

The Book of Occasional Services *2018*

Conforming to General Convention *2018*

Table of Contents

Preface 5

The Church Year

Seasonal Blessings 8

Concerning the Advent Wreath 18

Advent Festival of Lessons and Carols 20

Las Posadas 25

Our Lady of Guadalupe 27

Blessing of a Crèche 32

Christmas Festival of Lessons and Carols 33

Service for New Year's Eve 38

Candlemas Procession 42

The Way of the Cross 47

Tenebrae 65

On Maundy Thursday

At the Foot-Washing 82

On Reserving the Sacrament 83

On the Stripping of the Altar 83

Agapé for Maundy Thursday 84

Blessings over Food at Easter 86

Rogation Procession 88

A Rite for the Blessing of a Garden 98

St Francis Day/ Blessing of Animals 100

Service for All Hallows' Eve 112

Día de Los Muertos (Day of the Dead) 115

Pastoral Services

- Welcoming New People to the Congregation 117
- When Members Leave a Congregation 119
- A Service of Renaming 120
- The Preparation for Holy Baptism: The Catechumenate
 - Concerning the Catechumenate 125
 - Admission of Catechumens 127
 - During the Period of Preparation 129
 - Enrollment of Candidates for Baptism 131
 - During the Period of Final Preparation 134
- Blessing of a Pregnant Woman 139
- Preparation of Parents and Sponsors of Infants and Young Children to be Baptized
 - The Welcoming of Parents and Sponsors 141
 - During the Period of Preparation 143
 - Enrollment of Candidates for Baptism 144
- Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant
 - Concerning Reaffirmation of Baptismal Vows 147
 - Welcoming Candidates for Confirmation, Reception, and the Reaffirmation of Baptismal Vows 150
 - Rite of Enrollment for Confirmation, Reception, and the Reaffirmation of Baptismal Vows 152
- Recognition of Ministries in the Church and the World 154
- Celebration for a Home 156
 - A Shorter Blessing of a Home 166
- Anniversary of a Marriage 168
- A Public Service of Healing 171
- A Rite of Welcoming After Absence 185
 - Concerning Exorcism 187
- Burial of One Who Does Not Profess the Christian Faith 188
- Concerning the Blessing of Water 192
- Concerning Holy Oils 193
- Dedication of Church Furnishings and Ornaments 194

The Founding of a Church

- Ground Breaking 211
- Laying a Cornerstone 217
- Discernment for a New Church Mission 219
- A Liturgy for Commissioning a Church Planter,
Missioner or Mission Team 225
- A Liturgy for the Opening of a New Congregation 235
- Setting Apart Secular Space for Sacred Use 239
- A Litany for the Mission of the Church 240
- A variety of Church Planting collects, blessings and other prayers 242
- Hymn suggestions for Church Planting liturgies 244
- Discernement pour une nouvelle mission d'église* 249
- Une liturgie pour mettre en service un fondateur d'église, un missionnaire
ou une équipe missionnaire* 255
- Une liturgie pour l'inauguration d'une nouvelle congrégation* 267
- Réserver un espace séculaire pour l'usage sacré* 271
- Une litanie pour la mission de l'Église* 272
- Une variété de collectes, de bénédictions et d'autres prières pour la
fondation d'une église* 275
- Hymnes suggérés pour les liturgies de fondation de nouvelles églises* 277
- Restoring of Things Profaned 279
- Secularizing a Consecrated Building 281
- Distribution of Holy Communion by Lay Eucharistic Visitors to Persons
Who Are Ill or Infirm 285
- Guidelines for Use on the Occasion of a Retirement or Work Transition 287
- Liturgical Materials Honoring God in Creation 289

Episcopal Services

Consecration of Chrism Apart from Baptism	310
A Proper for the Consecration of Chrism	312
Reaffirmation of Ordination Vows	313
A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation	319
Recognition and Investiture of a Diocesan Bishop	327
Welcoming and Seating of a Bishop in the Cathedral	335
Setting Apart for a Religious Vocation	338

Preface

The Book of Occasional Services is a collection of liturgical resources related to occasions which do not occur with sufficient frequency to warrant their inclusion in The Book of Common Prayer. These materials are authorized by the General Convention [through the provisions of Title II, Canon 3, Section 6 of the Canons of the Episcopal Church].

The Book of Occasional Services is a companion volume to The Book of Common Prayer. The rites and ceremonies contained in this book are to be understood, interpreted, and used in light of the theology, structure, and directions of The Book of Common Prayer.

As provided for in the copyright statement, it is expected that the materials to be used for a specific occasion will be reproduced locally for that use. All of the material in this book is optional. None of it is required, and no congregation is likely to make use of all of it.

The materials included in this collection come from a variety of sources. Generally, they arise out of the specific use of worshipping communities engaged in the process of creating liturgical responses to particular occasions in the life of the church. A previous edition, for example, included for the first time liturgical forms to accompany the preparation of adults for baptism.

Some of the rites contained in this book come from specific cultural contexts and should be treated sensitively when they are used. It is particularly recommended that congregations consult closely with people from the cultural context in which the rites were developed, so as to avoid cultural appropriation.

This book is intended for public worship but the materials offered may be used for private devotion as appropriate. It is noted, however, that this is not intended to be an exhaustive collection of seasonal devotional materia

Throughout this volume, the term “presider” has been used to identify the person, ordained or lay, leading the liturgy. This reflects contemporary usage and allows adaptation to those various liturgical contexts (eucharistic or non-eucharistic) in which The Book of Common Prayer uses the terms “celebrant” and “officiant.”

The Church Year

Seasonal Blessings

The following blessings may be used by a bishop or priest whenever a blessing is appropriate.

Two forms of blessing are provided for each major season (except for Lent). The first is a three-fold form, with an Amen at the end of each sentence, leading into a trinitarian blessing. The second is a single-sentence formula leading directly into the blessing.

The formula for chanting these blessings is given in the musical appendix to the Altar Edition.

Advent Blessing

May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin. *Amen.*

May he whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love. *Amen.*

May you, who rejoice in the first Advent of our Redeemer, at his second Advent be rewarded with unending life. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

or this

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

Amen.

Christmas Season Blessing

May Almighty God, who sent his Son to take our nature upon him, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of his holiness. *Amen.*

May God, who sent his angels to proclaim the glad news of the Savior's birth, fill you with joy, and make you heralds of the Gospel. *Amen.*

May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you his peace and favor. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

or this

May Christ, who by his Incarnation gathered into one things earthly and heavenly, fill you with his joy and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Epiphany

For use from the feast of the Epiphany through the following Sunday; and on the Second Sunday after the Epiphany in Year C.

May Almighty God, who led the Wise Men by the shining of a star to find the Christ, the Light from Light, lead you also, in your pilgrimage, to find the Lord. *Amen.*

May God, who sent the Holy Spirit to rest upon the Only-begotten at his baptism in the Jordan River, pour out that Spirit on you who have come to the waters of new birth. *Amen.*

May God, by the power that turned water into wine at the wedding feast at Cana, transform your lives and make glad your hearts. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

or this

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Lent

In Lent, in place of a seasonal blessing, a solemn Prayer over the People is used, as follows:

The Deacon or, in the absence of a deacon, the Presider says

Bow down before the Lord.

The people kneel and the Presider says one of the following prayers:

Ash Wednesday

Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Christ our Lord.

Amen.

Lent 1

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. *Amen.*

Lent 2

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord. *Amen.*

Lent 3

Look mercifully on this your family, Almighty God, that by your great goodness they may be governed and preserved evermore; through Christ our Lord. *Amen.*

Lent 4

Look down in mercy, Lord, on your people who kneel before you; and grant that those whom you have nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord. *Amen.*

Lent 5

Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and to serve you with a more perfect will; through Christ our Lord. *Amen.*

From Palm Sunday through Maundy Thursday

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

Easter Season

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing. *Amen.*

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. *Amen.*

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

or this

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; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Ascension Day

God the Father, who has given to his Son the name above every name, strengthen you to proclaim Jesus the Christ, the Son of God. *Amen.*

God the Son, our great high priest, who has passed into the heavens, clothe you with power from on high. *Amen.*

God the Holy Spirit, who pours out abundant gifts upon the Church, make you faithful followers of the risen Christ. *Amen.*

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

or this

May the risen Christ
Who has passed into the heavens Clothe you with power from on high
And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
Amen.

The Day of Pentecost

May Almighty God, who enlightened the minds of the disciples by pouring out upon them the Holy Spirit, make you rich with his blessing, that you may abound more and more in that Spirit for ever. *Amen.*

May God, who sent the Holy Spirit as a flame of fire that rested upon the heads of the disciples, burn out all evil from your hearts, and make them shine with the pure light of his presence. *Amen.*

May God, who by the Holy Spirit caused those of many tongues to proclaim Jesus as Lord, strengthen your faith and send you out to bear witness to him in word and deed.

Amen.

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

or this

May the Spirit of truth lead you into all truth, giving you grace to confess that Jesus Christ is Lord, and to proclaim the wonderful works of God; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

The First Sunday after Pentecost: Trinity Sunday

The Lord bless you and keep you. *Amen.*

The Lord make his face to shine upon you, and be gracious to you. *Amen.*

The Lord lift up his countenance upon you, and give you peace. *Amen.*

The Lord God Almighty, Father, Son, and Holy Spirit, the holy and undivided Trinity, guard you, save you, and bring you to that heavenly City, where he lives and reigns for ever and ever. *Amen.*

or this

May God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

All Saints

May Almighty God, to whose glory we celebrate this festival of all the Saints, be now and evermore your guide and companion in the way. *Amen.*

May God, who has bound us together in the company of the elect, in this age and the age to come, attend to the prayers of his faithful servants on your behalf, as he hears your prayers for them. *Amen.*

May God, who has given us, in the lives of his saints, patterns of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

The preceding blessing may be adapted for use at a Patronal Festival.

or this

May God give you grace to follow his saints in faith and hope and love; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

Amen.

For feasts of the Virgin Mary

God the Father, who has loved the eternal Son from before the foundation of the world, shed that love upon you his children. *Amen.*

Christ who by his incarnation gathered into one things earthly and heavenly, fill you with joy and peace. *Amen.*

The Holy Spirit, by whose presence Mary became the God-bearer, give you grace to carry the good news of Christ. *Amen.*

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

or this

May the Holy Spirit, by whose presence Mary became the God-bearer, give you grace to carry the good news of Christ. And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

For a saint's day

God, the Father of our Lord Jesus Christ, give you the spirit of wisdom and revelation,
to know the hope to which he has called you. *Amen.*

God, who has given you an example of holy living and holy dying in the witness of the saints,
bring you to share their glorious inheritance. *Amen.*

God, who calls you friends and fellow citizens with the saints, give you grace to walk in the way of Christ. *Amen.*

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. *Amen.*

or this

God give you grace to share the inheritance of his saints in glory; and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. *Amen.*

Concerning the Advent Wreath

The Advent Wreath is a visual symbol marking the progress of the season of Advent, originating as a domestic devotion and an opportunity for family prayer. It functions as a simple countdown-timer for the passage of Advent. Attaching symbolic meaning to particular candles is a more recent innovation. It is important to place the wreath in such a way so that it maintains the centrality of the essential symbols for the assembly: Font, Word, and Table.

When the Advent Wreath is used in the worshipping community at morning services, the appropriate number of candles on the wreath are lighted, without prayer or ceremony, with the other candles. In evening worship, the candle lighting in An Order of Worship for the Evening, described on page 143 of The Book of Common Prayer, is appropriate.

When used in private homes, the Advent Wreath provides a focus for devotions at the time of the evening meal. There are many resources for devotions produced to include the reading of scriptures suitable for the Advent season. The short form of An Order of Worship for the Evening, Prayer Book pages 109-112, is also recommended. In place of the Short Lesson of Scripture provided in the Order, one of the readings from the Daily Office Lectionary may be used, in whole or in part. Alternatively, the following may be used:

Week of 1 Advent

Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour. (*Matthew 24:42-44*)

Week of 2 Advent

The word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah, “The voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God.’” *(Luke 3:2b-6)*

Week of 3 Advent

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. *(Luke 3:15-16)*

Week of 4 Advent

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb. *(Luke 1:39-42)*

An Advent hymn may be substituted for the Phos hilaron, if desired.

Advent Festival of Lessons and Carols

Because the primary act of worship on the Lord's Day and other major Feasts is the Holy Eucharist, the Festival of Lessons and Carols will normally be an additional observance in most worshipping communities. If it is used as the liturgy of the Word in Holy Eucharist, a sermon is to be included.

If the festival takes place in the evening, it may be introduced by the Service of Light (Prayer Book, page 109). The seasonal Lucernarium or Psalm 85:7-13 may be sung during the candle lighting.

After the Phos hilaron or the hymn sung in place of it, the service continues with the Bidding Prayer. Otherwise, the festival begins with a processional hymn, psalm, or anthem, followed by the Bidding Prayer.

A Bidding Prayer *Traditional*

Beloved in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, to see the Babe lying in a manger.

Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by his holy Child; and let us look forward to the yearly remembrance of his birth with hymns and songs of praise.

But first, let us pray for the needs of his whole world; for peace and goodwill over all the earth; for the mission and unity of the Church for which he died, and especially in this country and within this *city*.

And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless; the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the aged and the little children; and all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love.

Lastly, let us remember before God his pure and lowly Mother, and all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one.

These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us: Our Father . . .

Presider 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.

Presider

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all. *Amen*

A Bidding Prayer *Contemporary*

Dear People of God: In the season of Advent, it is our responsibility and joy to prepare ourselves to hear once more the message of the Angels, to go to Bethlehem and see the Son of God lying in a manger.

Let us hear and heed in Holy Scripture the story of God's loving purpose from the time of our rebellion against him until the glorious redemption brought to us by his holy Child Jesus, and let us look forward to the yearly remembrance of his birth with hymns and songs of praise.

But first, let us pray for the needs of his whole world, for peace and justice on earth, for the unity and mission of the Church for which he died, and especially for his Church in our country and in this *city*.

And because he particularly loves them, let us remember in his name the poor and helpless, the cold, the hungry and the oppressed, the sick and those who mourn, the lonely and unloved, the aged and little children, as well as all those who do not know and love the Lord Jesus Christ.

Finally, let us remember before God his pure and lowly Mother, and that whole multitude which no one can number, whose hope was in the Word made flesh, and with whom, in Jesus, we are one for evermore.

And now, to gather all these petitions, let us pray in the words which Christ himself has taught us, saying:

Our Father

Presider and People

Our Father, who art in heaven,
be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.

Our Father in heaven, hallowed
hallowed be your Name,
your kingdom come
your will be done,
on earth as in heaven.
Give us today our daily bread.

And forgive us our trespasses,
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.

Forgive us our sins as we
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.

Presider

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and to the fellowship of the citizens above may the King of Angels bring us all. *Amen.*

The Lessons

Nine Lessons are customarily selected (but fewer may be used), interspersed with appropriate Advent hymns, canticles, and anthems.

When possible, each Lesson is read by a different lector. The Lesson from the third chapter of Genesis is never omitted.

The Lessons may be read without announcement or conclusion, or in the manner prescribed in the Daily Office. A period of silence may follow each Lesson.

Genesis 2 :4b-9,15-25 (God creates man and woman to live in obedience to him in the Garden of Eden)

Genesis 3:1-22 or 3:1-15 (Adam and Eve rebel against God and are cast out of the Garden of Eden)

Isaiah 40:1-11 (God comforts his people and calls on them to prepare for redemption)

Jeremiah 31:31-34 (A new covenant is promised which will be written in our hearts)

Isaiah 64:1-9a (God is called upon to act and to come among us)

Isaiah 6:1-11 (God reveals his glory to the prophet and calls him to be his messenger)

Isaiah 35:1-10 (The prophet proclaims that God will come and save us)

Baruch 4:36—5:9 (The Scribe Baruch urges the people to look East because salvation is at hand)

Isaiah 7:10-15 (God promises that a child shall be conceived who will be known as “God with us”)

Micah 5:2-4 (The one who is to rule Israel will be born in the village of Bethlehem)

Isaiah 11:1-9 (The Spirit of the Lord will rest upon the Holy One)

Zephaniah 3:14-18 (The Lord will be among us; we are summoned to rejoice and sing)

Isaiah 65:17-25 (God promises a new heaven and a new earth)

If it is desired that the Lessons end with a reading from the Gospel, one of the following may be used:

Luke 1:5-25 (An angel announces to Zechariah that his wife Elizabeth will bear a son)

Luke 1:26-38 or 1:26-56 (The Angel Gabriel announces to the Virgin Mary that she will bear the Son of the Most High)

The service concludes with an appropriate Collect for Advent (see pages 159-160 and 211-212 of the Book of Common Prayer) and the seasonal blessing for Advent (page 8 in this volume).

Las Posadas

Christians in parts of Mexico and those who have migrated to other countries celebrate Las Posadas nightly beginning December 16 and ending December 24. Las Posadas is a liturgy of hospitality and commemorates the journey of Mary and Joseph to Bethlehem, searching for lodging for the birth of the Christ Child.

Las Posadas begins as an outdoor procession. Traditionally, two people dress as los peregrinos (the pilgrims), Mary and Joseph, or images of Mary and Joseph are carried in the procession. Along the procession route, certain houses serve as “lodgings.” At each house, those inside sing to those outside, denying them entry. At the final stop, the los peregrinos are recognized and invited into the home.

Communities who observe *Las Posadas* should consider the following principles and practices:

1. Since the tradition of *Las Posadas* comes from a particular culture and language, those who plan an observance should engage in dialogue with those for whom these devotions are culturally indigenous, and seek to learn from their experience.
2. *An Order of Service for the Evening* may serve as a liturgy before the procession, with appropriate lessons and prayers for Advent included, either in the church or a home.
3. Participants may carry lights in procession.
4. The hymn, *Canto Para Pedir Posada* is traditionally sung in the rite.
5. At the final stop, the procession is welcomed for closing devotions. Such devotions may include personal testimony, the singing of hymns, the Lord’s Prayer, and other prayers and collects.
6. Following the closing devotions, refreshments or a meal are served.

Concerning the Service

The Feast of La Virgen de Guadalupe is celebrated on December 12 throughout Mexico and increasingly in the Episcopal Church.

According to tradition, an indigenous man named Juan Diego Cuauhtlatoatzin saw la Virgen on two separate occasions, on December 9 and December 12, 1531. In his vision, she told Juan Diego to ask the archbishop to build a church on the hill of Tepeyac, located in today's Mexico City. Unconvinced by an uneducated, indigenous person, the bishop asked for proof of La Virgen's appearance. When Juan Diego returned to Tepeyac, he found roses growing. He gathered the roses in his tilma (cloak) and took them to show to the bishop. Roses spilled out when he unfolded the tilma, and it revealed an image of La Virgen, a dark-skinned indigenous woman, head bowed in prayer. The bishop, convinced by the miracle, built a church.

The image of La Virgen de Guadalupe permeates Latino cultures. She serves as a rallying point for people's hopes of liberation and justice revealed in Jesus Christ. The popularity of the feast continues to grow and is attached to many cultural observances. On the day of the feast, people process through towns and cities, offering their songs of love and joy. The procession is followed by a celebration of the Holy Eucharist that may feature dancers, drummers, banners, and mariachis.

Additional materials for use on December 12 are found on page 30.

December 12 – Our Lady of Guadalupe

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession. Flowers, preferably roses, to be carried in the procession may be distributed to the people before the service, or after the opening collect.

Presider A great sign appeared in the sky,
 a woman clothed with the sun,
People With the moon under her feet,
 and on her head a crown of twelve stars.

Presider Let us pray.

Be present with us, God our Deliverer, as you were present with *La Virgen de Guadalupe* (the Virgin of Guadalupe) who called Juan Diego her beloved son. May her example of tender care for the poor and oppressed guide us in the way of justice and mercy; through Jesus Christ our Lord.
Amen.

Deacon Let us go forth in peace.
People In the Name of Christ. Amen.

During the procession, the people may carry flowers, and appropriate hymns, psalms, or anthems are sung, such as the hymn “La Guadalupana.”

Upon arrival in the sanctuary, the Eucharist begins with the Collect of the Day.

The people standing, the Presider says

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

The Collect of the Day

O God of love, you blessed your people at El Tepeyac with the presence of La Virgen de Guadalupe: grant that her example of love to the poor and forsaken may stir our faith to recognize all people as members of one family. Teach us to follow in the way you have prepared for us, that we may honor one another in word and action, sharing with her your commonwealth of peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen.*

The Eucharist continues in the usual manner, using the following Psalm and Lessons

The First Reading Zechariah 2:10-13
 or A Selection from *The Nican Mopohua*. *The reading concludes, "Here ends the reading."*

Psalm 131 *or* 116

The Second Reading Revelation 11:19a; 12:1-6a

Gospel Luke 6:20-23

A Homily

The Prayers of the People

As we honor La Virgen de Guadalupe, may we strive for unity among all people;
We pray to you, God of mercy.
Hear our prayer.

May the vision of Juan Diego inspire our community to stand against prejudice, discrimination, hatred, and violence;

We pray to you, God of mercy.

Hear our prayer.

May our care for youth and children, the elderly and sick, the weak, helpless and poor (especially___), reflect the love of La Virgen, revealed at Tepeyac;

We pray to you, God of mercy.

Hear our prayer.

May the vision of La Virgen strengthen us to stand with all immigrants and refugees in their struggle in every nation and people, (especially the people of_);

We pray to you, God of mercy.

Hear our prayer.

May those who have died (especially_) rest in your peace, and those who mourn (especially_) find comfort in fellowship with La Virgen de Guadalupe and all the saints;

We pray to you, God of mercy.

Hear our prayer.

Intercessions may be offered by the people.

The Presider adds this concluding Collect.

O God of power and mercy, who gives us roses in a season of darkness; fill us with your unexpected truth and vision of peace among all people. By the example of La Virgen de Guadalupe, may we seek the justice which unites all people everywhere; through Jesus Christ our Lord. *Amen.*

The Peace

The Presider says to the people

The peace of Christ be always with you.

People And also with you.

At the Eucharist

The liturgy continues with the Offertory.

Proper Preface

Because in revealing La Virgen de Guadalupe at El Tepeyac, you have shown us your way of justice and peace, lifted up the small and lowly, and assured us of your great love for the poor and weak.

In place of the usual postcommunion prayer, the following is said

Presider and People

We give you thanks, O God, for gathering your children together in the Sacrament of Christ's Body and Blood. We rejoice that you have remembered us; for we were scattered and have now been drawn together from the four corners of the earth. May we who celebrate La Virgen de Guadalupe ever strive for peace, and serve you as witnesses of Jesus Christ, until the Lord dawns in glory. *Amen.*

Following the postcommunion prayer, the Congregation may place flowers at the image of La Virgen de Guadalupe. Appropriate hymns, anthems, instrumental music, or songs such as "Buenos Días Paloma Blanca" may accompany this action.

The Bishop, when present, or the Priest, may bless the people.

The Deacon, or the Presider, dismisses the people.

Songs, hymns, and readings traditionally used on the Feast of Our Lady of Guadalupe include the following.

Songs and Hymns:

La Guadalupana
Buenos Días Paloma Blanca
Mi Virgen Ranchera
O Virgen la mas Hermosa

From Hymnal 1982

277 Sing of Mary, Pure and Lowly (*Raquel*)

278 Sing We of the Blessed Mother (*Rustington*)

From El Himmario

483 Mi Alma Glorifica al Señor mi Dios (*Cántico de María*)

62 Como Estrella en Claro Cielo (*Raquel*)

A Reading from The *Nican Mopohua*:

Juan Diego returned and right at the top of the mountain he saw the Lady from heaven, at the spot where he saw her the first time. Seeing her, he fell down before her and said, "Lady, the smallest of my daughters, my Child, I went where you sent me to fulfill your mandate; though with difficulty, to the seat of the bishop; I saw him and exposed your message; he received me graciously and listened attentively; but I understood by his response that he believes that it is I who makes the request of building your temple, and that perhaps is not your command. I strongly beg, Lady, my Child that you send instead of me someone who is known, respected and esteemed. If we entrust your message to someone like that he is sure to be believed. The Bishop does not believe me because I am a lesser man, I'm small, I'm a no one, and you, my Child, the least of my daughters, Lady, you send me to a place where I do not belong. Forgive me if I cause you great sorrow." Our Lady replied: "Listen, my son, I understand but need you to know that that I have many servants and messengers whom I can send to do my bidding yet I choose you. You are the one that I strictly command, to go again tomorrow to see the Bishop. Tell him once more who sends you and that it is my will for a temple to be built in my honor. Tell him, that the ever-Blessed Virgin Mary, mother of God, is the one that sends you" Juan Diego replied: "My Lady, My Child, I will do what you ask. I'll do your will; but perhaps I will not be heard with pleasure. I know that it will be difficult for them to believe me.

Blessing of a Crèche

Before the first liturgy of Christmas or at some other convenient time a priest or bishop may bless the representation of the Lord's birth in the form of a crèche. At their entry into the church for the celebration of the Holy Eucharist, the Presider (and other ministers) may make a station at the crèche. The figure of the Christ Child may be carried in the procession and placed in the crèche.

The following anthem or some other hymn may be sung or said by all:

O great mystery,
and wonderful sacrament,
that animals should see the new-born Lord, lying in a manger!
Blessed is the Virgin whose womb was worthy to bear
Christ the Lord.
Alleluia!

V. The Word was made flesh
R. And dwelt among us.

Presider
Let us pray.

Almighty God, who in the Incarnation of your Son has revealed to us the holiness of creation, be pleased to bless and hallow this image of his sacred birth, so that those who gaze upon it may behold this mystery, whereby humanity shares in your very nature; through Christ our Lord.
Amen.

The crèche may then be censed.

Christmas Festival of Lessons and Carols

Because the primary act of worship on the Lord's Day and other major Feasts is the Holy Eucharist, the Festival of Lessons and Carols will normally be an additional observance in most worshipping communities. If it is used as the liturgy of the Word in Holy Eucharist, a sermon is to be included.

If the festival takes place in the evening, it may be introduced by the Service of Light (Book of Common Prayer, page 109). The seasonal Lucernarium or Psalm 85:7-13 may be sung during the candle lighting.

After the Phos hilaron or the hymn sung in place of it, the service continues with the Bidding Prayer. Otherwise, the festival begins with a processional hymn, psalm, or anthem, followed by the Bidding Prayer.

A Bidding Prayer *Traditional*

Beloved in Christ, in this Christmastide, let it be our care and delight to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, and see this thing which is come to pass, and the Babe lying in a manger. Let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this holy Child; and let us make this place glad with our carols of praise.

But first, let us pray for the needs of his whole world; for peace and goodwill over all the earth; for the mission and unity of the Church for which he died, and especially in this country and within this *city*.

And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless, the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the aged and the little children; and all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love. Lastly, let us remember before God his pure and lowly Mother, and all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and with whom, in this Lord Jesus, we for evermore are one. These prayers and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

Our Father

Presider 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.

Presider

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all. *Amen.*

A Bidding Prayer *Contemporary*

Dear People of God: In this Christmas Season, let it be our duty and delight to hear once more the message of the Angels, to go to Bethlehem and see the Son of God lying in a manger.

Let us hear and heed in Holy Scripture the story of God's loving purpose from the time of our rebellion against him until the glorious redemption brought to us by his holy Child Jesus, and let us make this place glad with our carols of praise.

But first, let us pray for the needs of his whole world, for peace and justice on earth, for the unity and mission of the Church for which he died, and especially for his Church in our country and in this *city*.

And because he particularly loves them, let us remember in his name the poor and helpless, the cold, the hungry and the oppressed, the sick and those who mourn, the lonely and unloved, the aged and little children, as well as all those who do not know and love the Lord Jesus Christ.

Finally, let us remember before God his pure and lowly Mother, and that whole multitude which no one can number, whose hope was in the Word made flesh, and with whom, in Jesus, we are one for evermore.

And now, to gather up all these petitions, let us pray in the words which Christ himself has taught us, saying:

Our Father

Presider 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.

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.

And forgive us our trespasses,
we forgive those
who trespass against us.
And lead us not into temptation,
trial, but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Forgive us our sins as
as we forgive those
who sin against us.
Save us from the time of
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

Presider

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and to the fellowship of the citizens above, may the King of Angels bring us all. *Amen.*

The Lessons

Nine Lessons are customarily selected (but fewer may be used), interspersed with appropriate carols, hymns, canticles, and anthems.

When possible, each lesson is read by a different lector. The lesson from the third chapter of Genesis is never omitted.

The Lessons may be read without announcement or conclusion, or in the manner prescribed in the Daily Office.

Genesis 2:4b-9,15-25 (God creates man and woman to live in obedience to him in the Garden of Eden)

Genesis 3:1-23 or 3:1-15 (Adam and Eve rebel against God and are cast out of the Garden of Eden)

Isaiah 40:1-11 (God comforts his people and calls on them to prepare for redemption)

Isaiah 35:1-10 (The prophet proclaims that God will come and save us)

Isaiah 7:10-15 (God promises that a child shall be conceived who will be known as “God with us”)

Luke 1:5-25 (An angel announces to Zechariah that his wife Elizabeth will bear a son)

Luke 1:26-58 (The Angel Gabriel announces to the Virgin Mary that she will bear the Son of the Most High)

Luke 1:39-46 or 1:39-56 (The Virgin Mary is greeted by Elizabeth and proclaims her joy)

Luke 1:57-80 (John the Baptist is born and his father rejoices that his son will prepare the way of the Lord)

Luke 2:1-20 (Jesus is born at Bethlehem and is worshiped by angels and shepherds)

Luke 2:21-36 (Jesus receives his name and is presented to Simeon in the Temple)

Hebrews 1:1-12 (In the fullness of time, God sent his Son whose reign is for ever and ever)

John 1:1-18 (The Word was made flesh and we have seen his glory)

The service may conclude with a suitable Collect and the seasonal blessing for Christmas.

A sermon is not a traditional part of this service.

Service for New Year's Eve

During the evening of December 31, which is the eve of the Feast of the Holy Name and also the eve of the civil New Year, the following service may be used.

The rite begins with the Service of Light, page 109 of the Book of Common Prayer, using the Collect for the First Sunday after Christmas as the Prayer for Light.

After the Phos hilaron, two or more of the following Lessons are read, each followed by a Psalm, Canticle, or hymn, and a Prayer. The last reading is always from the New Testament.

The Hebrew Year

Exodus 23:9-16,20-21

Psalm 111, *or* Psalm 119:1-8

Let us pray. *(Silence)*

O God our Creator, you have divided our life into days and seasons, and called us to acknowledge your providence year after year: Accept your people who come to offer their praises, and, in your mercy, receive their prayers; through Jesus Christ our Lord. *Amen.*

The Promised Land

Deuteronomy 11:8-12,26-28

Psalm 36:5-10, *or* Psalm 89, Part I

Let us pray. *(Silence)*

Almighty God, the source of all life, giver of all blessing, and savior of all who turn to you: Have mercy upon this nation; deliver us from falsehood, malice, and disobedience; turn our feet into your paths; and grant that we may serve you in peace; through Jesus Christ our Lord. *Amen.*

A Season for all Things

Ecclesiastes 3:1-15

Psalm 90

Let us pray. *(Silence)*

In your wisdom, O Lord our God, you have made all things, and have allotted to each of us the days of our life: Grant that we may live in your presence, be guided by your Holy Spirit, and offer all our works to your honor and glory; through Jesus Christ our Lord. *Amen.*

Remember your Creator

Ecclesiastes 12:1-8

Psalm 130

Let us pray. *(Silence)*

Immortal Lord God, you inhabit eternity, and have brought us your unworthy servants to the close of another year: Pardon, we entreat you, our transgressions of the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*

Marking the Times, and Winter

Ecclesiasticus 43:1-22

Psalm 19, or Psalm 148, or Psalm 74:11-22

Let us pray. *(Silence)*

Almighty Father, you give the sun for a light by day, and the moon and the stars by night: Graciously receive us, this night and always, into your favor and protection, defending us from all harm and governing us with your Holy Spirit, that every shadow of ignorance, every failure of faith or weakness of heart, every evil or wrong desire may be removed far from us; so that we, being justified in our Lord Jesus Christ, may be sanctified by your Spirit, and glorified by your infinite mercies in the day of the glorious appearing of our Lord and Savior Jesus Christ. *Amen.*

The Acceptable Time

2 Corinthians 5:17—6:2

Psalm 63:1-8, or Canticle 5 or Canticle 17

Let us pray. *(Silence)*

Most gracious and merciful God, you have reconciled us to yourself through Jesus Christ your Son, and called us to new life in him: Grant that we, who begin this year in his Name, may complete it to his honor and glory; who lives and reigns now and for ever. *Amen.*

While it is Called Today

Hebrews 3:1-15 (16—4:13)

Psalm 95

Let us pray. *(Silence)*

O God, through your Son you have taught us to be watchful, and to await the sudden day of judgment: Strengthen us against Satan and his forces of wickedness, the evil powers of this world, and the sinful desires within us; and grant that, having served you all the days of our life, we may finally come to the dwelling place your Son has prepared for us; who lives and reigns for ever and ever. *Amen.*

New Heavens and New Earth

Revelation 21:1-14,22-24

Canticle 19

Let us pray. *(Silence)*

Almighty and merciful God, through your well beloved Son Jesus Christ, the King of kings and Lord of lords, you have willed to make all things new: Grant that we may be renewed by your Holy Spirit, and may come at last to that heavenly country where your people hunger and thirst no more, and the tears are wiped away from every eye; through Jesus Christ our Lord.

Amen.

A homily, sermon, or instruction may follow the Readings. An act of self-dedication may follow.

The service may conclude in one of the following ways:

- 1. With the recitation of the Great Litany or some other form of intercession.*
- 2. With the singing of Te Deum laudamus or some other hymn of praise, followed by the Lord's Prayer, the Collect for Holy Name, and a blessing or dismissal, or both.*
- 3. With the Eucharist, beginning with the Gloria in excelsis or some other song of praise. The Proper for the Feast of the Holy Name is used.*

Candlemas Procession

This procession is intended for use immediately before the Holy Eucharist on the Feast of the Presentation of Our Lord in the Temple.

When circumstances permit, the congregation gathers at a place apart from the church so that all may enter the church in procession. If necessary, however, the procession takes place within the church. In this case it is suitable that the Presider begin the rite standing just inside the door of the church.

Candles for use in Church during the year and candles to be carried in procession are on a table. Alternatively those who will process are provided with unlighted candles.

The congregation stands.

The Presider greets the people with these words

Light and peace, in Jesus Christ our Lord.

People Thanks be to God.

Dear people of God, forty days ago we celebrated the joyful feast of the incarnation of Jesus. Today we recall the day on which he was presented in the temple, fulfilling the law of Moses. Led by the Spirit, Simeon and Anna came to the temple, recognized the child as the Christ, and proclaimed him with joy. United by the same Spirit, we now enter the house of God, where we shall recognize Christ in the breaking of bread.

Let us pray.

O eternal God, who have created all things; on this day you fulfilled the petitions of the just Simeon: we humbly ask you to bless and sanctify these candles for our use. Graciously hear our prayers and be merciful to us, whom you have redeemed by your Son, who is the light of the world, and who lives and reigns with you and the Holy Spirit, one God for ever and ever. *Amen.*

The following canticle is then sung or said, during which the candles are lighted, if the people are not already holding them.

A Light to enlighten the nations,
and the glory of your people Israel.

*A Light to enlighten the nations, and the
glory of your people Israel.*

Lord, you now have set your servant free *
to go in peace as you have promised.

