with the Penitential Order).

If there is to be Communion from the Reserved Sacrament the Service continues as follows.

The Peace

All stand. The Officiant says to the people

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

Then the Ministers and People may greet one another in the name of the Lord.

The Holy Communion

The Officiant may begin the Offertory with one of the sentences on page 34, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of money or other gifts, to the deacon.

The people stand while the offerings are presented and placed on the Altar.

The deacon reverently places the consecrated Sacrament on the Altar, during which time a communion hymn may be sung.

The Deacon then says

Let us pray in the words our Savior Christ has taught us.

People and Officiant

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.

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.

Facing the people, the Officiant says the following Invitation

and may add The Gifts of God for the People of God.
Take them in remembrance that Christ died for you, and feed
on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

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

or with these words

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

A hymn may be sung before or after the postcommunion prayer.

After Communion, the Officiant says

[365]

Let us pray.

Officiant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

or the following

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

[366]

The Deacon dismisses the people with these words

People Let us go forth in the name of Christ.
Thanks be to God.

or this

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

or this

Deacon Let us go forth into the world,
 rejoicing in the power of the Spirit.
People **Thanks be to God.**

or this

Deacon Let us bless the Lord.
People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

The People respond **Thanks be to God. Alleluia, alleluia.**

Offertory Sentences

[376]

One of the following, or some other appropriate sentence of Scripture, may be used

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High. *Psalm 50:14*

Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. *Psalm 96:8*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. *Romans 12:1*

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. *Matthew 5:23,24*

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. *Hebrews 13:15,16*

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. *1 Chronicles 29:11*

or this bidding

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

The Collect at the Prayers

[394]

For the concluding Collect, the Officiant selects

- (a) *a Collect appropriate to the Season or occasion being celebrated;*
- (b) *a Collect expressive of some special need in the life of the local congregation;*
- (c) *a Collect for the mission of the Church;*
- (d) *a general Collect such as the following:*

1
Lord, hear the prayers of thy people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of thy Name; through Jesus Christ our Lord. **Amen.**

2
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.**

3
Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

4
Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. **Amen.**

5
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.**

6

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit, you live and reign, now and for ever. **Amen.**

7

Hasten, O Father, the coming of thy kingdom; and grant that we thy servants, who now live by faith, may with joy behold thy Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. **Amen.**

8

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. **Amen.**

Communion Under Special Circumstances

[396]

This form is intended for use with those who for reasonable cause cannot be present at a public celebration of the Eucharist.

When persons are unable to be present for extended periods, it is desirable that the priest arrange to celebrate the Eucharist with them from time to time on a regular basis, using either the Proper of the Day or one of those appointed for Various Occasions. If it is necessary to shorten the service, the priest may begin the celebration at the Offertory, but it is desirable that a passage from the Gospel first be read.

At other times, or when desired, such persons may be communicated from the reserved Sacrament, using the following form. It is desirable that fellow parishioners, relatives, and friends be present, when possible, to communicate with them.

The officiant reads a passage of Scripture appropriate to the day or occasion, or else one of the following

God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life. *John 3:16*

Jesus said, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." *John 6:35*

Jesus said, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. For my flesh is food indeed, and my blood is drink indeed. Whoever eats my flesh and drinks my blood abides in me, and I in him." *John 6:51,55-56*

Jesus said, "Abide in me, as I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love." *John 15:4-5a,8-9*

After the Reading, the Officiant may comment on it briefly.

Suitable prayers may be offered, concluding with the following or some other Collect

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns for ever and ever. **Amen.**

A Confession of Sin may follow. The following or some other form is used

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 Deacon says

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

The Peace may then be exchanged.

The Lord's Prayer is said, the Officiant first saying

Let us pray in the words our Savior Christ has taught us.

People and Officiant

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.

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 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 hearts 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.]

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.

The service concludes with a dismissal

**Let us bless the Lord.
Thanks be to God.**

Proper Liturgies for Special Days

Ash Wednesday

[264]

On this day, the Officiant begins the liturgy with the Salutation and the Collect of the Day.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Old Testament Joel 2:1-2,12-17, or Isaiah 58:1-12.

Psalm 103, or 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6,16-21

After the Sermon, all stand, and the Officiant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by selfexamination and repentance; by prayer, fasting, and selfdenial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Officiant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**

The ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.

The following Psalm is then sung or said

Psalm 51 *Miserere mei, Deus*

- 1 Have mercy on me, O God, according to your lovingfkindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Litany of Penitence

[267]

The Officiant and People together, all kneeling

Most holy and merciful Father:

We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.

The Officiant continues

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

Have mercy on us, Lord.

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,

We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,

We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,

We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The deacon leading the service remains kneeling and says

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

The Peace is then exchanged.

When Communion follows, the service continues with the Offertory.

The Sunday of the Passion: Palm Sunday

[270]

The Liturgy of the Palms

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

At services on this day other than the principal celebration, suitable portions of this service may be used.

The following or some other suitable anthem is sung or said, the people standing

Blessed is the King who comes in the name of the Lord:
Peace in heaven and glory in the highest.

Officiant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

Here a Deacon or other person appointed reads one of the following

Year A Matthew 21:1-11

Year B Mark 11:1-11a

Year C Luke 19:29-40

The Officiant then says the following blessing

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

The following or some other suitable anthem may then be sung or said

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

The Procession

Deacon Let us go forth in peace;

People **In the name of Christ. Amen.**

During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn "All glory, laud, and honor" and Psalm 118:19-29.

At a suitable place, the procession may halt while the following or some other appropriate Collect is said

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 our Lord. **Amen.**

At the Eucharist

[272]

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Old Testament Isaiah 45:21-25, or Isaiah 52:13—53:12

Psalms 22:1-21, or 22:1-11

Epistle Philippians 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to _____.

The customary responses before and after the Gospel are omitted.

Year A Matthew 26:36—27:54(55-66) or 27:1-54(55-66)

Year B Mark 14:32—15:39(40-47) or 15:1-39(40-47)

Year C Luke 22:39—23:49(50-56) or 23:1-49(50-56)

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33) all stand.

When the Liturgy of the Palms has preceded, the Nicene Creed may be omitted at this service.

Good Friday

[276]

In the absence of a bishop or priest the entire special service may be led by a deacon. The rubrics allow for the biddings of the solemn collects to be read by a lay person, the deacon saying the Collect.

Holy Saturday

[283]

There is no celebration of the Eucharist on this day.

When there is a Liturgy of the Word, the Officiant begins with the Collect of the Day

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Old Testament Job 14:1-14

Psalm 130, or 31:1-5

Epistle 1 Peter 4:1-8

Gospel Matthew 27:57-66, or John 19:38-42

After the Gospel (and homily), in place of the Prayers of the People, the Anthem "In the midst of life" is sung or said.

Rite I

[484]

In the midst of life we are in death;
of whom may we seek for succor,
but of thee, O Lord,
who for our sins art justly displeased?

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

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy, O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal.
Suffer us not, at our last hour,
through any pains of death, to fall from thee.

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.

**Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.**

Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.

**Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.**

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 and merciful Savior,
deliver us not into the bitterness of eternal death.**

The service then concludes with the Lord's Prayer and the Grace.

People and Officiant

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.

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

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.**

The Great Vigil of Easter [284]

The Great Vigil, when observed, is the first service of Easter Day. It is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning.

The service normally consists of four parts:

- 1. The Service of Light.*
- 2. The Service of Lessons.*
- 3. Christian Initiation, or the Renewal of Baptismal Vows.*
- 4. The Holy Eucharist with the administration of Easter Communion.*

It is customary for all the ordained ministers present, together with lay readers, singers, and other persons, to take active parts in the service.

The priests who are present share among them the reading of the Collects which follow each Lesson, and assist at Baptism and the Eucharist. In the absence of a bishop, a priest presides at the service.

It is the prerogative of a deacon to carry the Paschal Candle to its place, and to chant the Exsultet. Deacons likewise assist at Baptism and the Eucharist according to their order.

Lay persons read the Lessons and the Epistle, and assist in other ways. A lay person may be assigned to chant the Exsultet. It is desirable that each Lesson be read by a different reader.

In the absence of a bishop or priest, a deacon may lead the first two parts of the service, the Renewal of Baptismal Vows, and the Ministry of the Word of the Vigil Eucharist, concluding with the Prayers of the People, the Lord's Prayer, and the Dismissal.

A deacon may also, when the services of a priest cannot be obtained, and with the authorization of the bishop, officiate at public Baptism; and may administer Easter Communion from the Sacrament previously consecrated.

Pastoral

Offices

Concerning the Service

[422]

Christian marriage is a solemn and public covenant between a man and a woman in the presence of God. In the Episcopal Church it is required that one, at least, of the parties must be a baptized Christian; that the ceremony be attested by at least two witnesses; and that the marriage conform to the laws of the State and the canons of this Church.

A priest or a bishop normally presides at the Celebration and Blessing of a Marriage, because such ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the Holy Eucharist.

When both a bishop and a priest are present and officiating, the bishop should pronounce the blessing and preside at the Eucharist.

A deacon, or an assisting priest, may deliver the charge, ask for the Declaration of Consent, read the Gospel, and perform other assisting functions at the Eucharist.

Where it is permitted by civil law that deacons may perform marriages, and no priest or bishop is available, a deacon may use the service which follows, omitting the nuptial blessing which follows The Prayers.

It is desirable that the Lessons from the Old Testament and the Epistles be read by lay persons.

In the opening exhortation (at the symbol of N.N.), the full names of the persons to be married are declared. Subsequently, only their Christian names are used.

For the Ministry of the Word it is fitting that the man and woman to be married remain where they may conveniently hear the reading of Scripture. They may approach the Altar, either for the exchange of vows.

It is appropriate that all remain standing until the conclusion of the Collect. Seating may be provided for the wedding party, so that all may be seated for the Lessons and the homily.

The Apostles' Creed may be recited after the Lessons, or after the homily, if there is one.

When desired, some other suitable symbol of the vows may be used in place of the ring.

The Celebration and Blessing of a Marriage

[423]

At the time appointed, the persons to be married, with their witnesses assemble in the church or some other appropriate place.

During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

Then the Officiant, facing the people and the persons to be married, with the woman to the right and the man to the left, addresses the congregation and says

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God.

Into this holy union *N.N.* and *N.N.* now come to be joined. If any of you can show just cause why they may not lawfully be married, speak now; or else for ever hold your peace.

Then the Officiant says to the persons to be married

I require and charge you both, here in the presence of God, that if either of you know any reason why you may not be united in marriage lawfully, and in accordance with God's Word, you do now confess it.

The Declaration of Consent

[424]

The Officiant says to the woman

N., will you have this man to be your husband; to live together in the covenant of marriage? Will you love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, be faithful to him as long as you both shall live?

The Woman answers **I will.**

The Officiant says to the man

N., will you have this woman to be your wife; to live together in the covenant of marriage? Will you love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful to her as long as you both shall live?

The Man answers **I will.**

The Officiant then addresses the congregation, saying

Will all of you witnessing these promises do all in your power to uphold these two persons in their marriage?

People **We will.**

If there is to be a presentation or a giving in marriage, it takes place at this time. The Officiant asks,

Who gives (presents) this woman to be married to this man?

or

Who presents this woman and this man to be married to each other?

To either question, the appropriate answer is, "I do." If more than one person responds, they do so together.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

[425]

The Officiant then says to the people

People The Lord be with you.
 And also with you.

Let us pray.

O gracious and everliving God, you have created us male and female in your image: Look mercifully upon this man and this woman who come to you seeking your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make; through Jesus Christ our Savior, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Then one or more of the following passages from Holy Scripture is read.

Genesis 1:26-28 (Male and female he created them)

Genesis 2:4-9,15-24 (A man cleaves to his wife and they become one flesh)

Song of Solomon 2:10-13;8:6-7 (Many waters cannot quench love)

Tobit 8:5b-8 (New English Bible) (That she and I may grow old together)

1 Corinthians 13:1-13 (Love is patient and kind)

Ephesians 3:14-19 (The Father from whom every family is named)

Ephesians 5:1-2,21-33 (Walk in love, as Christ loved us)

Colossians 3:12-17 (Love which binds everything together in harmony)

1 John 4:7-16 (Let us love one another for love is of God)

Between the Readings, a Psalm, hymn, or anthem may be sung or said. Appropriate Psalms are 67, 127, and 128.

When a passage from the Gospel is to be read, all stand, and the Deacon or Minister appointed says

People The Holy Gospel of our Lord Jesus Christ
 according to _____ .
 Glory to you, Lord Christ.

Matthew 5:1-10 (The Beatitudes)

Matthew 5:13-16 (You are the light ... Let your light so shine)

Matthew 7:21,24-29 (Like a wise man who built his house upon the rock)

Mark 10:6-9,13-16 (They are no longer two but one)

John 15:9-12 (Love one another as I have loved you)

After the Gospel, the Reader says

People Gospel of the Lord.
 Praise to you, Lord Christ.

A homily or other response to the Readings may follow.

The Marriage

[427]

The Man, facing the woman and taking her right hand in his, says

In the Name of God, I, N., take you, N., to be my wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says

In the Name of God, I, N., take you, N., to be my husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

They loose their hands.

The Officiant may ask God's blessing on a ring or rings as follows

Bless, O Lord, this ring to be a sign of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. Amen.

The giver places the ring on the ring-finger of the other's hand and says

N., I give you this ring as a symbol of my vow, and with all that I am, and all that I have, I honor you, in the Name of the Father, and of the Son, and of the Holy Spirit (*or in the Name of God*).

Then the Officiant joins the right hands of husband and wife and says

Now that N. and N. have given themselves to each other by solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

Those whom God has joined together let no one put asunder.