*A Light to enlighten the nations, and the
glory of your people Israel.*

For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see.

*A Light to enlighten the nations, and the
glory of your people Israel.*

The Presider then says the following prayer

Let us pray.

O God, source of all light, today you revealed to the aged Simeon your light which enlightens the nations. Fill our hearts with the light of faith, that we who bear these candles may walk in the path of goodness, through Jesus Christ the Light of the World.

Amen.

The Procession

Deacon Let us go forth in peace.
People In the name of Christ. Amen.

During the procession, all carry lighted candles; and appropriate hymns, psalms, or anthems are sung.

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

Let us pray.

O God, you have made this day holy by the presentation of your Son in the Temple, and by the purification of the Blessed Virgin Mary: Mercifully grant that we, who delight in her humble readiness to be the birth-giver of the Only-begotten, may rejoice for ever in our adoption as his sisters and brothers; through Jesus Christ our Lord. *Amen.*

The following antiphon and psalm is appropriate as the procession approaches the Altar

We have waited in silence on your loving-kindness, O Lord, in the midst of your temple. Your praise, like your Name, O God, reaches to the world's end; your right hand is full of justice.

In place of the long antiphon given above, this shorter form may be used with the appointed Psalm

We have waited on your loving kindness, O Lord, in the midst of your temple.

Psalm 48:1-2,10-13

- 1 Great is the LORD, and highly to be praised; *
in the city of our God is his holy hill.
- 2 Beautiful and lofty, the joy of all the earth, is the hill of Zion, *
the very center of the world and the city of the great King.
- 10 Let Mount Zion be glad and the cities of Judah rejoice, *

because of your judgments.

- 11 Make the circuit of Zion; walk round about her; *
count the number of her towers.
- 12 Consider well her bulwarks; examine her strongholds; *
that you may tell those who come after.
- 13 This God is our God for ever and ever; * he
shall be our guide for evermore.

On arrival in the sanctuary, the Presider goes to the usual place, and the Eucharist begins with or the Collect of the Day

After the Collect, all extinguish their candles.

Concerning the Service

The devotion known as the Way of the Cross is an adaptation to local usage of a custom widely observed by pilgrims to Jerusalem: the offering of prayer at a series of places in that city traditionally associated with our Lord's passion and death.

The number of stations, which at first varied widely, finally became fixed at fourteen. Of these, eight are based directly on events recorded in the Gospels. The remaining six (numbers 3, 4, 6, 7, 9, and 13) are based on inferences from the Gospel account or from pious legend. If desired, these six stations may be omitted.

The form which follows is appropriate either as a public service or as a private devotion, particularly on the Fridays of Lent, but it should not displace the Proper Liturgy of Good Friday.

Traditionally, the stations are made before a series of plain wooden crosses placed along the walls of the church or in some other convenient place. With each cross there is sometimes associated a pictorial representation of the event being commemorated.

The hymn *Stabat Mater* ("At the cross her vigil keeping" *Hymnal 1982*, 158) has frequently been associated with this service, but is not an integral part of it. Selected stanzas of this hymn may appropriately be sung at the entrance of the ministers, and (after the opening devotions before the Altar) as the procession approaches the first station.

In the form which follows, the Trisagion ("Holy God") is the chant recommended as the procession goes from station to station. Alternatively, the Trisagion may be used to conclude each station, and stanzas of appropriate hymns sung as the procession moves. It is appropriate that all present take part in the procession.

The presider at the service, whether clerical or lay, customarily leads the opening versicle at each station and reads the concluding Collect. The Readings (and the versicles which follow) are appropriately assigned to other persons

The Way of the Cross

A hymn or other song may be sung during the entrance of the ministers.

Opening Devotions

In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

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

Presider 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,
forgive those
who trespass against us.
And lead us not into temptation,
trial, 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
as we forgive those
who sin against us.
Save us from the time of
and deliver us from evil.

V. We will glory in the cross of our Lord Jesus Christ:
R. In whom is our salvation, our life and resurrection.

Let us pray. *(Silence)*

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.*

The procession goes to the First Station.

First Station

Jesus is condemned to death

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As soon as it was morning, the chief priests, with the elders and scribes, and the whole council, held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And they all condemned him and said, "He deserves to die." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, but in the Hebrew, Gabbatha. Then he handed Jesus over to them to be crucified.

V. God did not spare his own Son:

R. But delivered him up for us all.

Let us pray. *(Silence)*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Second Station

Jesus takes up his Cross

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Jesus went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Golgotha. Although he was a Son, he learned obedience through what he suffered. Like a lamb he was led to the slaughter; and like a sheep that before its shearers is mute, so he opened not his mouth. Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing.

V. The Lord has laid on him the iniquity of us all:

R. For the transgression of my people was he stricken.

Let us pray. *(Silence)*

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage to take up our cross and follow him; who lives and reigns for ever and ever. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Third Station

Jesus falls the first time

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped; but emptied himself, taking the form of a servant, and was born in human likeness. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him, and bestowed on him the name which is above every name. Come, let us bow down, and bend the knee, and kneel before the Lord our Maker, for he is the Lord our God.

V. Surely he has borne our griefs:

R. And carried our sorrows.

Let us pray. *(Silence)*

O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

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

Fourth Station

Jesus meets his afflicted mother

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

To what can I liken you, to what can I compare you, O daughter of Jerusalem? What likeness can I use to comfort you, O virgin daughter of Zion? For vast as the sea is your ruin. Blessed are those who mourn, for they shall be comforted. The Lord will be your everlasting light, and your days of mourning shall be ended.

V. A sword will pierce your own soul also:

R. And fill your heart with bitter pain.

Let us pray. *(Silence)*

O God, who willed that in the passion of your Son a sword of grief should pierce the soul of the Blessed Virgin Mary his mother: Mercifully grant that your Church, having shared with her in his passion, may be made worthy to share in the joys of his resurrection; who lives and reigns for ever and ever. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fifth Station

The Cross is laid on Simon of Cyrene

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

As they led Jesus away, they came upon a man of Cyrene, Simon by name, who was coming in from the country, and laid on him the cross to carry it behind Jesus. “If anyone would come after me, let him deny himself and take up his cross and follow me. Take my yoke upon you, and learn from me; for my yoke is easy, and my burden is light.”

V. Whoever does not bear his own cross and come after me:

R. Cannot be my disciple.

Let us pray. *(Silence)*

Heavenly Father, whose blessed Son came not to be served but to serve: Bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his Name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, your Son our Savior Jesus Christ. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Sixth Station

A woman wipes the face of Jesus

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

We have seen him without beauty or majesty, with no looks to attract our eyes. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not. His appearance was so marred, beyond human semblance, and his form beyond that of the children of men. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

V. Restore us, O Lord God of hosts:

R. Show the light of your countenance, and we shall be saved.

Let us pray. *(Silence)*

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Seventh Station

Jesus falls a second time

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

Surely, he has borne our griefs and carried our sorrows. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. For the transgression of my people was he stricken.

V. But as for me, I am a worm and no man:

R. Scorned by all and despised by the people.

Let us pray. *(Silence)*

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; who lives and reigns for ever and ever. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Eighth Station

Jesus meets the women of Jerusalem

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

There followed after Jesus a great multitude of the people, and among them were women who bewailed and lamented him. But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”

V. Those who sowed with tears:

R. Will reap with songs of joy.

Let us pray. *(Silence)*

Teach your Church, O Lord, to mourn the sins of which it is guilty, and to repent and forsake them; that, by your pardoning grace, the results of our iniquities may not be visited upon our children and our children’s children; through Jesus Christ our Lord. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Ninth Station

Jesus falls a third time

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

I am the man who has seen affliction under the rod of his wrath; he has driven and brought me into darkness without any light. He has besieged me and enveloped me with bitterness and tribulation; he has made me dwell in darkness like the dead of long ago. Though I call and cry for help, he shuts out my prayer. He has made my teeth grind on gravel, and made me cower in ashes. “Remember, O Lord, my affliction and bitterness, the wormwood and the gall!”

V. He was led like a lamb to the slaughter:

R. And like a sheep that before its shearers is mute, so he opened not his mouth.

Let us pray. *(Silence)*

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Tenth Station

Jesus is stripped of his garments

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And they divided his garments among them by casting lots. This was to fulfill the scripture which says, "They divided my garments among them; they cast lots for my clothing."

V. They gave me gall to eat:

R. And when I was thirsty they gave me vinegar to drink.

Let us pray. *(Silence)*

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ our Lord. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Eleventh Station

Jesus is nailed to the Cross

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When they came to the place which is called The Skull, there they crucified him; and with him they crucified two criminals, one on the right, the other on the left, and Jesus between them. And the scripture was fulfilled which says, “He was numbered with the transgressors.”

V. They pierce my hands and my feet:

R. They stare and gloat over me.

Let us pray. *(Silence)*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Twelfth Station

Jesus dies on the Cross

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold your son!” Then he said to the disciple, “Behold your mother!” And when Jesus had received the vinegar, he said, “It is finished!” And then, crying with a loud voice, he said, “Father, into your hands I commend my spirit.” And he bowed his head, and handed over his spirit.

V. Christ for us became obedient unto death:

R. Even death on a cross.

Let us pray. *(Silence)*

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; who lives and reigns now and for ever. *Amen.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Thirteenth Station

The body of Jesus is placed in the arms of his mother

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

All you who pass by, behold and see if there is any sorrow like my sorrow. My eyes are spent with weeping; my soul is in tumult; my heart is poured out in grief because of the downfall of my people.

“Do not call me Naomi (which means Pleasant), call me Mara (which means Bitter); for the Almighty has dealt very bitterly with me.”

V. Her tears run down her cheeks:

R. And she has none to comfort her.

Let us pray. *(Silence)*

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.*

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Fourteenth Station

Jesus is laid in the tomb

We adore you, O Christ, and we bless you:

Because by your holy cross you have redeemed the world.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb.

V. You will not abandon me to the grave:

R. Nor let your holy One see corruption.

Let us pray. *(Silence)*

O God, your blessed Son was laid in a tomb in a garden, and rested on the Sabbath day: Grant that we who have been buried with him in the waters of baptism may find our perfect rest in his eternal and glorious kingdom; where he lives and reigns for ever and ever.

Amen.

Holy God,

Holy and Mighty,

Holy Immortal One,

Have mercy upon us.

Concluding Prayers before the Altar

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.

Let us pray. *(Silence)*

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

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 and dominion for ever and ever. *Amen.*

Concerning the Service

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.

In this book, provision is made for *Tenebrae* on Wednesday evening only, in order that the proper liturgies of Maundy Thursday and Good Friday may find their place as the principal services of those days. By drawing upon material from each of the former three offices of *Tenebrae*, this service provides an extended meditation upon, and a prelude to, the events in our Lord’s life between the Last Supper and the Resurrection.

Additional Directions are on page 81.

Tenebrae

The ministers enter the church in silence and proceed to their places. The Office then begins immediately with the Antiphon on the first Psalm. It is customary to sit for the Psalmody.

First Nocturn

Antiphon 1

Zeal for your house has eaten me up; the scorn of those who scorn you has fallen upon me.

Psalm 69, or Psalm 69:1-23

Antiphon 2

Let them draw back and be disgraced who take pleasure in my misfortune.

Psalm 70

Antiphon 3

Arise, O God, maintain my cause.

Psalm 74

- V. Deliver me, my God, from the hand of the wicked:
R. From the clutches of the evildoer and the oppressor.

All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 1

A Reading from the Lamentations of Jeremiah the Prophet. [1:1-14]

Aleph. How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

Beth. She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all become her enemies.

Gimel. Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

Daleth. The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

He. Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 1 *In monte Oliveti*

On the mount of Olives Jesus prayed to the Father:
Father, if it be possible, let this cup pass from me. The spirit indeed is willing, but the flesh is weak.

V. Watch and pray, that you may not enter into temptation.
The spirit indeed is willing, but the flesh is weak.

Lesson 2

Waw. And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

Zayin. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her, and mocked at her downfall.

Heth. Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs, and turns her face away.

Teth. Uncleaness clung to her skirts, she took no thought of her doom; therefore her fall is terrible, she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed."

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 2 *Tristis est anima mea*

My soul is very sorrowful, even to the point of death;

Remain here, and watch with me. Now you shall see the crowd who will surround me; you will flee, and I will go to be offered up for you.

V. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

You will flee, and I will go to be offered up for you.

Lesson 3

Yodh. The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

Kaph. All her people groan as they search for bread; they sell their own children for food to revive their strength. “Behold, O Lord, and consider, for I am now beneath contempt!”

Lamedh. Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted, on the day of his burning anger.

Mem. From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

Nun. My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 3 *Ecce vidimus eum*

Lo, we have seen him without beauty or majesty,
*with no looks to attract our eyes. He bore our sins and grieved for us,
he was wounded for our transgressions, and by his scourging we are
healed.*

V. Surely, he has borne our griefs and carried our sorrows:
And by his scourging we are healed.

*When this Responsory is sung rather than recited, repeat all that precedes the
Verse:*

Lo, we have seen . . . we are healed.

Second Nocturn

Antiphon 4

The kings of the earth rise up in revolt, and the princes plot together, against the Lord and against his Anointed.

Psalm 2

Antiphon 5

They divide my garments among them; they cast lots for my clothing.

Psalm 22, or Psalm 22:1-21

Antiphon 6

False witnesses have risen up against me, and also those who speak malice.

Psalm 27

V. They divide my garments among them:

R. They cast lots for my clothing.

All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 4

A Reading from the Treatise of Saint Augustine the Bishop on the Psalms. [Vulgate Psalm 54. Prayer Book Psalm 55:1,2,10c]

Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.” These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer.

“I mourn in my trial,” he says, “and am troubled.”

When does he mourn? When is he troubled? He says, “In my trial.” He has in mind the wicked who cause him suffering, and he calls this suffering his “trial.” Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

Responsory 4 *Tamquam ad latronem*

Have you come out as against a robber,
with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me; but now, behold, you scourge me, and lead me away to be crucified.

V. When they had laid hands on Jesus and were holding him, he said:

Day after day I sat in the temple teaching, and you did not seize me; but now, behold, you scourge me, and lead me away to be crucified.

Lesson 5

Would that those who now test us were converted and tried with us; yet though they continue to try us, let us not hate them, for we do not know whether any of them will persist to the end in their evil ways. And most of the time, when you think you are hating your enemy, you are hating your brother without knowing it.

Only the devil and his angels are shown to us in the Holy Scriptures as doomed to eternal fire. It is only their amendment that is hopeless, and against them we wage a hidden battle. For this battle the Apostle arms us, saying, “We are not contending against flesh and blood,” that is, not against human beings whom we see, “but against the principalities, against the powers, against the rulers of the darkness of this world.” So that you may not think that demons are the rulers of heaven and earth, he says, “of the darkness of this world.”

He says, “of the world,” meaning the lovers of the world—of the “world,” meaning the ungodly and wicked—the “world” of which the Gospel says, “And the world knew him not.”

Responsory 5 *Tenebrae factae sunt*

Darkness covered the whole land when Jesus had been crucified; *and about the ninth hour he cried with a loud voice: My God, my God, why have you forsaken me? And he bowed his head and handed over his spirit.*

- V. Jesus, crying with a loud voice, said: Father, into your hands I commend my spirit.
And he bowed his head and handed over his spirit.

Lesson 6

“For I have seen unrighteousness and strife in the city.”

See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood. The wood of the cross seemed a fitting object of scorn to his enemies, and standing before that wood they wagged their heads, saying, “If you are the Son of God, come down from the cross.” He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous. Therefore when he says “unrighteousness,” understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hands to an unbelieving and rebellious people. And yet, looking upon them, he said, “Father, forgive them, for they know not what they do.”

Responsory 6 *Ecce quomodo moritur*

See how the righteous one perishes,
and no one takes it to heart. The righteous are taken away, and no one understands. From the face of evil the righteous one is taken away, and his memory shall be in peace.

V. Like a sheep before its shearers is mute, so he opened not his mouth.
By oppression and judgment he was taken away:
And his memory shall be in peace.

When this Responsory is sung rather than recited, repeat all that precedes the Verse:

See how the righteous . . . in peace.

Third Nocturn

Antiphon 7

God is my helper; it is the Lord who sustains my life.

Psalm 54

Antiphon 8

At Salem is his tabernacle, and his dwelling is in Zion.

Psalm 76

Antiphon 9

I have become like one who has no strength, lost among the dead.

Psalm 88

V. He has made me dwell in darkness:

R. Like the dead of long ago.

All stand for silent prayer. The appointed Reader then goes to the lectern, and everyone else sits down.

Lesson 7

A Reading from the Letter to the Hebrews.

[4:15—5:10; 9:11-15a]

We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.

Responsory 7*Eram quasi agnus*

I was like a trusting lamb led to the slaughter.

I did not know it was against me that they devised schemes, saying, Let us destroy the tree with its fruit; let us cut him off from the land of the living.

V. All my enemies whispered together against me, and devised evil against me, saying:

Let us destroy the tree with its fruit;

let us cut him off from the land of the living.

Lesson 8

And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also, Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, this day have I begotten you;” as he says also in another place, “You are a priest for ever after the order of Melchizedek.” In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and, being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

Responsory 8 *Velum templi*

The veil of the temple was torn in two,
*and the earth shook, and the thief from the cross cried out, Lord,
remember me when you come into your kingdom.*

- V. The rocks were split, the tombs were opened, and many
bodies of the saints who slept were raised:
*And the earth shook, and the thief from the cross cried out, Lord,
remember me when you come into your kingdom.*

Lesson 9

But when Christ appeared as a high priest of the good things that are to come, then, through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

Responsory 9 *Sepulto Domino*

When the Lord was buried, they sealed the tomb,
*rolling a great stone to the door of the tomb; and they stationed
soldiers to guard him.*

- V. The chief priests gathered before Pilate, and petitioned him:
And they stationed soldiers to guard him.

When this Responsory is sung rather than recited, repeat all that precedes the Verse:

When the Lord . . . to guard him.

Lauds

Antiphon 10

God did not spare his own Son, but delivered him up for us all.

Psalm 63, or *Psalm 63:1-8*

Antiphon 11

He was led like a lamb to the slaughter, and he opened not his mouth.

Psalm 90, or *Psalm 90:1-12*

Antiphon 12

They shall mourn for him as one mourns for an only child; for the Lord, who is without sin, is slain.

Psalm 143

Antiphon 13

From the gates of hell, O Lord, deliver my soul.

The Song of Hezekiah [Isaiah 38:10-20]

1 In my despair I said, "In the noonday of my life I must depart; *
my unspent years are summoned to the portals of death."

2 And I said,
"No more shall I see the Lord in the land of the living, *
never more look on my kind among dwellers on earth."

- 3 My house is pulled down and I am uncovered,*
as when a shepherd strikes his tent.
- 4 My life is rolled up like a bolt of cloth,*
the threads cut off from the loom.
- 5 Between sunrise and sunset my life is brought to an end; *
I cower and hope for the dawn.
- 6 Like a lion he has crushed all my bones; *
like a swallow or thrush I utter plaintive cries;
I mourn like a dove.
- 7 My weary eyes look up to you; *
Lord, be my refuge in my affliction.”
- 8 But what can I say? for he has spoken; *
it is he who has done this.
- 9 Slow and halting are my steps all my days,*
because of the bitterness of my spirit.
- 10 O Lord, I recounted all these things to you and you rescued me; *
when entreated, you restored my life.
- 11 I know now that my bitterness was for my good,*
for you held me back from the pit of destruction, you cast
all my sins behind you.
- 12 The grave does not thank you nor death give you praise; *
nor do those at the brink of the grave hang on your
promise.
- 13 It is the living, O Lord,
the living who give you thanks as I do this day; *
and parents speak of your faithfulness to their children.

14 You, Lord, are my Savior; *

I will praise you with stringed instruments all the days of my life,
in the house of the Lord.

Ant. From the gates of hell, O Lord, deliver my soul.

Antiphon 14

O Death, I will be your death; O Grave, I will be your destruction.

Psalm 150

1 Praise God in his holy temple; *
praise him in the firmament of his power.

2 Praise him for his mighty acts; *
praise him for his excellent greatness.

3 Praise him with the blast of the ram's-horn; *
praise him with lyre and harp.

4 Praise him with timbrel and dance; *
praise him with strings and pipe.

5 Praise him with resounding cymbals; *
praise him with loud-clanging cymbals.

6 Let everything that has breath*
praise the Lord.

Ant. O Death, I will be your death;
O Grave, I will be your destruction.

V. My flesh also shall rest in hope:

R. You will not let your holy One see corruption.

All stand. During the singing of the following Canticle, the candles at the Altar, and all other lights in the church (except the one remaining at the top of the triangular candlestick), are extinguished.

Antiphon

Now the women sitting at the tomb made lamentation, weeping for the Lord.

Canticle 16: Benedictus Dominus Deus Israel

After the Canticle, during the repetition of the Antiphon, the remaining candle is taken from the stand and hidden beneath or behind the Altar, or in some other convenient place.

All kneel for the singing of the following anthem

Christus factus est

Christ for us became obedient unto death, even death on a cross; therefore God has highly exalted him and bestowed on him the Name which is above every name.

A brief silence is observed. The following Psalm is then said quietly. If it is sung, it is customary to monotone alternate verses.

Psalm 51

The Presider says the Collect without chant, and without the usual conclusion.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross.

Nothing further is said; but a noise is made, and the remaining candle is brought from its hiding place and replaced on the stand.

By its light the ministers and people depart in silence.

Additional Directions

This book provides for the full ancient form of the service: Matins, subdivided into three Nocturns, and Lauds. If desired, the service may be shortened somewhat by using the shorter form indicated for certain of the Psalms. The first two responsories of each Nocturn may also be omitted.

In preparation for the service, a large triangular candlestick with fifteen candles is placed at the liturgical south side of the sanctuary. One candle is extinguished at the end of each Psalm, and at the end of the Song of Hezekiah. Finally, during the singing of the canticle Benedictus, the candles at the Altar, and all other lights (except the one at the top of the triangular stand), are extinguished.

There should be no musical prelude or postlude at this service, nor should a processional cross or torches be carried, or hymns sung, or sermons preached.

The ministers, servers, and choir vest in the manner customary for choir offices. The presider may wear a tippet over the surplice.

The appointed antiphons are sung or recited in full before and after each Psalm. The Psalms themselves are sung or recited antiphonally. Gloria Patri is not used at this service.

Each group of lessons is announced only at the beginning, as indicated in the text. The usual concluding formula is omitted.

The successive letters of the Hebrew alphabet, prefixed to the verses of the readings from Lamentations, are an integral part of the traditional chant, and should not be omitted when these lessons are sung. (In the Hebrew original, each verse begins with the letter indicated.)

If the responsories after the lessons are recited rather than sung, the congregation reads the parts in italics. In musical settings the responsories may be sung in full by the choir or by all; the verse [V.] may be sung by a solo voice. The repetition of the first part of the text in Responsories 3, 6, and 9 is intended for use in musical settings only.

If a much shorter form of the service is desired, Nocturns 2 and 3 and the second or third Psalm of Lauds (Psalm 90 or 143) may be omitted. In this case two candles are extinguished after each Psalm. Alternatively, Nocturns 2 and 3 and two of the Lauds' Psalms may be omitted, and a seven-branched candlestick used.

On Maundy Thursday

At the Foot-Washing

It is suggested that the presider and assistants wash the feet of the first persons to come forward, and that those whose feet are washed then, in turn, wash the feet of those who come after them, thereby giving all the opportunity to follow the example and command of Jesus.

If it is desired to introduce the ceremony of foot-washing by a brief address, the following may be used. It may be adapted as desired.

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

On Reserving the Sacrament

When the Sacrament is to be reserved for administration on Good Friday, it should be kept in a separate chapel or other place apart from the main sanctuary of the church, in order that on Good Friday the attention of the congregation may be on the bare main Altar. If desired, the sacrament may be reverently carried to its place of reservation immediately before the Stripping of the Altar. Any devotional activities should not distract from the principal focus on the proper liturgies of Maundy Thursday and Good Friday.

On the Stripping of the Altar

If the custom of stripping the Altar is observed as a public ceremony, it takes place after the Maundy Thursday liturgy. It may be done in silence; or it may be accompanied by the recitation of Psalm 22, which is said without Gloria Patri. The following antiphon may be said before and after the Psalm.

They divide my garments among them; they cast lots for my clothing.

Agapé for Maundy Thursday

The celebration of festal meals is not appropriate during Holy Week. In Christian tradition such festivities take place only after the Lenten fast has been completed by the celebration of the Great Vigil — which is the Passover Feast of Christians — and the reception of Easter Communion.

If it is desired to share a meal after the Maundy Thursday Eucharist, the following order may be observed.

A meatless meal is to be preferred. The setting should be austere and the foods sparse and simple. Appropriate foods include soup, cheese, olives, dried fruit, bread, and wine. It is suitable that the bread and wine for the meal be brought to the Altar at the time of the Offertory (along with special offerings for the hungry), and after the service taken to the room where the meal is to take place.

The following blessings are recited by the Presider at the beginning of the meal, all standing.

Over Wine

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine; and on this night you have refreshed us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. *Amen.*

Over Bread

Blessed are you, O Lord our God, King of the universe. You bring forth bread from the earth; and on this night you have given us the bread of life in the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever.

Amen.

Over the Other Foods

Blessed are you, O Lord our God, King of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. *Amen.*

During the meal or toward its close, a person appointed reads the seventeenth chapter of the Gospel according to John.

The agapé concludes with a psalm, such as Psalm 69:1-23, or with a song, or with a prayer, or with a blessing or dismissal.

If an agapé is held, the ceremony of stripping the Altar is deferred until after the meal.

The form for the agapé given above may also be used in private homes on this night.

Blessings Over Food at Easter

These blessings are appropriate for use by households at the principal meal on Easter Day. They may be used at a parish meal following the Easter Vigil. They may also be used over foods brought to the church for blessing.

Over Wine

Blessed are you, O Lord our God, creator of the fruit of the vine: Grant that we who share this wine, which gladdens our hearts, may share for ever the new life of the true Vine, your Son Jesus Christ our Lord. *Amen.*

Over Bread

Blessed are you, O Lord our God; you bring forth bread from the earth and make the risen Lord to be for us the Bread of life: Grant that we who daily seek the bread which sustains our bodies may also hunger for the food of everlasting life, Jesus Christ our Lord. *Amen.*

Over Lamb

Stir up our memory, O Lord, as we eat this Easter lamb that, remembering Israel of old, who in obedience to your command ate the Paschal lamb and was delivered from the bondage of slavery, we, your new Israel, may rejoice in the resurrection of Jesus Christ, the true Lamb who has delivered us from the bondage of sin and death, and who lives and reigns for ever and ever. *Amen.*

Over Eggs

O Lord our God, in celebration of the Paschal feast we have prepared these eggs from your creation: Grant that they may be to us a sign of the new life and immortality promised to those who follow your Son, Jesus Christ our Lord. *Amen.*

Over Other Foods

Blessed are you, O Lord our God; you have given us the risen Savior to be the Shepherd of your people: Lead us, by him, to springs of living waters, and feed us with the food that endures to eternal life; where with you, O Father, and with the Holy Spirit, he lives and reigns, one God, for ever and ever. *Amen*

Rogation Procession

The Rogation Days are traditionally observed on the Monday, Tuesday, and Wednesday before Ascension Day. They may, however, be observed on other days, depending on local conditions and the convenience of the congregation.

Anciently, the observance consisted of an outdoor procession which culminated in a special celebration of the Eucharist. In more recent centuries, the procession has frequently taken place on a Sunday afternoon, apart from the Eucharist.

If the Rogation Procession is held on a Sunday or Principal Feast, it should take place apart from or following the Proper Eucharist of the Day. Under these conditions the procession concludes with a suitable prayer and a blessing.

The congregation gathers at a convenient place and may sing a hymn. During the movement from place to place, to preserve the solemnity of the procession, it is desirable for the people to refrain from conversation and to join in hymns, litanies said or sung, bells, instrumental music, or silence. At the stations the Presider may cense the place.

Presider Blessed be the one, holy, and living God.

People Glory to God for ever and ever.

Presider

Bountiful God of heaven and earth: By your gracious providence give and preserve the harvests of the land and sea for the good of all creatures, that those who receive good things from your hand may always give you thanks and praise; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Deacon Let us go forth in peace.
People In the name of Christ. Amen.

*Hymns, psalms, canticles, and anthems are sung during the procession.
The following are appropriate:*

Canticle 1 or 12 (Benedicite)
Psalm 103 (Refrain: “Bless the Lord, O my soul”)
Psalm 104 (Refrain: “Hallelujah”).

At suitable places the procession may halt for appropriate Bible readings and prayers.

In addition to the readings listed on page 930 of the Prayer Book, any of the following passages are appropriate:

Genesis 8:13-23	Ezekiel 34:25-31
Leviticus 26:1-13(14-20)	James 4:7-11
Deuteronomy 8:1-10(11-20)	Matthew 6:25-34
Hosea 2:18-23	John 12:23-26

Suitable prayers include Prayers 1, 29, 34, 38, 40-44, and Thanksgivings 1, 8, 9 from the section “Prayers and Thanksgivings” in the Prayer Book., as well as the following:

Almighty and everlasting God, Creator of all things and giver of all life, let your blessing be upon this (seed, livestock, plough, forest, _____) and grant that *it* may serve to your glory and the welfare of your people; through Jesus Christ our Lord. *Amen.*

The following stational readings and collects may be used or adapted as appropriate.

Station: At a place of work

Reading Ecclesiasticus 38:27–32a

Presider Let us pray.

Almighty God, whose Son Jesus Christ in his earthly life shared our toil and hallowed our labor: Be present with your people where they work. Make those who carry on the industries and commerce of this land responsive to your will, and bring all workers satisfaction in what they do and a just return for their labor; through Jesus Christ our Redeemer. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At a garden or park

Reading Genesis 1:11–12

Presider Let us pray.

Gracious God, we give you thanks for the fruitfulness of the earth that nourishes our life and the life of all creatures. Bless those who work in fields and gardens. Send them seasonable and temperate weather, and grant that the fruits of the earth may be shared justly with all having need of them; through Jesus Christ our Lord. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At agricultural land or a farmer's market

Reading Genesis 8:21b–9:1 *or* Leviticus 19:9–10

Presider Let us pray.

Holy God, we thank you for the land and its soil, and all those who bring forth food and necessities of life from it. Send an abundant harvest to the farmers and ranchers of the world, and make all your people just,

loving, and generous in their life together and mindful of the needs of all who are poor, after the example of Jesus Christ. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For scientists and explorers

Reading Genesis 1:1–5 *or* Ecclesiasticus 17:1–11

Presider Let us pray.

God of Mystery, you made the universe with its marvelous order and chaos, its atoms, worlds, and galaxies, and the infinite complexity of living creatures. We give you thanks for all who study the mysteries of creation and ask that their work may increase our curiosity, wonder, and joy, that we may come to know you more truly and serve you more humbly; in the name of Jesus Christ, your Wisdom and your Word.

Amen.

A hymn, psalm, canticle, or silence for the procession follows.

Station: At a place where food is served

Reading Mark 6:35–44

Presider Let us pray.

Generous God, your hand is open wide to satisfy the needs of every creature: We give you thanks for all who prepare and serve the food we eat. Bless them in their labor and bless all who benefit from their service; through Jesus Christ, the Bread of Life. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For the gift and care of water

Reading Isaiah 41:17–20

Presider Let us pray.

God, whose Spirit moved over the deep: We thank you for the gift of water—the waters on the earth, and under the earth, the water above us, and within us. Make us mindful of the care of all the planet’s water, that it may richly sustain life for us and for those who come after us; through Jesus Christ, source of living water. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At a memorial garden or cemetery

Reading Matthew 27:57–61

Presider Let us pray.

God of the living and of the dead, renew the face of the ground by your life-giving Spirit; grant that all who rest here may be renewed in the joy of your eternal presence, through Jesus Christ, who is resurrection and life. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For the air and all who work to keep it clean

Reading Ezekiel 37:9–10

Presider Let us pray.

Holy Spirit, breath of life: We give you thanks for the air and for all who work to keep it clean. Teach us to cherish the air we breathe; in your power we pray. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At a place of government

Reading 1 Timothy 2:1–4

Presider Let us pray.

Almighty God, we pray for all who serve and govern the people of this and every land. Send upon them the spirit of wisdom, charity, and justice, that they may foster the well-being of all creation; for the sake of Jesus Christ, the way, the truth, and the life. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For a place of healing

Reading Matthew 8:14–16

Presider Let us pray.

Merciful God, whose Son Jesus healed many who were sick: We commend to your care all who suffer, and those who care for them. By your grace lend compassion and skill to health and veterinary workers here and everywhere, and bring healing and comfort to those in need, that all may know your power and goodness and rise up to serve you, in the strength of your Holy Spirit. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For military workers

Reading Isaiah 2:2–4

Presider Let us pray.

God our strength and shield: Protect and defend all who offer their lives in military service for the sake of others. Beat our swords into plowshares and our spears into pruning hooks, that all may dwell in harmony with one another and with all creation; through Jesus Christ our Redeemer. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: For public safety workers

Reading Isaiah 21:6–8

Presider Let us pray.

God our rock and our refuge: Guard and bless all who work for the well-being and safety of our community. Grant courage, vigilance, and skill to those who rise up by night or by day at our urgent call, that they may always find your arm mighty to save; through Jesus Christ, who died that all may live. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At a place where trash, compost, or recycling is handled

Reading Luke 13:6–9

Presider Let us pray.

Renewing God: Bless all whose labor here supports the well-being of our community. Strengthen and encourage them in their service, and make us mindful of their contribution to the stewardship of the earth, that all may be ministers of your new creation; in the name of Jesus our Redeemer. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Station: At the door of the church building

Reading Acts 2:41–47 or Isaiah 56:6b–7

Presider Let us pray.

Holy God, you give your people a desire to know and to worship you: bless all who gather here in your name, that they may find a welcome and lift their hearts and voices in praise of you, who makes us a new creation in Jesus Christ, through whom we pray. *Amen.*

A hymn, psalm, canticle, or silence for the procession follows.

Customarily, the Great Litany is begun as the procession enters the church. The following petitions may be inserted following the third petition on page 151 of the Prayer Book:

That it may please thee to grant favorable weather, temperate rain, and fruitful seasons, that there may be food and drink for all thy creatures,

We beseech thee to hear us, good Lord.

That it may please thee to bless the lands and waters, and all who work upon them to bring forth food and all things needful for thy people,

We beseech thee to hear us, good Lord.

That it may please thee to look with favor upon all who care for the earth, the water, and the air, that the riches of thy creation may abound from age to age,

We beseech thee to hear us, good Lord.

At the conclusion of the Litany, after the Kyries, the Eucharist begins with the Salutation and one of the Proper Collects for Rogation Days.

If the procession cannot take place out of doors, the service may begin with the Great Litany, which may be sung in procession in the church.

If the Liturgy does not begin with the Great Litany, it is suggested that Form V be used for the Prayers of the People, and that the following petitions be added after the eighth petition on page 390:

For favorable weather, temperate rains, and fruitful seasons, that there may be food and drink for all your creatures, we pray to you, O Lord.

For your blessing upon the lands and waters, and all who work upon them to bring forth food and all things needful for your people, we pray to you, O Lord.

For all who care for the earth, the water, and the air, that the riches of your creation may abound from age to age, we pray to you, O Lord.

If the Eucharist is not to follow, the service may end with one of the following collects, a passing of the Peace, and a blessing and dismissal.