People **Amen.**

The Prayers

[428]

All standing, the Officiant says

Let us pray together in the words our Savior taught us.

People and Officiant

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.

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 Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen. If there is not to be a Communion, one or more of the prayers may be omitted.

Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. **Amen.**

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. **Amen.**

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. **Amen.**

Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other's forgiveness and yours. **Amen.**

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair. **Amen.**

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. **Amen.**

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. **Amen.**

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. **Amen.**

Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son and the Holy Spirit, you live and reign in perfect unity, now and for ever. **Amen.**

The Peace

The Officiant may say to the people

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

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

The wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

Concerning the Rite

The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship, and through the priesthood of the Church and its ministers declaring absolution.

The Reconciliation of a Penitent is available for all who desire it. It is not restricted to times of sickness. Confessions may be heard anytime and anywhere.

Two equivalent forms of service are provided here to meet the needs of penitents. The absolution in these services may be pronounced only by a bishop or priest. Another Christian may be asked to hear a confession, but it must be made clear to the penitent that absolution will not be pronounced; instead, a declaration of forgiveness is provided.

When a confession is heard in a church building, the confessor may sit inside the altar rails or in a place set aside to give greater privacy, and the penitent kneels nearby. If preferred, the confessor and penitent may sit face to face for a spiritual conference leading to absolution or a declaration of forgiveness.

When the penitent has confessed all serious sins troubling the conscience and has given evidence of due contrition, the confessor gives such counsel and encouragement as are needed and pronounces absolution. Before giving absolution, the confessor may assign to the penitent a psalm, prayer, or hymn to be said, or something to be done, as a sign of penitence and act of thanksgiving.

The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken.

The Reconciliation of a Penitent

[447]

Form One

The Penitent begins **Bless me, for I have sinned.**

The Officiant says

The Lord be in your heart and upon your lips that you may truly and humbly confess your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Penitent

I confess to Almighty God, to his Church, and to you, that I have sinned by my own fault in thought, word, and deed, in things done and left undone; especially _____. For these and all other sins which I cannot now remember, I am truly sorry. I pray God to have mercy on me. I firmly intend amendment of life, and I humbly beg forgiveness of God and his Church, and ask you for counsel, direction, and absolution.

Here the Officiant may offer counsel, direction, and comfort.

Declaration of Forgiveness to be used by a Deacon or Lay Person

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit. **Amen.**

The Officiant adds

The Lord has put away all your sins.

Penitent **Thanks be to God.**

The Officiant concludes

Go (or abide) in peace, and pray for me, a sinner.

The Officiant and Penitent begin as follows

Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.
Wash me through and through from my wickedness,
and cleanse me from my sin.
For I know my transgressions only too well,
and my sin is ever before me.

Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.

Penitent **Pray for me, a sinner.**

Officiant

May God in his love enlighten your heart, that you may remember in truth all your sins and his unfailing mercy. **Amen.**

The Officiant may then say one or more of these or other appropriate verses of Scripture, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you.
Matthew 11:28

God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *I John 2:1-2*

The Officiant then continues

Now, in the presence of Christ, and of me, his minister, confess your sins with a humble and obedient heart to Almighty God, our Creator and our Redeemer.

The Penitent says

Holy God, heavenly Father, you formed me from the dust in your image and likeness, and redeemed me from sin and death by the cross of your Son Jesus Christ. Through the water of baptism you clothed me with the shining garment of his righteousness, and established me among your children in your kingdom. But I have squandered the inheritance of your saints, and have wandered far in a land that is waste.

Especially, I confess to you and to the Church . . .

Here the penitent confesses particular sins.

Therefore, O Lord, from these and all other sins I cannot now remember, I turn to you in sorrow and repentance. Receive me again into the arms of your mercy, and restore me to the blessed company of your faithful people; through him in whom you have redeemed the world, your Son our Savior Jesus Christ. Amen.

The Officiant may then offer words of comfort and counsel.

Officiant Will you turn again to Christ as your Lord?

Penitent I will.

Officiant Do you, then, forgive those who have sinned against you?

Penitent I forgive them.

Officiant May Almighty God in mercy receive your confession of sorrow and of faith, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Officiant then lays a hand upon the penitent's head (or extends a hand over the penitent), saying

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit. **Amen.**

The Officiant concludes

Now there is rejoicing in heaven; for you were lost, and are found; you were dead, and are now alive in Christ Jesus our Lord. Go (or abide) in peace. The Lord has put away all your sins.

Penitent Thanks be to God.

Ministration to the Sick

Concerning the Rite

In case of illness, the Minister of the Congregation is to be notified.

At the Ministration, one or more parts of the following service are used, as appropriate; but when two or more are used together, they are used in the order indicated. The Lord's Prayer is always included.

Part One of this service may always be led by a deacon or lay person.

In cases of necessity, a deacon or lay person may perform the anointing, using oil blessed by a bishop or priest.

When the Laying on of Hands or Anointing takes place at a public celebration of the Eucharist, it is desirable that it precede the distribution of Holy Communion, and it is recommended that it take place immediately before the exchange of the Peace.

Ministration to the Sick

[453]

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

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

Part I. Ministry of the Word

One or more of the following or other passages of Scripture are read

General

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

Psalms 91 (He will give his angels charge over you)

Luke 17:11-19 (Your faith has made you well)

Penitence

Hebrews 12:1-2 (Looking to Jesus, the perfecter of our faith)

Psalms 103 (He forgives all your sins)

Matthew 9:2-8 (Your sins are forgiven)

When Anointing is to follow

James 5:14-16 (Is any among you sick?)

Psalms 23 (You have anointed my head with oil)

Mark 6:7,12-13 (They anointed with oil many that were sick)

When Communion is to follow

1 John 5:13-15 (That you may know that you have eternal life)

Psalms 145:14-22 (The eyes of all wait upon you, O Lord)

John 6:47-51 (I am the bread of life)

After any Reading, the Officiant may comment on it briefly.

Prayers may be offered according to the occasion.

The Officiant may suggest the making of a special confession, if the sick person's conscience is troubled, and use the form for the Reconciliation of a Penitent.

Or else the following general confession 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.

The Officiant alone says

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

Part II. Laying on of Hands and Anointing

[455]

The following anthem is said

Savior of the world, by your cross and precious blood you have redeemed us;
Save us, and help us, we humbly beseech you, O Lord.

The Officiant then lays hands upon the sick person, and says one of the following

N., I lay my hands upon you in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching our Lord Jesus Christ to sustain you with his presence, to drive away all sickness of body and spirit, and to give you that victory of life and peace which will enable you to serve him both now and evermore. Amen.

or this

N., I lay my hands upon you in the Name of our Lord and Savior Jesus Christ, beseeching him to uphold you and fill you with his grace, that you may know the healing power of his love. Amen.

If the person is to be anointed, the Officiant dips a thumb in the holy oil, and makes the sign of the cross on the sick person's forehead, saying

N., I anoint you with oil in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Officiant may add

As you are outwardly anointed with this holy oil, so may our heavenly Father grant you the inward anointing of the Holy Spirit. Of his great mercy, may he forgive you your sins, release you from suffering, and restore you to wholeness and strength. May he deliver you from all evil, preserve you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

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

Let us pray together in the words our Savior taught us.

People and Officiant

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.

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 concludes

The Almighty Lord, who is a strong tower to all who put their trust in him, to whom all things in heaven, on earth, and under the earth bow and obey: Be now and evermore your defense, and make you know and feel that the only Name under heaven given for health and salvation is the Name of our Lord Jesus Christ. Amen.

Part III. Holy Communion

If Communion is to be administered from the reserved Sacrament, the Peace may then be exchanged.

The Lord's Prayer is said, the Officiant first saying

Let us pray in the words our Savior Christ has taught us.

People and Officiant

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.

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 may say the following Invitation

and may add The Gifts of God for the People of God.
Take them in remembrance that Christ died for you, and
feed on him in your hearts 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 sick person cannot receive either the consecrated Bread or 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.

The service concludes with a dismissal

Let us bless the Lord.
Thanks be to God.

If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat and drink the Bread and Wine, the Officiant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth.

Prayers for the Sick

[458]

For a Sick Person

O Father of mercies and God of all comfort, our only help in time of need: We humbly beseech thee to behold, visit, and relieve thy sick servant *N.* for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; and give him patience under his affliction. In thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory; and grant that finally he may dwell with thee in life everlasting; through Jesus Christ our Lord. **Amen.**

For Recovery from Sickness

O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to your servant *N.* the help of your power, that his sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. **Amen.**

or this

O God of heavenly powers, by the might of your command you drive away from our bodies all sickness and all infirmity: Be present in your goodness with your servant *N.*, that his weakness may be banished and his strength restored; and that, his health being renewed, he may bless your holy Name; through Jesus Christ our Lord. **Amen.**

For a Sick Child

Heavenly Father, watch with us over your child *N.*, and grant that he may be restored to that perfect health which it is yours alone to give; through Jesus Christ our Lord. **Amen.**

or this

Lord Jesus Christ, Good Shepherd of the sheep, you gather the lambs in your arms and carry them in your bosom: We commend to your loving care this child *N.* Relieve his pain, guard him from all danger, restore to him your gifts of gladness and strength, and raise him up to a life of service to you. Hear us, we pray, for your dear Name's sake. **Amen.**

Before an Operation

Almighty God our heavenly Father, graciously comfort your servant *N.* in his suffering, and bless the means made use of for his cure. Fill his heart with confidence that, though at times he may be afraid, he yet may put his trust in you; through Jesus Christ our Lord. **Amen.**

or this

Strengthen your servant *N.*, O God, to do what he has to do and bear what he has to bear; that, accepting your healing gifts through the skill of surgeons and nurses, he may be restored to usefulness in your world with a thankful heart; through Jesus Christ our Lord. **Amen.**

For Strength and Confidence

Heavenly Father, giver of life and health: Comfort and relieve your sick servant *N.*, and give your power of healing to those who minister to his needs, that he may be strengthened in his weakness and have confidence in your loving care; through Jesus Christ our Lord. **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.**

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 Doctors and Nurses

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by your life-giving Spirit, that by their ministries the health of the community may be promoted and your creation glorified; through Jesus Christ our Lord. **Amen.**

Thanksgiving for a Beginning of Recovery

O Lord, your compassions never fail and your mercies are new every morning: We give you thanks for giving our brother (sister) *N.* both relief from pain and hope of health renewed. Continue in him, we pray, the good work you have begun; that he, daily increasing in bodily strength, and rejoicing in your goodness, may so order his life and conduct that he may always think and do those things that please you; through Jesus Christ our Lord. **Amen.**

Ministration at the Time of Death

[462]

When a person is near death, the Minister of the Congregation should be notified, in order that the ministrations of the Church may be provided.

A Prayer for a Person near Death

Almighty God, look on this your servant, lying in great weakness, and comfort *him* with the promise of life everlasting, given in the resurrection of your Son Jesus Christ our Lord. **Amen.**

Litany at the Time of Death;

When possible, it is desirable that members of the family and friends come together to join in the Litany.

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 kingdom, 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, 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.

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.

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.**

A Commendation at the Time of Death

[464]

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.

A Commendatory Prayer;

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.**

May *his* soul and the souls of all the departed, through the mercy of God, rest
in peace. **Amen.**

Prayers for a Vigil

It is appropriate that the family and friends come together for prayers prior to the funeral. Suitable Psalms, Lessons, and Collects (such as those in the Burial service) may be used. The Litany at the Time of Death may be said, or the following

Dear Friends: It was our Lord Jesus himself who said "Come to me, all you who labor and are burdened, and I will give you rest." Let us pray, then, for our brother (sister) *N.*, that *he* may rest from *his* labors, and enter into the light of God's eternal sabbath rest.

Receive, O Lord, your servant, for he returns to you.
Into your hands, O Lord, we commend our brother (sister) *N.*

Wash him in the holy font of everlasting life, and clothe him in his heavenly wedding garment.
Into your hands, O Lord, we commend our brother (sister) *N.*

May he hear your words of invitation, "Come, you blessed of my Father."
Into your hands, O Lord, we commend our brother (sister) *N.*

May he gaze upon you, Lord, face to face, and taste the blessedness of perfect rest.
Into your hands, O Lord, we commend our brother (sister) *N.*

May angels surround him, and saints welcome him in peace.
Into your hands, O Lord, we commend our brother (sister) *N.*

The Officiant concludes

Almighty God, our Father in heaven, before whom live all who die in the Lord: Receive our *brother N.* into the courts of your heavenly dwelling place. Let *his* heart and soul now ring out in joy to you, O Lord, the living God, and the God of those who live. This we ask through Christ our Lord. **Amen.**

Reception of the Body

[466]

The following form may be used at whatever time the body is brought to the church. The Officiant meets the body at the door of the church and says

With faith in Jesus Christ, we receive the body of our brother(sister) N. for burial. Let us pray with confidence to God, the Giver of life, that he will raise *him* to perfection in the company of the saints.

Silence may be kept; after which the Officiant says

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, forever and ever. **Amen.**

Let us also pray for all who mourn, that they may cast their care on God, and know the consolation of his love.

Silence may be kept; after which the Officiant says

Almighty God, look with pity upon the sorrows of your servants for whom we pray. Remember them, Lord, in mercy; nourish them with patience; comfort them with a sense of your goodness; lift up your countenance upon them; and give them peace; through Jesus Christ our Lord. **Amen.**

If the Burial service is not to follow immediately, the body is then brought into the church, during which time a suitable psalm or anthem may be sung or said. Appropriate devotions, such as those appointed for the Vigil on page 98 [465], may follow.

When the order for the Burial of the Dead follows immediately, the service continues on page 101 [469] or 122 [491].

A member of the congregation bearing the lighted Paschal Candle may lead the procession into the church.