If a celebration of the Eucharist is to follow on a day other than Sunday, one of these collects may be used as a Collect of the Day, or as a Collect at the Prayers.

Collect of the Day

O God, from whom all good proceeds:
You established your covenant with all
creation. Guide us and all your people,
that we may walk upon the earth in righteousness and peace, and
honor you in our kinship with all your creatures;
through our Risen Lord, Jesus Christ,
who with you and the Holy Spirit lives and
reigns, one God, to the ages of ages. *Amen.*

or this

O heavenly Father, you have filled the world with beauty:
Open our eyes to recognize your gracious hand in all your works,
that, rejoicing in your whole creation,
we may learn to serve you with gladness;
for the sake of the One through whom all things were made, Jesus
Christ our Redeemer. *Amen.*

or this

Creator, we give you thanks for all you are
and all you bring to us for our visit within your creation.
In Jesus, you place the gospel in the center of this Sacred Circle
through which all of creation is related.
You show us the way to live a generous and compassionate life. Give us
your strength to live together with respect and commitment as we grow
in your Spirit, for you are God, now and for ever. *Amen.*

*source: A Gathering Prayer adapted from Native American/Alaska Native
and Native Hawaiian Liturgies, prepared for the 76th General Convention of
the Episcopal Church, Anaheim, California, July 2009*

or this

Collect 19: For Rogation Days, I, II, or III

At the Eucharist

The Book of Common Prayer, pages 258–259, 207–208

*The Readings for the Eucharist may be those of the day if on a Sunday, or a
selection from the Propers for Rogation Days in The Book of Common
Prayer, page 930.*

A Proper Preface for Rogation Days

Because in the mystery of Christ's incarnation you have gathered into
one things earthly and heavenly, calling your people to be ministers of
reconciliation and to proclaim the Good News to all creation.

The following postcommunion prayer may be used.

Faithful God

in the wonder of your wisdom and love
you fed your people in the wilderness with the bread of angels, and
you sent Jesus to be the bread of life.

We thank you for feeding us with this bread.

May it strengthen us

that by the power of the Holy Spirit

we may embody your desire

and be renewed for your service

through Jesus Christ our Savior. Amen.

Prayers for Rogation Days: A Rite for the Blessing of a Garden

Presider Blessed be the God of all creation:
People For in your goodness you make all things new.

Presider God be with you. *or* The Lord be with you.
People And also with you.
Presider Let us pray.

Gracious God, you open wide your hand and give of your goodness to all things living: Renew the face of the earth and increase the sustainable harvests of the world, that the land may bring forth enough for all, and your people may share justly and give honor to you; through Jesus Christ our Lord. *Amen.*

The Presider or other appointed leaders from the congregation may then lead the People in prayer, using one or more of the following collects, as appropriate.

Lover of all you have made: Protect and sustain the creatures of our local habitat. Increase their well-being, watch over them with love, and give us wisdom to honor our kinship with them; through Jesus Christ, the first-born of all creation. *Amen.*

God, whose Spirit moved over the deep: We thank you for the gift of water. Bless the waters on the ground and under the ground, and the waters that fall from the sky, that this garden may flourish and bear good fruit; through Jesus Christ our Savior. *Amen.*

God, who alone provides seed for the sower and bread for the eater, you have taught us to ask of you our daily bread: Bless the sowing of the seed this year, grant fertility to the soil, and strengthen the hands of the gardeners who till it, that through their labor your people may be nourished; through Jesus Christ, the bread of life. *Amen.*

Holy God, you have blessed our plowing and preparing of the ground: Protect what we plant in your name, and grant that working late and early, we and others may enjoy a fruitful harvest; through Jesus Christ our Lord.
Amen.

Holy God, you have blessed our plowing and preparing of the ground: Protect what we plant and bring it to maturity, that we and others may enjoy a fruitful harvest; through Jesus Christ our Sustainer. *Amen.*

The Presider and People then say

Holy One: Bless and protect this garden and all who keep it.
Strengthen and uphold them in their labor,
that these plants may bear good fruit
and our care for the earth may witness to your love and justice;
in the name of the Holy and Undivided Trinity. *Amen.*

The Deacon or Presider may dismiss the People with these words

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

St. Francis Day / Blessing of Animals

An entrance hymn may be sung.

Presider Blessed be the God of all creation.
People And blessed be God's holy Name forever.

or this

Presider Blessed be God, Father, Son and Holy Spirit.
People Who brings all things into being and calls them good.

Presider Bless your Creator, all animals of the land.
People Praise and exalt our Creator forever.
Presider Bless your Creator, all birds of the air.
People Praise and exalt our Creator forever.
Presider Bless your Creator, all creatures of the sea.
People Praise and exalt our Creator forever.
Presider Bless your Creator, all children of God.
People With all of creation, we praise your name.

Presider God be with you. *or* The Lord be with you.
People And also with you.
Presider Let us pray.

Most high, omnipotent, good Lord: Grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfect joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Readings

First Reading Luke 12.22-32

Jesus said to his disciples, ‘Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And can any of you by worrying add a single hour to your span of life? If then you are not able to do so small a thing as that, why do you worry about the rest? Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you— you of little faith! And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. For it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well. Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom.

Psalm 104:10-25

You, LORD God, send the springs into the valleys; *
they flow between the mountains.
All the beasts of the field drink their fill from them, *
and the wild asses quench their thirst.
Beside them the birds of the air make their nests *
and sing among the branches.
You water the mountains from your dwelling on high; *
the earth is fully satisfied by the fruit of your works.
You make grass grow for flocks and herds *
and plants to serve humankind;
That they may bring forth food from the earth, *
and wine to gladden our hearts,
Oil to make a cheerful countenance, *
and bread to strengthen the heart.

The trees of the LORD are full of sap, *
the cedars of Lebanon which God planted,
In which the birds build their nests, *
and in whose tops the stork makes a dwelling.
The high hills are a refuge for the mountain goats, *
and the stony cliffs for the rock badgers.
You appointed the moon to mark the seasons, *
and the sun knows the time of its setting.
You make darkness that it may be night, *
in which all the beasts of the forest prowl.
The lions roar after their prey *
and seek their food from God.
The sun rises, and they slip away *
and lay themselves down in their dens.
People go forth to their work *
and to their labor until the evening.
O LORD, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.

A second Reading may be added here.

Litany for All Creation

Presider Call out the names of those animals for whom we care.
Call out the names of those animals who are no longer with us.

Silence

The Prayers may be led by a Deacon or other Leader.

<i>Deacon</i>	Holy God, Creator of heaven and earth,
<i>People</i>	Have mercy upon us.
<i>Deacon</i>	Holy and Mighty, Redeemer of the world,
<i>People</i>	Have mercy upon us.
<i>Deacon</i>	Holy Immortal One, Sanctifier of the faithful,
<i>People</i>	Have mercy upon us.

Deacon Grant that all your creatures may serve you with thanksgiving;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Grant favorable weather, temperate rain, and fruitful seasons,
providing food and drink for all your creatures;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Open our eyes to the wonder of creation, that we
may see you in all your works;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Stir in us the desire to care for your creation;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Make us wise and faithful stewards of creation,
caring for the earth, the waters, the air, and all that live therein;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Forgive us who waste and pollute your creation and
strengthen us to restore what we have disregarded;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Look with compassion on those that are abused and mistreated,
show us their dignity in your creation;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Deacon Remember those creatures that have died yet remain dear to us
that, that they may rejoice in your new creation;

People Pour out your blessing on earth, O God.

or We beseech you to hear us, good Lord.

Presider

Holy Immortal One: No sparrow falls without your knowing it; nothing dies but is remembered by you; nothing comes into being that you do not see. Give us courage and resolve to build up the common good, holding fast to the hope of a new creation in which all shall dwell eternally, through Jesus Christ, our Risen Savior. *Amen.*

Confession of Sin

The Confession may be omitted on occasion.

The Deacon or Presider says

Let us confess to God our sins against creation.

Silence may be kept.

Minister and People

God of compassion, we confess that we have squandered your creation, and mistreated those you give into our care. We are truly sorry and we humbly repent. Fill us with your Spirit, that we may care for all that you have made, according to your will and in the fullness of your love; through Jesus Christ our Redeemer. *Amen.*

The Priest alone says

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

If no Priest is present, the Presider says the following

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

The Blessing of the Animals

Presider

God's animals inhabit the skies, the land, and the sea; we share the earth with them, and like them rely on God's blessing to sustain and preserve us. We gather today in communion and friendship with Francis of Assisi who preached to animals and moved throughout the known world sharing God's unconditional love for all beings. Remembering Francis' love for all God's creatures, bring forward the animals entrusted to your care that we may bless them.

Those who bring animals for blessing hold or place their hands on their animals in blessing. They are blessed by name by the Presider, using these or other words. If animals are not present, the Presider joins in prayer with those who come remembering them.

Presider

N., May God who created and preserves you bless, defend, heal, and keep you, this day and always. *Amen.*

When all have been blessed the Presider prays:

Presider Let us pray.

God of all creation: we give you thanks and praise. Open our eyes to see your hand at work in all creation. May your bountiful blessing be upon us all, God our Redeemer, now and for ever. *Amen.*

Or the animals may be blessed collectively, using this prayer

Presider

Almighty and everlasting God, Creator of all things and Giver of all life: Let your blessing be upon these and all animals. May our love and care for them reflect your compassion and safekeeping of all creation. Grant these animals health, peace, and safety. Strengthen us to love and care for them following the good example of Francis of Assisi, through Jesus Christ our Savior. *Amen.*

The Lord's Prayer

Presider God be with you. *or* The Lord be with you.
People And also with you.
Presider Let us pray.

Presider 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,
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
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.

Or this

Holy One, our only Home,
hallowed be your name.
May your day dawn,
your will be done,
here as in heaven.
Feed us today,
and forgive us as we forgive each other.
Do not forsake us at the test,
but deliver us from evil.
For the glory, the power,
and the mercy are yours,
now and forever. Amen.

source: Martha Blacklock, Mother Thunder Mission

A hymn may be sung.

The Deacon, or the Presider, dismisses the People with these words

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

Additional Readings and Resources for St. Francis Day

Additional Readings

Genesis 1:20–22a, 24–26a, 28, 31a

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them. ...

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind.” ...God blessed them. ...

God saw everything that God had made, and indeed, it was very good.

Wisdom 11:24–12:1

For you love all things that exist,
and detest none of the things that you have made,
for you would not have made anything if you had hated it.
How would anything have endured if you had not willed it?
Or how would anything not called forth by you have been preserved?
You spare all things, for they are yours, O Lord,
you who love the living.
For your immortal spirit is in all things.

Job 12:7–10a

But ask the animals, and they will teach you;
the birds of the air, and they will tell you;
ask the plants of the earth, and they will teach you;
and the fish of the sea will declare to you.
Who among all these does not know
that the hand of the LORD has done this? In
his hand is the life of every living thing.

Matthew 6:25–26

Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.

Matthew 11:25–30

At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Psalms 104:24–25, 27–28, 30–31

O LORD, how manifold are your works! In
wisdom you have made them all;
the earth is full of your creatures.
Yonder is the sea, great and wide, creeping
things innumerable are there, living things
both small and great.
These all look to you
to give them their food in due season;
when you give to them, they gather it up;

when you open your hand, they are filled with good things.
When you send forth your spirit, they are created;
you renew the face of the ground.
May the glory of the LORD endure forever.

Canticle 12 A Song of Creation

Benedicite, omnia opera Domini

II. The Earth and Its

Creatures Let the earth glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O mountains and hills, and all that grows upon the earth,*
sing praise and give honor for ever.
Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.
All birds of the air, glorify the Lord, *
sing praise and give honor for ever.
Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.
O men and women everywhere, glorify the Lord, *
sing praise and give honor for ever.

Additional Materials

A Prayer Attributed to St. Francis

Lord, make us instruments of your peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
Grant that we may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.

A Prayer by Walter Rauschenbusch (“For this World” [1910], adapted)

Enlarge within us the sense of fellowship
with all living things,
our brothers and sisters the animals to whom you gave this earth
as their home in common with us.

We remember with shame that in the past
we have exercised the high dominion of humans
with ruthless cruelty,
so that the voice of the Earth,
which should have gone up to you in song,
has been a groan of travail.

May we realize that they live, not for us alone, but
for themselves and for you,
and that they love the sweetness of life even as we,
and serve you in their place better than we in ours.
We pray through our Savior Jesus Christ,
who lifts up and redeems us all. *Amen.*

A Reading attributed to Meister Eckhart

Apprehend God in all things,
for God is in all things.
Every single creature is full of God,
and is a book about God.
Every creature is a word of God.
If I spent enough time with the tiniest creature— even
a caterpillar—
I would never have to prepare a sermon,
so full of God
is every creature.

A Reading adapted from St. Isaac the Syrian

This is a charitable heart: It is a heart burning with love for the whole creation, for humans, for the birds, for the beasts, for the demons—for all creatures. One who has such a heart cannot see or call to mind a creature without having eyes being filled with tears by reason of the immense compassion which seizes the heart; a heart which is softened and can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted on a creature. That is why such a person never

ceases to pray also for the animals, that they may be preserved and purified. This person will even pray for the reptiles, moved by the infinite pity which reigns in the hearts of those who are becoming united with God.

A Reading from The Brothers Karamazov by Fyodor Dostoevsky

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love. Love the animals: God has given them the rudiments of thought and joy untroubled. Do not trouble it, don't harass them, don't deprive them of their happiness, don't work against God's intent.

Service for All Hallows' Eve

This service may be used on the evening of October 31, known as All Hallows' Eve. Suitable festivities and entertainments may take place before or after this service, and a visit may be made to a cemetery or burial place.

The rite begins with the Service of Light, page 109 of the Prayer Book, using the Prayer for Light appointed for Festivals of Saints.

After the Phos hilaron, two or more of the following lessons are read, each followed by a Psalm, Canticle, or hymn, and a Prayer.

The Witch of Endor

1 Samuel 28:3-25

(It is appropriate that this lesson be read by a narrator, and by other readers for Saul, the witch, and Samuel.)

Psalm 130

Let us pray. *(Silence)*

Almighty and everliving God, you have made all things in your wisdom and established the boundaries of life and death: Grant that we may obey your voice in this world, and in the world to come may enjoy that rest and peace which you have appointed for your people; through Jesus Christ who is Resurrection and Life, and who lives and reigns for ever and ever. *Amen.*

The Vision of Eliphaz the Temanite

Job 4:12-21

Psalm 13, or Psalm 108:1-6

Let us pray. *(Silence)*

You, O Lord, have made us from the dust of the earth and to dust our bodies shall return; yet you have also breathed your Spirit upon us and called us to new life in you: Have mercy upon us, now and at the hour of our death; through Jesus Christ, our mediator and advocate. *Amen.*

The Valley of Dry Bones

Ezekiel 37:1-14

Psalm 143:1-11

Let us pray. *(Silence)*

O God, you have called your people to your service from age to age. Do not give us over to death, but raise us up to serve you, to praise you, and to glorify your holy Name; through Jesus Christ our Lord. *Amen.*

The War in Heaven

Revelation 12:(1-6)7-12

Psalm 103:17-22, or Canticle I (parts I & IV) or
Canticle 12 (Invocation, Part III, Doxology)

Let us pray. *(Silence)*

O most merciful and mighty God, your son Jesus Christ was born of the Blessed Virgin Mary to bring us salvation and to establish your kingdom on earth: Grant that Michael and all your angels may defend your people against Satan and every evil foe, and that at the last we may come to that heavenly country where your saints for ever sing your praise; through Jesus Christ our Lord.

Amen.

A homily, sermon, or instruction may follow the Readings.

The service then concludes with the singing of Te Deum laudamus or some other song of praise, the Lord's Prayer, the Collect of All Saints' Day, and a blessing or dismissal.

El Dia de los Muertos: Day of the Dead

Christians in parts of Mexico and Central America keep All Saints' Day (November 1) and All Souls' Day (November 2) with special devotions to honor the dead and pray for them. These devotions have spread beyond their geographical origins in Mexico into other languages and cultures. For those who are observing this tradition for the first time, adapt it to your own needs and consider engaging in conversation with communities or individuals that have experience with this tradition.

Communities who observe El Día de los Muertos should consider the following principles:

1. Practices for keeping the Day include adornment of an altar or a sacred space to offer reverence for the dead, which may be placed in a home, church, or cemetery. Photographs of those being remembered are traditionally displayed. A place for prayer may be provided nearby.
2. Devotions may include prayers and thanksgivings for the dead. Resources for prayers may be found in the burial rites or the propers for All Saints' Day and All Souls' Day.

Pastoral Services

Welcoming New People To a Congregation

When welcoming new people to the congregation publicly, they may be introduced in the following manner immediately before the Peace:

Presider

Dear Friends in Christ, in companionship with each other as we journey in faith, we welcome new members into this community of _____. We welcome them to join us as we seek to love the Lord our God with heart and soul, mind and strength, and to love our neighbors as ourselves. We welcome and cherish their unique gifts and experiences as together we follow the Holy Spirit in transforming this community for the work and mission of Jesus Christ.

The new members of the community are presented.

A member of the vestry or other leader makes the presentation.

Presenter

I present N.N. to be welcomed as members of this community (parish, cathedral, etc.)

Presider Do you desire to continue your journey into Christ as a member of _____?

New Member: I do.

Presider Will you commit yourself to seek and serve Christ in this community of faith and pledge to work, pray, and give to build up our common life?

New Member: I will, with God's help.

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

People We will.

Presider Let us pray.

Presider and People

Loving God, we give thanks that you have brought N.N. to join us in ministry. Knit us together, one to another, so that in unity we may know you and serve you in Jesus' name. Amen.

The Liturgy continues with the exchange of the peace.

When Members Leave a Congregation

When persons leave a congregation, it is suitable that, on their last Sunday, the fact be mentioned before the Prayers of the People, and that they be prayed for by name in those Prayers.

They are greeted personally by the Presider and lay officials of the congregation at the time of the Peace, or at the end of the service.

A Service of Renaming

When an event or experience leads a baptized person to take or to be given a new name, the following may be used to mark this transition in the parish community. It is expected that the presider or someone appointed by the presider has prepared the candidate for this rite through pastoral conversation and theological reflection.

This new beginning is distinct from the new life begun in Holy Baptism, which conveys regeneration and the responsibilities of Christian discipleship.

The rite can be used on its own or in place of the Word of God during a celebration of the Holy Eucharist. It is particularly commended for use on a major feast day or any of the following occasions: Advent 3 (Gaudete); Holy Name (Jan. 1); Presentation in the Temple (Feb. 2); The Last Sunday After the Epiphany (Transfiguration Sunday); The Feast of the Transfiguration (Aug. 6).

Throughout the rite, the pronouns “they,” “their,” and “them” are used, with corresponding verb forms. These pronouns should be adapted to the preference of the person receiving or claiming the new name, with appropriate adjustment to the accompanying verbs.

Opening Acclamation

Presider Blessed be the God of Sarai revealed as Sarah, Jacob who became Israel, and Simon called Peter.

People Blessed be the God who comes among us, reconciles us, and sets us free.

Song of Praise

A song of praise or the Gloria in excelsis is sung; in Advent and Lent, the Kyrie or Trisagion is used instead.

Collect

The Collect of the Day, or the following

Presider Blessed are you, God of growth and discovery; yours is the inspiration that has altered and changed our lives; yours is the power that has brought us to new dangers and opportunities. Set us, your new creation, to walk through this new world, watching and learning, loving and trusting, until your kingdom comes. *Amen.*

Readings

The service continues with the readings appointed for the day, readings from the list below, or other scriptural passages suitable to the occasion. If the rite takes place in the context of the Eucharist, a reading from the gospel is always included.

Genesis 17:1-7, 15-17 - *God changes the name of Sarai to Sarah*

Genesis 32: 22-31 - *Jacob wrestles at Peniel, becomes Israel*

Exodus 3:1-15 - *Moses is called to serve the God named I AM*

Isaiah 42:1-9 - *"Here is my servant whom I uphold"*

Isaiah 43:1-7 - *"I have called you by name, you are mine"*

Isaiah 56: 1-8 - *"I will give them an everlasting name"*

Psalms 8 - *How majestic is God's name*

Psalms 23 - *The Lord is my Shepherd*

Psalms 40 - *"[God] put a new song in my mouth"*

Psalms 96 - *"Sing to the Lord a new song"*

2 Corinthians 3:17-18 - *We are transformed from glory to glory*

2 Corinthians 5:14-21 - *In Christ, there is a new creation*

Galatians 3:27-28 - *In Christ there is no longer Jew or Greek...*

Philippians 2:9-13 - *Christ's name above all names*

1 John 3:1-2 - *What we will be has not yet been revealed*

Revelation 21:1-6 - *'See, I am making all things new'*

Matthew 16:13-19 - *"You are Peter"*

Matthew 17:1-9 - *The Transfiguration*

Luke 2:15-21 - *The naming of Jesus*

John 20:11-18 - *The risen Lord calls Mary by name*

John 20: 19-29 - *blessed are those who have not seen but believe*

Reflections or Sermon

The candidate may be prepared to offer brief reflections here in place of a Sermon. Depending on the occasion, it may be appropriate to invite others to speak.

On Sundays and other Major Feasts, the Nicene Creed follows the sermon, all standing.

Prayers of the People

Prayers of the People or a Litany created for the occasion are offered, according to the directions at page 359 in the Book of Common Prayer.

Rite of Renaming

Presider Hear the invitation of God:

From now on, therefore, we regard no one according to the flesh; even though we once knew Christ according to the flesh, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. (2 Cor 5:16-20)

The Presider turns to the candidate, asking,
How do you respond to God's invitation?

Candidate I am a new creation, grateful to embody Christ's image.

Presider We are here to affirm the name of N. This name expresses who N. is and who they are becoming, through the grace of God.

We honor the name given to them by their parents and acknowledge that the time has come to declare a new name. We honor the name they have chosen, and acknowledge those loved ones who have made holy space for a new name to be spoken. This new name is the culmination of a journey of discovery and, at the same time, a new beginning.

Turning to the gathered community, the Presider asks,

Will you do all in your power to assist N. to embody Christ's message of reconciliation?

People We will.

Presider Will you honor N. in name and in spirit as they continue on their path?

People We will.

Presider Dynamic and holy God, we remember how you changed the names of Abraham and Sarah, as they set out to follow you. We marvel that you changed the name of Jacob, after a long night of wrestling with you. We recall our ancestors in the faith who were given new names as their vocations to serve you were revealed. We now declare publicly and affirm the name you have bestowed upon N.

All lay hands upon the head of the candidate, or upon the shoulders of those around the candidate.

N., receive the blessing of God, the Holy and Undivided Trinity. Walk in the Spirit, this day and always, knowing that God has made an everlasting covenant with you that shall never be cut off. *Amen.*

Presider Jesus said, 'Rejoice that your names are written in heaven.' (*Luke 10:20*)

People Amen. Alleluia.

The Presider concludes with one of the following collects:

Holy One of blessing, you created us in your image and pronounced us good. We give you thanks for the gift of life itself. We thank you for our individual names, which connect us to the One who spoke all creation into being. We rejoice in our shared calling to the ministry of reconciliation.

God of transformations, you set us free to change and grow, even while you hold us close in love and grace. Send us forth to love and serve you, in Christ's holy Name. *Amen.*

Sources Consulted and/or Adapted

Justin Tanis, *Trans-gendered: Theology, Ministry and Communities of Faith* (Cleveland, OH: Pilgrim Press, 2003), 189-193.

Changes: Prayers and Services Honoring Rites of Passage (Church Publishing, 2007), 47-49.

A New Zealand Prayer Book (Harper One, 4th edition, 1997), 475

The Preparation for Baptism, or Catechumenate

The pastoral welcome of persons discerning a call to Baptism is the solemn responsibility of the whole Christian community. *The Preparation for Baptism, or Catechumenate*, is a period of exploration of the Christian life in the context of a congregation. The process is designed to pastorally accompany a person who is deciding whether they are called into Christ's Body the Church.

This process is appropriate for adults and older children who can answer for themselves. A similar process, designed for the parents of children to be baptized, is found on page 141. Another process of preparation for Confirmation, Reception, or other reaffirmations of the Baptismal Covenant is found on page 147.

Throughout the process, seekers meet regularly with their catechists and sponsors to reflect upon their experience in the light of Scripture, exploring four central dimensions of the Church's life: the interpretation of Scripture, communal worship, personal prayer, and service to the poor and oppressed. The preparation of persons for Baptism is a responsibility of the bishop, shared with the local clergy, lay catechists, and sponsors.

Each catechetical session consists of reflection on the readings of the Sunday Eucharistic Lectionary and other suitable resources. Preparation for Baptism, or the Catechumenate, should not be confused with reading or memorizing the Catechism found in The Book of Common Prayer.

This process of preparation is ongoing in the congregation, and persons may enter it at any time. The final period of preparation, however, begins approximately six weeks prior to the Baptism, for example, on the First Sunday in Lent for Baptism at Easter.

Step One: Inquiry.

This is the time when unbaptized persons begin to explore what it means to become part of the Christian household. This exploration can occur in any number of settings and contexts, and congregational leaders are encouraged to look for creative ways to share the Gospel in their own communities, by their own acts of public ministry and witness.

Step Two: Exploration, or the Catechumenate

When a person decides to explore and experience the Christian life with others in a more structured manner, the rite of Admission of Catechumens (*page 127 below*) is used. Seekers are presented to the congregation by their sponsors and welcomed into the life of the parish. This may be done on any Sunday of the year. The catechumens then meet regularly with their sponsors and catechists to explore the interpretation of Scripture, communal worship, personal prayer, and service to the poor and oppressed.

Step Three: Preparation for Baptism

When the seekers, together with their sponsors and catechists, express a desire for Baptism, the rite of Enrollment of Candidates for Baptism (*page 131 below*) is celebrated. This begins a final period during which the candidates for baptism engage in an intense time of preparation. During this final preparation, the candidates identify and express the ways in which their lives have been affected or changed during the previous phases of the process, and consider the experience of Jesus' death and resurrection in their own lives. This rite is used approximately six weeks prior to the date of Baptism.

Step Four: Reflection on the Sacraments.

Following the Celebration of Holy Baptism, the new Christians continue to meet regularly to reflect upon the experience and meaning of Baptism and Eucharist. All the members of the congregation are invited to be part of these reflections. This period of reflection lasts about seven weeks, proportionate to the six weeks of intense pre-baptismal preparation.

Preparation of Adults for Holy Baptism: The Catechumenate

Admission of Catechumens

Before or after the Creed the Presider invites those to be admitted as catechumens to come forward with their sponsors.

*The Presider then addresses those to be admitted.
The question may be asked of everyone all at once, or to each person individually.*

What do you seek?

Answer Life in Christ. *(The seekers may expand on the answer in their own words.)*

The Presider then says,

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, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” Do you accept these commandments?

Answer I do.

Presider

Will you be regular in attending the public worship of God, and will you open your ears to hear the Word of God?

Answer I will, with God’s help.

Presider

Will you open your heart and mind to receive the Good News of Jesus Christ?

Answer I will, with God’s help.

The Presider then addresses the sponsors

Will you who sponsor these persons support them by prayer and example, and help them to grow in the knowledge and love of God?

Sponsors I will.

Those to be admitted kneel. The sponsors remain standing and place a hand upon the shoulder of the one they are sponsoring, while the Presider extends a hand toward them and says

May Almighty God, our heavenly Father, who has put the desire into your hearts to seek the grace of our Lord Jesus Christ, grant you the power of the Holy Spirit to persevere in this intention and to grow in faith and understanding.

People Amen.

Each of those to be admitted is presented by name to the Presider, who, with the thumb, marks a cross on the forehead of each, saying

N., receive the sign of the Cross on your forehead and in your heart, in the Name of the Father, and of the Son, and of the Holy Spirit.

People Amen.

The Sponsors also mark a cross on the foreheads of their catechumens. The catechumens and sponsors then return to their places.

The Liturgy continues with the Prayers of the People, in the course of which prayer is offered for the new catechumens by name.

During the Period of Preparation (the Catechumenate proper)

During the period of preparation the catechumens meet regularly with their catechist and sponsors. At the conclusion of each session, the catechumens pray for themselves and one another in silence or aloud. The catechist then says one or two of the following or some other suitable prayer, and lays a hand on the head of each catechumen in silence.

1 O God, the creator and savior of all, look lovingly on your sons and daughters whom you call. Cleanse their hearts and guard them as they prepare to receive your Sacraments that, led by your Holy Spirit, they may be united with your Son, and enter into the inheritance of your people, through Jesus Christ our Lord. *Amen.*

2 O God of truth, beauty, and goodness, we give you thanks that from the beginning you have revealed yourself in your creation; and that in every nation, culture, and language there have been those who, seeing your works, have worshiped you and sought to do your will. Accept our prayers for N. and N. whom you have called to know and love you as you have been revealed in Jesus Christ, and bring them with joy to new birth in the waters of Baptism; through the same Jesus Christ our Redeemer. *Amen.*

3 O God of righteousness and truth, you proclaimed your victory over the forces of deceit and sin by the coming of your Son, Jesus: Give to N. and N. a growing understanding of your truth; and grant that, being born to new life in the waters of Baptism, they may join us in worshipping you in righteousness and truth; through the same Jesus Christ our Savior. *Amen.*

4 O God, in your pity you looked upon a fallen world, and sent your Beloved Son among us to vanquish the powers of wickedness. Deliver N. and N. from bondage to sin and evil. Purify their desires and thoughts with the light of your Holy Spirit. Nourish them with your holy Word, strengthen them in faith, and confirm them in good works; through Jesus Christ our Deliverer. *Amen.*

5 Look down in mercy, O God, upon these catechumens now being immersed in your holy Word. Open their ears to hear and their hearts to answer in gladness and joy. Bring to their minds their past sins, committed

against you and against their neighbors, that they may truly repent of them. In your mercy preserve them in their resolve to seek your kingdom and your righteousness; through Jesus Christ our Lord. *Amen.*

6 Lord Jesus Christ, loving Redeemer of all, we pray to you for these catechumens who seek to serve you, the one true God. Send your light into their hearts, protect them from the power of the Evil One, heal in them the wounds of sin, and strengthen them against temptation. Give them a love of your commandments, and courage to live always by your Gospel, and so prepare them to receive your Spirit; you who live and reign for ever and ever. *Amen.*

7 Most merciful God, behold and sustain these catechumens who seek to know you more fully: Free them from bondage to evil and deceit; that, coming in faith to the Sacrament of Baptism, they may commit themselves to you, receive the seal of the Holy Spirit, and share with us in the eternal priesthood of your Son, Jesus Christ. *Amen.*

8 O God of light and life, by the death and resurrection of your Christ you have cast out hatred and deceit, and poured upon the human family the light of truth and love: Look upon these catechumens whom you have called to enter your covenant, free them from the powers of darkness, and number them among the children of promise; through Jesus Christ, our Friend and Brother. *Amen.*

9 Stir up, O God, the wills of these catechumens, and assist them by your grace, that they may bring forth plenteously the fruit of good works, and receive from you a rich reward; through Jesus Christ our Savior. *Amen.*

Enrollment of Candidates for Baptism

The large book in which the names of the candidates for Baptism are to be written is placed where it can easily be seen and used. Before or after the Creed, the catechumens to be enrolled are invited to come forward with their sponsors.

A Catechist or other lay representative of the congregation presents them to the bishop or priest.

I present to you N.N., N.N. (etc.) who have been strengthened by the Word of God and supported by the example and prayers of this congregation, and I ask that they be enrolled as candidates for Holy Baptism.

The Presider asks the sponsors

Have they been regular in attending the public worship of God and in hearing and pondering the Word of God?

Sponsors They have. (He/she has.)

Presider Have they opened themselves in heart and mind to discover and follow the call of Christ in their daily life?

Sponsors They have (He/she has.)

The Presider asks the sponsors and congregation

With God as your witness, do you desire these catechumens to be enrolled as candidates for Holy Baptism?

Answer We do.

The Presider addresses the catechumens individually.

Do you desire to be baptized?

Catechumen I do.

After all have been queried, the Presider then says,

In the Name of God, and with the consent of this congregation, we welcome you as candidates for Holy Baptism. You are now invited to sign your name in this book, so that you may be formally enrolled.

The candidates then publicly write their names in the book; or, if necessary, someone else may write the names. Each name is said aloud at the time of writing.

If the Great Litany has not preceded the Eucharist, the following litany may serve as the Prayers of the People, or some other form of the Prayers of the People (as described on BCP 383) may be used. If the Great Litany has preceded the Eucharist, the following litany is used here, omitting the indicated petitions.

The candidates remain together at the front of the church while the Deacon, or other person appointed, leads the prayers:

Let us pray for these candidates, and all those preparing for Holy Baptism, saying, “Guide us in your grace.”

For N. and N., that they may remember this day, and remain for ever grateful for this blessing,
we pray to you, O Christ.
Guide us in your grace

That they may join us in works of justice, mercy, and self-denial, we pray to you, O Christ.
Guide us in your grace

For their catechists, that they may make known to them the riches of the Word of God,
we pray to you, O Christ.
Guide us in your grace

For their sponsor(s), that in their lives they may show to these candidates a pattern of life in accordance with the Gospel,
we pray to you, O Christ.
Guide us in your grace

For their families and friends, that they may place no obstacles in the way of these candidates, but rather assist them to follow the promptings of the Spirit,
we pray to you, O Christ.
Guide us in your grace

For this congregation, that [during this Lenten season] we may abound in love and persevere in prayer, we pray to you, O Christ.

Guide us in your grace

**For our Bishop, and for all the clergy and people, we pray to you, O Christ.

Guide us in your grace

**For our President, for the leaders of the nations, and for all in authority, we pray to you, O Christ.

Guide us in your grace

**For the sick and the sorrowful, and for those in any need or trouble, we pray to you, O Christ.

Guide us in your grace

**For _____, we pray to you, O Christ.

Guide us in your grace

**For all who have died in the hope of the resurrection, and for all the departed, we pray to you, O Christ.

Guide us in your grace

**In the communion of [_____ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.

Both now and forever, and unto the ages of ages. Amen.

Silence

The Presider says the following prayer with hands extended over the candidates
Gracious and merciful Jesus, protector of all who come to you, and the life of those who trust in you: We call upon you for N., N., and N. who desire the grace of spiritual rebirth in the sacrament of Holy Baptism. Welcome them, O Christ, as you promised when you said, "Ask, and it will be given you; seek and you will find; knock, and it will be opened to

you," that they may receive the blessing of your spiritual washing, experience the joy of your abundant grace, and enter into that eternal life which you have promised; for you have overcome the powers of darkness, and with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

The candidates then return to their places and the Liturgy continues with the Confession of Sin or with the Peace.

During The Period of Final Preparation

On the Sundays preceding their baptism, the candidates attend public worship with their sponsors, and both the candidates and sponsors are prayed for by name in the Prayers of the People. (When Eucharistic Prayer D is used, however, it is appropriate that the names be inserted at the place provided in that prayer.)

In addition, the following prayers and blessings may be used immediately before the Prayers of the People, especially on the Third, Fourth, and Fifth Sundays in Lent. When these prayers are used, the candidates and sponsors are called forward. The candidates kneel or bow their heads. The sponsors each place a hand upon the shoulder of their candidate.

The Presider then calls the people to prayer in these or similar words
Dear friends, let us pray in silence for these candidates who are preparing to receive the Holy Spirit in the Sacrament of Baptism.

All pray in silence.

The Presider says one of the following prayers:

God our creator, at the beginning of all things you called forth light to dispel the darkness that lay upon the face of the deep: Deliver these your servants from the powers of evil and enlighten them with the light of your goodness, that with open eyes and glad hearts they may worship you and serve you, now and for ever; through Jesus Christ our Redeemer. *Amen.*

or this

O Jesus Christ, true Light who enlightens the world: Shine, we pray, in the hearts of these candidates, that they may clearly see the way that leads to life eternal, and may follow it without stumbling; for you O Christ, are the Way, and the Truth, and the Life; and you live and reign for ever and ever. *Amen.*

or this

Come, Holy Spirit, come; come as the wind and cleanse; come as the fire and burn; come from the four winds and turn the hearts and minds of these your servants, to their great good and to your great glory; who with the Father and the Son are one God, now and for ever. *Amen.*

The Presider lays a hand on the head of each candidate in silence. A significant period of silence is kept.

The Presider then adds one of the following blessings:

May Almighty God bestow upon you all grace and mercy, and give you an understanding of the way of liberation and healing; through Christ our Redeemer. *Amen.*

or this

May Almighty God guide your steps in the way of truth, and cause you to walk in the paths of peace and love; through Christ our Deliverer. *Amen.*

or this

May Almighty God nourish you with the knowledge and wisdom of the catholic faith, and grant you to persevere in every good work; through Christ our Savior. *Amen.*

The candidates and sponsors return to their places and the Liturgy continues.

Additional Directions

1. *When there are catechumens who are candidates for baptism at the Great Vigil of Easter, it is appropriate in any year with the consent of the Bishop to use the Sunday lectionary for Year A during Lent and the Great Fifty Days of Easter.*

2. *If it is the custom of the parish to send the catechumens to reflect upon the readings following the Sermon, it is appropriate that the Presider pronounce a blessing over them, and commission them to reflect on the Word they have received. Catechumens should be accompanied by their sponsors and catechists for the time of reflection.*

If it is the custom of the parish that the catechumens remain in the Assembly for the Holy Communion, they (and their sponsors and catechists) return to their places, and the liturgy continues with the Creed.

If catechumens remain in the Assembly throughout the celebration of the Sunday Eucharist, instead of receiving the Bread and Wine of Holy Communion, it is appropriate that they receive a blessing anticipating their baptism, with the laying on of hands by the Presider (and their sponsor and catechists.) This may be done in either of two ways.

(1) At the Words of Invitation, the Presider declares “The Gifts of God for the People of God” immediately followed by the words “Let the catechumens approach.” The catechumens, with their sponsors and catechists, approach the altar, and the Presider (and sponsors and catechists) lay hands on the catechumens while the Presider prays as follows, or with other suitable words. The catechumens then return to their places in the assembly.

OR

(2) During the distribution of communion, the candidates come forward from their places (with their sponsors and catechists) according to parish custom. The Presider (and sponsors and catechists) lay hands on them and pray over them individually. Sponsors and catechists receive the Bread and Wine according to parish custom, and all return to their places in the assembly.

Blessing over the Catechumens/Candidates

May the Holy Spirit stir up in you a thirst for the waters of Baptism, a yearning for the Bread of Life and the Cup of Salvation, and a passion for the dominion of God in this world and in the world to come, through the Crucified and Risen one, Christ our Lord. *Amen.*

3. *It is appropriate that the Apostles' Creed be given to the Candidates for Baptism on the Third Sunday in Lent and the Lord's Prayer be given to them on the Fifth Sunday in Lent. (This may follow the Prayers for the candidates for Baptism on those Sundays. See page 134.)*

The Presentation of the Creed (Third Sunday in Lent)

The Apostles' Creed is given to the baptismal candidates since at their Baptism, candidates will recite the Apostles' Creed in the Baptismal Covenant.

Immediately after the Sermon, candidates and sponsors are called forward for (the Prayers for the Candidates for Baptism, and for) the Presentation of the Creed. The Candidates remain standing, as the sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says

**Let the candidate(s) for Baptism now receive the Creed from the Church.
The People and Presider say the Apostles' Creed, all standing.**

The Presider concludes

**(Candidate(s), go in peace.) May Christ remain with you always. Amen.
Candidates and sponsors are dismissed, or return to their places in the congregation.**

The Presentation of the Lord's Prayer (Fifth Sunday in Lent)

When the candidates have been baptized and take part in their first celebration of the Eucharist, they will join the rest of the faithful in saying the Lord's Prayer.

Immediately after the Sermon, candidates and sponsors are called forward for (the Prayers for the Candidates for Baptism and for) the Presentation of the Lord's Prayer. (The Creed may be omitted on this day.) The Candidates remain standing, as the sponsors each place a hand upon the shoulder of their candidate.

One of the catechists says

Let the candidate(s) for Baptism now receive the Lord's Prayer from the Church.

Presider As our Savior Christ has taught us, we are bold to say/we
now pray,

People and Presider Our Father, who art in heaven/Our Father in heaven...

The Presider concludes

(Candidate(s), go in peace.) May Christ remain with you always. *Amen.*

Blessing of a Pregnant Woman

The following may be used either privately or at a public service.

O Lord and giver of life, receive our prayer for *N.* and for the child she has conceived, that they may happily come to the time of birth, and serving you in all things may rejoice in your loving providence. We ask this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

When appropriate, any or all of the following may be added:

Blessed are you, Lord God. You have blessed the union of *N.* and *N.* *Amen.*

Blessed are you, Lord God. May your blessing be upon *N.* and the child she carries. *Amen.*

Blessed are you, Lord God. May this time of pregnancy be for *N.* and *N.* months of drawing nearer to you and to one another. *Amen.*

Blessed are you, Lord God. May *N.* and *N.*'s experience of birth be full of awe and wonder and the joy of sharing in your creation. *Amen.*

Blessed are you, Lord God. Let the fullness of your blessing be upon those whom we bless in your Name: Father, Son, and Holy Spirit. *Amen.*

The anticipation of birth is an appropriate time for the Minister of the Congregation to discuss with expectant parents the meaning of Baptism.

Preparation of Parents and Sponsors of Infants and Young Children to be Baptized

The Welcoming of Parents and Sponsors

Before or after the Creed the Presider invites forward the parents and sponsors of infants and young children for baptism. The rite assumes that the parents have been baptized. If they are unbaptized, it is appropriate for the parents to be admitted as catechumens (adult candidates for baptism) using the form at page 127 instead of this rite.

Children of catechetical age are admitted as catechumens using the form at page 127 instead of this rite.

The Presider may briefly explain the purpose of the gathering.

The Presider then addresses the parents and sponsors.

The question may be asked of everyone all at once, or to each person individually.

What do you seek for yourself and your child(ren)?

Answer Life in Christ. (The parent(s) may expand on the answer in her/his own words.)

The Presider then says,

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, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” Do you accept these commandments?

Answer I do.

Presider In baptism, you died with Christ to the forces of evil and rose to new life as members of his Body. Will you study the commitments of baptism, and strive to keep them in the companionship of this community?

Answer I will, with God's help.

Presider Will you open your heart and mind to receive anew the Good News of Jesus Christ?

Answer I will, with God's help.

Presider Will you be regular in attending public worship, to hear the Word of God and celebrate the mystery of Christ's dying and rising?

Answer I will, with God's help.

Presider Will you join us in our life of service to the powerless and the outcast?

Answer I will, with God's help.

Presider Will you work for mercy and justice?

Answer I will, with God's help.

The Presider then addresses the congregation

Will you support these persons by your prayer and example, and help them to grow in the knowledge and love of God?

Congregation We will.

The Presider extends hands over the parents and sponsors and says May

God, our heavenly Father, grant you the power of the Holy Spirit to grow in faith and understanding that you may lead your children in the way of Christ. *Amen.*

Each of the children is presented by name to the Presider, who, with the thumb, marks a cross on the forehead of each, saying

N., receive the sign of the Cross on your forehead and in your heart, in the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The parents and sponsors then return to their places.

The Liturgy continues with the Prayers of the People, in the course of which prayer is offered for the new catechumens by name.

During the Period of Preparation

During the period of preparation the parents (and sponsors) meet regularly with their catechist. At the conclusion of each session, they pray for themselves and one another in silence or aloud. The catechist may say a suitable prayer from pages 129-130 and lay a hand on the head of each in silence.

Enrollment of Candidates for Baptism

The large book in which the names of the candidates for Baptism are to be written is placed where it can easily be seen and used.

Before or after the Creed, the parents, sponsors, and candidates to be enrolled are invited to come forward.

A Catechist, or other lay representative of the congregation, presents the candidates to the bishop or priest.

I present to you *N., N., and N.* and ask that *they* be enrolled as candidate(s) for Holy Baptism.

The Presider asks the parents and sponsors

Presider Have you attended worship regularly to hear God's word and to celebrate the mystery of Christ's dying and rising?

Parents and Sponsors We have.

Presider Have you participated in our life of service to the powerless and outcast and worked for mercy and justice?

Parents and Sponsors We have.

The Presider asks the congregation

With God as your witness, do you desire *these* child(ren) to be enrolled as candidates for Holy Baptism?

Answer We do.

The Presider addresses the parents individually.

Do you desire baptism for your child?

Parent I do.

After all have been queried, the Presider then says,

In the Name of God, and with the consent of this congregation, we welcome your child(ren) as candidates for Holy Baptism. You are now invited to sign *their* name(s) in this book, so that they may be formally enrolled.

The parents then publicly write their children's names in the book. Each name is said aloud at the time of writing.

If the Great Litany has not preceded the Eucharist, the following litany may serve as the Prayers of the People. Or, some other form of the Prayers of the People (as described on BCP 383) may be used. If the enrollment of infant candidates coincides with the enrollment of adult candidates, the single-starred petitions are incorporated into that Rite of Enrollment's litany.

If the Great Litany has preceded the Eucharist, the following litany is used here, omitting the double-starred petitions.

The candidates remain together at the front of the church while the Deacon, or other person appointed, leads the prayers:

Let us pray for these candidates, and all those preparing for Holy Baptism in this season.

*That they may grow in knowledge and love of you, we pray to you, O Lord.

Lord, hear our prayer

*For their *parents*, that they may make known to them the riches of your Word, we pray to you, O Lord. *Lord, hear our prayer*

That in due season they may join us in works of justice and mercy we pray to you, O Lord.

Lord, hear our prayer

For their sponsor(s), that in their lives they may show to these candidates a pattern of life in accordance with the Gospel, we pray to you, O Lord.

Lord, hear our prayer

For this congregation, that we may abound in love and persevere in prayer, we pray to you, O Lord.

Lord, hear our prayer

**For our Bishop, and for all the clergy and people, we pray to you, O Lord.

Lord, hear our prayer

****For our President, for the leaders of the nations, and for all in authority, we pray to you, O Lord.**

Lord, hear our prayer

****For the sick and the sorrowful, and for those in any need or trouble, we pray to you, O Lord.**

Lord, hear our prayer

****For _____, we pray to you, O Lord.**

Lord, hear our prayer

****For all who have died in the hope of the resurrection, and for all the departed, we pray to you, O Lord.**

Lord, hear our prayer

****In the communion of [_____ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.**

Both now and forever. Amen.

Silence

The Presider says the following prayer with hands extended over the candidates

Gracious and merciful God, protector of all who come to you, life of those who trust in you: We call upon you for *these parents* who desire(s) for their child(ren) the grace of spiritual rebirth in the sacrament of Holy Baptism. Grant that N.(, N., and N.) may receive the blessing of new life, grow into the full stature of Christ, know your abundant grace, and enter into your eternal joy, who with the Son and the Holy Spirit live and reign, one God, now and for ever. *Amen.*

The candidates, parents, and sponsors then return to their places and the Liturgy continues with the Confession of Sin or with the Peace.

Preparation for Confirmation, Reception or other Reaffirmations of the Baptismal Covenant

This series of rites and steps prepares baptized Christians to reaffirm their Baptismal Covenant and receive the laying on of hands by the bishop in Confirmation, Reception, or other forms of Reaffirmation of Baptismal vows.

In some congregations, it may be desirable for candidates for baptism and the previously baptized to attend meetings together during each step. It is important to underscore the full Christian membership of the baptized.

There are three steps of preparation and formation, each concluding with a rite as a transition. Throughout, the candidate is valued by the community as a living example of our common task to reexamine and reaffirm our Baptismal Covenant, and as a model of conversion.

The steps and rites set forth below assume that the process of preparation culminates with the renewal of the baptismal covenant at the Great Vigil of Easter. If the Bishop cannot be present at the Vigil, the baptized are presented to the Bishop for the laying on of hands in Confirmation, Reception, or the Reaffirmation of Baptismal Vows at a later date, preferably during the Great Fifty Days.

Step One: Inquiry.

This is a period for sharing of stories from personal experience and the Biblical narrative, and for exploring the inherent connections. This step gives persons enough exposure to Christian faith and practice, and the life of the local community so they may determine if they wish to enter a

period of intentional formation. At the conclusion of this period, one or more sponsors are chosen from the local congregation.

First Rite:

Welcoming Candidates for Confirmation, Reception, or the Reaffirmation of Baptismal Vows

Step Two: Exploration.

The second step is a longer period during which those being formed, along with sponsors, catechists, and other members of the community engage in deeper exploration of faith and ministry. It is based on a pattern of experience followed by reflection, in which baptized persons explore the meanings of baptism and the Baptismal Covenant in their lives. They may also discern the type of service to which God calls them in the world. The sponsors and catechists in turn support them in that service and help them to reflect theologically on their experience of ministry through the study of Scripture, in prayer, and in worship. This step may vary in length according to the needs of the candidate.

Candidates take part in the Eucharist, including the reception of Holy Communion, unless prevented by penitential discipline.

Second Rite:

Enrollment for Lenten Preparation (The First Sunday of Lent)

Step Three: Preparation.

This is a step of final preparation for Reaffirmation of the Baptismal Covenant at the Easter Vigil. The candidates focus on the Lenten disciplines and their role in ministry. In their group meetings, candidates for reaffirmation share their ongoing experience of conversion—especially with those catechumens who are preparing for baptism—and explore more deeply the life of prayer and ministry.

Third Rite:

The baptized reaffirm their Baptismal Covenant at the Easter Vigil, and take part in Confirmation, Reception, or Reaffirmation of Baptismal Vows.

Step Four: Reflection.

It is appropriate for those who have renewed their baptismal promises to join those baptized at the same Vigil in the post-baptismal reflection (pages 125-126) presented to the Bishop for the laying on of hands in Confirmation, Reception, or the Reaffirmation of Baptismal Vows, preferably during the Great Fifty Days.

Welcoming Candidates for Confirmation, Reception, and the Reaffirmation of Baptismal Vows

If there is an Admission of Catechumens that takes place in the year, the Welcoming Candidates for Confirmation, Reception, or the Reaffirmation of Baptismal Vows takes place on the same Sunday. After the catechumens are signed with the cross by the Presider and sponsors, the candidates for the solemn renewal of their baptismal promises (Confirmation, Reception, and the Reaffirmation of Baptismal Vows) come forward with their sponsors. If there are no catechumens in the parish, then the rite takes place after the Creed at the principal Eucharist on a Sunday.

The senior warden or other representative of the community presents the candidates to the Presider with these or similar words:

N., we present to you N., N., who are baptized members of the Body of Christ as they undertake a process of preparation to renew their Baptismal Covenant.

Presider (to each candidate) What do you seek?

Answer Deeper life in Christ.

Presider In baptism, you died with Christ to the forces of evil and rose to new life as members of his Body. Will you study the promises made at your baptism, and strive to keep them in the companionship of this community?

Answer I will, with God's help.

Presider Will you attend the worship of God regularly with us, to hear the Word and celebrate the mystery of Christ's dying and rising?

Answer I will, with God's help.

Presider Will you join us in our life of service to those who are powerless and outcast, and work for justice and peace?

Answer I will, with God's help.

Presider (to the sponsors/companions/friends) You have been chosen by this community to serve as companions to these persons. Will you support them by prayer and example and help them to grow in the knowledge and love of God?

Sponsors We will, with God's help.

Presider Let us now pray (for those preparing for baptism and) for the candidates for confirmation, reception, and the reaffirmation of baptismal vows.

The service continues with the prayers of people.

Rite of enrollment for Confirmation, Reception, and the Reaffirmation of Baptismal Vows

This rite is used at the principal service on the First Sunday of Lent, after the Enrollment of Candidates for baptism.

After the candidates for baptism have signed the book, the candidates for Confirmation, Reception, and the Reaffirmation of Baptismal Vows come forward with their sponsors.

The senior warden or other representative of the congregation presents the baptized to the Presider with these or other words:

N., we present to you N., N., who have been growing in their understanding of our call as Christians and now desire to prepare more intentionally to renew their Baptismal Covenant.

Presider Have they studied the promises made at their baptism and striven to keep them in companionship with this community and the rest of the Church?

Sponsors They have.

Presider Have they attended worship regularly to hear God's word and to celebrate the mystery of Christ's dying and rising?

Sponsors They have.

Presider Have they participated in a life of service to those who are powerless and outcast, and work for justice and peace?

Sponsors They have.

Presider (to the candidates) Will you strive to set an example for us (and especially for those among us who are preparing for baptism) as a follower of Jesus?

Answer We will, with God's help.

Presider (to the sponsors) Will you accompany these candidates on the Way and help them to renew their commitment to Christ?

Sponsors We will, with God's help.

The candidates remain together at the front of the church while the Deacon, or other person appointed, leads the litany beginning on page 132.

After the petition,

“For N. and N., that they may remember this day, and remain for ever grateful for this blessing,
we pray to you, O Christ.

Guide us in your grace.”

Insert:

“For these *candidates for confirmation and the solemn renewal of baptismal promises*, that they may be sustained by the grace of the Holy Spirit, persevere in the knowledge of Christ's love, and rejoice in all God's works, let us pray to you, O Christ.

Guide us in your grace.”

Recognition of Ministries in the Church and the World

The ministers of the Church are lay persons, bishops, priests, and deacons. Lay persons are commissioned for their ministry by the Sacrament of Holy Baptism, and no form of commissioning for special functions is necessary. The form that follows is intended for use when a public recognition of a special function is desired.

This form may be used following the homily (and Creed) at the Eucharist, or at the time of the hymn or anthem following the Collects in Morning or Evening Prayer, or separately.

Symbols appropriate to the ministry may be given to the candidates as they are recognized.

When the number of candidates for any office is large, it is sufficient to say the sentence of recognition once over the entire group, but it is desirable that each person be greeted individually (and be given an appropriate symbol).

The congregation being seated, the celebrant stands in full view of the people. The candidates stand facing the celebrant.

The Celebrant says these or similar words

Friends in Christ, we are all baptized by the one Spirit into one Body, and given gifts for a variety of ministries for the common good.

A representative of the congregation N. has been called to the ministry of

_____.

People Praise be to God, who has called you to this service.

The following, or some other Collect may be used.

Celebrant Let us pray. (Silence)

Look with favor upon those whom you have called, O God, and grant that they may be so filled with your Holy Spirit, that they may minister in their chosen task with joy and steadfast devotion; through Jesus Christ our Savior. *Amen.*

Celebrant

In the Name of God, we recognize you [N.] as _____ [and give you this _____ as a token of your ministry].

When used with the Eucharist, the service continues with the Prayers of the People and the exchange of the Peace. Those commissioned should be prayed for by name.

When used separately, it ends with the preceding prayer, the Lord's Prayer, the exchange of the Peace, and a blessing.

Scripture Readings

When used as a separate service, one of the following readings may be used at the discretion of the celebrant:

Deuteronomy 4:1-2,9 (Give heed to the statutes and ordinances which I teach you.)

1 Chronicles 9:26-30, 32 (Some of them had charge of the utensils of service.)

Nehemiah 8:1-4a,5-6,8 (Ezra reads the Law of Moses to the people.)

Romans 12:6-12 (Having gifts that differ according to the grace given.)

2 Corinthians 4:2,5-6 (Having this ministry by the mercy of God.)

Colossians 3:12-17 (Sing psalms and hymns and spiritual songs.)

Hebrews 6:9-12 (God is not so unjust as to overlook your work and love.)

Matthew 5:14-16 (You are the light of the world.)

Mark 4:2-9 (A sower went forth to sow.)

Luke 12:35-37 (He will come and serve them.)

John 6:(1-7) 8-13 (There is a lad here who has five barley loaves.)

Celebration for a Home

The Presider, members of the household, and friends assemble in the living room of the home (in which a table has been prepared for the Holy Communion).

The Presider greets the people.

The service may begin with the following or some other appropriate Collect, the Presider first saying

The Lord be with you.

People And also with you.

Presider Let us pray.

Almighty and everlasting God, grant to this home the grace of your presence, that you may be known to be the inhabitant of this dwelling, and the defender of this household; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

One or both of the following Lessons, or other appropriate Readings, may follow

Old Testament Genesis 18:1-8

Epistle 3 John 1-6a,11,13-15

Between the Readings, or after the Reading if only one is used, Psalm 112:1-7, or some other psalm or song, may be sung or said.

If there is to be a Communion, a passage from the Gospel is always included. The following are appropriate:

Gospel John 11:5; 12:1-3 or Matthew 6:25-33

A homily or brief address may follow.

When appropriate, the Presider then says the following invocation

Let the mighty power of the Holy God be present in this place to banish from it every unclean spirit, to cleanse it from every residue of evil, and to make it a secure habitation for *those* who *dwell* in it; in the Name of Jesus Christ our Lord. *Amen.*

If convenient, prayers for the several rooms of the house are offered at this time. The Presider, with members of the household (one of them carrying a lighted candle if desired), and others as convenient, move from room to room, concluding the procession in the living room.

Meanwhile, those not participating in the procession remain in the living room, praying silently or singing hymns or other suitable songs.

If the procession does not take place here, the service continues with the Blessing of the Home on page 164. The prayers in the separate rooms may be used before or after the service.

The prayers in the rooms may be used in any convenient sequence.

The appointed antiphons may be read or sung by all, or by the Presider, or by some other person.

At the Entrance

Antiphon

Behold, I stand at the door and knock, says the Lord. If you hear my voice and open the door, I will come into the house, and eat with you, and you with me.

- V. The Lord shall watch over your going out and your coming in:
R. From this time forth for evermore.

Let us pray. (*Silence*)

Sovereign Lord, you are Alpha and Omega, the beginning and the end: Send your *servants* out from this place on many errands, be *their* constant companion in the way, and welcome *them* upon their return, so that coming and going *they* may be sustained by your presence, O Christ our Lord. *Amen.*

In an Oratory or Chapel, or at a Shrine

Antiphon

Let them make me a sanctuary, that I may dwell in their midst.

- V. Lift up your hands in the holy place:
R. And bless the Lord.

Let us pray. (*Silence*)

Almighty God, from you comes every good prayer, and you pour out on those who desire it the spirit of grace and supplication: Deliver your *servants* when *they draw* near to you in this place from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections *they* may worship you in spirit and in truth; through Jesus Christ our Lord. *Amen.*

In a Study or Library

Antiphon

Teach us, O Lord, where wisdom is to be found, and show us the place of understanding.

- V. Seek the Lord your God, and you will find him:
R. Search for him with all your heart and with all your soul.

Let us pray. *(Silence)*

O God of truth, eternal ground of all that is, beyond space and time yet within them, transcending all things yet pervading them: Show yourself to us, for we go about in ignorance; reveal yourself to us, for it is you that we seek, O Triune God, Father, Son, and Holy Spirit. *Amen.*

In a Bedroom

Antiphon

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

- V. I lie down and go to sleep:
R. I wake again, because the Lord sustains me.

Let us pray. *(Silence)*

O God of life and love, the true rest of your people: Sanctify to your *servants* their hours of rest and refreshment, *their* sleeping and *their* waking; and grant that, strengthened by the indwelling of the Holy Spirit, *they* may rise to serve you all the days of *their* life; through Jesus Christ our Lord.
Amen.

In a Child's Room

Antiphon

Jesus said, Let the children come to me, and do not hinder them; for to those like them belongs the kingdom of heaven.

V. Praise the Lord, you children of the Lord:

R. Praise the Name of the Lord.

Let us pray. *(Silence)*

Heavenly Father, your Son our Savior took young children into his arms and blessed them: Embrace the *child* whose room this is with your unfailing love, protect *him* from all danger, and bring *him* in safety to each new day, until *he greets* with joy the great day of your kingdom; through Jesus Christ our Lord. *Amen.*

In a Guest Room

Antiphon

Do not neglect to show hospitality, for thereby some have entertained angels unawares.

V. Open your homes to each other without complaining:

R. Use the gifts you have received from God for the good of others.

Let us pray. *(Silence)*

Loving God, you have taught us to welcome one another as Christ welcomed us: Bless those who from time to time share the hospitality of this home. May your fatherly care shield them, the love of your dear Son preserve them from all evil, and the guidance of your Holy Spirit keep them in the way that leads to eternal life; through Jesus Christ our Lord. *Amen.*

In a Bathroom

Antiphon

I will sprinkle you with clean water, and you will be cleansed.

V. Let us hold fast the confession of our hope without wavering:

R. Having our bodies washed with pure water.

Let us pray. *(Silence)*

O holy God, in the incarnation of your Son our Lord you made our flesh the instrument of your self-revelation: Give us a proper respect and reverence for our mortal bodies, keeping them clean and fair, whole and sound; that, glorifying you in them, we may confidently await our being clothed upon with spiritual bodies, when that which is mortal is transformed by life; through Jesus Christ our Lord. *Amen.*

In a Workroom or Workshop

Antiphon

Many there are who rely upon their hands and are skillful in their own work.

V. Prosper, O Lord, the work of our hands:

R. Prosper our handiwork.

Let us pray. *(Silence)*

O God, your blessed Son worked with his hands in the carpenter shop in Nazareth: Be present, we pray, with *those* who *work* in this place, that, laboring as *workers* together with you, *they* may share the joy of your creation; through Jesus Christ our Lord. *Amen.*

In the Kitchen

Antiphon

You shall eat in plenty and be satisfied, and praise the Name of the Lord your God, who has dealt wondrously with you.

- V. The eyes of all wait upon you, O Lord:
R. And you give them their food in due season.

Let us pray. *(Silence)*

O Lord our God, you supply every need of ours according to your great riches: Bless the hands that work in this place, and give us grateful hearts for daily bread; through Jesus Christ our Lord. *Amen.*

In a Dining Room or Area

Antiphon

The living God gave you from heaven rain and fruitful seasons, satisfying your hearts with food and gladness.

- V. He brings forth food from the earth,
and wine to gladden our hearts:
R. Oil to make a cheerful countenance,
and bread to strengthen the heart.

Let us pray. *(Silence)*

Blessed are you, O Lord, King of the universe, for you give us food and drink to sustain our lives: Make us grateful for all your mercies, and mindful of the needs of others; through Jesus Christ our Lord. *Amen.*

In a Terrace or Garden

Antiphon

As the earth puts forth its blossom, or bushes in a garden burst into flower, so shall the Lord God make righteousness and praise blossom before all the nations.

V. My boundaries enclose a pleasant land:

R. Indeed, I have a goodly heritage.

Let us pray. *(Silence)*

Jesus, our good Companion, on many occasions you withdrew with your friends for quiet and refreshment: Be present with your servants in this place, to which they come for fellowship and recreation; and make of it, we pray, a place of serenity and peace; in your Name we ask it. *Amen.*

Or, one of the following prayers may be used:

Holy One, bless and protect this garden and all who keep it. Strengthen and uphold them in their labor, that these plants may bear good fruit and our care for the earth may witness to your love and justice, in the name of the Holy and Undivided Trinity. *Amen.*

Almighty God, Lord of heaven and earth: We humbly pray that your gracious providence may give and preserve to our use the harvests of the land and of the seas, and may prosper all who labor to gather them, that we, who are constantly receiving good things from your hand, may always give you thanks through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

In the Living Room or Family Room

Antiphon

Oh, how good and pleasant it is, when God's people live together in unity!

V. Above everything, love one another earnestly:

R. For love covers many sins.

Let us pray. *(Silence)*

Give your blessing, Lord, to all who share this room, that they may be knit together in fellowship here on earth, and joined with the communion of your saints in heaven; through Jesus Christ our Lord.

Amen.

In those rooms and other places for which no provision has been made in this service, any suitable antiphon, versicle, and prayer may be used.

The Blessing of the Home

When the procession has returned to the living room, or immediately after the homily (and invocation), the Presider completes the blessing of the home as follows:

Antiphon

The effect of righteousness will be peace, and the result of righteousness tranquility and trust for ever. My people will abide in secure dwellings and in quiet resting places.

V. Unless the Lord builds the house:

R. Their labor is in vain who build it.

Let us pray. *(Silence)*

Visit, O blessed Lord, this home with the gladness of your presence. Bless *all* who *live* here with the gift of your love; and grant that *they* may manifest your love [to each other and] to all whose lives *they touch*. May *they* grow in grace and in the knowledge and love of you; guide, comfort, and strengthen *them*; and preserve *them* in peace, O Jesus Christ, now and for ever. *Amen*.

The Presider then says to the people

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

The People greet one another in the name of the Lord.

If there is not to be a Communion, the service concludes with the Lord's Prayer and a blessing.

If there is to be a Communion, the Liturgy continues with the Offertory.

Members of the household present the offerings of bread and wine.

The Presider continues with one of the authorized Eucharistic Prayers, or with one of the Forms of the Great Thanksgiving from An Order for Celebrating the Holy Eucharist.

If the Great Thanksgiving provides for a Proper Preface, the following may be used

Through Jesus Christ our Lord, who grew to perfect manhood in his parents' home at Nazareth, and in the home of friends in Bethany revealed himself as Life and Resurrection.

In place of the usual postcommunion prayer, the following may be used

How wonderful you are, O gracious God, in all your dealings with your people! We praise you now, and give you thanks, because in the blessed Sacrament of the Body and Blood of our Savior Jesus Christ you have visited this house and hallowed it by your presence. Stay among us, we pray, to bind us together in your love and peace. May we serve you, and others in your name; through Jesus Christ our Lord.

Amen.

The service may conclude with a dismissal.

If there has not been a Communion as part of the service, it is desirable that there be a celebration of the Holy Eucharist in the home at the earliest convenient time.

A Shorter Blessing of a Home

If it is desired to perform a short blessing of a home, the following form may be used.

Blessing of a Home

V. God shall watch over your going out and your coming in.

R. From this time forth for ever more.

Let us pray.

Bless and sanctify with your peace, O God, this home and those who live in it, that within these walls they may know the blessings of this life and to know the promise of the life to come in that heavenly home where with saints and angels you live and reign, one God forever and ever.

Amen.

The Blessing of a Home at Epiphany

- V. God shall watch over your going out and your coming in.
R. From this time forth for ever more.

Let us pray.

O God of and Father of our Lord Jesus Christ, the Light of the nations and the Glory of your people, bless (*N & N*) who dwell in this house. May it be for them a place of peace and health, that they may rejoice in the gifts and graces you have bestowed upon them and dedicate their talents for the good of those for whom your Christ came and gave his life, and who lives and reigns for ever and ever.

Amen

People may mark the doorway with symbols in chalk blessed with this prayer: Loving God, bless this chalk which you have created, that it may be helpful to your people; and grant that through the invocation of your most Holy Name that we who use it in faith to write upon the door of our home the names of your holy ones Caspar, Melchior, and Balthazar, may receive health of body and protection of soul for all who dwell in or visit our home; through Jesus Christ our Lord.

Amen.

Traditionally, the chalking is done above the lintel and takes this form: 20+C+M+B+18 - The letters are the abbreviation for the Latin phrase "Christus mansionem benedicat" - "Christ bless this house" (A second meaning and mnemonic device is Caspar, Melchior, and Balthazar traditional names for the Magi). The + signs represent the cross, and 20-18 is the year.

The Blessing of a Home at Easter

- V. God shall watch over your going out and your coming in. Alleluia.
R. From this time forth for ever more. Alleluia

We rejoice, ever living God, in these Easter days, because you have raised you Son, our savior Jesus Christ, from death to life. Bless this home with your protection, that all who dwell here may find comfort and peace in through our Risen Lord, who lives and reigns with you and the Holy Spirit, one God forever and ever. *Amen.*

Anniversary of a Marriage

This form is intended for use in the context of a celebration of the Holy Eucharist. When the form is used at a principal service on a Sunday or Major Holy Day, the Proper of the Day is used. When it is used at other times, the Psalm and Lessons are selected from those recommended for use at the Celebration and Blessing of a Marriage, and one of the following Collects is used for the Collect of the Day.

O gracious and everliving God, look mercifully on *N.* and *N.*, who come to renew the promises they have made to each other. Grant them your blessing, and assist them with your grace, that with true fidelity and steadfast love they may honor and keep their promises and vows; 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.*

or this

O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send your blessing upon *N.* and *N.*, who come to renew their promises to each other, and grant them your grace, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their lives together may be a witness to your love and forgiveness, and that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

Grant, O God, in your compassion, that *N.* and *N.*, having taken each other in marriage, and affirming again the covenant which they have made, may grow in forgiveness, loyalty, and love; and come at last to the eternal joys which you have promised through Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Immediately after the Sermon (and the Creed if appointed), the Couple present themselves before the Presider, who stands facing the people.

All stand, and the Presider addresses the congregation with these or similar words

Friends in Christ, we are gathered together with *N.* and *N.*, who have come today to give thanks to God for his blessing upon their marriage, and to reaffirm their marriage covenant.

The Presider then asks each spouse

N., do you here, in the presence of God and of this congregation, renew the promises you made when you bound yourself to *N.* in holy matrimony?

The Spouse answers

I do.

The Couple, kneeling or standing, say together

We thank you, most gracious God, for consecrating our marriage in Christ's Name and presence. Lead us further in companionship with each other and with you. Give us grace to live together in love and fidelity, with care for one another. Strengthen us all our days, and bring us to that holy table where, with those we love, we will feast for ever in our heavenly home; through Jesus Christ our Lord. *Amen.*

The Presider then blesses them, saying

May God the Father, who ordained that it is good for two people to live in the covenant of marriage, keep you one. *Amen.*

May God the Son, who adorned this manner of life by his first miracle, at the wedding in Cana of Galilee, be present with you always. *Amen.*

May God the Holy Spirit, who has given you the will to persevere in your love and in your covenant with each other, strengthen your bond. *Amen.*

And may God the Holy Trinity, the source of all unity, bless you this day and for ever. *Amen.*

The service continues with the Peace, or, at a principal service, with the Prayers of the People.

The couple may present the bread and wine at the Offertory.

If there is not to be a Communion, the service concludes with the Lord's Prayer and the Peace.

When this form is used as an act of reconciliation, the Presider may adapt it in consultation with the parties.

A Public Service of Healing

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

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

The Word of God

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

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

People And also with you.

Minister Let us pray.

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

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

or this

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

or this

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

One or two Lessons are read before the Gospel.

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

The readings may be selected from the following list, or from the Proper of the Day.