Concerning the Service—Rite One

[468]

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 layreader may preside at the service.

At the burial of a child, the passages from Lamentations, 1 John, and John 6, together with Psalm 23, are recommended.

It is customary that the Officiant 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 Officiant standing in the accustomed place.

The Burial of the Dead: Rite One

[469]

All stand while one or more of the following anthems are sung or said

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though this body be destroyed, yet shall I see God; whom I shall see for myself and mine eyes shall behold, and not as a stranger.

For none of us liveth to himself, and no man dieth to himself. For if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's.

Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors.

The Officiant says one of the following Collects, first saying

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Officiant</i>	Let us pray.

At the Burial of an Adult

O God, whose mercies cannot be numbered: Accept our prayers on behalf of thy servant *N.*, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

At the Burial of a Child

O God, whose beloved Son did take little children into his arms and bless them: Give us grace, we beseech thee, to entrust this child *N.* to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The people sit.

One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

Isaiah 25:6-9 (He will swallow up death in victory)

Isaiah 61:1-3 (To comfort all that mourn)

Lamentations 3:22-26,31-33 (The Lord is good unto them that wait for him)

Wisdom 3:1-5,9 (The souls of the righteous are in the hand of God)

After the Old Testament Lesson, a suitable canticle or one of the following Psalms may be sung or said

Psalm 42 *Quemadmodum*

[471]

Like as the hart desireth the water-brooks, *
so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God; *
when shall I come to appear before the presence of God?

My tears have been my meat day and night, *
while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself; *
for I went with the multitude, and brought them forth into
the house of God;

In the voice of praise and thanksgiving, *
among such as keep holyday.

Why art thou so full of heaviness, O my soul? *
and why art thou so disquieted within me ?

O put thy trust in God; *
for I will yet thank him, which is the help of my
countenance, and my God.

Psalm 46 *Deus noster refugium*

[471]

God is our hope and strength, *
a very present help in trouble.

Therefore will we not fear, though the earth be moved,; *
and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, *
and though the mountains shake at the tempest of the same.

There is a river, the streams whereof make glad the city of God, *
the holy place of the tabernacle of the Most Highest.

God is in the midst of her,
therefore shall she not be removed; *
God shall help her, and that right early.

Be still then, and know that I am God; *
I will be exalted among the nations,
and I will be exalted in the earth.

The LORD of hosts is with us; *
the God of Jacob is our refuge.

Psalm 90 *Domine, refugium*

[472]

LORD, thou hast been our refuge, *
from one generation to another.

Before the mountains were brought forth,
or ever the earth and the world were made, *
thou art God from everlasting, and world without end.

Thou turnest man to destruction; *
again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday
when it is past, *
and as a watch in the night.

As soon as thou scatterest them they are even as a sleep, *
and fade away suddenly like the grass.

In the morning it is green, and groweth up; *
but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, *
and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, *
and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone; *
we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten;
and though men be so strong that they come to fourscore years, *
yet is their strength then but labor and sorrow,
so soon passeth it away, and we are gone.

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

Psalm 121 *Levavi oculos*

[473]

I will lift up mine eyes unto the hills; *
from whence cometh my help?

My help cometh even from the LORD, *
who hath made heaven and earth.

He will not suffer thy foot to be moved, *
and he that keepeth thee will not sleep.

Behold, he that keepeth Israel *
shall neither slumber nor sleep.

The LORD himself is thy keeper; *
the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, *
neither the moon by night.

The LORD shall preserve thee from all evil; *
yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, *
from this time forth for evermore.

Psalm 130 *De profundis*

[474]

Out of the deep have I called unto thee, O LORD; *
Lord, hear my voice.

O let thine ears consider well *
the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, *
O Lord, who may abide it?

For there is mercy with thee, *
therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; *
in his word is my trust.

My soul fleeth unto the Lord before the morning watch; *
I say, before the morning watch.

O Israel, trust in the LORD,
for with the LORD there is mercy, *
and with him is plenteous redemption.

And he shall redeem Israel *
from all his sins.

O LORD, thou hast searched me out, and known me. *
Thou knowest my downfsetting and mine upfrising;
thou understandest my thoughts long before.

Thou art about my path, and about my bed, *
and art acquainted with all my ways.

For lo, there is not a word in my tongue, *
but thou, O LORD, knowest it altogether.

Thou hast beset me behind and before, *
and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me; *
I cannot attain unto it.

Whither shall I go then from thy Spirit? *
or whither shall I go then from thy presence?

If I climb up into heaven, thou art there; *
if I go down to hell, thou art there also.

If I take the wings of the morning, *
and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me, *
and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me, *
then shall my night be turned to day.

Yea, the darkness is no darkness with thee,
but the night is as clear as day; *
the darkness and light to thee are both alike.

From the New Testament

Romans 8:14-19,34-35,37-39 (The glory that shall be revealed)
1 Corinthians 15:20-26,35-38,42-44,53-58 (Raised in incorruption)
2 Corinthians 4:16-5:9 (Things which are not seen are eternal)
1 John 3:1-2 (We shall be like him)
Revelation 7:9-17 (God shall wipe away all tears)
Revelation 21:2-7 (Behold, I make all things new)

After the New Testament Lesson, a suitable canticle or hymn, or one of the following Psalms may be sung or said

Psalm 23 *Dominus regit me*

[476]

The LORD is my shepherd; *
therefore can I lack nothing.

He shall feed me in a green pasture, *
and lead me forth beside the waters of comfort.

He shall convert my soul, *
and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; *
for thou art with me;
thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them
that trouble me; *
thou hast anointed my head with oil,
and my cup shall be full.

Surely thy lovingkindness and mercy shall follow me all the
days of my life; *
and I will dwell in the house of the LORD for ever.

Psalm 23 *King James Version*

[476]

The LORD is my shepherd; *
I shall not want.

He maketh me to lie down in green pastures; *
he leadeth me beside the still waters.

He restoreth my soul; *
he leadeth me in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; *
for thou art with me;
thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies; *
thou anointest my head with oil;
my cup runneth over.

Surely goodness and mercy shall follow me all the days
of my life, *
and I will dwell in the house of the LORD for ever.

Psalm 27 *Dominus illuminatio*

[477]

The LORD is my light and my salvation;
whom then shall I fear? *
the LORD is the strength of my life;
of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require, *
even that I may dwell in the house of the LORD all the days of my life,
to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle; *
yea, in the secret place of his dwelling shall he hide me,
and set me up upon a rock of stone.

And now shall he lift up mine head *
above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladness; *
I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee; *
have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face. *
Thy face, LORD, will I seek.

O hide not thou thy face from me, *
nor cast thy servant away in displeasure.

I should utterly have fainted, *
but that I believe verily to see the goodness of the LORD in
the land of the living.

O tarry thou the LORD'S leisure; *
be strong, and he shall comfort thine heart;
and put thou thy trust in the LORD.