From the Old Testament

Exodus 16:13-15 (Manna in the wilderness)

1 Samuel 1:12-18 (Hannah prays to God)

1 Kings 17:17-24 (Elijah restores the widow's son to life)

2 Kings 5:9-14 (Healing of Naaman)

1 Kings 20:1-5 (I have heard your prayer . . . I will heal you)

Job 7:1-4 (human beings have a hard service on earth)

Isaiah 11:1-3a (The gifts of the Spirit)

Isaiah 35 (eyes shall be opened...ears unstopped...the lame shall leap)

Isaiah 38:1-5 (the healing of Hezekiah); see also 2 Kings 20:1-7

Isaiah 49:14-16 (I will not forget you) Isaiah 42:1-7 (The suffering servant)

Isaiah 53:3-6 (With his stripes are we healed)

Isaiah 61:1-3 (Good tidings to the afflicted)

Ezekiel 36:26-28 (a new heart and a new spirit)

Ezekiel 37:12-14 (I am going to open your graves)

Psalms 13; 20:1-6; 23; 27; 30; 71; 86:1-7; 91; 103; 126; 139:1-17; 145; 146

From the New Testament

Acts 3:1-10 (in the name of Jesus Christ...stand up and walk)
Acts 5:12-16 (Healings in Jerusalem; Peter's shadow)
Acts 9:10-19a (Saul's sight is restored)
Acts 10:36-43 (Apostolic preaching: He went about . . . healing)
Acts 16:16-18 (The slave girl with the spirit of divination)
Romans 8:18-23 (We await the redemption of our bodies)
Romans 8:31-39 (Nothing can separate us from the love of God)
Romans 12:12-21 (Be patient in suffering)
2 Corinthians 1:3-5 (God comforts us)
2 Corinthians 6:2b-10 Now is the day of salvation
Colossians 1:11-20 (May you be strengthened with all power)
Hebrews 12:1-2 (Looking to Jesus, the perfecter of our faith)
James 5:14-16 (is anyone among you sick?)
1 John 5:13-15 (That you may know that you have eternal life)
1 Peter 2:21-24 (by his wounds you have been healed)
1 John 5:13-15 (if we ask anything according to his will, he hears us)

The Gospel

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23
Matthew 6:25-34 (Do not worry)
Matthew 7:7-8 (Ask, search, knock)
Matthew 8:5-10, 13 (healing centurion's servant); see also Luke 7:1-10
Matthew 8:14-17 (healing Peter's mother-in-law); see also Mark 1:29-34;
Luke 4:38-41
Matthew 8:23-27 (Jesus stills the storm)
Matthew 9:2-8 (your sins are forgiven); see also Mark 2:1-12; Luke 5:17-26
Matthew 11:28-30 (come to me all who are weary)
Mark 1:21-28 (Jesus heals the man with the unclean spirit)
Mark 1:29-34a (Jesus heals Peter's mother-in-law and others)
Mark 2:1-12 (Healing of a paralyzed man)
Mark 5:1-20 (Healing of Gerasene demoniac)
Mark 5:22-24 (Healing of Jairus' daughter)
Mark 6:7, 12-13 (the disciples anointed many who were sick)
Mark 10:46-52 (Jesus heals blind Bartimaeus)
Mark 14:32-36 (not what I want, but what you want)
Luke 4:22-28 (do here also in your hometown the things you did at Capernaum)
Luke 5:17-26 Healing of a paralyzed man
Luke 8:26-35a (Jesus heals the Gerasene demoniac)

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

Luke 11:5-10 (Perseverance in prayer)

Luke 13:10-13 (healing of woman crippled for eighteen years) Luke 17:11-19 (Your faith has made you well)

John 5:2-9 (take up your bed and walk) John 6:47-51 (I am the Bread of Life)

John 9:1-11 (Healing of the man born blind) John 21:18-19 (when you are old...)

Response to the Word

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

A Litany of Healing

The Celebrant introduces the Litany with this bidding

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

The People audibly name those for whom they are interceding. A Person appointed then leads the Litany

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us pray.

A period of silence follows.
The Celebrant concludes the Prayers with one of the following or some other suitable Collect.

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

or this

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

or this

Open us to your healing power, O God. We entrust ourselves to your care, knowing that you are doing for us and for all the world far better things than we can ask or imagine. With you as our companion and guide, strengthen us to hope for all that is good, and to fear no evil. For your love is stronger than death, and your faithfulness reaches to the heavens; and to you we give glory, Father, Son, and Holy Spirit, now and to the ages of ages. *Amen.*

Confession of Sin

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

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,

we confess that we have sinned against you,
opposing your will in our lives.

We have denied your goodness in each other,
in ourselves,

and in the world you have created.

We repent of the evil that enslaves us,
the evil we have done,

and the evil done on our behalf.

Forgive, restore, and strengthen us
through our Savior Jesus Christ,

that we may abide in your love
and serve only your will. Amen.

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

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

or this

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,

we confess that we have sinned against you
in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart,

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your name. *Amen.*

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

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

Laying on of Hands and Anointing

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

or this prayer of blessing

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

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

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

or this

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

The minister may add, in these or similar words

As you are outwardly anointed with this holy oil, so may our loving God give you the inward anointing of the Holy Spirit. May God relieve your suffering and restore you in body, mind, and spirit. May all of us in the frailty of our flesh know God's healing power. *Amen.*

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

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

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

or this

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

The Peace

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

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

The Service continues with the offertory.

Hymns Appropriate for Ministry with the Sick

from The Hymnal 1982:

- 463/464 He is the Way
469/470 There's a wideness in God's mercy
482 Lord of all hopefulness
488 Be thou my vision
567 Thine arm, O Lord, in days of old
508 Breathe on me breath of God
635 If thou but trust in God to guide thee
636/637 How firm a foundation
652/653 Dear Lord and Father of mankind
654 Day by day
658 As longs the deer for cooling streams (Ps 42)
662 Abide with me, fast falls the eventide
663 The Lord my God my shepherd is
664 My Shepherd will supply my need
665 All my hope on God is founded
666 Out of the depths I call (Ps 130)
667 Sometimes a light surprises the Christian while he sings
668 I to the hills will lift mine eyes (Ps 121)
669 Commit thou all that grieves thee
671 Amazing grace! how sweet the sound
674 Forgive our sins as we forgive
691 My faith looks up to thee
692 I heard the voice of Jesus say "Come unto me and rest"
701 Jesus all my gladness
702 Lord, thou hast searched me and dost know (Ps 139)
711 Seek ye first the kingdom of God
712 *Dona nobis pacem*

from Wonder, Love, and Praise:

- 757 Will you come and follow me
770/771 O God of gentle strength
772 O Christ, the healer
773 Heal me, hands of Jesus

774 From miles around the sick ones came
790 Put peace into each other's hands
791 Peace before us
797 It's me, it's me, it's me, O Lord
798 Lord Jesus think on me
799 Abide with me, fast falls the eventide
800 Precious Lord, take my hand
810 You who dwell in the shelter of the Lord (Eagles' Wings)
811 You shall cross the barren desert (Be not afraid)
827 O Lord hear my prayer
831 *Ubi Caritas*

from LEVAS II:

54 Nearer my God to thee
70 I want Jesus to walk with me
71 In times like these
72 Just a closer walk with thee
79 Jesus, lover of my soul
88 My faith looks up to thee
106 Take my hand, precious Lord
109 What a friend we have in Jesus
137 Just as I am
162 Come by here (*Kum bah ya*)
169 Sometimes I feel like a motherless child
172 Nobody knows the trouble I see
175 Nobody knows the trouble I've seen
177 Standin' in the need of prayer (It's me, it's me, it's me, O Lord)
183 God will take care of you
188 It is well with my soul (When peace, like a river,
attendeth my way)
189 Great is thy faithfulness
191 His eye is on the sparrow
192 I need thee every hour
193 I will trust in the Lord
194 Lead me, guide me
203 There is a balm in Gilead

from Voices Found:

- 92 Be still and know that I am God
93 God, creator, source of healing
94 In boldness, look to God
96 Healing river of the Spirit
97 In deepest night

from other sources:

Healer of our every ill — Marty Haugen

How can I keep from singing (My life flows on in endless song) — Robert
Lowry

We cannot measure how you heal — John Bell and Graham Maule

Concerning the Service

This Rite may be used to welcome a member to the congregation after an absence caused by some traumatic event. This may include imprisonment, warfare, sickness, or any other condition that has disrupted the normal course of relationships in the community.

The occasion for the Rite may be identified by the Presider at the introduction and is always named in the prayer at the conclusion. An opportunity is provided for the one being welcomed to address the congregation. These comments should be prepared in consultation with the Presider or other pastoral caregivers in the congregation.

A Rite of Welcoming After Absence

This form may be used following the Prayers of the People at the Eucharist, or separately.

The Presider may address the congregation regarding the rite and those participating:

Presider We welcome our beloved N., who has returned from
_____ .

This passage from the Gospel may be read:

Jesus said: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." *Matthew 11:28-30*

The one being welcomed may address the congregation. After the address, silence may follow.

<i>Presider</i>	Blessed be God who forgives and loves us.
<i>People</i>	May we love and forgive one another.
<i>Presider</i>	Blessed be God who strengthens our love for one another.
<i>People</i>	May we be strengthened to love in the Spirit of Christ.
<i>Presider</i>	Blessed be God who calls us home.
<i>People</i>	May we rejoice together at our homecoming.

The Presider takes the hand of the one being welcomed and prays:

Blessed are you, Lord our God, you watch over our going out, and our coming in. Our beloved, *N.*, has returned to us from_____. We thank you for being our companion on the way, for bringing us together in this community, and for sealing us in your covenant of love. Guide us in our pilgrimage until we find our home with you that, strengthened by your love, we may live in the bond of peace. We ask it for the sake of Jesus Christ. *Amen.*

When used in the Eucharist, the service continues with the Prayers of the People and the Peace.

Concerning Exorcism

The practice of expelling evil spirits by means of prayer and ritual derives its authority from Christ Jesus, who understood power over these forces as a sign of Messianic identity. The Church in succeeding centuries recognized this power of Christ in their shared life but reserved the rites of exorcism to its bishops. Later still the bishops began to delegate this authority to select presbyters and others deemed competent.

In accordance with this established tradition, someone in need of such a ministry, and anyone desiring to exercise it, makes the matter known to a presbyter, who in turn consults with the bishop. The bishop then determines whether exorcism is needed, who is to officiate at the rite, and what prayers or other formularies are to be used.

The rituals of exorcism, while weighty and never to be undertaken lightly, are not by nature esoteric. The Celebration of the Eucharist, especially in a place that has been disturbed, and the prayer of the Great Litany, for example, are ordinary practices. And as Christ has said and as scripture counsels, any rites of exorcism include preparatory prayer and fasting.

Burial of One Who Does Not Profess the Christian Faith

This anthem; and any of the following Psalms, Lessons, and Prayers; and the form of Committal given below may be used with the Order for Burial on page 506 of the Prayer Book.

Opening Anthem

The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning;
great is his faithfulness.
The Lord will not cast off for ever.
Though he cause grief, he will have compassion
according to the abundance of his steadfast love;
The Lord does not willingly afflict or grieve his children.

Lessons and Psalms

Ecclesiastes 3:1-11 (For everything there is a season)
Ecclesiastes 12:1-7 (Remember your Creator in the days of your youth)
Psalm 23 (The Lord is my shepherd)
Psalm 90 (Lord, you have been our refuge)
Psalm 121 (I lift up my eyes to the hills)
Psalm 130 (Out of the depths have I called to you, O Lord)
Romans 8:35-39 (Who shall separate us from the love of Christ?)
John 10:11-16 (I am the good shepherd)

Prayers

For the Deceased

Almighty God, we entrust all who are dear to us to your never-failing care and love, for this life and the life to come, knowing that you are doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

Into your hands, O God, we commend our *brother, N.*, as into the hands of a faithful Creator and most loving Savior. In your infinite goodness, wisdom, and power, work in *him* the merciful purpose of your perfect will, through Jesus Christ our Lord. *Amen.*

For those who mourn

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 quiet confidence that we may continue our course in faith; through Jesus Christ our Lord. *Amen.*

O merciful Father, you have taught us in your holy Word that you do not willingly afflict or grieve your children: Look with pity upon the sorrows of your servants for whom our prayers are offered. Remember them, O Lord, in mercy, nourish their souls 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.*

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.*

Most merciful God, whose wisdom is beyond our understanding, deal graciously with *N.N.* 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.*

For the Christian community

Most loving Father, whose will it is for us to give thanks for all things, to fear nothing but the loss of you, and to cast all our care on you who care for us: Preserve us from faithless fears and worldly anxieties, that no clouds of this mortal life may hide from us the light of that love which is immortal, and which you have manifested to us in your Son Jesus Christ our Lord. *Amen.*

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns for ever and ever. *Amen.*

The Committal

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

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.

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

Concerning the Blessing of Water

It is preferred that the baptismal font be left uncovered, for those who wish to dip their hands in the font in recollection of their baptisms. The water in a font is blessed by the use of the Thanksgiving over the Water from Holy Baptism in the Book of Common Prayer, during the baptismal liturgy. If the water in the font needs to be changed apart from the baptismal liturgy, it may be blessed by the recitation of the same Thanksgiving.

When the architecture of a church building is such that a font is not present at the entrance, it is the custom in some places to have a small vessel or stoup of water available for the same purpose. The following prayers of blessing may be used for water that is not in a baptismal font.

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.

Now bless this water, we pray you, that it may be a sign to us of our Baptism, in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The water should be changed as needed to ensure that it is clean.

Concerning Holy Oils

The Church uses two kinds of oil in its ministry: Chrism and Oil of the Sick. Chrism is used at the consignation after the administration of water in Holy Baptism, evoking the royal priesthood of Jesus Christ in which all the baptized share. Oil of the Sick is used in the Ministration to the Sick and in the Public Service of Healing, recalling James 5:14 and the practice of the early church. The two oils are separate and distinct.

Chrism is consecrated by a Bishop in the rite of Holy Baptism. There is also provision, at page 310 in this volume, for the consecration of Chrism when there are no candidates for baptism, for example, at Confirmation or at some other time, including a diocesan assembly during Holy Week, which has become the custom in some places.

Oil of the Sick is blessed by a Priest, using the form in The Ministration to the Sick in the Book of Common Prayer, which may be inserted into the Public Service of Healing. After it is blessed, the oil may be used on subsequent occasions. It is not appropriate for Oil of the Sick to be blessed by the Bishop alongside Chrism, as this confuses the understanding of the two oils.

The setting aside of oil for the anointing of catechumens is not envisioned in the rites of this Church.

Dedication of Church Furnishings and Ornaments

1. An Altar (Reserved to the Bishop)
2. A Font (Reserved to the Bishop)
3. Chalices and Patens (Traditionally reserved to the Bishop)
4. A Bell (Traditionally reserved to the Bishop)
5. A Cross
6. Candlesticks and Lamps
7. Altar Cloths and Hangings
8. A Service Book
9. A Bible, Lectionary, or Gospel Book
10. A Repository for the Scriptures
11. An Aumbry or Tabernacle for the Sacrament
12. An Aumbry for the Oils
13. An Ambo (Lectern-Pulpit)
14. Chairs, Benches, and Prayer Desks
15. A Stained Glass Window
16. Pictures and Statues
17. An Organ or Other Musical Instrument
18. A Vessel for Incense
19. Surplices and Albs
20. Vestments for the Liturgy
21. A Funeral Pall
22. Any Church Ornament

In accordance with a venerable tradition, church furnishings and ornaments are consecrated by being put to the use for which they were intended. If a rite of dedication is desired, one of the following forms may be used after the sermon (and Creed) at the Eucharist, or at the Daily Office at the time of the hymn or anthem following the Collects

It is appropriate, when the object to be dedicated is fixed, that there be a procession to that place. If the procession is to a distant place, an anthem (the text of which may be the appointed antiphon), psalm, or hymn may be sung. When the object is portable, it should be brought to the Altar and presented to the Presider.

The appointed antiphons may be read or sung by all, or by the Presider, or by some other person.

If a longer form is desired, the presentation, versicles, and prayers on page 209 may be used in connection with the proper form.

1. An Altar *(Reserved to the Bishop)*

The dedication of an Altar takes place immediately before the Peace.

Antiphon

Arise, go to Bethel, and dwell there, and make there an altar to our God.

V. I will go to the altar of God:

R. To the God of my joy and gladness.

Let us pray. *(Silence)*

The Bishop, standing at the Table with arms extended, says

We praise you, Almighty and eternal God, that for us and our salvation, you sent your Son Jesus Christ to be born among us, that through him we might become your sons and daughters.

Blessed be your Name, Lord God.

We praise you for his life on earth, and for his death upon the cross,
through which he offered himself as a perfect sacrifice.

Blessed be your Name, Lord God.

We praise you for raising him from the dead,
and for exalting him to be our great High Priest.

Blessed be your Name, Lord God.

We praise you for sending your Holy Spirit to make us holy,
and to unite us in your holy Church.

Blessed be your Name, Lord God.

The Bishop lays a hand upon the Table, and continues

Lord God, hear us. Sanctify this Table dedicated to you. Let it be to us a
sign of the heavenly Altar where your saints and angels praise you for
ever. Accept here the continual recalling of the sacrifice of your Son.
Grant that all who eat and drink at this holy Table may be fed and
refreshed by his flesh and blood, be forgiven for their sins, united with
one another, and strengthened for your service.

*Blessed be your Name, Father, Son, and Holy Spirit; now and for
endless ages. Amen.*

*Bells may then be rung and music played. If desired, the Bishop may cense the
Altar. Members of the congregation then vest it, place the vessels on it, and light
the candles. The Liturgy then continues with the Peace.*

2. A Font *(Reserved to the Bishop)*

It is desirable that the consecration of a Font take place at a service of public Baptism, in which case the following is inserted immediately before the Thanksgiving over the Water on page 306 of the Book of Common Prayer. Otherwise, it takes place as described on pages 196-197 of this book.

Antiphon

Repent and be baptized every one of you in the Name of Jesus Christ.

V. All of us who are baptized into Christ:

R. Have clothed ourselves with Christ.

Let us pray. *(Silence)*

Father, we thank you that through the waters of Baptism we die to sin and are made new in Christ. Grant through your Spirit that those baptized here may enjoy the liberty and splendor of the children of God; through Jesus Christ our Lord. *Amen.*

We dedicate this Font in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

If desired, the Bishop may cense the Font.

When there are persons to be baptized, water is now poured into the Font, and the Bishop proceeds to the Thanksgiving over the Water.

If the consecration of the Font takes place apart from the service of Holy Baptism, (water may be poured into the Font and) the Bishop says

The Lord be with you.

People And also with you.

Bishop Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Facing the Font, the Bishop says

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.

Grant, 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.*

3. Chalices and Patens (*Traditionally reserved to the Bishop*)

Antiphon

Taste and see that the Lord is good; happy are they who trust in him.

V. The cup of blessing which we bless is a sharing in the
Blood of Christ.

R. The bread which we break is a sharing in the Body of Christ.

Let us pray. (*Silence*)

Almighty God, whose blessed Son instituted the Sacrament of his Body and Blood: Grant that all who receive the holy Mysteries from *these vessels*, which we now consecrate for use in your Church, may be sustained by his presence and enjoy for ever his heavenly benediction; who lives and reigns in glory everlasting. *Amen.*

4. A Bell (*Traditionally reserved to the Bishop*)

Antiphon

Their sound has gone out into all lands, and their message to the ends of the world.

V. I call to you, my people:

R. My voice is to the children of God.

Let us pray. (*Silence*)

O God, accept our offering of this bell, which we consecrate today [and to which we give the name_____]: Grant that in this generation and in those that are to come, its voice may continually call your people to praise and worship; through Jesus Christ our Lord. *Amen.*

5. A Cross

Antiphon

We will glory in the cross of our Lord Jesus Christ, in whom is our salvation, our life and resurrection.

V. Christ for us became obedient unto death:

R. Even death on a cross.

Let us pray. *(Silence)*

O gracious God, who in your mercy ordained that your Son should suffer death on a cross of shame: We thank you that it has become for us the sign of his triumph and the banner of our salvation; and we pray that this cross may draw our hearts to him, who leads us to the glory of your kingdom; where you live and reign for ever and ever.

Amen.

6. Candlesticks and Lamps

Antiphon

Before the throne burn seven lamps of fire, which are the seven spirits of God.

V. You, O Lord, are my lamp:

R. My God, you make my darkness bright.

Let us pray. *(Silence)*

O heavenly Father, who revealed to us the vision of your Son in the midst of the candlesticks, and of your Spirit in seven lamps of fire before your throne: Grant that *these lights (lamps)*, to be kindled for your glory, may be to us a sign of your presence and the promise of eternal light; through Jesus Christ our Lord. *Amen.*

7. Altar Cloths and Hangings

Antiphon

This is the offering which you shall receive from the people gold, silver, and bronze, blue and purple and scarlet cloth, and finely woven linen.

V. O Lord my God, how excellent is your greatness:

R. You are clothed with majesty and splendor.

Let us pray. *(Silence)*

O glorious God, all your works proclaim your perfect beauty: Accept our offering of this _____, and grant that it may adorn this sanctuary and show forth your glory; through Jesus Christ our Lord.

Amen.

8. A Service Book

Antiphon

Glorify the Lord, all you works of the Lord; praise him and highly exalt him for ever.

V. All kings shall bow down before him:

R. All nations shall do him service.

Let us pray. *(Silence)*

Bless us, O Lord of hosts, as we use this _____ which we dedicate to your service, and grant that as your saints and angels always serve you in heaven, so we may worship you acceptably on earth; through Jesus Christ our Lord.

Amen.

9. A Bible, Lectionary, or Gospel Book

Antiphon

Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the Scriptures we might have hope.

V. Jesus opened their minds:

R. To understand the Scriptures.

Let us pray. *(Silence)*

O heavenly Father, whose blessed Son taught the disciples in all the Scriptures the things concerning himself: Accept this _____ which we dedicate here today, and grant that we may so diligently search your holy Word that we may find in it the wisdom that leads to salvation; through Jesus Christ our Lord. *Amen.*

10. A Repository for the Scriptures

Antiphon

When Moses finished writing down these laws in a book, he gave command to the Levites: Take this book and put it beside the ark of the covenant of the Lord your God.

V. Our hearts burned within us:

R. When Jesus opened to us the Scriptures.

Let us pray. *(Silence)*

Almighty God, who declared your will to the prophets and sages of Israel, and revealed your glory in the Word made flesh: Accept, we pray, this repository for the Holy Scriptures, and grant that through prayer and worship we may know you as you speak to us today; through Jesus Christ our Lord. *Amen.*

11. An Aumbry or Tabernacle for the Sacrament

Antiphon

Aaron shall set the bread before the Lord on a table of pure gold, on behalf of the people of Israel, as a covenant for ever.

V. As often as you eat this bread and drink this cup:

R. You proclaim the Lord's death until he comes.

Let us pray. *(Silence)*

O Lord God, Father of our Savior Jesus Christ, who before his passion instituted the Sacrament of his Body and Blood: Grant that in this aumbry (tabernacle) which we set apart today, the outward signs of his covenant may be kept in safety, and that we may show forth his death and resurrection until he comes in glory; who lives and reigns for ever and ever. *Amen.*

12. An Aumbry for the Oils

Antiphon

The Israelites and Levites shall bring grain, new wine, and oil to the rooms where the vessels of the sanctuary are kept.

V. You have anointed my head with oil:

R. My cup is running over.

Let us pray. *(Silence)*

O Lord God of hosts, who commanded priests of the Old Covenant to set apart oil for the anointing of kings and priests, and by your Apostle James commanded the presbyters of your Church to anoint the sick: We here offer to you this aumbry for the safe-keeping of the oils set apart for the anointing of baptism and for the ministry of healing; through him who was anointed as the Christ, and who lives and reigns for ever and ever. *Amen.*

13. An Ambo (Lectern-Pulpit)

Antiphon

Jesus, as his custom was, went into the synagogue on the Sabbath day and stood up to read.

V. Your word is a lantern to our feet:

R. And a light upon our path.

Let us pray. *(Silence)*

Almighty God, in every age you have spoken through the voices of prophets, pastors, and teachers: Purify the lives and lips of those who read and proclaim your holy Word from this *ambo* which we dedicate today, that your word only may be proclaimed, and your word only may be heard; through Jesus Christ our Lord. *Amen.*

14. Chairs, Benches, and Prayer Desks

Antiphon

Round the heavenly throne were twenty-four other thrones, on which were seated twenty-four elders.

V. The Lord has set his throne in heaven:

R. And his kingship has dominion over all.

Let us pray. *(Silence)*

O Lord God Almighty, you disclosed in a vision the elders seated around your throne: Accept *this chair* for the use of those called to minister in your earthly sanctuary, and grant that those who serve you here may do so with reverence and love, to your honor and glory; through Jesus Christ our Lord. *Amen.*

15. A Stained Glass Window

Antiphon

I will make your windows of agates, and all your borders of pleasant stones.

V. Look upon the rainbow, and praise him who made it:

R. How beautiful it is in its brightness.

Let us pray. *(Silence)*

O Lord God, the whole world is filled with the radiance of your glory: Accept our offering of this window which we now dedicate to you for the adornment of this place and the inspiration of your people. Grant that as the light shines through it in many colors, so our lives may show forth the beauty of your manifold gifts of grace; through Jesus Christ our Lord. *Amen.*

16. Pictures and Statues

Antiphon

Christ is the icon of the invisible God; all things were created through him and for him.

V. The Word became flesh:

R. And dwelt among us.

Let us pray. *(Silence)*

Almighty God, whose Son our Savior manifested your glory in his flesh, and sanctified the outward and visible to be a means to perceive realities unseen: Accept, we pray, this representation of; and grant that as we look upon it, our hearts may be drawn to things which can be seen only by the eye of faith; through Jesus Christ our Lord. *Amen.*

17. An Organ or Other Musical Instrument

Antiphon

They sing to the tambourine and the lyre, and rejoice to the sound of the pipes.

V. Praise him with the sound of the trumpet:

R. Praise him with lyre and harp.

Let us pray. (*Silence*)

O Lord, before whose throne trumpets sound, and saints and angels sing the songs of Moses and the Lamb: Accept this *organ* for the worship of your temple, that with the voice of music we may proclaim your praise and tell it abroad; through Jesus Christ our Lord. *Amen*.

18. A Vessel for Incense

Antiphon

Another angel came and stood at the altar with a golden censer; he was given much incense, and the smoke of the incense rose with the prayers of the saints.

V. The four living creatures and the four and twenty elders fell down before the Lamb.

R. Each held golden vessels full of incense, which are the prayers of the saints.

Let us pray. (*Silence*)

Almighty God, whose only-begotten Son received from the wise men a gift of incense and made for us the pure oblation foretold by the prophet: We dedicate to your worship *this vessel*, that our prayers may ascend in your sight as the incense, and the pure oblation of our Lord be proclaimed from farthest east to farthest west; through Jesus Christ our Lord. *Amen*.

19. Surplices and Albs

Antiphon

A great multitude which no one could number, from every nation and tribe and people and tongue, stand before the throne and before the Lamb.

V. He has clothed me with garments of salvation:

R. He has covered me with the robe of righteousness.

Let us pray. *(Silence)*

O God, before whose heavenly throne your servants minister to you, clothed in white robes: Accept *this* _____ which we dedicate for the use of the *ministers* of your Church, that serving before your earthly throne, they may worship you in spirit and in truth; through Jesus Christ our Lord. *Amen.*

20. Vestments for the Liturgy

Antiphon

You shall make holy garments for Aaron, for glory and for beauty.

V. Clothe your ministers with righteousness:

R. Let your people sing with joy.

Let us pray. *(Silence)*

O God, you revealed your Son clothed in majesty and glory: Accept *this* _____ for the use of the *clergy* of your Church, that, being clothed with humility as they minister to you, they may show forth his eternal splendor; through Jesus Christ our Lord. *Amen*

21. A Funeral Pall

Antiphon

I will greatly rejoice in the Lord; my soul shall exult in my God.

V. He has clothed me with the garments of salvation;

R. He has covered me with the robe of righteousness.

Let us pray. *(Silence)*

O God, who baptized us into the Body of your Son Jesus Christ, and made us members with different functions, all necessary and all to be honored: Make this pall a sign of our common membership in Christ, that we may know those who have departed this earthly life, not as the world esteems them, but as you know and love them; through Jesus Christ our Lord. *Amen.*

22. Any Church Ornament

Antiphon

Solomon beautified the sanctuary, and multiplied the vessels of the temple.

V. Oh, the majesty and magnificence of God's presence!

R. Oh, the power and the splendor of his sanctuary!

Let us pray. *(Silence)*

O God, whose blessed Son has sanctified and transfigured the use of material things: Receive *this* _____ which we offer, and grant that *it* may proclaim your love, benefit your Church, and minister grace and joy to those who use *it*; through Jesus Christ our Lord. *Amen.*

A Longer Form of Dedication

The longer form begins in the following manner.

The gift may be presented to the Presider with these words

I (We) present to you this _____ to be set apart for the service of Christ's holy Church.

The following versicles and prayer may be said

V. All things come from you, O Lord;
R. And from your own gifts do we give to you.
V. Prosper the work of our hands;
R. Prosper our handiwork.
V. Show your servants your works;
R. And your splendor to their children.

Let us pray.

Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now and bless us as we set apart *this* _____ to your praise and glory [and in memory (honor) of _____]; through Jesus Christ our Lord. *Amen.*

The proper form of dedication follows.

After the dedication, one or both of the following prayers may be said. Alternatively, the benefactors and persons to be commemorated may be remembered in the Prayers of the People.

In Commemoration

Almighty God, we remember before you today your faithful *servant N.(N.)*; and we pray that, having opened to *him* the gates of larger life, you will receive *him* more and more into your joyful service, that, with all who have faithfully served you in the past, *he* may share in the eternal victory of Jesus Christ our Lord. *Amen.*

For Benefactors

We bless your Name, O Lord, because it has pleased you to enable your *servant N.(N.)* to offer *this gift* for your worship. Remember *him* for good, and grant that all who benefit from *this gift* may show their thankfulness to you by using *it* in accordance with your will; through Jesus Christ our Lord. *Amen.*

The Founding of a Church

Ground Breaking

Before the service, four stakes are set in the ground, at the corners of the proposed building. Three cords are prepared, two to extend diagonally from corner to corner, a third to enclose the space. A spade is placed at the site of the Altar.

The bishop, or a priest appointed by the bishop, is the Presider. Having vested nearby, the ministers, with the people, go in procession to the site of the building.

This Litany for the Church is sung or said during the procession.

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

God the Son, Redeemer of the world,
Have mercy on us.

God the Holy Spirit, Sanctifier of the faithful,
Have mercy on us.

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

O Christ the Rock, on which your people, as living stones joined together,
grow into a spiritual house;
Defend your Church, we pray.

O Christ the Vine, of which your people are the branches;
Defend your Church, we pray.

O Christ the Head of the Body, of which your people are the members;
Defend your Church, we pray.

O Christ our Prophet, you teach the way of God in truth;
Defend your Church, we pray.

O Christ our Priest, you offered yourself upon the Cross, and now make
intercession for us to the Father;
Defend your Church, we pray.

O Christ our King, you reign over all the earth, and make us citizens of
your heavenly kingdom;
Defend your Church, we pray.

O Christ, you sent the Holy Spirit upon the Church, clothing it with power
from on high;
Defend your Church, we pray.

We pray to you, Lord Christ.
Lord, hear our prayer.

That we may be devoted to the Apostles' teaching and fellowship, to the
breaking of bread and the prayers,
Lord, hear our prayer.

That we may make disciples of all nations, baptizing them in the Name of
the Father, and of the Son, and of the Holy Spirit,
Lord, hear our prayer.

That you will fulfill your promise to be with us always, even to the ages
of ages,
Lord, hear our prayer.

That you will sustain all members of your holy Church, that in our vocation and ministry we may truly and devoutly serve you,
Lord, hear our prayer.

That you will bless the clergy of your Church, that they may diligently preach the Gospel and faithfully celebrate the holy Sacraments,
Lord, hear our prayer.

That you will heal the divisions in your Church, that all may be one, even as you and the Father are one,
Lord, hear our prayer.

Arise, O God, maintain your cause;
Do not forget the lives of the poor.

Look down from heaven, behold and tend this vine;
Preserve what your right hand has planted.

Let your priests be clothed with righteousness;
Let your faithful people sing with joy.

The Presider says

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

Let your continual mercy cleanse and defend your Church, O Lord; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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

A hymn may be sung.

Then a Person appointed reads

Genesis 28:10-17

A sermon or address may follow.

While the following antiphon and psalm are being sung, persons appointed stretch two cords diagonally across the space, from the northeast to the southwest, and from the southeast to the northwest, securing them to the stakes, thus forming the Greek letter X (chi), the symbol both of the cross and of the name of Christ.

Antiphon (to be used before and after the Psalm)

Let us go to God's dwelling place; let us fall upon our knees before his footstool.

Psalm 132:1-9(10-19)

During the following antiphon and psalm, persons appointed stretch the third cord completely around the four stakes, enclosing the area. They move clockwise, beginning and ending at the southeast corner.

The ministers and people may follow in procession.

Antiphon

How wonderful is God in his holy places! the God of Israel, giving strength and power to his people! Blessed be God!

Psalm 48:1-3,7-13

Then the Presider, standing at the site of the Altar, says

Since faithful people desire to build a house of prayer, dedicated to the glory of God [and in honor of _____] [to be known as _____], on this ground, now marked with the symbol of Christ;

Then, taking the spade, and breaking the ground, the Presider continues

Therefore, I break ground for this building, in the Name of the Father, and of the Son, and of the Holy Spirit.

May the Gospel be preached, the Sacraments administered, and prayers and praises offered in this place, from generation to generation. *Amen.*

The Presider then says

The Lord be with you.

People And also with you.

Presider Let us pray.

People and Presider

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,
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
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.

- V. How wonderful is God in his holy places!
R. Establish, O God, what you have wrought for us.
V. Be favorable and gracious to Zion:
R. Build up the walls of Jerusalem.

Presider Let us pray.

O Lord God of Israel, the heavens cannot contain you, yet you are pleased to dwell in the midst of your people, and have moved us to set apart a space on which to build a house of prayer: Accept and bless the work which we have now begun, that it may be brought to completion, to the honor and glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

A Deacon or the Presider then dismisses the people.

Laying of a Cornerstone

If the laying of a cornerstone takes place before the building is erected, the following order may be observed.

1. A hymn or anthem is sung.
2. A suitable passage of Scripture, such as Ephesians 2:19-22, may be read.
3. An address follows.
4. An appropriate prayer, such as the Collect of the Patron or Title of the Church, is said.
5. The cornerstone is then laid, after which the Presider prays as follows

Let us pray.

Lord Jesus Christ, Son of the living God, you are the brightness of the Father's glory and the express image of his person, the one foundation and the chief cornerstone: Bless what we have now done in the laying of this stone. Be the beginning, the increase, and the consummation of this work undertaken to the glory of your Name; who with the Father and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

Trumpets may be sounded, and the Presider says

Praise the Lord, because the foundation of the house of the Lord is laid!

The People respond, with a loud voice

Alleluia! Alleluia! Alleluia!

Applause may follow.

6. A hymn is sung, after which the rite is concluded with a blessing and dismissal.

If the laying of a cornerstone takes place after the building is completed, it is suitable that it take place in the context of a celebration of the Holy Eucharist. After the homily, a hymn, psalm, or anthem is sung, during which all go in procession to the site of the ceremony. An appropriate prayer (such as the Collect of the Patron or Title of the Church) is said, after which the cornerstone is laid. The rite then continues with the Presider's prayer given above. During the hymn that follows, the procession returns to the church where the Liturgy continues with (the Creed and) the Prayers of the People.

Concerning the Service

This service has been created to help congregations and dioceses who are considering a new church mission, to discern the will of the Holy Spirit. The service may also be used by a team preparing for a new church plant, and/or be incorporated into one or several Sunday services by supporting/sponsoring congregation(s). The service may be used to initiate a period of intentional discernment; and at points within that process.

The service encourages silence and stillness to listen to the movement of the Holy Spirit. It is not a Eucharistic liturgy.

It is appropriate to adapt this rite to local custom, language, dialect, and idiom.

Discernment for a New Church Mission

Presider Be still before the Lord,
People And wait patiently for God's presence.

A period of silence is kept.

Presider O Holy Spirit, you are the seeker's resource and guide.
People Come, create, renew and inspire.
Presider Teach us to hear, teach us to speak.
People Show us your will that we may follow.

One or two Lessons are read.
A list of suggested lessons and psalms

1 Kings 3:3-10 (The Lord asks Solomon, "Ask what I shall give you.")
Isaiah 49: 5-13 (I will give you as a light to the nations, that my salvation may reach...)
Ruth 1: 8-18. (Your people shall be my people, and your God my God...)
Hosea 6:1-6, 11-7:1a (For you also, O Judah, a harvest is appointed)

Psalms: 37, 46

Matthew 28:17-20 (Go therefore and make disciples of all nations...)
John 5:25-39 (I seek not my own will but the will of him who sent me.)
Ephesians 1:1-14 (For he has made known to us ... the mystery of his will)

A significant period of silence is kept after each Scripture Reading. A sermon or homily is discouraged in favor of time to listen to the movement of the Holy Spirit.

After the [second] period of silence, a person appointed leads the Litany, page 240.

Litany for the Mission of the Church

The Presider then continues with one of the following, or some other suitable Collect.

A Collect for Parish-led Church Planting

O God, who inspired your apostles in Jerusalem to pray and fast to discern your will: Send us your Spirit, that we may learn what you would have us do and the words and witness you would have us offer, that your Kingdom may come and your power be revealed in this (diocese, deanery, town); to the glory of your Name. *Amen.*

A Collect for Apostolic-model Church Planting

Gracious Father, you sent your Son Jesus to proclaim to all the Good News of your Kingdom, and through him inspired individuals to sow the seeds of your Church: Guide us as we continue this work; show us the next field in which to plant; and give us the gifts to accomplish your will; all of which we ask through Jesus our Savior. *Amen.*

A Collect for Regional Collaboration in Church Planting

O Holy God, you breathe your life-giving Spirit into the congregations of this (region, deanery, ...), calling us to join together in mission for the spreading of the Gospel: Show us the people to whom we should go and the path we should travel; help us to understand the deep longings of their hearts, and enable us to feed them through the living presence of Jesus Christ our Savior, in whose power we set forth and in whose Name we pray. *Amen.*

A Collect for Multicultural Church Planting

Eternal God, you have promised your salvation to all peoples, and have given us a vision of a great multitude around your throne, from all nations and tribes and languages: Help us to bring this vision into our time and place; banish from us all prejudices and false presumptions; and enable us to hear and to speak new words of hope and praise; through Jesus Christ, the living Word. *Amen.*

A Collect for Regular Use during Sunday Worship by Congregations in Discernment

Lord Jesus, you commissioned us to make disciples of all the nations and promised that you would be with us always: So guide this congregation to see the peoples you would have us reach and empower us to be instruments of your saving work, for the glory of God. *Amen.*

or

Blessed God, you make all things new: Guide us as we seek your will for a new community of Word and Sacrament, that it may be leaven for the world's bread, and wine of delight for hearts in need; a gathering strong for service and glad in praise; and a people listening and responding to your presence in their midst; through Jesus our Redeemer and steadfast companion. *Amen.*

A Collect for Raising Up of People with Skills Needed for a Church Planting

Holy Spirit, you delight to equip us with all the gifts of service (*especially _____*) to extend the Realm of God: Raise up among us and empower those among us whom you call to this new work, that the Body of Christ may grow in strength and health, for the transforming of the world; through Jesus Christ our Lord. *Amen.*

The Lord's Prayer

The Presider introduces the prayer with this or some other sentence.

Gathering our prayers into one, as Jesus taught us we now pray:

Our Father...

A deacon, or the Presider, dismisses the people using the following or some other suitable dismissal

Go forth now in the Name of Christ.

Go into the (*City, town, village, region...*) of

Go into your own neighborhoods.

Go to unknown lands and places.

Go where God's name is well known and where it has yet to be known.

Go to those who welcome you and to those who reject you. Go forth into the world and share the Good News of God's love.

[Alleluia, Alleluia!]

The People respond Thanks be to God. [Alleluia, Alleluia!]

In Lent the Alleluias are omitted. In Easter season they are included.

Concerning the Service

This liturgy is designed for use on the occasion when a selected and trained church planter, missionary and/or mission team is to be sent forth by a diocese (and sponsoring congregation), to a designated location/congregation. If the new church has been named, there are opportunities in the liturgy for that designation. The service should be adapted to the mission circumstances.

This is a Eucharistic liturgy. It presumes the participation of the diocesan bishop or bishop's representative; clergy and other members of any sponsoring congregation(s); and the church planter and his/ her team, their supporters, and members of the new church.

The liturgy is rooted in the imagery and theology of Baptism, recognizing that the work of spreading the Gospel and building up of Christ's Body the Church is the work of all baptized persons. With that understanding, particular ministers are commissioned and their responsibilities recognized in this liturgy.

It is appropriate to adapt this rite to local custom, language, dialect, and idiom.

A Liturgy for Commissioning a Church Planter, Missioner or Mission Team

A hymn or anthem may be sung.

An Opening Acclamation from the Book of Common Prayer (page 299) or Enriching our Worship I (page 50) is used.

Then follows

<i>Presider</i>	There is one Body and one Spirit;
<i>People</i>	There is one hope in God's call to us;
<i>Presider</i>	One Lord, one Faith, one Baptism;
<i>People</i>	One God and Father of all.

A song of praise may be sung.

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

One of the following collects; or the Collect of the Day; or one of the collects for the Mission of the Church (Book of Common Prayer, pages 257, 816) follows.

For Parish-led Church Planting

Lord Christ, you equipped and sent forth your friends to bring the Good News of salvation from Jerusalem into Judea and all the world: Be present as we send forth these friends and companions in your service, that your Kingdom may come with power in _____ [place or name of the new church]; to the glory of your Name. *Amen.*

For Apostolic-model Church Planting

Gracious God, you sent your Son Jesus to proclaim to all the Good News of your Kingdom, and through him inspired individuals to sow the seeds of your Church: Help us as we continue this work. Empower *N.* your servant and all who support *her*, and give them the gifts to accomplish your will; all of which we ask through Jesus our Savior. *Amen.*

For Regional Collaboration in Church Planting

O Holy God, you breathe your life-giving Spirit into the congregations of this (*region, deanery, ...*), calling us to join together in mission for the spreading of the Gospel: Bless us as we begin this new journey; go with those whom you have raised up for this work; and enable them to feed your people in _____ through the living presence of Jesus Christ our Savior, in whose power we set forth and in whose Name we pray. *Amen.*

A Collect for Multicultural Church Planting

Eternal God, you have promised your salvation to all peoples, and have given us a vision of a great multitude around your throne, from all nations and tribes and languages: Help us as we bring this vision into our time and place; go with those who now undertake your work in _____; and enable them to hear and to speak new words of hope and praise; through Jesus Christ, the living Word. *Amen.*

For Any Church Planters

O Holy God, you raise up laborers for your harvest, sending them out as sowers of your Gospel and caretakers of new life: Bless *these your servants* in *their* work of planting and tending your Church in _____; equip *them* for service, enliven *them* with your joy, and help *them* remember and trust that it is you who will bring in the harvest; through Jesus Christ, the Savior of souls. *Amen.*

or

Blessed God, you call forth light from darkness: Send the power of your Spirit upon your servants *N. (and N.)* as *they* carry your Gospel to _____. May your light so fill *them* that *they* may shine with your radiance, drawing all to the brightness of your love and mercy; through Jesus, our Savior and true Light. *Amen.*

Then one or more of the following passages from Holy Scripture is read. Other passages particularly suited to the day may be substituted. If there is to be a Communion, a passage from the Gospel always concludes the readings.

Joshua 1:6-9 (call of Joshua)

Isaiah 6: 1-8 (call of Isaiah)

Jeremiah: 1:5-10 (call of Jeremiah)

Psalms: 65, 66; 100; 115; 147

Acts: 13:1-4 (setting apart for church planting of Paul and Barnabas)

Acts 16:6-10 (the call of Paul to Macedonia)

Acts: 18:1-4, 7-10 (Paul's vision of Christ in Corinth: "I have many people in this city")

Romans 15:13-21 (May the God of hope fill you with all joy...)

I Corinthians 3:5-12 (Paul plants, Apollos watered, and God gives the increase)

I Corinthians 5:16-6:2 (We are ambassadors for Christ)

Ephesians 2:13-22 (He preached peace to those who were far off...)

A hymn, psalm or anthem may be sung.

Matthew 9: 36-38 (Jesus has compassion on the people) Matthew
28:16-20 (Go, make disciples of all nations, baptizing them...)
Luke 10:1-9 (Pray the Lord of the harvest to send laborers)
Luke 24:44-50 (Forgiveness of sins will be preached to all peoples)
John 4:34-38 (Look at the fields, they are white with harvest)

The Sermon

The Commissioning

The church planter/team stands before the bishop or the bishop's representative and representatives of the diocese, sponsoring congregation(s), and others as appropriate. If there are members of the new congregation already identified, they should stand with the planting team.

The Bishop or the Bishop's Representative says

The vicar (*missioner, team...*) and members of the new congregation _____ will now be presented.

The rector of the sending parish, or a diocesan representative, says

I present *N.* to be commissioned as a *church planter*, and to serve as vicar of _____ in the Diocese of _____.

The Bishop says

Do you believe that *she* is well qualified and duly prepared for this ministry?

The Rector or Diocesan Representative responds I do.

Bishop *N.*, do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

Planter I do.

Planter I present these persons who represent all those who will serve with me in planting this new church.

Bishop Will you who are committing yourselves to this new work do all in your power to support the life and mission of this new congregation?

Members of the team and/or new congregation We will.

The Bishop then addresses the whole assembly

Will you who witness this new beginning, support and uphold *N. (these persons)* and the community of _____ in this ministry?

People We will.

Appropriate symbols of the new ministry may be given.

Bishop Let us join with those who are accepting this ministry of the Gospel, and renew our own baptismal covenant.

The Baptismal Covenant

Bishop Do you believe in God the Father?

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

Bishop Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and
born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Bishop Do you believe in God the Holy Spirit?

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

Bishop Will you continue in the apostles' teaching and
fellowship, in the breaking of bread, and in the
prayers?

People I will, with God's help.

Bishop Will you persevere in resisting evil, and, whenever
you fall into sin, repent and return to the Lord?

People I will, with God's help.

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

People I will, with God's help.

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

People I will, with God's help.

Bishop Will you strive for justice and peace among all people,
and respect the dignity of every human being?

People I will, with God's help.

Bishop Let us offer our prayers to God for all people and for this
new congregation.

The Litany for the Mission of the Church (page 240) or the following Litany of Thanksgiving is led by a person appointed.

For the Church universal, of which you, O Christ, are the foundation and chief cornerstone,
We thank you, Lord.

For your presence whenever two or three have gathered together in your Name,
We thank you, Lord.

For making us your children by adoption and grace, and refreshing us day by day with the bread of life, *We thank you, Lord.*

For the knowledge of your will and the grace to perform it,
We thank you, Lord.

For the fulfilling of our desires and petitions as may be best for us,
We thank you, Lord.

For the pardoning of our sins, which restores us to the company of your faithful people,
We thank you, Lord.

For the blessing of lives with your goodness,
We thank you, Lord.

For the faith and perseverance of those who have gone before us,
We thank you, Lord.

For the fellowship of (Mary the God-bearer, the holy apostles, blessed *N.* and of) all the saints,
We thank you, Lord.

After a period of silent prayer, the Bishop concludes with the following

O God, we praise you for the redemption of the world through the death and resurrection of Jesus the Christ. We thank you for pouring out your Spirit upon us, making some apostles, some prophets, some evangelists, some pastors and teachers to equip your people for the building up of the Body of Christ. Bless this new work that we undertake, that your Name may be glorified, now and for ever. *Amen.*

The Peace

The Eucharist continues with the Great Thanksgiving, the Bishop or Bishop's representative, or Rector of the sending parish, presiding at the table and the planters assisting according to their order.

Except for major feasts, the Preface is that of Pentecost.

In place of the usual postcommunion prayer, the following may be said

Presider or other person appointed

Eternal Giver of love and life, you have nourished us with the Body and Blood of your Son Jesus Christ. Now send us into the world to preach your Good News, to do your justice, and to walk humbly in your way.

People

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

The Bishop or Presider may bless the people.

The following or another form of the Dismissal is used

<i>Deacon or Presider</i>	Go forth into the world, sharing the Good News of God's love. [Alleluia, alleluia.]
<i>People</i>	We go in the Name of Christ. Alleluia, alleluia.]

The alleluias are omitted in Lent. They are used in the Easter Season.

Concerning the Service

The opening service of a new congregation is a celebration for the members of the new community, but more importantly, an opportunity for them to show hospitality to those seeking a church home in the broader community.

It is important to choose a day appropriate for the culture surrounding the new mission—for example, the feast of the Epiphany is of particular significance in the Hispanic community and an effective date for a public launch. Days such as Palm Sunday, Easter, and Christmas are not recommended. Experience shows that dates between late August through the Last Sunday after Pentecost work well in most contexts.

The congregation is gathered to serve those coming for the first time, and should be mindful of the opportunities to proclaim the Gospel within the liturgy. The host members should be conscientious of the need for simplicity and clarity. It is important that a variety of persons participate in the leadership of the service.

This service assumes a Eucharistic context. It may be adapted to a service of the Word.

If appropriate the Liturgy for Setting Apart Secular Space for Sacred Use (page 239) may immediately precede the service.

It is appropriate to adapt this rite to local custom, language, dialect, and idiom.

A Liturgy for the Opening of a New Congregation

The Gathering

One of the following, or an Opening Acclamation from the Book of Common Prayer (page 355) or Enriching Our Worship I (page 50), may be used

Presider Holy God, you have called for yourself a people.
People Fill us with your presence, affirm us with your love.

or

Presider This is the day that the Lord has made.
People Let us rejoice and be glad in it.

Opening Prayer

The following or the Collect of the Day may be used.

Presider O God, the source of all beginnings: we thank you for bringing us to this new day.

People Send us your Spirit as we begin our journey as the people of _____ *[name of congregation]*.

Equip us to proclaim the Good News of Jesus, defend us from all evil, and give us the grace to live together in peace and common prayer. In your power, may we become a holy community that transforms the world around us.

Presider All this we ask through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Word

The Proper of the Day, or two or more of the following may be used.

From the Old Testament

Exodus 6:2-8 (I will take you as my people)

Ezekiel 11:17-20 (I will gather you from the peoples)

Ezekiel 36:23b-30 (The nations shall know that I am the Lord)

Between the readings, a Psalm, hymn, or canticle may be sung or said.

Appropriate Psalms are 67 and 98.

From the New Testament

2 Corinthians 5:16-21 (So if anyone is in Christ, there is a new creation)

Hebrews 10:19-25 (Let us hold fast to the confession of our hope)

The Gospel

John 13:31-35 (As I have loved you, you also should love one another)

Matthew 11:2-6 (the blind receive their sight, the lame walk)

A sermon, homily or other reflection follows the readings.

Prayers of the People

Here prayers are offered, which may include

A Litany for the Mission of the Church (*page 240*)

Prayers of the People (*such as BCP pages 383-393*)

General Intercessions and Thanksgivings

At the Eucharist

Preface

The Preface for Pentecost, for Apostles and Ordinations or another preface appropriate to the occasion is used.

Post-Communion Prayers

*Prayers especially appropriate are prayers found on pages 225 – 227 of the Commissioning liturgy; in *Enriching Our Worship I*, page 69; in the BCP, page 366*

Dismissal

Presider Let us go forth into the world, rejoicing in the power of the Spirit. [Alleluia, alleluia.]

People Thanks be to God. [Alleluia, alleluia.]

In Lent, the alleluias are omitted. In the Easter Season, they are included.

Concerning the Service

This rite is designed for use by a church planting team or new congregation, as it begins worship in a facility such as a school, nursing home, “storefront” or other secular space. With adaptation it could be used in a variety of other situations, such as the initial gathering of a retreat group in a hotel. It anticipates regular but not exclusive use of the room or building for worship purposes. It may be desirable to place in the room significant symbols of Christian worship, such as a cross, candles, banner, etc., before or during the service.

An Entrance Hymn may be sung, and the congregation and liturgical ministers may process to the site of dedication, if appropriate. A large cross may be placed in a location visible to all.

It is appropriate to adapt this rite to local custom, language, dialect, and idiom.

Setting Apart Secular Space for Sacred Use

Antiphon

You will bring them in and plant them, O Lord, in the sanctuary you have established.

V. All your works praise you, O God,
R. And your faithful servants bless you.

or (especially if a cross has just been put in place)

V. Through the Cross of Jesus,
R. We have been brought near and reconciled to God.

Presider Let us pray.

Blessed are you, O God, ruler of the universe. Your gifts are many, and in wisdom you have made all things to give you glory. Be with us now and bless us as we dedicate our use of this *space* to your praise and honor. As often as we worship you here, precede us and abide with us. Be known to us in the Word spoken and heard, in fellowship with one another, and in the breaking of bread. Give us joy in all your works, and grant that this *space* may be a place where your will is done and your name is glorified; through Jesus Christ our Savior, in the power of the Holy Spirit, we pray. *Amen.*

At a celebration of the Eucharist the Gloria in Excelsis or other Song of Praise may be sung, as all take their places for worship. The Collect of the Day or Collect for an Opening Liturgy would follow. At a service of Morning/Evening Prayer or similar, an appropriate Invitatory psalm or hymn may follow the dedication.

A Litany for the Mission of the Church

Holy God, in whom all things in heaven and earth have their being,
Have mercy on us.

Jesus the Christ, through whom the world is reconciled to the Father,
Have mercy on us.

Holy Spirit, whose glory fills the world and searches the depths of God,
Have mercy on us.

Blessed Trinity, source of both unity and diversity,
Have mercy on us.

From blind hearts and petty spirits, that refuse to see the need of all
humankind for your love,
Savior, deliver us.

From pride, self-sufficiency and the unwillingness to admit our own need
of your compassion,
Savior, deliver us.

From discouragement in the face of pain and disappointment, and from
lack of persistence and thoroughness,
Savior, deliver us.

From ignorance, apathy, and complacency that prevent us from spreading
the Gospel,
Savior, deliver us.

O God, we pray for the gifts of ministry.
Inspire our minds with a vision of your kingdom in this time and place.
Hear us, O Christ.

Touch our eyes, that we may see your glory in all creation.
Hear us, O Christ.

Touch our ears, that we may hear from every mouth the hunger for hope
and stories of refreshment.
Hear us, O Christ.

Touch our lips, that we may tell in every tongue and dialect the
wonderful works of God.
Hear us, O Christ.

Touch our hearts, that we may discern the mission to which you call us.
Hear us, O Christ.

Touch our feet, that we may take your Good News into our
neighborhoods, communities, and all parts of the world.
Hear us, O Christ.

Touch our hands, that we may each accomplish the work you give us to do.
Hear us, O Christ.

Strengthen and encourage all who minister in your name in lonely,
dangerous and unresponsive places.
Hear us, O Christ.

Open the hearts and hands of many to support your Church in this and
every place.
Hear us, O Christ.

*The Litany concludes with a collect, such as those provided in the Church Planting
Liturgies or a collect for the Mission of the Church (BCP pages 257, 816).*

A Variety of Church Planting Collects, Blessings and other Prayers

These collects may be used and adapted for a variety of situations, such as sending forth church planters, evangelists, missionaries, stewardship committee members, etc.

O God the Creator and ruler of all things, your reign grows like a mustard seed into abundant life: Bless those who plant and tend the new life of your Church, that it may become a place of welcome, a refuge of healing, a school for souls, and a life-giving spring; all of which we ask through Jesus Christ, our strength and our salvation.
Amen.

Blessed God, who makes all things new: Grant that this young community of Word and Sacrament may be leaven for the world's bread, and wine of delight for hearts in need; a gathering strong for service and glad in praise; and a people listening and responding to your presence in their midst; through Jesus our redeemer and steadfast companion. *Amen.*

You raise up laborers for your harvest, Holy God, sending them out as sowers of your good news, workers of healing, and caretakers of new life: Bless *N. (and N.)* in *their* work of planting and tending your Church (*in _____*); equip *them* for service, enliven *them* with your joy, and help *them* remember and trust that it is you who will bring in the harvest; through Jesus Christ, the Savior of souls. *Amen.*

Blessed God, you call forth light from darkness: Send the power of your Spirit upon your servants *N. (and N.)* as they carry your Gospel to _____ . May your light so fill *them* that *they* may shine with your radiance, drawing all to the brightness of your love and mercy; through Jesus, our Savior and true Light. *Amen.*

Jesus, Savior, made known to us in broken bread and in wine poured out for reconciliation: Give us good courage for this work of mission that as we, too, are broken, poured, and shared for the world's feeding, we find ourselves made whole in you. *Amen.*

Most Holy and life-giving God the friends of Jesus carried your good news, each to a different place according to their gifts and calling. Bless *N. (and N.)* as they carry your word of love, making disciples for your service and building up your Church; through the power of your Spirit and in the Name of Jesus.
Amen.

A prayer of dedication

Christ Jesus, you go before and behind *us/me*, you are *our* light and *our* shield; guide *our* path, be *our* clear sight, lift *us* up in your Gospel joy, and bless the work *we* do in your name and honor, for you are *our* beloved, and *our* life made new. *Amen.*

Hymn suggestions for Church Planting liturgies

From *The Hymnal 1982*

- 302/303 Father, we thank thee who hast planted
304 I come with joy to meet my Lord
521 Put forth, O God, thy Spirit's might
527 Singing songs of expectation
528 Lord, you give the great commission (Rowthorn)
530 Spread, O spread thou mighty Word
537 Christ for the world we sing!
576/577 God is love, and where true love is From

Wonder, Love, and Praise

- 741 Filled with the Spirit's power
752 There's a sweet, sweet Spirit
761 All who hunger gather gladly
763 As we gather at your table
778 We all are one in mission
779 The church of Christ in every age
780 Lord, you give the great commission (Abbot's Leigh)
782 Gracious Spirit, give your servants
787 We are marching in the light of God
794 Muchos resplandores
796 Unidos
811 You shall cross the barren desert
812 I, the Lord of sea and sky
819 Guide my feet Lord

From *Lift Every Voice and Sing II*

50 The angel said to Philip
120 There's a sweet, sweet Spirit in this place
159 How to reach the masses
160 This little light of mine
161 "Go preach my gospel," saith the Lord De

El Himnario

2 Es tiempo de que alabemos a Dios
9 Todo se hace para la gloria de Dios
14 Grandes y maravillosas son tus obras
19 Señor, ¿qué es nuestro templo?
33 Cantemos al amor de los amores
56 Hay un dulce espíritu
205 Iglesia de Cristo, tu santa misión
209 Es Cristo de su Iglesia
213 ¡Suelta la alegría!
216 Muchos resplandores
223 Somos uno en espíritu
243 Una espiga
246 Te ofrecemos, Padre nuestro
252 Somos pueblo que camina
303 He decidido seguir a Cristo
306 Yo, el Dios de cielo y mar
312 A este santo templo
313 Tú has venido a la orilla (también en WLP 758)
317 Caminemos a la luz de Dios
321 Dios hoy nos llama
322 Sois la semilla
324 Yo soy sal de mi tierra

- 327 Cristo te necesita
328 Criso está buscando obreros
332 ¿Quieres tú seguir a Cristo?
334 Tocando a tu puerta están
341 Grande gozo hay en mi alma hoy
342 En Jesucristo, puerto de paz
386 Vienen con alegría
400 De los cuatro rincones del mundo
439 Salmo 150 - Alabad a Dios en su santuario
440 Salmo 150 - ¡Aleluya, aleluya, aleluya!

Concernant l'Office

Cet office a été créé pour aider les congrégations et les diocèses qui prennent en considération une nouvelle mission d'église, à percevoir la volonté du Saint-Esprit. L'office peut aussi être utilisé par une équipe qui se prépare pour la fondation d'une nouvelle église et/ou être incorporé à un ou plusieurs offices du dimanche par des congrégation(s) qui supportent ou parrainent la mission. L'office peut être utilisé pour initier une période de discernement intentionnel; et à d'autres points dans le cadre de ce processus.

L'office encourage le silence et le calme pour écouter le mouvement du Saint-Esprit. Ce n'est pas une liturgie eucharistique.

Il est approprié d'adapter ce rite à la coutume locale, à la langue, au dialecte et à l'idiome.

Discernement pour une nouvelle mission d'église

Officiant Soyez tranquilles devant le Seigneur,
Peuple Et attendez patiemment la présence de Dieu.

On garde une période de silence.

Officiant Ô, Saint-Esprit, tu es la ressource et le guide de
celui qui est en quête.

Peuple Viens, crée, renouvelle et inspire.

Officiant Enseigne-nous à entendre, enseigne-nous à parler.

Peuple Montre-nous ta volonté pour que nous la suivions.

On lit une ou deux Leçons.

Une liste de leçons et psaumes suggérés

I Rois 3:3-10 (Dieu demande Salomon, « Demande ce que tu veux que je te donne ».)

Isaïe 49: 5-13 (Je t'établis pour être la lumière des nations, pour porter mon salut jusqu'aux...)

Ruth 1: 8-18. (Ton peuple sera mon peuple, et ton Dieu sera mon Dieu...)

Osée 6:1-6, 11-7:1a (À toi aussi, Juda, une moisson est préparée)

Psaumes: 37, 46

Matthieu 28:17-20 (Allez, faites de toutes les nations des disciples...)

Jean 5:25-39 (Je ne cherche pas ma volonté, mais la volonté de celui qui m'a envoyé.)

Éphésiens 1:1-14 (Car il nous a fait connaître... le mystère de sa volonté)

On garde une période significative de silence après chaque lecture des Saintes Écritures. Un sermon ou une homélie est découragée en faveur d'un moment de silence pour écouter le mouvement du Saint-Esprit. Après la [seconde] période de silence, une personne désignée dirige les Litanies, page 272.

Litanies pour la mission de l'église

L'Officiant continue ensuite avec une des Collectes suivantes ou avec une autre qui soit appropriée.

Une collecte pour la fondation d'une église à l'initiative d'une paroisse

Ô Dieu, toi qui as inspiré tes apôtres à Jérusalem pour prier et jeûner afin de percevoir ta volonté: Envoie-nous ton Esprit, pour que nous apprenions ce que tu veux que nous fassions et les paroles et le témoignage que tu veux que nous t'offrions, pour que ton Royaume vienne et ta puissance soit révélée dans ce (diocèse, doyenné, ville); à la gloire de ton Nom. *Amen.*

Une collecte pour la fondation d'une église selon le modèle apostolique

Père miséricordieux, toi qui as envoyé ton Fils Jésus à proclamer à tous la Bonne Nouvelle de ton Royaume et par lui as inspiré les individus à semer les graines de ton église: Guide-nous pour que nous continuions ce travail; montre-nous le champ suivant où planter; et donne-nous les dons pour accomplir ta volonté; nous te le demandons tout par Jésus, notre Sauveur. *Amen.*

Une collecte pour la collaboration régionale dans la fondation d'une église

Ô Dieu Saint, toi qui souffles ton Esprit donneur de vie dans les congrégations de cette (*région, doyenné, ...*), en nous appelant à nous réunir en mission pour répandre l'Évangile: Montre-nous les personnes auxquelles nous devons aller et le chemin sur lequel nous devons marcher; aide-nous à comprendre les profonds désirs de leurs cœurs et donne-nous le pouvoir de les nourrir par la présence vive de Jésus-Christ, notre Sauveur, dans la puissance duquel nous nous mettons et dans le nom duquel nous prions.

Amen.

Une collecte pour la fondation d'une église multiculturelle

Dieu éternel, toi qui as promis le salut à tous les peuples et qui nous as donné une vision d'une grande multitude autour de ton trône, de toutes les nations et tribus et langues: Aide- nous à apporter cette vision à notre temps et lieu; bannis de nous tous les préjugés et les présomptions fausses; et donne- nous le pouvoir d'entendre et de parler de nouvelles paroles d'espérance et de louange; par Jésus-Christ, la Parole Vive.

Amen.

Une collecte pour l'utilisation régulière pendant l'office de dimanche des congrégations en discernement

Seigneur Jésus, toi qui nous as commandé à faire des disciples de toutes les nations et qui as promis que tu seras toujours avec nous: Guide cette congrégation pour voir les peuples que tu veux que nous joignons et donne-nous le pouvoir d'être des instruments de ton travail sauveur, pour la gloire de Dieu. *Amen.*

ou

Dieu Béni, toi qui fais toute chose nouvelle: Guide-nous tandis que nous cherchons ta volonté pour une nouvelle communauté de la Parole et du Sacrement, pour qu'elle soit le levain du pain du monde et le vin de la joie pour les cœurs qui sont dans le besoin; une réunion forte pour le service et contente dans la louange; et un peuple qui écoute et qui répond à ta présence parmi eux; par Jésus, notre Rédempteur et compagnon dévoué. *Amen.*

Une collecte pour chercher des gens possédant les talents nécessaires pour la fondation d'une église

Saint-Esprit, toi qui prends plaisir à nous donner tous les dons pour l'office (*surtout* _____) pour agrandir le Royaume de Dieu: Cherche parmi nous et donne du pouvoir à ceux que tu as choisis pour ce nouveau travail, pour que le Corps de Christ pousse en puissance et en santé, pour la transformation du monde; par Jésus-Christ, notre Seigneur. *Amen.*

Saint-Esprit, qui prends plaisir à nous donner tous les dons pour l'office (*surtout* _____) pour agrandir le Royaume de Dieu: Cherche parmi nous et donne du pouvoir à ceux que tu as choisis pour ce nouveau travail, pour que le Corps de Christ pousse en puissance et en santé, pour la transformation du monde; par Jésus-Christ, notre Seigneur. *Amen.*

Notre Père

L'Officiant présente la prière avec cette proposition ou bien avec une autre.

Rassemblant toutes nos prières dans celle-ci, comme Jésus nous a enseigné, nous prions maintenant:

Notre Père...

Un diacre ou bien l'Officiant laisse sortir le peuple à l'aide de la formule suivante ou bien d'une autre qui soit appropriée

Sortez dans le nom de Christ.

Allez à la (Ville, village, région...) de _____.

Allez dans vos quartiers.

Allez à des campagnes et des lieux inconnus.

Allez là où le nom de Dieu est bien connu et là où il doit encore être connu.

Allez à ceux qui vous accueillent et à ceux qui vous rejettent. Allez dans le monde et partagez la Bonne Nouvelle de l'amour de Dieu.

[Alléluia, Alléluia!]

Le Peuple répond Nous rendons grâce à Dieu. [Alléluia, Alléluia!]

En Carême, on omet les Alléluias. Dans la saison des Pâques, on les inclut.

Concernant l'Office

Cette liturgie est conçue pour être employée à l'occasion d'envoyer un fondateur d'église, un missionnaire et/ou une équipe de mission choisis et instruits par un diocèse (et une congrégation de support), à un endroit/ congrégation désigné. Si la nouvelle église a déjà un nom, il y a des possibilités dans la liturgie pour cette désignation-là. L'office doit être adapté aux circonstances de la mission.

C'est une liturgie eucharistique. Elle présuppose la participation de l'évêque diocésain ou du représentant de l'évêque; du clergé et d'autres membres des congrégation(s) de support; et du fondateur de l'église et son équipe, leurs partisans et les membres de la nouvelle église.

La liturgie a ses racines dans les images et la théologie du Baptême, reconnaissant que le travail de répandre l'Évangile et de construire l'Église du Corps de Christ est le travail de toutes les personnes baptisées. Avoir compris cela, des ministres particuliers sont mis en service et leurs responsabilités sont reconnues dans cette liturgie.

Il est approprié d'adapter ce rite à la coutume locale, à la langue, au dialecte et à l'idiome.

Une liturgie pour mettre en service un fondateur d'église, un missionnaire ou une équipe missionnaire

On peut chanter un hymne ou un motet

On emploie une Acclamation Initiale Le Livre de la Prière Commune (page 207) ou Enriching our Worship I (Enrichir notre adoration) (page 50) Ensuite il y a

<i>Célébrant</i>	Il n'y a qu'un Corps et qu'un Esprit;
<i>Peuple</i>	Il n'y a qu'une espérance dans l'appel que Dieu nous fait;
<i>Célébrant</i>	Un seul Seigneur, une seule Foi, un seul Baptême;
<i>Peuple</i>	Un seul Dieu et Père de tous.

On peut chanter une chanson de louange.

<i>Célébrant</i>	Le Seigneur soit avec vous.
<i>Peuple</i>	Et avec ton esprit.
<i>Célébrant</i>	Prions le Seigneur.

Il suit une des collectes suivantes; ou la Collecte du Jour; ou bien une des collectes pour la Mission de l'Église (LPC pages 166, 666).

Pour la fondation d'une église à l'initiative de la paroisse

Seigneur Christ, toi qui as préparé tes amis et les as envoyés à porter la Bonne Nouvelle du salut, de Jérusalem à Judée et partout dans le monde: Sois présent lorsque nous envoyons ces amis et compagnons à ton service, pour que ton Royaume vienne avec puissance à [endroit ou nom de la nouvelle église]; à la gloire de ton Nom. *Amen.*

Pour la fondation d'une église selon le modèle apostolique

Dieu Miséricordieux, toi qui as envoyé ton Fils Jésus à proclamer à tous la Bonne Nouvelle de ton Royaume et par lui as inspiré les individus à semer les graines de ton église: Aide-nous lorsque nous continuons ce travail. Donne pouvoir à *N.*, ton serviteur et à tous ceux qui l'appuient et donne leur les dons pour accomplir ta volonté; nous te le demandons tout par Jésus, notre Sauveur. *Amen.*

Pour la collaboration régionale dans la fondation d'une église

Ô Dieu Saint, toi qui souffles ton Esprit donneur de vie dans les congrégations de cette (*région, doyenné, ...*), en nous appelant à nous réunir dans la mission pour répandre l'Évangile: Bénis-nous lorsque nous commençons ce nouveau voyage; va avec ceux que tu as choisis pour ce travail; et donne leur le pouvoir de nourrir ton peuple à par la présence vive de Jésus-Christ, notre Sauveur, dans le pouvoir duquel nous nous mettons et au Nom duquel nous prions. *Amen.*

Une collecte pour la fondation d'une église multiculturelle

Dieu Éternel, toi qui as promis le salut à tous les peuples et qui nous as donné une vision d'une grande multitude autour de ton trône, de toutes les nations et les tribus et les langues: Aide-nous lorsque nous apportons cette vision dans notre temps et lieu; accompagne ceux qui maintenant entreprennent ton travail à _____; et donne leur le pouvoir d'entendre et de parler de nouvelles paroles d'espérance et de louange; par Jésus-Christ, la Parole vivante. *Amen.*

Pour les fondateurs de toute église

Ô Dieu Saint, toi qui choisis des ouvriers pour ta moisson, en les envoyant en tant que semeurs de ton Évangile et des gardiens de la nouvelle vie; Bénis *ces serviteurs à toi* dans *leur* travail de fonder et de soigner ton Église à ; prépare-*les* pour le service, anime-*les* avec ta joie et aide-*les* à se souvenir et à croire que c'est toi qui apporteras la moisson; par Jésus-Christ, le Sauveur des âmes.