Psalm 106 *Confitemini Domino*

[478]

O give thanks unto the LORD, for he is gracious, *
and his mercy endureth for ever.

Who can express the noble acts of the LORD, *
or show forth all his praise?

Blessed are they that alway keep judgment, *
and do righteousness.

Remember me, O LORD, according to the favor that thou
bearest unto thy people; *
O visit me with thy salvation;

That I may see the felicity of thy chosen, *
and rejoice in the gladness of thy people,
and give thanks with thine inheritance.

Psalm 116 *Dilexi, quoniam*

[478]

My delight is in the LORD, *
because he hath heard the voice of my prayer;

Because he hath inclined his ear unto me, *
therefore will I call upon him as long as I live.

The snares of death compassed me round about, *
and the pains of hell gat hold upon me.

I found trouble and heaviness;
then called I upon the Name of the LORD; *
O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous; *
yea, our God is merciful.

The LORD preserveth the simple; *
I was in misery, and he helped me.

Turn again then unto thy rest, O my soul, *
for the LORD hath rewarded thee.

Any why? thou hast delivered my soul from death, *
mine eyes from tears, and my feet from falling.

I will walk before the LORD *
in the land of the living.

I will pay my vows now in the presence of all his people; *
right dear in the sight of the LORD is the death of his saints.

The Gospel

Then, all standing, the Deacon or Minister appointed reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
according to John.

People **Glory be to thee, O Lord.**

John 5:24-27 (He that believeth hath everlasting life)

John 6:37-40 (All that the Father giveth me shall come to me)

John 10:11-16 (I am the good shepherd)

John 11:21-27 (I am the resurrection and the life)

John 14:1-6 (In my Father's house are many mansions)

At the end of the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

A homily may be preached, the people being seated.

The Apostles' Creed may be said, all standing.

The Apostles' Creed

Officiant and People together, all standing

[66]

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

or this form

[96]

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.

If there is not to be a Communion, the Lord's Prayer is said here, and the service continues with the following prayer of intercession, or with one or more suitable prayers (see pages 487-489).

The Officiant says

People The Lord be with you.
 And with thy spirit.

Officiant Let us pray.

Officiant and People

[485]

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 People respond to every petition with Amen.

[480]

The Deacon or other leader says

In peace, let us pray to the Lord.

Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace. **Amen.**

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with him to our joyful resurrection. **Amen.**

Grant to us who are still in our pilgrimage, and who walk as yet by faith, that thy Holy Spirit may lead us in holiness and righteousness all our days. **Amen.**

Grant to thy faithful people pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind. **Amen.**

Grant to all who mourn a sure confidence in thy fatherly care, that, casting all their grief on thee, they may know the consolation of thy love. **Amen.**

| Give courage and faith to those who are bereaved, that they may have strength to meet the days ahead in the comfort of a reasonable and holy hope, in the joyful expectation of eternal life with those they love. **Amen.**

| Help us, we pray, in the midst of things we cannot understand, to believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting. **Amen.**

| Grant us grace to entrust *N.* to thy never-failing love; receive him into the arms of thy mercy, and remember him according to the favor which thou bearest unto thy people. **Amen.**

| Grant that, increasing in knowledge and love of thee, he may go from strength to strength in the life of perfect service in thy heavenly kingdom. **Amen.**

Grant us, with all who have died in the hope of the resurrection, to have our consummation and bliss in thy eternal and everlasting glory, and, with [blessed N. and] all thy saints, to receive the crown of life which thou dost promise to all who share in the victory of thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

The service continues with the Commendation, or with the Committal.

Unless the Committal follows immediately in the church, the following Commendation is used.

The Commendation

[482]

The Officiant 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 thy servant(s) with thy saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.*

Thou only art immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so thou didst ordain when thou createdst me, saying, "Dust thou art, and unto dust shalt thou return." All we go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

*Give rest, O Christ, to thy servant(s) with thy saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.*

The Officiant, facing the body, says

Into thy hands, O merciful Savior, we commend thy servant N. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive him into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. Amen.

The Deacon or other Minister may dismiss the people, saying

People Let us go forth in the name of Christ.
 Thanks be to God.

As the body is borne from the church, a hymn, or one or more of these anthems may be sung or said

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 of heaven 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 thee; and at thy coming may the martyrs receive thee, and bring thee into the holy city Jerusalem.

or one of these Canticles

The Song of Zechariah, <i>Benedictus</i>	[50]
The Song of Simeon, <i>Nunc dimittis</i>	[66]
Christ our Passover, <i>Pascha nostrum</i>	[46]

The Committal

The following anthem is sung or said

In the midst of life we are in death;
of whom may we seek for succor,
but of thee, O Lord,
who for our sins art justly displeased?

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

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears to our prayer;
but spare us, Lord most holy, O God most mighty,
O holy and merciful Savior,
thou most worthy Judge eternal.
Suffer us not, at our last hour,
through any pains of death, to fall from thee.

or this

All that the Father giveth me shall come to me;
and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead
will also give life to our mortal bodies,
by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my spirit rejoiceth;
my flesh also shall rest in hope.

Thou shalt show me the path of life;
in thy presence is the fullness of joy,
and at thy right hand there is pleasure 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 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 unto him, the Lord lift up his countenance upon him and give him peace. Amen.

* *Or the deep, or the elements, or its resting place.*

The Officiant says

People The Lord be with you.
 And with thy spirit.

Officiant Let us pray.

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.

Then the Officiant may say

O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord: Multiply, we beseech thee, to those who rest in Jesus the manifold blessings of thy love, that the good work which thou didst begin in them may be made perfect unto the day of Jesus Christ. And of thy mercy, O heavenly Father, grant that we, who now serve thee on earth, may at last, together with them, be partakers of the inheritance of the saints in light; for the sake of thy Son Jesus Christ our Lord. **Amen.**

In place of this prayer, or in addition to it, the Officiant may use any of the Additional Prayers.

Then may be said

Rest eternal grant to him, O Lord:
And let light perpetual shine upon him.

May *his* soul, and the souls of all the departed,
through the mercy of God, rest in peace. **Amen.**

The Officiant dismisses the people with these words

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.**

Additional Prayers

[487]

Almighty and everlasting God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Grant this, O Father, for the sake of the same thy Son Jesus Christ, our only Mediator and Advocate. **Amen.**

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

Into thy hands, O Lord, we commend thy servant *N.*, our dear *brother*, as into the hands of a faithful Creator and most merciful Savior, beseeching thee that he may be precious in thy sight. Wash *him*, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that, whatsoever defilements *he* may have contracted in the midst of this earthly life being purged and done away, *he* may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. **Amen.**

Remember thy servant, O Lord, according to the favor which thou bearest unto thy people; and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord. **Amen.**

Almighty God, our heavenly Father, in whose hands are the living and the dead: We give thee thanks for all thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence; and give us such a lively sense of thy righteous will, that the work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. **Amen.**

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of life; and let thy Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God; and in perfect charity with the world. All which we ask through Jesus Christ our Lord. **Amen.**

O God, the King of saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all other thy righteous servants, known to us and unknown; and we beseech thee that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light through the merits of thy Son Jesus Christ our Lord. **Amen.**

O Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death, between thy 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 thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever. **Amen.**

Almighty God, Father of mercies and giver of all comfort: Deal graciously, we pray thee, with all those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. **Amen.**

Concerning the Service—Rite Two

[490]

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.

It is desirable that the Lesson from the Old Testament, and the Epistle, be read by lay persons.

At the burial of a child, the passages from Lamentations, 1 John, and John 6, together with Psalm 23, are recommended. It is customary that the Officiant 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 Officiant standing in the accustomed place.

The Burial of the Dead Rite Two

[491]

All stand while one or more of the following anthems are sung or said. A hymn, psalm, or some other suitable anthem may be sung instead.

I am Resurrection and I am Life, says the Lord.
Whoever has faith in me shall have life,
even though he die.
And everyone who has life,
and has committed himself to me in faith,
shall not die for ever.

As for me, I know that my Redeemer lives
and that at the last he will stand upon the earth.
After my awaking, he will raise me up;
and in my body I shall see God.
I myself shall see, and my eyes behold him
who is my friend and not a stranger.

For none of us has life in himself,
and none becomes his own master when he dies.
For if we have life, we are alive in the Lord,
and if we die, we die in the Lord.
So, then, whether we live or die,
we are the Lord's possession.

Happy from now on
are those who die in the Lord!
So it is, says the Spirit,
for they rest from their labors.

Or else this anthem

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.

***Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.***

Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.

***Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.***

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 and merciful Savior,
deliver us not into the bitterness of eternal death.***

When all are in place, the Officiant may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

The Officiant then says

	The Lord be with you.
People	And also with you.
Officiant	Let us pray.

Silence may be kept; after which the Officiant says one of the following Collects

At the Burial of an Adult

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.**

or this

O God, whose mercies cannot be numbered: Accept our prayers on behalf of your servant *N.*, and grant him an entrance into the land of light and joy, in the fellowship of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

or this

O God of grace and glory, we remember before you this day our brother (sister) *N.* We thank you for giving him to us, his family and friends, to know and to love as a companion on our earthly pilgrimage. In your boundless compassion, console us who mourn. Give us faith to see in death the gate of eternal life, so that in quiet confidence we may continue our course on earth, until, by your call, we are reunited with those who have gone before; through Jesus Christ our Lord. **Amen.**

At the Burial of a Child

O God, whose beloved Son took children into his arms and blessed them: Give us grace to entrust *N.*, to your never-failing care and love, and bring us all to your heavenly kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Officiant may add the following prayer

Most merciful God, whose wisdom is beyond our understanding, deal graciously with NN. in their grief. Surround them with your love, that they may not be overwhelmed by their loss, but have confidence in your goodness, and strength to meet the days to come; through Jesus Christ our Lord. Amen.

The people sit.

One or more of the following passages from Holy Scripture is read. If there is to be a Communion, a passage from the Gospel always concludes the Readings.

The Liturgy of the Word

From the Old Testament

Isaiah 25:6-9 (He will swallow up death for ever)

Isaiah 61:1-3 (To comfort those who mourn)

Lamentations 3:22-26,31-33 (The Lord is good to those who wait for him)

Wisdom 3:1-5,9 (The souls of the righteous are in the hands of God)

Job 19:21-27a (I know that my Redeemer lives)

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 42:1-7, 46, 90:1-12, 121, 130, 139:1-11

From the New Testament

Romans 8:14-19,34-35,37-39 (The glory that shall be revealed)

1 Corinthians 15:20-26,35-38,42-44,53-58 (The imperishable body)

2 Corinthians 4:16-5:9 (Things that are unseen are eternal)

1 John 3:1-2 (We shall be like him)

Revelation 7:9-17 (God will wipe away every tear)

Revelation 21:2-7 (Behold, I make all things new)

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 23, 27, 106:1-5, 116.

The Gospel

Then, all standing, the Deacon or Minister appointed reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

John 5:24-27 (He who believes has everlasting life)
John 6:37-40 (All that the Father gives me will come to me)
John 10:11-16 (I am the good shepherd)
John 11:21-27 (I am the resurrection and the life)
John 14:1-6 (In my Father's house are many rooms)

At the end of the Gospel, the Reader says

People The Gospel of the Lord.
 Praise to you, Lord Christ.

The Apostles' Creed may then 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 our faith and say,

Officiant 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.

If there is not to be a Communion, the Lord's Prayer is said here, and the service continues with the Prayers of the People, or with one or more suitable prayers (see pages 503-505).

People and Officiant

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.

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.

When there is a Communion, the following form of the Prayers of the People is used, or else the form on page 465 or 480.

For our brother (sister) *N.*, let us pray to our Lord Jesus Christ who said, "I am Resurrection and I am Life."

Lord, you consoled Martha and Mary in their distress; draw near to us who mourn for *N.*, and dry the tears of those who weep.

Hear us, Lord.

You wept at the grave of Lazarus, your friend; comfort us in our sorrow.

Hear us, Lord.

You raised the dead to life; give to our brother (sister) eternal life.

Hear us, Lord.

You promised paradise to the thief who repented; bring our brother (sister) to the joys of heaven.

Hear us, Lord.

Our brother (sister) was washed in Baptism and anointed with the Holy Spirit; give him fellowship with all your saints.

Hear us, Lord.

He was nourished with your Body and Blood; grant him a place at the table in your heavenly kingdom.

Hear us, Lord.

Comfort us in our sorrows at the death of our brother (sister); let our faith be our consolation, and eternal life our hope.

Silence may be kept.

The Officiant concludes with one of the following or some other prayer

Lord Jesus Christ, we commend to you our brother (sister) *N.*, who was reborn by water and the Spirit in Holy Baptism. Grant that his death may recall to us your victory over death, and be an occasion for us to renew our trust in your Father's love. Give us, we pray, the faith to follow where you have led the way; and where you live and reign with the Father and the Holy Spirit, to the ages of ages. **Amen.**

or this

Father of all, we pray to you for *N.*, and for all those whom we love but see no longer. Grant to them eternal rest. Let light perpetual shine upon them. May his soul and the souls of all the departed, through the mercy of God, rest in peace. **Amen.**

When there is no Communion, the service continues with the Commendation, or with the Committal.

Unless the Committal follows immediately in the church, the following Commendation is used.

The Commendation

[499]

The Officiant 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 Officiant, facing the body, says

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.**

A Deacon or other Minister may dismiss the people, saying

People Let us go forth in the name of Christ.
 Thanks be to God.

*As the body is borne from the church, a hymn, or one or more of these anthems may be
sung or said*

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 of heaven 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, <i>Benedictus</i>	[92]
The Song of Simeon, <i>Nunc dimittis</i>	[93]
Christ our Passover, <i>Pascha nostrum</i>	[83]

The Committal **[501]**

The following anthem or one of those on pages 491-492 is sung or said

Everyone the Father gives to me will come to me;
I will never turn away anyone who believes in me.