Amen.

ou

Dieu Béni, toi qui suscite la lumière du noir: Envoie le pouvoir de ton Esprit sur tes serviteurs *N. (et N.)* lorsqu'*ils* portent ton Évangile à ____. Qu'*ils* soient pleins de ta lumière et qu'*ils* brillent avec ton éclat, en attirant à tous vers l'éclat de ton amour et merci; par Jésus, notre Sauveur et la vraie Lumière. *Amen.*

Ensuite on lit un ou plusieurs des passages suivants des Saintes Écritures. D'autres passages particulièrement appropriés pour le jour peuvent être remplacés. S'il y a une Communion, un passage de l'Évangile conclut toujours les lectures.

Josué 1:6-9 (*vocation de Josué*)

Isaïe 6: 1-8 (*vocation d'Isaïe*)

Jérémie: 1:5-10 (*vocation de Jérémie*)

Psaumes: 65, 66; 100; 115; 147

Actes: 13:1-4 (*séparation de Paul et Barnabas pour la fondation d'une église*)

Actes: 16:6-10 (*Appel de Paul à Macédoine*)

Actes: 18:1-4, 7-10 (*La vision de Christ de Paul à Corinthe: « j'ai un peuple nombreux dans cette ville »*)

Romains 15:13-21 (*Que le Dieu de l'espérance vous remplisse de toute joie ...*)

I Corinthiens 3:5-12 (*Paul plante, Apollos arrose et Dieu fait croître*)

II Corinthiens 5:16-6:2 (*Nous sommes les ambassadeurs de Christ.*)

Ephésiens 2:13-22 (*Il a annoncé la paix à ceux qui étaient loin...*)

On peut chanter un hymne, un psaume ou un motet.

Matthieu 9: 36-38 (*Jésus est ému de compassion pour les gens*)

Matthieu 28:16-20 (*Allez, faites de toutes les nations des disciples, les baptisant...*)

Luc 10:1-9 (*Priez donc le maître de la moisson d'envoyer des ouvriers.*)

Luc 24:44-50 (*Le pardon des péchés sera prêché à tous les peuples*)

Jean 4:34-38 (*Regardez les champs qui déjà blanchissent pour la moisson*)

Le Sermon

La mise en service

Le fondateur/l'équipe de l'église est devant l'évêque ou le représentant de l'évêque et les représentants du diocèse, des congrégations de support et d'autres personnes comme approprié. S'il y a des membres de la nouvelle congrégation déjà identifiés, ils doivent être avec l'équipe de fondateurs.

L'évêque ou le représentant de l'évêque dit

Le pasteur (missionnaire, équipe...) et les membres de la nouvelle congrégation _____ seront présentés maintenant.

Le curé de la paroisse missionnaire ou un représentant diocésain dit

Je présente N. pour être mis en service en tant que *fondateur de l'église* et pour qu'il serve en tant que *pasteur* de _____ du Diocèse de _____.

L'évêque dit

Croyez-vous qu'elle soit bien qualifiée et dûment préparée pour ce ministère ?

Le curé ou le représentant diocésain répond Oui, je le crois bien.

Évêque N., est-ce que tu, dans la présence de cette congrégation, t'engages à cette nouvelle confiance et responsabilité ?

Fondateur Oui.

Fondateur Je présente ces personnes qui représenteront tous ceux qui serviront avec moi dans la fondation de cette nouvelle église.

Évêque Est-ce que vous, ceux qui vous engagez à ce nouveau travail ferez tout le possible pour appuyer la vie et la mission de cette nouvelle congrégation ?

Les membres de l'équipe et/ou de la nouvelle congrégation Oui, nous le ferons.

L'évêque se dirige ensuite à toute l'assemblée

Est-ce que vous, qui êtes les témoins de ce commencement, appuierez et soutiendrez *N.* (*ces personnes*) et la communauté de _____ dans ce ministère ?

Peuple Oui, nous le ferons.

Les symboles appropriés du nouveau ministère peuvent être offerts.

Évêque Joignons ceux qui acceptent ce ministère de l'Évangile et renouvelons notre propre alliance baptismale.

L'Alliance baptismale

Évêque Croyez-vous en Dieu, le Père?

Peuple Je crois en Dieu, le Père tout-
puissant, créateur du ciel et de la
terre.

Évêque Croyez-vous en Jésus-Christ, le Fils de Dieu?

Peuple Je crois en Jésus-Christ, son Fils unique, notre Seigneur.
Il a été conçu du Saint- Esprit
et né de la Vierge Marie.
Il a souffert sous Ponce Pilate,
a été crucifié, est mort est a été enseveli.
Il est descendu aux enfers.
Le troisième jour est ressuscité d'entre les
morts. Il est monté aux cieux,
est assis à la droite de Dieu le Père tout-
puissant.
Il viendra juger les vivants et les morts.

Évêque Croyez-vous au Saint-Esprit ?

Peuple Je crois au Saint-Esprit,
la sainte Église catholique, la
communion des saints, la
rémission des péchés,
la résurrection de la chair, et
la vie éternelle.

Évêque Serez-vous assidus à l'enseignement des apôtres, à la
communion fraternelle, à la fraction du pain et aux
prières ?

Peuple Oui, avec l'aide de Dieu.

Évêque Persévérerez-vous à résister au mal et quand tu tomberas dans le péché vous repentirez-vous et retournerez-vous au Seigneur ?

Peuple Oui, avec l'aide de Dieu.

Évêque Proclamerez-vous, tant par vos paroles que par votre exemple, la Bonne Nouvelle de Dieu manifestée en Jésus-Christ ?

Peuple Oui, avec l'aide de Dieu.

Évêque Chercherez-vous, pour le servir, le Christ dans les personnes que vous rencontrerez, et aimerez-vous votre prochain comme vous-mêmes ?

Peuple Oui, avec l'aide de Dieu.

Évêque Êtes-vous prêts à lutter pour la justice et la paix parmi tous les peuples et à respecter la dignité de chaque être humain ?

Peuple Oui, avec l'aide de Dieu.

Évêque Prions Dieu pour tout le monde et pour cette nouvelle congrégation.

Une personne assignée dirige les Litanies pour la Mission de l'Église (page 272) ou les Litanies suivantes pour l'action de grâces.

Pour l'Église universelle, de laquelle tu, Ô Christ, es la fondation et la pierre angulaire principale,
Nous te remercions, Seigneur.

Pour ta présence où que deux ou trois personnes se réunissent dans ton Nom,
Nous te remercions, Seigneur.

Pour nous faire tes enfants par adoption et grâce, et nous revigorer chaque jour avec le pain de la vie. *Nous te remercions, Seigneur.*

Pour la connaissance de ta volonté et la grâce de l'accomplir, *Nous te remercions, Seigneur.*

Pour l'accomplissement de nos désirs et pétitions comme il soit mieux pour nous, *Nous te remercions, Seigneur.*

Pour le pardon de nos péchés, qui nous remet dans la compagnie de ton peuple fidèle, *Nous te remercions, Seigneur.*

Pour la bénédiction de la vie avec ta bonté, *Nous te remercions, Seigneur.*

Pour la foi et la persévérance de ceux qui sont partis avant nous, *Nous te remercions, Seigneur.*

Pour la compagnie de (Marie la Porteuse de Dieu, les saints apôtres, le béni N. et de) tous les saints, *Nous te remercions, Seigneur.*

Après une période de prière en silence, l'Évêque conclut avec les suivants:

Ô Dieu, nous te louons pour la rédemption du monde par la mort et la résurrection de Jésus le Christ. Nous te remercions pour verser ton Esprit sur nous, faisant des apôtres, des prophètes, des évangélistes, des pasteurs et des enseignants pour préparer ton peuple pour la construction du Corps de Christ. Bénis ce nouveau travail que nous entreprenons, pour que ton Nom soit glorifié, maintenant et pour toujours. *Amen.*

La Paix

L'Eucharistie continue avec la Grande Prière d'Action de Grâce, l'Évêque ou le représentant de l'Évêque, ou le Curé de la paroisse missionnaire, présidant à la table et les fondateurs assistant conformément à leur ordre.

À l'exception des grandes fêtes, la Préface est celle de Pentecôte.

Au lieu de la prière habituelle qui suit la communion, on peut dire la suivante

Célébrant ou une autre personne assignée

Éternel Donneur d'amour et de vie, tu nous as nourris avec le Corps et le Sang de ton Fils Jésus-Christ. Envoie-nous maintenant dans le monde pour prêcher ta Bonne Nouvelle, pour faire ta justice et pour marcher humblement sur ton chemin.

Peuple

Gloire à Dieu dont le pouvoir qui agit en nous peut faire infiniment plus que nous ne pouvons demander ou nous imaginer. Gloire à Dieu de génération en génération, dans l'Église et en Jésus-Christ pour les siècles des siècles. *Amen.*

L'Évêque ou le Célébrant peut bénir le peuple.

On emploie cette formule de Sortie ou bien une autre

Diacre ou Célébrant Allez au monde et partagez la Bonne
Nouvelle de l'amour de Dieu.
[Alléluia, alléluia.]

Peuple Nous y allons au Nom du
Christ. [Alléluia, alléluia.]

On omet les alléluias en Carême. On les emploie dans la Saison des Pâques.

Concernant l'Office

L'office d'inauguration d'une nouvelle congrégation est une célébration pour les membres de la nouvelle communauté, mais plus important encore, une occasion pour eux de montrer de l'hospitalité à ceux cherchant une église dans la communauté plus large.

Il est important de choisir un jour approprié pour la culture entourant la nouvelle mission. Par exemple, la fête de l'Épiphanie a une importance particulière dans la communauté hispanique, et une date efficace pour un lancement public. Le Dimanche des Rameaux, de Pâques et le jour de Noël sont déconseillés. L'expérience montre que les dates entre la fin août et le Dernier Dimanche après la Pentecôte sont appropriées dans la plupart des contextes.

La congrégation se réunit pour servir ceux qui viennent pour la première fois et devraient être conscients des occasions de proclamer l'Évangile dans la liturgie. Les membres hôtes devraient être consciencieux du besoin de simplicité et de clarté. Il est important qu'une variété de personnes participe à la conduite de l'office.

Cet office assume un contexte eucharistique. Il peut être adapté à un office de la Parole.

S'il est approprié, la Liturgie pour Réserver un Espace Séculaire pour l'Usage Sacré (page 271) peut précéder l'office immédiatement.

Il est approprié d'adapter ce rite à la coutume locale, à la langue, au dialecte et à l'idiome.

Une liturgie pour l'inauguration d'une nouvelle congrégation

La Réunion

On peut employer une des suivantes ou une Acclamation d'Inauguration Le Livre de la Prière Commune (page 207) ou bien Enriching Our Worship I (Enrichir notre adoration) (page 50)

Officiant/Célébrant Saint Dieu, tu as appelé pour toi-même
un peuple.

Peuple Remplis-nous de ta présence,
affirme-nous avec ton amour.

ou

Officiant/Célébrant C'est le jour que le Seigneur a fait.
Peuple Réjouissons-nous et soyons contents en lui.

Prière d'Ouverture *On peut employer la collecte suivante ou bien la Collecte du Jour.*

Officiant/Célébrant Ô Dieu, la source de tous les
commencements: nous te remercions pour
nous apporter à ce nouveau jour.

Peuple Envoie-nous ton Esprit lorsque nous
commençons notre voyage comme
le peuple de _____ [nom
de la congrégation].

Prépare-nous pour proclamer la
Bonne Nouvelle de Jésus,
protège-nous de tous les maux, et
donne-nous la grâce de vivre
ensemble en paix et prière commune.
Pour que, dans ta puissance, nous
devenions une communauté sainte
qui transforme le monde autour de nous.

Officiant/Célébrant

Nous te le prions tout par Jésus-Christ,
notre Sauveur, qui vit et règne avec toi et le
Saint-Esprit, un Dieu, pour les siècles des
siècles. *Amen.*

La Parole

On peut employer les Propres du Jour ou bien deux ou plusieurs des suivants.

De l'Ancien Testament

Exode 6:2-8 (Je vous prendrai pour mon peuple)

Ezéchiel 11:17-20 (Je vous recueillerai des pays)

Ezéchiel 36:23b-30 (les nations sauront que je suis le Seigneur)

*Entre les lectures, on peut chanter ou dire un psaume, un hymne ou un cantique.
Les Psaumes appropriés sont 67 et 98.*

Du Nouveau Testament

2 Corinthiens 5:16-21 (Si quelqu'un est en Christ, il est une nouvelle créature)

Hébreux 10:19-25 (Retenons fermement la profession de notre espérance)

L'Évangile

Jean 13:31-35 (comme je vous ai aimés, vous aussi, aimez-vous les uns les autres)

Matthieu 11:2-6 (les aveugles voient, les boiteux marchent)

Après les lectures, il suit un sermon, une homélie ou une autre réflexion.

Prières du peuple

Ici on offre des prières qui peuvent inclure

Une Litanie pour la Mission de l'Église (page 272)

Des Prières du Peuple (telles que LPC pages 284-294)

Des intercessions et des actions de grâces générales

À l'Eucharistie

Préface *On emploie la Préface pour la Pentecôte, pour les Apôtres et les Ordinations ou une autre préface appropriée pour l'occasion.*

Prières après la communion *Les prières spécialement appropriées sont les prières trouvées à la page 250-252 de la liturgie de mise en service; dans Enrichir notre adoration I, page 69; dans le LPC, page 267.*

Sortie

Officiant/Célébrant

Allons dans le monde, joyeux de la
puissance de l'Esprit. [Alléluia, alléluia.]

Peuple

Nous rendons grâce à Dieu. [Alléluia, alléluia.]

En Carême on omet les alléluias. Dans la Saison des Pâques, on les inclut.

Concernant l'Office

Ce rite est conçu pour être utilisé par une équipe fondatrice d'une église ou par une nouvelle congrégation, qui commence le culte dans un lieu tel qu'une école, une maison de retraite, une « vitrine » ou tout autre espace séculaire. Avec de l'adaptation il pourrait être employé dans une variété d'autres situations, telles que le rassemblement initial d'un groupe de retraite dans un hôtel. Il prévoit l'utilisation régulière mais non exclusive de la salle ou du bâtiment pour le culte. Il peut être souhaitable de placer dans la salle des symboles significatifs de culte chrétien, tels qu'une croix, des bougies, une banderole etc. avant ou pendant le service.

Un hymne d'entrée peut être chanté et la congrégation et les ministres liturgiques peuvent aller en procession à l'emplacement de dédicace, si approprié. Une grande croix peut être placée dans un endroit visible à tous.

Il est approprié d'adapter ce rite à la coutume locale, à la langue, au dialecte et à l'idiome.

Réserver un espace séculaire pour l'usage sacré

Antienne

Tu les apporteras et les planteras,
Ô Seigneur, dans le sanctuaire que tu as établi.

V. Tout ton travail te loue, Ô Dieu,
R. Et tes serviteurs fidèles te bénissent.

ou (surtout si on vient d'installer une croix)

V. Par la Croix de Jésus,
R. Nous avons été rapprochés et réconciliés en Dieu.

Officiant Prions le Seigneur.

Béni sois tu, Ô Dieu, roi de l'univers. Tes dons sont nombreux et avec sagesse tu as créé toutes les choses pour qu'elles te donnent de la gloire. Sois avec nous et bénis-nous tandis que nous dédions cet *espace* à ta louange et honneur. Aussi souvent que nous t'adorons ici, précède-nous et reste avec nous. Sois connu pour nous dans la Parole dite et entendue, dans la fraternité d'entre nous et dans la fraction du pain. Donne-nous de la joie dans tous tes travaux et reconnais que cet *espace* soit un lieu où ta volonté est faite et ton nom est glorifié; par Jésus- Christ, notre Sauveur, dans le pouvoir du Saint-Esprit, nous prions. *Amen.*

Dans la célébration de l'Eucharistie, on peut chanter Gloria in Excelsis ou une autre Chanson de Louange, tandis que tous prennent leurs places pour l'adoration. Il suivrait la Collecte du Jour ou la Collecte pour une Liturgie d'Inauguration. Dans un office du soir/du matin ou un autre similaire, un psaume Invitatoire approprié ou un hymne peuvent suivre la dédicace.

Une litanie pour la mission de l'Église

Saint Dieu, dans lequel toutes les choses des cieux et de la terre
ont leur être,

Prends pitié de nous.

Jésus le Christ, par qui le monde est réconcilié avec le Père,

Prends pitié de nous.

Saint-Esprit, dont la gloire remplit le monde et recherche les
profondeurs de Dieu,

Prends pitié de nous.

Trinité Bénie, source d'unité et de diversité,

Prends pitié de nous.

Des cœurs aveugles et des esprits mesquins, qui refusent de voir la
nécessité de toute l'humanité pour ton amour, *Sauveur, délivre-nous.*

De la fierté, de l'autosuffisance et de la réticence à admettre
notre propre besoin de ta compassion,

Sauveur, délivre-nous.

Du découragement devant la douleur et la déception et du
manque de persévérance et de minutie, *Sauveur, délivre-*
nous.

De l'ignorance, de l'apathie et de la suffisance qui nous empêchent de
répandre l'Évangile,

Sauveur, délivre-nous.

Ô Dieu, nous prions pour les dons du ministère.
Inspire nos esprits avec une vision de ton royaume dans ce
temps et ce lieu.

Entends-nous, Ô Christ.

Touche nos yeux, pour que nous voyions ta gloire dans
toute la création.

Entends-nous, Ô Christ.

Touche nos oreilles, pour que nous entendions de chaque bouche la
faim d'espérance et des histoires de repos.

Entends-nous, Ô Christ.

Touche nos lèvres, pour que nous parlions dans toutes les langues et tous
les dialectes des travaux merveilleux de Dieu. *Entends-nous, Ô Christ.*

Touche nos coeurs, pour que nous percevions la mission à
laquelle tu nous appelles.

Entends-nous, Ô Christ.

Touche nos pieds, pour que nous portions ta Bonne Nouvelle dans
nos quartiers, communautés et dans tous les parts du monde.

Entends-nous, Ô Christ.

Touche nos mains, pour que nous puissions chacun accomplir le
travail que tu nous donnes à faire.

Entends-nous, Ô Christ.

Renforce et encourage tous ceux qui desservissent dans ton nom, dans des endroits solitaires, dangereux et peu réceptifs. *Entends-nous, Ô Christ.*

Ouvre les cœurs et les mains de beaucoup de gens pour appuyer ton Église dans ce et dans tout endroit.
Entends-nous, Ô Christ.

La Litanie conclut avec une collecte, telle que celles qui sont offertes dans les Liturgies pour Fonder une Église ou une collecte pour la Mission de l'Église (LPC pages 166, 666).

Une variété de collectes, de bénédictions et d'autres prières pour la fondation d'une église

Ces collectes peuvent être employées et adaptées pour une variété de situations, telles que lorsqu'on choisit des fondateurs d'églises, des évangélistes, des missionnaires, des membres d'un comité de direction, etc.

Ô Dieu, le Créateur et le roi de toutes les choses, ton règne pousse comme une graine de moutarde et devient une vie abondante: Bénis ceux qui plantent et soignent la nouvelle vie de ton Église, pour qu'elle puisse devenir un lieu de bienvenue, un refuge de guérison, une école pour les âmes et une source vitale; nous te le demandons tout par Jésus-Christ, notre pouvoir et notre salut.

Amen.

Dieu Béni, qui crée toute chose nouvelle: reconnais que cette communauté jeune de la Parole et du Sacrement soit du levain pour le pain du monde et du vin pour la joie des cœurs qui sont dans le besoin; une réunion forte pour le service et contente dans la louange; et un peuple qui écoute et répond à ta présence parmi eux; par Jésus, notre rédempteur et compagnon dévoué. *Amen.*

Tu choisis des ouvriers pour ta moisson, Saint Dieu, et tu les envoies comme semeurs de ta bonne nouvelle, des ouvriers de guérison et des gardiens de la nouvelle vie: Bénis *N.* (*et N.*) dans *leur* travail de fonder et de soigner ton Église (*de _*); prépare-les pour l'office, anime-les de ta joie et aide-les à se rappeler et à avoir confiance quē c'est toi qui apporterai la moisson; par Jésus-Christ, le Sauveur des âmes. *Amen.*

Dieu Béni, toi qui suscites la lumière du noir: envoie le pouvoir de ton Esprit sur tes serviteurs *N.* (et *N.*) lorsqu'*ils* portent ton Évangile à _____. Qu'*ils* soient pleins de ta lumière et qu'*ils* brillent avec ton éclat, en attirant à tous vers l'éclat de ton amour et merci; par Jésus, notre Sauveur et la vraie Lumière. *Amen.*

Jésus, notre Sauveur, que nous t'avons connu dans la fraction du pain et dans le vin versé pour notre réconciliation: Donne-nous de bon courage pour ce travail de mission pour que nous soyons aussi rompus, versés et partagés pour l'alimentation du monde, nous nous rencontrons complets en toi. *Amen.*

Dieu Très Saint et Donneur de vie: Les amis de Jésus ont porté ta bonne nouvelle, chacun à un endroit différent selon leurs dons et vocation. Bénis *N.* (et *N.*) tandis qu'ils portent ta parole d'amour, faisant des disciples pour ton office et construisant ton Église; par le pouvoir de ton Esprit et dans le Nom de Jésus. *Amen.*

Une prière de dédicace

Christ Jésus, toi qui marches devant et derrière *nous/moi*, tu es *notre* lumière et *notre* bouclier; guide *notre* chemin, sois *notre* vision claire, lève-nous dans la joie de ton Évangile et bénis le travail que *nous* faisons dans ton nom et honneur, parce que tu es notre bien-aimé et *notre* vie nouvelle. *Amen.*

Hymnes suggérés pour les liturgies de fondation de nouvelles églises

De Hymnal 1982 (du Recueil de cantiques, 1982)

302/303	Père nous te remercions à toi qui as planté
304	Je viens avec joie te rencontrer, mon Seigneur
521	Envoie, Ô Dieu, le pouvoir de ton Esprit
527	Chantant des chansons d'attente
528	Seigneur, tu donnes le grand service (Rowthorn)
530	Répands, Ô répands ta Parole puissante
537	Christ pour le monde nous chantons !
576/577	Dieu est l'amour et qui se trouve là où est le vrai amour

De Wonder, Love and Praise (Merveille, Amour et Louange)

741	Rempli du pouvoir de l'Esprit
752	Il y a un Esprit doux, doux
761	Tous ceux qui ont faim se réunissent volontiers
763	Quand nous nous réunissons à ta table
778	Nous sommes tous un dans la mission
779	L'église de Christ dans chaque âge
780	Seigneur, tu nous donnes la grande mission (Abbot's Leigh)
782	esprit Miséricordieux, donne tes serviteurs
787	Nous marchons dans la lumière de Dieu
794	Beaucoup d'éclats 796 Unis
811	Tu traverseras le désert aride

812 Moi, le Seigneur de la mer et des cieux
819 Guide mes pieds, Seigneur

De Lift Every Voice and Sing II (Levez chaque voix et chantez II)

50 L'ange a dit à Philippe
120 Il y a un Esprit tout doux dans ce lieu
162 Comment toucher les foules
163 Cette petite lumière à moi
164 « Allez, prêchez mon évangile », a dit le Seigneur

Restoring of Things Profaned

When a church building, altar, font, or other objects that have been set apart or consecrated, have been profaned, they may be restored to sacred use with the following form.

The bishop, or a priest, with such attendants as are appropriate, may go in procession around the exterior or interior of the church, or chapel, and then go to each object that has been profaned.

During the procession, Psalm 118 may be sung or said, with the following antiphon

I saw water proceeding out of the temple; from the right side it flowed, alleluia; and all those to whom that water came shall be saved, and shall say, alleluia, alleluia.

After the procession, each profaned object is addressed, and may be symbolically cleansed by the use of signs of purification, such as water or incense. The Presider touches or extends a hand toward each object and says

I declare this _____ restored to the use for which it has been dedicated and consecrated.

Then the Presider, standing in the midst of the church, says

Our help is in the Name of the Lord:
The maker of heaven and earth.

People

Presider The Lord be with you.

People And also with you.

Presider Let us pray. (*Silence*)

Almighty God, by the radiance of your Son's appearing you have purified a world corrupted by sin: We humbly pray that you would continue to be our strong defense against the attacks of our enemies; and grant that [*this _____* and] whatsoever in this *church* has been stained or defiled through the craft of Satan or by human malice, may be purified and cleansed by your abiding grace; that this place, purged from all pollution, may be restored and sanctified, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Secularizing a Consecrated Building

The Altar(s) and all consecrated and dedicated objects that are to be preserved are removed from the building before the service begins.

The bishop, or a minister appointed by the bishop, presides.

The clergy of the congregation, the churchwardens, and other persons who desire to participate, assemble in the building.

The Presiding Minister, using these or similar words, says

We who are gathered here know that this building, which has been consecrated and set apart for the ministry of God's holy Word and Sacraments, will no longer be used in this way, but will be taken down (used for other purposes).

To many of you this building has been hallowed by cherished memories, and we know that some will suffer a sense of loss. We pray that they will be comforted by the knowledge that the presence of God is not tied to any place or building.

The *Altar* has been removed and protected from desecration.

It is the intention of the diocese that the congregation which worshiped here will not be deprived of the ministry of Word and Sacrament.

Let the [bishop's] Declaration of Secularization now be read.

Then a Warden, or other person appointed, reads the bishop's Declaration, which is to be in the following form

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

On the _____ day of _____, in the year of our Lord _____, by *N.N.*, Bishop of _____, this building was duly dedicated and consecrated in honor of _____ [and named _____].

The Sentence of Consecration has been in effect until this present date.

I, *N.N.*, Bishop of _____, do hereby revoke the said Sentence [issued by my predecessor], and do remit this building, and all objects remaining in it, for any lawful and reputable use, according to the laws of this land.

This building, having now been declared deconsecrated and secularized, I declare to be no longer subject to my canonical jurisdiction.

This Declaration, which is to be publicly proclaimed before witnesses gathered at the said building, is given under my hand and seal, in the *City* of _____, *State* of _____, and *Diocese* of _____, on this _____ day of _____, in the year of our Lord _____.

(signed) _____
Bishop of _____

After the foregoing Declaration has been read, the Presiding Minister says

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

Minister and People

Our Father

Then the Presiding Minister says

Lord God, in your great goodness you once accepted to your honor and glory this building, now secularized: Receive our praise and thanksgiving for the blessings, help, and comfort which you bestowed upon your people in this place. Continue, we pray, your many mercies in your Church, that we may be conscious at all times of your unchanging love; through Jesus Christ our Lord. *Amen.*

Assist us mercifully, O Lord, in these our prayers, and dispose the way of your servants towards the attainment of everlasting salvation; that among the swift and varied changes of this world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Lord bless us and keep us. *Amen.*

The Lord make his face to shine upon us,
and be gracious to us. *Amen.*

The Lord lift up his countenance upon us,
and give us peace. *Amen.*

The Peace may be exchanged.

Concerning the Rite

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

This service is to be conducted by a Visitor, a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of the Member of the Clergy, Deacon, or other leader exercising oversight of the congregation or other community of faith (Canon III.4 Sec.7).

It is recommended that the person to be ministered to be prayed for specifically in the Prayers of the People by the congregation on that day.

The administration of the Sacrament to the persons visited should take place immediately after the service in the church. Following the communion of the people, the Eucharistic Visitors come forward and are commended for this ministry with the following or similar words:

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ’s body and blood. We who are many are one body, because we all share one bread, one cup.

A suitable container in which to carry the two vessels for the bread and wine, corporals, and purificators is to be supplied. The container is to be returned immediately to the parish along with any unconsumed elements.

The people to whom Holy Communion is to be administered are to be notified in advance and the time of the appointment clearly set.

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

Distribution of Holy Communion

*by Lay Eucharistic Visitors to
persons who are ill or infirm*

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

The Lay Eucharistic Visitors greets the people

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

Collect of the Day

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

Reflections may be offered from the sermon of that day.

Suitable prayers may be offered.

A Confession of Sin may be said

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,

have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. *Amen.*

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

The Lord's Prayer

Administration of the Holy Communion

(using one of the authorized words of administration)

Closing Prayer

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

Minister Let us bless the Lord.

Response Thanks be to God.

Guidelines for Use on the Occasion of a Retirement or Work Transition

1. The celebration may occur within the context of a Sunday or weekday service. If it occurs during a principal service on Sunday, the proper readings for that Sunday are to be used. Readings for other days may be chosen from Various Occasions 10, 11, 15, 22, 23, 25 (BCP 928-931).
2. Celebrations of a spouse's retirement or career change should uphold the importance of the transition for both partners.
3. The person(s) might be invited by the member of the clergy in charge to serve a special function in the liturgy (such as lector, homilist, eucharistic minister) as appropriate. They should present the bread and wine or receive a special blessing and prayers. Family members or friends might read the Prayers of the People, which could be adapted to the occasion.
4. The rite, whether focused on lay or clerical retirement, has a primary emphasis of baptismal ministry. In constructing the rite, symbols, songs and texts should reflect the person or couple's understanding of their vocation/ministry as the work God has given them to do.

Collect for Work Transitions or Retirement

Gracious God, we thank you for the work and witness of your servant(s) *N.* (and *N.*) who *has (have)* enriched this community and brought gladness to friends (and family); now bless and preserve *him* at this time of transition. Guide

him in the continued use of your gifts. Give *him* sustenance for temporal and spiritual needs, friends to cheer *his* way, and a clear vision of the ministry to which you are now calling *him*. By your Holy Spirit be present in *his* pilgrimage, that *he* may travel with the One who is the Way, the Truth, and the Life, Jesus Christ our Lord. *Amen.*

Liturgical Materials for Honoring God in Creation

Propers for Honoring God in Creation

1. God, the source and destiny of the cosmos

Author of creation:

In wisdom you brought forth all that is,
to participate in your divine being,
and to change, adapt, and grow in freedom.
You make holy the matter and energy of the universe
that it may delight you and give you praise.
We thank you for gathering all creation into your heart
by the energy of your Spirit
and bringing it through death to resurrection glory;
through the One in whom all things have their being,
Jesus Christ, your Wisdom and your Word. *Amen.*

Isaiah 40:21–28a

Psalm 136:1–9, 25–26

Revelation 22:1–5

John 3:16–17

2. God of order and dynamic change

Mysterious God, whose imagination and desire embrace all:
We seek to discern you in the interplay of forces,
in the order and the chaos of the universe,
and in the complexities of every living system.
Give us grace to honor your goodness
in what we know and in what we do not know, in the

world's harmonies and turbulence,
and in its promise and change.

For you are in, through, and beyond all that is:
one God, made known to us in Jesus Christ,
through the Holy Spirit, our inspiration and guide. *Amen.*

Job 37:1–7

Psalm 102:25–28

Revelation 21:3–5a

Luke 13:6–9

3. The justice of God and the dignity of all creatures

Holy God, your mercy is over all your works,
and in the web of life each creature has its role and place.
We praise you for ocelot and owl, cactus and kelp, lichen and whale;
we honor you for whirlwind and lava, tide and topsoil, cliff and marsh.
Give us hearts and minds eager to care for your planet,
humility to recognize all creatures as your beloved ones,
justice to share the resources of the earth with all its inhabitants,
and love not limited by our ignorance.
This we pray in the name of Jesus,
who unifies what is far off and what is near,
and in whom, by grace and the working of your Holy Spirit,
all things hold together. *Amen.*

Jonah 3:4–10

Psalm 145:8–10, 16–18

Ephesians 1:8b–10

Luke 10:25–37

4. The kinship and unity of all creation in Christ

God, maker of marvels,
you weave the planet and all its creatures together in kinship;
your unifying love is revealed in the interdependence of

relationships in the complex world that you have made.
Save us from the illusion that humankind is separate and alone,
and join us in communion with all inhabitants of the universe;
through Jesus Christ, our Redeemer,
who topples the dividing walls by the power of your Holy Spirit,
and who lives and reigns with you, for ever and ever. *Amen.*

Genesis 9:8–16

Psalm 36:5–10

Colossians 1:15–20

John 1:1–5

5. Reading God's goodness in the diversity of life

Gracious God, you reveal your goodness
in the beauty and diversity of creation;
in the circle dance of earth and air and water;
in a universe rich in processes that support growth and coherence,
distinctiveness and community;
and above all in the gift of Jesus Christ,
who emptied himself to serve your world.
And so we offer thanks and praise to you,
one God in three persons:
the Author and Source of all,
Christ the Incarnate Word, and the Holy Spirit,
one God, now and for ever. *Amen.*

Genesis 1:11–12, 20–22

Psalm 104:25–32

Revelation 5:11–14

Matthew 13:31–32

6. Called to be God's partners in the care of the planet

Bountiful God, you call us to labor with you in tending the earth:
Where we lack love, open our hearts to the world;
where we waste, give us discipline to conserve;
where we neglect, awaken our minds and wills to insight and care.

May we with all your creatures honor and serve you in all things for you live and reign with Christ, Redeemer of all, and with your Holy Spirit, one God, now and for ever. *Amen.*

Ezekiel 47:6–12

Psalms 33:3–9, 13–15

Romans 8:18–23

Mark 16:14–15

Prayers of the People Celebrating God in Creation Form 1

Deacon or other Leader

Blessed God, whose love calls the whole creation into covenant with you, and who puts in our hands responsibility for the care of the earth and its creatures: we pray for all to whom you have given life and being, saying:
Merciful God, keep your planet and people in peace.

For the well-being of the earth; for its resources of water, air, light, and soil, that they may be tended for the good of all creatures, we pray:
Merciful God, keep your planet and people in peace.

For the waters of the earth; for their careful use and conservation, that we may have the will and the ability to keep them clean and pure, we pray:
Merciful God, keep your planet and people in peace.

For the mineral and energy resources of the planet, that we may learn sustainable consumption and sound care of the environment from which they come, we pray:
Merciful God, keep your planet and people in peace.

For the animals of the earth, wild and domestic, large and very small, that they may know the harmony of relationship that sustains all life, we pray:
Merciful God, keep your planet and people in peace.

For the creatures of the earth who do us harm and those whose place in your creation we do not understand or welcome, that we may see them as beloved creatures of God, we pray:

Merciful God, keep your planet and people in peace.

For all who shape public policies affecting the planet and its creatures [especially _____ and our local leaders _____ and _____], that they may consider wisely the well-being of all who come after us, we pray:

Merciful God, keep your planet and people in peace.

For all those engaged in conservation, in agriculture and ranching, in aquaculture and fishing, in mining and industry, and in forestry and timber-harvesting, that the health, fruitfulness, and beauty of the natural world may be sustained alongside human activity, we pray:

Merciful God, keep your planet and people in peace.

For the creatures and the human beings of your world who are ill, or in danger, pain, or special need [especially _____], and for all who suffer from the unjust, violent, or wasteful use of the earth's resources or their devastation by war, that all may one day live in communities of justice and peace, we pray:

Merciful God, keep your planet and people in peace.

For the gifts of science and technology and for those who practice these skills, that they may be wise, visionary, and compassionate in their work, we pray:

Merciful God, keep your planet and people in peace.

For the creatures and the people of the earth whose lives and deaths have contributed to the fruitful abundance of this planet [giving thanks especially for _____], we pray:

Merciful God, keep your planet and people in peace.

The Presider concludes the Prayers with this or another suitable collect

Gracious God: Grant that your people may have in them the same mind that was in Christ Jesus, and guide us into harmony of relationship through loving-kindness and the wise use of all that you have given; for you are drawing all things into communion with you and with each other by the power of the Holy Spirit. *Amen.*

Prayers of the People Celebrating God in Creation Form 2

During the silence after each bidding, the people offer their own prayers, either silently or aloud. Intercessor

Let us pray for the revealing of the reign of God in the world, now and always.