He who raised Jesus Christ from the dead
will also give new life to our mortal bodies
through his 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 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 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.*

The Officiant says

People The Lord be with you.
And also with you.
Officiant Let us pray.

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.

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.

Other prayers may be added.

Then may be said

Rest eternal grant to *him*, O Lord;
And let light perpetual shine upon *him*.

May *his* soul, and the souls of all the departed,
through the mercy of God, rest in peace. **Amen.**

The Officiant dismisses the people with these words

People Alleluia. Christ is risen.
The Lord is risen indeed. Alleluia.

Officiant Let us go forth in the name of Christ.
People **Thanks be to God.**

or with the following

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 wellfpleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

Additional Prayers

[503]

Almighty God, with whom still live the spirits of those who die in the Lord, and with whom the souls of the faithful are in joy and felicity: We give you heartfelt thanks for the good examples of all your servants, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the true faith of your holy Name, have perfect fulfillment and bliss in your eternal and everlasting glory, through Jesus Christ our Lord. **Amen.**

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we pray, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served you in our generation, we may be gathered to our ancestors, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with you, our God, and in perfect charity with the world. All this we ask through Jesus Christ our Lord. **Amen.**

O God, the King of saints, we praise and glorify your holy Name for all your servants who have finished their course in your faith and fear: for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all your other righteous servants, known to us and unknown; and we pray that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light; through the merits of your Son Jesus Christ our Lord. **Amen.**

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. **Amen.**

Father of all, we pray to you for those we love, but see no longer: Grant them your peace; let light perpetual shine upon them; and, in your loving wisdom and almighty power, work in them the good purpose of your perfect will; through Jesus Christ our Lord. **Amen.**

Merciful God, Father of our Lord Jesus Christ who is the Resurrection and the Life: Raise us, we humbly pray, from the death of sin to the life of righteousness; that when we depart this life we may rest in him, and at the resurrection receive that blessing which your well beloved Son shall then pronounce: "Come, you blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, O merciful Father, through Jesus Christ, our Mediator and Redeemer. **Amen.**

Grant, O Lord, to all who are bereaved the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of your great goodness, and in the joyful expectation of eternal life with those they love. And this we ask in the Name of Jesus Christ our Savior. **Amen.**

Almighty God, Father of mercies and giver of comfort: Deal graciously, we pray, with all who mourn; that, casting all their care on you, they may know the consolation of your love; through Jesus Christ our Lord. **Amen.**

Stations of the Cross *Bro Justus Richard*

1—Jesus is condemned

Jesus, the Lamb of God who takes away the sin of the world—himself the sinless one is condemned to death. There seems to be no justice in this condemnation. Bad things always seem to happen to good people: the stray bullet killing the young child, so-called “acts of God” wreaking vengeance undreamed of. But Jesus accepts this verdict and forgives those who condemn him. Can we also have the grace to forgive?

2—Jesus takes his cross

Jesus prophesied that he would be lifted up like the serpent in the wilderness and in that process draw all humankind unto himself. Jesus accepts his cross and bids us to take up our crosses and to follow him. As we pick up our cross we recall how he said, “Come unto me all ye who are heavy laden and I will give you rest”.

3—Jesus falls the first time

Jesus is no super-human endowed with Atlas like strength. He is the most humanly human of all. His cross weighs heavy upon him. He was tempted in every way that we are and knows our human frailty. As he condescended to share our humanity, can we have the desire to partake in his divinity?

4—Jesus meets his mother

Parents aren’t supposed to see their children die. Yet countless mothers of people with AIDS bear this grief. Mary grieves at her son’s agony and so often we too can do nothing but grieve at the loss of a loved one. This common grief links us to Mary—the mother of our Lord—with bonds of love and compassion.

5—Simon helps Jesus

Jesus—the one who healed the sick and fed the multitudes must now accept help from a stranger. We like to be able to give unto others and believe that it is more blessed to give than to receive, and yet like Jesus, we must also receive so that others may give. In order for the Body to be sound each part must both give and receive. We must follow our Head in accepting the services of others.

6—Veronica wipes his face

It takes courage to come out from the crowd; to not be a moral coward. To keep hope and faith when everything and everyone around us speak of despair and forsakeness. There is a tendency to try to be like everyone else. And yet the woman broke from the crowd to wipe Jesus’ face, and as we remember her simple act of bravery, we are encouraged to do the same.

7—Jesus falls a Second Time

It’s hard to persevere. Even when others are helping us and encouraging us, we still need to struggle on and that isn’t easy. Things don’t always go as easily as we had thought or hoped that they would. Setbacks occur and there isn’t much we can do about them. Jesus knows what it is like to falter under the burden he had to bear and can give us grace to carry on.

8—Jesus speaks to the Women of Jerusalem

Sometimes like Jesus, we have to minister to others even when we are in need of being ministered unto. We go hungry so that another can eat. We place needs of others before our

own. And sometimes we are like the women of Jerusalem who can never have our appetites satiated, always wanting more and are full of self pity.

9—Jesus falls the Third Time

Sometimes things in life are so painful that we don't see how we can take another step. We suffer the Midas touch in reverse—everything we touch turns to dross—and we want to just give up everything. And then we look at Jesus who was obedient unto death—death on a cross, and in his humiliation, we find the strength to continue our own journey.

10—Jesus is stripped

We love to surround ourselves with finery—to have a comfortable home and a classy car. We think that by surrounding ourselves with things that we will have security. But Jesus reminds us that in the end we have nothing—we are nothing—except what we have and who we are in Christ.

11—Jesus is nailed to the cross

Jesus said that no one had more love than this: to lay down one's life for one's friends. We glibly say that Christ died for us. But can we begin to comprehend the love that his death reveals. May God give us grace to live for the love of Christ's love as he did die for love of ours.

12—Jesus dies

Jesus gave his all—he withheld nothing. And even in that final agony he commits his mother to the care of a friend, he assures a penitent thief of pardon, and forgives his executioners. His final acts are in perfect congruity with the rest of his life. This is true perfection—the kind of perfection enjoined on us in the call to be perfect as he is perfect. To have that integrity of living and dying as a child of God.

13—Jesus is taken from the cross

Before Jesus was born, Mary said the Magnificat: "He has cast down the mighty from their thrones and lifted up the lowly." Now as she holds the body of her son the paradox continues. The bringer of abundant life is dead. But, death brings forth life, hope springs from despair, light shines in the darkness.

14—Jesus is laid in the tomb

Everything is empty and silent, cold—stone cold. The Son of God is dead and buried. And we die—we die and will also be buried, but we also die countless little deaths as we are divorced from parts of our past, as we lose things we had held dear and we shed ourselves of actions that have been destructive. These deaths prepare us to share in resurrection—not just the Resurrection of the end of time—but also as we seek to daily live in Christ, our risen Lord.