Intercessor and People

In the beginning,

God was.

Here and now,

God is.

In the future,

God will be.

Intercessor

Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be bold to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Silence

God, Giver of life,
Hear our prayer.

Breath of life, receive our thanks for the beauty of our local habitat and all who dwell in it, and grant us the wisdom and will to conserve it.

Silence

God, Giver of life,
Hear our prayer.

Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Silence

God, Giver of life,
Hear our prayer.

Lover of all you have made, we thank you for the wondrous diversity of your creatures, and we pray for their well-being.

Silence

God, Giver of life,
Hear our prayer.

Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Silence

God, Giver of life,
Hear our prayer.

Wise Creator, whose works are full of mystery, give us wonder and appreciation for your creatures with whom we find ourselves in conflict.

Silence

God, Giver of life,
Hear our prayer.

Giver of all good gifts, awaken us daily to our dependence upon your bounty, and make us always thankful for the abundance of your blessings.

Silence

God, Giver of life,
Hear our prayer.

Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Silence

God, Giver of life,
Hear our prayer.

Comforter of all the earth, sustain the people of this *congregation* who desire or need your presence and help [especially_____].

Silence

God, Giver of life,
Hear our prayer.

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died [especially_____].

Silence

God, Giver of life,
Hear our prayer.

The Presider concludes the prayers with one of the following collects
Eternal God, the light of all who know you,
come and fill our hearts with your love.
Help us speak when many keep silent,
help us stand for what is right when many sit in indifference.
Increase our faith and charity,
until your kingdom comes and heaven and earth rejoice in
everlasting glory;
through your Son, our Savior Jesus Christ.
Amen.

source: Anne Kelsey

or this

Holy God, you alone are unutterable,
from the time you created all things that can be spoken of.
You alone are unknowable,
from the time you created all things that can be known.
All things cry out about you: those that speak,
and those that cannot speak.
All things honor you: those that think,
and those that cannot think.
For there is one longing, one groaning, which all things have for you.
All things that comprehend your plan pray to you and
offer you a silent hymn.
In you, the One, all things abide,
and all things endlessly run to you who are the end of all. *Amen.*

source: Gregory of Nazianzus

or this

[Gichi Manidoo,] Great Spirit God,
we give you thanks for another day on this earth.
We give you thanks for this day
to enjoy the compassionate goodness of you, our Creator.
We acknowledge with one mind
our respect and gratefulness to all the sacred cycle of life.
Bind us together in the circle of compassion
to embrace all living creatures and one another. *Amen.*

*source: Native American/Alaska Native and Native Hawaiian
Liturgies, prepared for the 76th General Convention of the
Episcopal Church, Anaheim, California, July 2009*

Prayers of the People Celebrating God in Creation Form 3 (on the theme of water)

*The silence after each bidding may be followed by an appropriate response,
such as "Lord, in your mercy, hear our prayer."*

In the beginning, the Spirit of God hovered over the waters. The water that God called into being is at the heart of all that lives. Mindful of the many ways water affects our lives, let us pray for our waters and for the life of the world around us.

Silence

I ask your prayers for all people of faith, and for the transformations in their lives that are marked by the sacredness of water: at the Red Sea, in the Jordan River, in ritual baths, in the washing of feet, and in Holy Baptism.

Silence

I ask your prayers for the leaders of nations, corporations, and communities around the world, that they may exercise wise stewardship over the waters of their lands, so that all people may have clean water to drink and may live free from waterborne diseases.

Silence

I ask your prayers for the wisdom to shape creative solutions to conflicts over water in the dry places of our planet, and for justice and peace in desert lands.

Silence

I ask your prayers for all the waters of the earth: for oceans and seas, for rivers and streams, for lakes and ponds, for watersheds, marshes, and swamps, for the waters beneath the ground; and for all creatures that live in the waters of the earth.

Silence

I ask your prayers for all who travel or work at sea or on inland waterways.

Silence

I ask your prayers for all afflicted with too much water in flood or tsunami, storm or ice; and for those people and creatures who suffer as glaciers and ice floes melt and shrink.

Silence

I ask your prayers for all who have died and for all who mourn, that their tears of grief may be turned to wellsprings of joy.

Silence

Collect

Blessed God, fountain of life:
Grant that we may see all water as holy,
and so protect and preserve the waters of the earth and the life
they sustain. In the name of Christ, the living water, we pray.
Amen.

A Confession of Sin against God's Creation

The Deacon or Presider may introduce the Confession with these words

Let us confess our sin against God and God's creation.

Silence may be kept

Minister and People

Holy and merciful God,
we confess that we have failed to honor you
by rightly claiming our kinship with all your creatures.
We have walked heavily on your earth, overused and wasted its
resources, taken for granted its beauty and abundance,
and treated its inhabitants unjustly,
holding future generations hostage to our greed.
Have mercy on us and forgive us our sin.
Renew in us the resolve to keep
and conserve your earth as you desire and intend,
with grateful and compassionate hearts,
through your Son, our Savior Jesus Christ. Amen.

or this

Merciful and sustaining God, we have sinned against you.
We confess our lack of gratitude
for the beauty and bounty of your creation:
teach us to see that your earth sustains us and all that lives.
We confess that we have misused your earth:
grant us amendment of life.
We confess that we have been intemperate in our appetites:
strengthen us in self-control.
We confess that we have taken the abundance of your world for granted:
make us urgent now for its protection.
Forgive and renew us now through our Savior Jesus Christ,
by the power of the Holy Spirit,
with whom you live and reign,
one God, now and for ever. Amen.

or this

God of compassion, have mercy upon us. Heal our relationship with all creation. Forgive us for our mistreatment and neglect of the creatures who share the earth with us. We are truly sorry and we humbly repent for what we have done to harm them, and for what we have not done to help them. Fill us with your Spirit, that we may care for one another and for all creatures, according to your will and in the fullness of your love; through Jesus Christ our Redeemer.
Amen.

The Priest alone says

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

If no Priest is present, the Presider says the following

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

A Litany for the Planet

The Deacon or other Leader may select apt portions of this litany, and add local examples to any category, as well as special concerns and occasions for prayer where appropriate.

With all our heart and with all our mind, let us pray to the Creator, saying, “Creator, have mercy.”

On your earth, the garden of life,

Creator, have mercy.

On soil, that it may be fruitful in all seasons,

Creator, have mercy.

On rocks and minerals that form the foundations for life,

Creator, have mercy.

On volcanoes and lava flows that reveal the power of earth’s core,

Creator, have mercy.

On hills and great mountains; on cliffs, caves, and valleys, *Creator, have mercy.*

On deserts and their hardy creatures,

Creator, have mercy.

On your waters, which sustain a diverse community of life,

Creator, have mercy.

On coral reefs, and on the animals, plants, and fish that inhabit them,

Creator, have mercy.

On ocean deeps, teeming with life; and on the open seas and all that travel upon them,

Creator, have mercy.

On rivers, bringing water to thirsty places,

Creator, have mercy.

On lakes and streams, home to a diversity of life,

Creator, have mercy.

On ponds and marshes, cradles of life,

Creator, have mercy.

On wetlands and estuaries, on rocky coasts and beaches,

Creator, have mercy.

On islands and atolls, oases and all harsh outposts of life,

Creator, have mercy.

On glaciers and ice fields, holding the delicate balance of waters,

Creator, have mercy.

On storms, floods, and tempests, and all fearsome forces of weather,

Creator, have mercy.

On rains that water the earth, causing plants to sprout and grow,

Creator, have mercy.

On snow and hail, sleet and winter cold, and on the dormant things that wait for spring,

Creator, have mercy.

On mists and fog silently watering the ground,

Creator, have mercy.

On the atmosphere of your planet earth, that it may sustain all that breathes,

Creator, have mercy.

On winds that carry seeds and spores; on breezes that warm and cool the earth,

Creator, have mercy.

On lightnings and fires that cleanse and destroy, and on all that lies in their path,

Creator, have mercy.

On all the ecosystems of your earth and their intricate communities,

Creator, have mercy.

On forests of many kinds, on trees and shrubs and vines,

Creator, have mercy.

On grasslands, tundras, and plains, and on their varied plants,

Creator, have mercy.

On ferns and fungi, on spore-bearing and seed-bearing plants,

Creator, have mercy.

On micro-organisms of endless variety, the complex and the simple,

Creator, have mercy.

On reptiles and amphibians, on _____ and _____ [local examples],

Creator, have mercy.

On four-legged creatures, on _____ and _____ [local examples],

Creator, have mercy.

On two-legged and winged creatures, on _____ and _____ [local examples],

Creator, have mercy.

On many-legged creatures, on insects, on _____ and _____ [*local examples*],

Creator, have mercy.

On mysterious creatures and places unknown to humankind,

Creator, have mercy.

On the human family across the globe, of many colors and communities, in kinship with all creation,

Creator, have mercy.

For a city, town, or village

On all who live and work and play in this *city* and this neighborhood,

Creator, have mercy.

On those who work around us, whose labor builds up our community and our world; on _____ and _____ [*local work examples*],

Creator, have mercy.

On the businesses and industries of this *city*, that they may profit the whole community; on _____ and _____ [*local examples*],

Creator, have mercy.

On the parks and green spaces of this *city*; on those who maintain them and those who enjoy them,

Creator, have mercy.

On the plants and animals of our ecosystem; on _____ and [*local examples*],

Creator, have mercy.

On those who produce food and energy for this *city*'s people and pets,
Creator, have mercy.

On schools and all places of learning; on all who care for and teach
children and adults,
Creator, have mercy.

On the poor and homeless residents of this *city*, that there may be shelter
and sustenance for them,
Creator, have mercy.

On visitors and immigrants; on all who offer welcome and shelter here,
Creator, have mercy.

On all places of reverence and prayer; on all who honor you and on those
who do not yet know you,
Creator, have mercy.

On our ancestors and on those who will come after us,
Creator, have mercy.

In time of widespread disease

On those stricken with _____, and those who suffer from any disease,
Creator, have mercy.

On those who care for loved ones who are ill,
Creator, have mercy.

On doctors and nurses and all who render help and healing skill,
Creator, have mercy.

On scientists and researchers, and all who search for treatments and cures,
Creator, have mercy.

On all who work for public health, safety, and well-being,

Creator, have mercy.

On all who are fearful for their health and life, and on those who are alone and in great need,

Creator, have mercy.

On those who are dying and those who have died, and on all who mourn,

Creator, have mercy.

Episcopal Services

Consecration of Chrism Apart from Baptism

Provision is made in the rite of Holy Baptism for the consecration of Chrism in local congregations for use by a priest at baptisms in that church which take place on subsequent occasions in the year.

The following form is intended for use when, because of the absence of candidates for Baptism, the consecration of Chrism takes place at the time of Confirmation (see the last rubric on page 419 of the Prayer Book), or at some other time. The rite takes place immediately after the postcommunion prayer, and before the bishop's blessing and the dismissal.

The olive oil to be consecrated should be prepared in an ampulla or other vessel large enough to be seen clearly by the congregation. Traditionally, a small amount of oil of balsam or other fragrant oil is added to it, either before the service, or just before the consecratory prayer.

If desired, the vessel of oil may be brought forward in the offertory procession, received by a deacon or other minister, and then placed on a convenient side table until needed.

Immediately after the postcommunion prayer, the ampulla is brought to the bishop, who places it on a small table in the sight of the congregation, or on the altar (the communion vessels having already been removed).

Facing the people, the Bishop addresses them in these or similar words

Dear Friends in Christ: In the beginning, the Spirit of God hovered over the creation; and, throughout history, God, by the gift of the Holy Spirit, has empowered his people to serve him. As a sign of that gift, the priests and kings of Israel were anointed with oil; and our Lord Jesus was himself anointed with the Holy Spirit at his Baptism as the Christ, God's own Messiah. At Baptism, Christians are likewise anointed by that same Spirit to empower them for God's service. Let us now set apart this oil to be the sign of that anointing.

Let us pray. *(Silence)*

The Bishop then places a hand on the vessel of oil and prays

Eternal Father, whose blessed Son was anointed by the Holy Spirit to be the Savior and servant of all, we pray you to consecrate this oil, that those who are sealed with it may share in the royal priesthood of Jesus Christ; who lives and reigns with you and the Holy Spirit, for ever and ever.
Amen.

The Liturgy then concludes in the usual way with the Bishop's blessing and the dismissal.

A Proper for the Consecration of Chrism

If there is a need to consecrate Chrism at a separate, diocesan, service the following Proper may be used:

Collect

Almighty God, who by the power of the Holy Spirit anointed your Son to be Messiah and Priest for ever, grant that all whom you have called to his service may confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood; who lives and reigns with you in the unity of the same Spirit, one God, now and for ever.

Amen.

<i>Old Testament</i>	Isaiah 61:1 -8
<i>Psalm</i>	23 <i>or</i> 89:20-29
<i>Epistle</i>	Revelation 1:4-8
<i>Gospel</i>	Luke 4:16-21

The Chrism is consecrated as described on page 310.

Reaffirmation of Ordination Vows

This form is intended for use at a celebration of the Eucharist upon an occasion when the clergy are gathered together with the bishop.

It may also be used on the occasion of the reception of a priest from another Communion or of a restoration to the ministry.

If the Renewal of Ordination Vows takes place on Maundy Thursday, it should be done at a celebration of the Eucharist other than the Proper Liturgy of the day.

The following Collect may be used

Almighty God, giver of all good gifts, in your divine providence you have appointed various orders of ministers in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people; and so fill them with the truth of your doctrine, and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

The Psalm and Lessons may be those appointed for Ordination, or those for the Celebration of a New Ministry.

After the Sermon (and Creed), the Bishop sits in a chair before the Altar and addresses those who are to renew their vows. They stand facing the Bishop, who says these or similar words

Dear friends, the ministry we share is none other than the sacrificial ministry of Christ, who gave himself up to death on the cross for the salvation of the world. By his glorious resurrection he has opened for us the way of everlasting life. By the gift of the Holy Spirit he shares with us the riches of his grace.

We are called to proclaim his death and resurrection, to administer the Sacraments of the New Covenant which he sealed with his blood on the cross, and to care for his people in the power of the Spirit.

Do you here, in the presence of Christ and his Church, renew your commitment to your ministry, under the pastoral direction of your bishop?

Answer I do.

Bishop Do you reaffirm your promise to give yourself to prayer and study?

Answer I do.

Bishop Do you reaffirm your promise so to minister the Word of God and the Sacraments of the New Covenant that the reconciling love of Christ may be known and received?

Answer I do.

Bishop Do you reaffirm your promise to be a faithful servant of all those committed to your care, patterning your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer I do.

The Bishop then stands and makes this affirmation

And now, as your bishop, I, too, before God and you, re-dedicate myself and reaffirm the promises that I made when I was ordained. I ask your prayers.

Bishop and Clergy

May the Lord who has given us the will to do these things, give us also the grace and power to perform them.

The Bishop then says

The peace of the Lord be always with you.

People

And also with you.

The Peace is then exchanged throughout the congregation.

The service continues with the Prayers of the People, or with the Offertory.

When this form is used for the reception of a priest from another Communion as a priest in this Church (the canonical requirements having been fulfilled), or for a restoration to the ministry, the service may be adapted as necessary, and the following question and answer are inserted immediately before the bishop's affirmation at the top of this page.

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer

I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church.

The newly received or restored priest is greeted personally by the bishop at the exchange of the Peace, and, having put on the vestments proper to the order, stands at the Altar with the bishop as a concelebrant at the Eucharist.

A newly restored deacon is greeted in the same way, and, properly vested, prepares the bread and wine at the Offertory.

Concerning the Service

This order is provided for use when a priest in charge of a congregation terminates a pastoral relationship. In other circumstances, appropriate actions of this rite may be used, and necessary alterations may be made.

It is the prerogative of the bishop to be present and to act as chief minister, or to appoint a deputy. However, the congregation and the departing minister may take leave of each other without the presence of the bishop or the bishop's representative. It is suggested that this service take place within a Eucharist, which begins in the usual way.

A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation

At the Service of the Word

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

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

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

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

In Lent and on other penitential occasions

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

The Presider then continues

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

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

The Collect of the Day

At the principal service on a Sunday or other feast, the collect and lessons are properly those of the day. At other times, one of the following collects may be used.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Direct us, O Lord, in all our doings with *thy* most gracious favor, and further us with *thy* continual help; that in all our works begun, continued, and ended in *thee*, we may glorify *thy* holy Name, and finally, by *thy* mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. *Amen.*

Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

or this collect

Lord, you have apportioned to your people the manifold gifts of the Spirit: Grant amid the changes of the world that your Church may abide, and be strengthened in ministry through continuous outpouring of your gifts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Ministry of the Word

Old Testament

Genesis 31:44-46,48-49,50b (The Lord watch between you and me when we are absent one from another.)

Genesis 12:1-9 (Abraham's departure from Haran and God's promise to bless him.)

Deuteronomy 18:15-18 (God will raise up a prophet like Moses.)

Deuteronomy 32:1-9 (The farewell of Moses.)

Joshua 24:1,14-25 (Joshua's farewell to his people.)

Ecclesiastes 3:1-7;7:8,10,13-14 (A time for everything; better the end than the beginning.)

Sirach 50:1,11-24 (The service of the faithful priest.)

Psalm 119:89-96, or Nunc Dimittis

Epistle

I Corinthians 3:4-11 (Paul planted, Apollos watered, God gave growth.)
Acts 16:9-10 (Paul's call from Macedonia.)
Acts 20:17-22,25-28,32,36-38b (Paul's apologia for his ministry at Ephesus.)
II Thessalonians 2:13—3:5 (Paul gives thanks for the success of the Gospel.)
I Thessalonians 5:12-25 (Paul encourages the ministry among the Thessalonians.)
Philippians 4:1-10,23 (Rejoice in the Lord always.)

Alleluia Verse: Alleluia. "I will instruct you in the way that you should go; I will guide you with my eye says the Lord." Alleluia. (Psalm 32:9 or Psalm 25:9) Tract; Psalm 18:33-37; Psalm 43:3-6; Psalm 78:1-8; Psalm 133.

Gospel

Matthew 9:35-38 (The harvest is plentiful, but the laborers are few.)
Matthew 25:31-40 (As you did it to the least of these, you did it to me.)
Luke 12:35-38 (The faithful servant.)
Luke 17:7-10 (We are unworthy servants; we have only done our duty.)
John 10:14-18 (The ministry of the good shepherd.)
John 21:15-19 (Feed my sheep.)

Sermon

It may be appropriate for the Bishop or the Bishop's Deputy to preach the sermon, in the course of which a charge should be given to the congregation regarding the nature of ministry.

The service continues with the Nicene Creed.

The Ending of a Pastoral Relationship

Just before the Peace, the Minister addresses the Bishop (or the Bishop's Deputy) and the congregation with these or similar words

On the _____ day of _____, _____, I was inducted by Bishop N. as rector of _____. I have, with God's help and to the best of my abilities, exercised this trust, accepting its priveleges and responsibilities.

After prayer and careful consideration, it now seems to me that I should leave this charge, and I publicly state that my tenure as rector of _____ ends this day.

(The Minister may, if desired, briefly state his/her plans for the future.)

The Bishop or the Deputy says

Do you, the people of _____, recognize and accept the conclusion of this pastoral relationship?

People We do.

If the Bishop or Bishop's Deputy is not present, the Minister may address a similar question to the congregation.

Then the Minister may express thanksgiving for the time of the tenure, with its joys and sorrows, and state hopes for the future of the congregation.

The Minister may present to the warden(s) a letter of resignation, the keys of the parish, the parish altar service book, the parish register, or other symbols fitting to the occasion.

The Minister may also express his/her thanks to the representatives of parish organizations and offices, and indicate that those organizations will continue to function.

The Minister may then be joined by members of his/her family, who may express what life with the congregation has meant to them. One or more representatives of the congregation may briefly respond to the Minister and family, and bid them Godspeed. If it is appropriate, representatives of diocesan and community organizations in which the Minister or members of his/her family have been active may also speak.

The Bishop or the Bishop's Deputy may then indicate what provision has been made for the continuation of the ministries of the parish. He/she may declare the name of the persons to have ecclesiastical responsibility, and may request, if it seems appropriate, other leaders in the parish to continue their leadership until a new incumbent is installed. He/she may express his/her feelings about the ministry now coming to its end.

*If the Eucharist is to follow, the service continues with the offertory.
Except on major feasts, the Preface may be that for Apostles and Ordinations.*

After the Communion

Almighty God, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants of your Word and Sacraments. We thank you especially for the work of *N.* among us, *and the presence of his/her family here.* Grant that both *he/she* and we may serve you in the days ahead, and always rejoice in your glory, and come at length into your heavenly kingdom; through Jesus Christ our Lord. *Amen.*

This blessing may be pronounced either by the minister, or by the bishop, or by the Bishop's Deputy.

May God, who has led us in the paths of justice and truth, lead us still, and keep us in his ways. *Amen.*

May God, whose Son has loved us and given himself for us, love us still, and establish us in peace. *Amen.*

May God, whose Spirit unites us and fills our hearts with joy, illumine us still, and strengthen us for the years to come. *Amen.*

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

If the departing Minister is the Presider, one of the post-communion prayers from the Book of Common Prayer, Holy Eucharist, Rite Two, pages 365-366, will be more appropriate.

Concerning the Service

This rite is designed for the recognition, investiture (and seating) of a bishop who has previously been ordained and consecrated in and for another diocese. It may be adapted to the circumstances of a former suffragan bishop who has been elected as diocesan bishop, or for a former bishop coadjutor who succeeds to the see.

The Presiding Bishop of the Church, or another bishop deputized for the occasion, presides at the rite.

The President of the Standing Committee of the Diocese serves as Warden.

Representative presbyters, deacons, and lay persons are assigned appropriate duties in the service.

The Readings and Psalm may be selected from the Proper of the Day, from those appointed for the Ordination of a Bishop, or from those appointed for Various Occasions.

The rubrics envisage the service taking place in the Cathedral Church. It may, however, be held in some other suitable place, and the service may be adapted when necessary.

One adaptation which will frequently need to be made is the omission of the seating of the bishop in the cathedra. In this case, immediately following the taking of the oath, the Presiding Bishop invites the people to greet their new bishop. The people offer their acclamations and applause, and the service continues with the exchange of the peace.

If a pastoral staff is used, it is carried by the former bishop in the welcoming procession, and presented to the new bishop at the time appointed. In the absence of the former bishop, it is placed on the Altar before the service begins.

The Bible to be used at the taking of the Oath is placed on the Altar before the beginning of the service.

If, for any reason, there is no Communion, the service concludes after the Peace with the singing of a hymn or anthem, the Lord's Prayer, the bishop's blessing, and the dismissal.

I will give you a shepherd after my own heart, who will feed you with knowledge and understanding.

The new Bishop petitions as follows

I, *N.N.*, whom God has ordained to be a shepherd and servant, and who now have been chosen as Bishop of this Diocese, come to you, desiring to be recognized, and invested, [and seated in the chair which is the symbol of that office].

The Presiding Bishop replies

Before I can accede to your petition, we must be assured by the appointed representative of the Diocese that you will be received as their duly elected Bishop.

The Warden then says

We are ready and willing to do so. As President of the Standing Committee, I certify that *N.N.* was duly elected Bishop of the Diocese of _____ by the clergy and people in Diocesan Convention assembled on the _____ day of _____, and that consents to the election have been received from (a majority of the Bishops of the Church having jurisdiction and of the Standing Committees of the Dioceses) (the two houses of the General Convention). We therefore present to you the Right Reverend *N.N.* to be invested for the exercise of the office to which *he/she* has been chosen.

The Presiding Bishop then says

Let the will of the people here present be made known. Do you recognize and receive *N.* as your Bishop?

People We do.

Presiding Bishop Will you uphold *N.* in this ministry?

People We will.

The Presiding Bishop stands and calls the people to prayer, in these or similar words

Let us now offer our prayers for N., for this Diocese, and for all God's people.

All kneel, and the Person appointed leads the Litany for Ordinations, or some other approved litany. At the end of the litany, after the Kyries (which may be sung by the congregation or choir in threefold, sixfold, or ninefold form), the Presiding Bishop stands and says

The Lord be with you.

People

And also with you.

Presiding Bishop

Let us pray.

The Presiding Bishop then says the Collect of the Day or the Collect for Ordination.

All sit, and the Liturgy of the Word continues in the usual manner.

After the Sermon (and Creed), the following renewal of the commitments of ordination may take place.

The Presiding Bishop addresses the new Bishop in these or similar words

My sister/brother, it has pleased God to call you to be the shepherd and chief pastor of this Diocese. I am sure that long before now you have laid to heart the high trust and weighty obligations of this office. But, in order that this congregation may know your commitment to fulfill this trust, I call upon you to reaffirm the promises you made when you were ordained and consecrated a bishop.

Presiding Bishop

Will you exercise your ministry in obedience to Christ?

Answer

I will obey Christ, and will serve in his name.

Presiding Bishop

Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?

Answer

I will, for he is my help.

Presiding Bishop Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?

Answer I will, in the power of the Spirit.

Presiding Bishop As chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

Answer I will, in the name of Christ, the Shepherd and Bishop of our souls.

Presiding Bishop Will you guard the faith, unity, and discipline of the Church?

Answer I will, for the love of God.

Presiding Bishop Will you share with your fellow bishops in the government of the whole Church; will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?

Answer I will, by the grace given me.

Presiding Bishop Will you be merciful to all, show compassion to the poor and strangers, and defend those who have no helper?

Answer I will, for the sake of Jesus Christ.

Presiding Bishop May the Lord who has given you the will to do these things, give you the grace and power to perform them.

Answer Amen.

The Investiture

The Presiding Bishop now stands and says

My sister/brother, you have been recognized as a bishop of the Church and as bishop of this Diocese. Now I, *N.N.*, by the authority committed to me, and with the consent of those who have chosen you, do invest you, *N.N.*, as Bishop of _____, with all the temporal and spiritual rights and responsibilities that pertain to that office; in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

If a pastoral staff is to be given, it is presented by the former Bishop of the Diocese, or it is brought from the Altar and presented by the Warden. The one who delivers the staff says

On behalf of the people and clergy of the Diocese of _____, I give into your hands this pastoral staff. May Christ the good Shepherd uphold you and sustain you as you carry it in his name. *Amen.*

A Bible is brought from the Altar and held before the Bishop, who, laying a hand upon it, takes the oath, as follows

I, *N.N.*, Bishop in the Church of God, now duly invested and acknowledged as Bishop of this Diocese [receive this pastoral staff at your hands as a token of my jurisdiction and of your recognition, and] do solemnly promise that I will observe, and to the utmost of my power fulfill, the responsibilities and obligations of this office, striving in all things to be a faithful shepherd to the flock of Christ. So help me God. *Amen.*

The Bishop goes to the Lord's Table as chief Presider and, joined by other bishops and representative presbyters of the diocese, proceeds with the celebration of the Eucharist.

In place of the usual postcommunion prayer, a Bishop or Presbyter leads the people in the following

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that *N.* may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *her/him*, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The new Bishop blesses the people, first saying

	Our help is in the name of the Lord;
<i>People</i>	The maker of heaven and earth.
<i>Bishop</i>	Blessed be the name of the Lord;
<i>People</i>	From this time forth for evermore.
<i>Bishop</i>	The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you for ever. <i>Amen.</i>

A Deacon dismisses the People.

Concerning the Service

This service is intended for use when a new bishop has not been seated in the cathedra of the diocese at the time of ordination or at the time of recognition and investiture.

Normally, it will take place on the occasion of the first visit of the bishop to the Cathedral.

On a Sunday or other major Holy Day the Proper is that of the Day. On other days it may be one of those appointed for Various Occasions.

If, however, the seating takes place shortly after the service of ordination or investiture held on the same day in a place other than the Cathedral, only the opening ceremonies of this service are used, concluding after the Te Deum or Gloria in excelsis with the Lord's Prayer, the bishop's blessing, and the dismissal.

Welcoming and Seating of a Bishop in the Cathedral

The ministers and people assemble in the Cathedral Church.

The principal door being closed, the Dean, the Cathedral clergy (the Cathedral Chapter), and other representative persons as convenient, go in procession through the congregation to the principal door. The people stand.

The new bishop, attended by two deacons, standing outside, knocks three times on the door.

The Warden opens the door, and the Bishop enters and greets the congregation, saying

Grace and peace be with you, from God our Father and the Lord Jesus Christ.

People *And also with you.*

A psalm or anthem is sung, during which the Bishop is escorted by the welcoming procession to a place in full sight of the people.

The Dean, or other person appointed, welcomes the bishop in these or similar words

N.N., Bishop in the Church of God, and our Bishop, we welcome you to your Cathedral Church, the symbol and center of your pastoral, liturgical, and teaching ministry in this Diocese.

The Bishop responds, saying

I, *N.N.*, your Bishop, thank you for your welcome. I promise, God helping me, to be a faithful shepherd and servant among you. I pray that the ministry which we will share may be pleasing to God, and that it may strengthen the life of this diocese, and the whole Church of God.

The bishop is escorted to the Cathedra. Meanwhile, instrumental music may be played.

The Dean, standing near the Cathedra, says

In the name of *the Chapter* of this Cathedral Church, and on behalf of the people of this diocese, I install you, *N.*, in the chair which is a symbol of your office. May the Lord stir up in you the flame of holy charity, and the power of faith that overcomes the world. *Amen.*

The Bishop sits, and the People offer their acclamations and applause. Bells may be rung and or festive music may be played or sung.

The Bishop stands, and the Te Deum, the Gloria in excelsis, or other song of praise is sung.

The Bishop then says to the people

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

The Bishop says the Collect of the Day.

The Liturgy continues in the usual way, with the appointed Lessons and Psalm.

At the Great Thanksgiving, the Bishop, as the principal Presider, is joined at the Altar by the presbyters of the Cathedral, and other clergy as desired.

In place of the usual postcommunion prayer, the Dean leads the people in the following

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that *N.* may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *her/him* may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Bishop blesses the people, first saying

People Our help is in the Name of the Lord.
The maker of heaven and earth.

Bishop Blessed be the Name of the Lord.

People From this time forth for evermore.

Bishop The blessing, mercy, and grace of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

A Deacon dismisses the people.

Setting Apart for a Religious Vocation

Individual Christians, in response to God's call, may wish to commit themselves to the religious life under vows made directly to the bishop of the diocese.

The order which follows is not intended to supplant forms in use for admitting members to religious communities.

Where life profession is intended, the process normally involves three stages: novitiate, temporary or annual vows, and life profession. In some instances, persons may choose not to proceed beyond the stage of annual vows.

The novitiate is a period of testing. Admission to the novitiate normally takes place at a weekday Daily Office, at the time of the hymn or anthem which follows the Collects. It involves a promise to accept and follow a specific and agreed-upon rule of life for a period of time prescribed by the bishop.

Temporary or annual vows are made at the satisfactory conclusion of the prescribed period of testing. At this time, the person takes vows of poverty, chastity, and obedience to the bishop, for a prescribed length of time. This stage involves the acceptance of the obligation to recite an approved form of the Daily Office. The rite takes place at a celebration of the Holy Eucharist, immediately after the Prayers of the People and before the Peace. Appropriate clothing may be presented as a sign of dedication.

Final or life vows are made at a festal celebration of the Holy Eucharist. At this time additional symbols of dedication may be given.

The order of the rite is identical for all three stages.

1. A request by the person to be admitted to the appropriate stage.
2. A sermon or homily, or an address to the person.
3. An examination by the bishop concerning the nature of the commitment and of the person's desire for this special vocation.
4. The promises or vows appropriate to the stage of profession.
5. The appropriate prayer or blessing appended to this order, or some other similar form.
6. The presentation of clothing and other symbols of special vocation.

Appropriate Lessons and Psalms

Old Testament

Genesis 12:1-4a(4b-8) (The Call of Abraham)

1 Samuel 3:1-11 (The Call of Samuel)

1 Kings 19:16b,19-21 (The Call of Elisha)

Psalms

23 (The Lord is my shepherd)

24:1-6(7-10) (Who can ascend the hill of the Lord?)

27:1-11(12-18) (Your face, Lord, will I seek)

33:(1-11)12-22 (The eye of the Lord is upon those who fear him)

34:1-8(9-22) (I will bless the Lord at all times)

40:1-12 (I love to do your will, O my God)

63:1-12 (You are my God; eagerly I seek you)

100 (Serve the Lord with gladness)

New Testament

Acts 2:42-47 (Apostles' teaching and fellowship)

Acts 4:32-35 (They had everything in common)

1 Corinthians 1:22-31 (God chose what was foolish)

Philippians 3:8-14 (That I may gain Christ)

Colossians 3:12-17 (Put on love, which binds everything together)

1 John 4:7-16 (He who abides in love abides in God)

The Gospel

Matthew 16:24-27 (Let him take up his cross and follow me)

Matthew 19:3-12 (Eunuchs for the sake of the kingdom)

Matthew 19:16-26 (Sell what you possess and give to the poor)

John 15:1-8 (I am the vine, you are the branches)

Prayer for a Novice

Look with favor, Almighty God, upon this your servant *N.*, who, in response to the prompting of the Holy Spirit, desires to commit *himself* to you in a life of special vocation, and is undertaking to embrace the three-fold path of poverty, chastity, and obedience. Grant *him* the strength of your grace to persevere in *his* endeavor, and the guidance of the Spirit to find *his* true vocation. If it be your will that *he* continue in this way, reveal this to *him*, we pray, and bring *him* in due time to the taking of solemn vows; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Dedication of a Person Taking Temporary or Annual Vows

May God the Lord, who called Abraham to leave home and kindred to journey to an unknown destination, and who led the people of Israel by the hand of Moses his servant through the desert to the promised land: Shepherd you in your pilgrimage, and lead you by safe pathways, for his Name's sake. *Amen.*

May God the Son, who, in his earthly life, was often solitary but never alone, because the Father was with him: Be your constant companion in your withdrawals from the busyness of the world, and support and strengthen you when you return refreshed to bear witness to the love and power of God. *Amen.*

May God the Holy Spirit, who helps us in our weakness, and intercedes for the saints in accordance with the Father's will: Teach you to pray as you ought to pray; strengthen you in purity of faith, in holiness of life, and in perfectness of love; and bind you ever more and more closely to the Father through the Son. *Amen.*

And may Almighty God, the holy and undivided Trinity, Father, Son, and Holy Spirit, guard your body, save your soul, and bring you safely to the heavenly country; where he lives and reigns for ever and ever. *Amen.*

Dedication of a Person Taking Life Vows

Blessed are you, O Lord our God, for your great love in sending into the world your only-begotten Son, who for us and for our salvation, emptied himself of his divine estate, and embraced a life apart from the consolations of family, having not even a place to lay his head. We bless your Name, also, that in every age and land you have called men and women to imitate their Lord, by setting zeal for your kingdom and its righteousness ahead of all worldly considerations, the love of your little ones above the claims of flesh and blood, and obedience to your will in place of all personal ambitions.

Accept, we pray, the life profession of this your servant *N.* who, following the example of the Lord Jesus, of Anna the prophetess and holy Simeon, of the Lady Julian and Nicholas Ferrar [of _____], and of countless others of your saints, now offers *himself/herself* for your service in a life of poverty, chastity, and obedience. Bestow upon *him* your Holy Spirit to dwell in *him/her* richly, to give *him/her* steadfastness of purpose, to sanctify *him/her* more and more fully, and to guide *him/her* surely into paths of service and of witness, to the honor and glory of your great Name; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen.*

