

STANDING COMMISSION ON LITURGY AND MUSIC

MEMBERSHIP

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The Very Rev. Cynthia L. Black, <i>Executive Council Liaison</i>	Western Michigan V, 2006
The Rev. Devon Anderson <i>Special Representative for HD, Pres.</i>	Minnesota VI, 2009
The Rev. Dr. Clayton L. Morris, <i>Liturgical Officer</i>	California VIII
Mrs. Phoebe Pettingell, <i>Consultant</i>	Fond Du Lac V
The Rt. Rev. Jeffery W. Rowthorn <i>Special Representative for PB</i>	Connecticut I
Mr. Frank Tedeschi, <i>Church Publishing, Inc.</i>	New York II

COMMISSION MEETING DATES

March 2004 1-4, New York, New York	February 28–March 3, 2005, Delray Beach, Florida
June 28-July 1, 2004, Thousand Oaks, California	June 6-9, 2005, Atlanta, Georgia
October 25-28, 2004, Chicago, Illinois	October 17-21, 2005, Novi, Michigan

The SCLM engaged the Anti-Racism mandate of General Convention Resolution 2003-A010 with an all-day exercise at its meeting in Atlanta on June 7.

SUMMARY OF WORK

The Standing Commission on Liturgy and Music (SCLM) considers policies and strategies concerning the common worship of the church. At the direction of the General Convention it collects, collates, and develops textual and musical resources for the liturgical life of the Church. The following committee reports, proposed legislation and liturgies describe the work of the Commission during the triennium:

COMMITTEE REPORTS

REPORT OF THE CALENDAR COMMITTEE

Members: Neil Alexander, Barry Howe, Greg Howe, Jeffery Rowthorn, Wayne Smith, Mildred Springer

The 74th General Convention in Resolution 2003–A100 directed the Standing Commission on Liturgy and Music to undertake a revision of *Lesser Feasts and Fasts* that would reflect the cultural diversity of The Episcopal Church, of the wider Anglican Communion, of our ecumenical partners, and of our lively experience of sainthood in local communities. We immediately recognized that it would not be possible to accomplish so major a revision in one triennium because of its scope and depth. A timeline has been established for the completion of the revision over two triennia with a presentation of a full revision of the calendar of commemorations, with accompanying materials for adoption by the 76th General Convention in 2009.

At the beginning of our work, we studied the process of calendar development in the church catholic and, more specifically, in The Episcopal Church and the Anglican Communion. We wanted to have a clear idea of the principles that have guided such decisions in the past and their attendant theologies. On this basis, we created new principles of revision as agreed norms within which the proposed revision would be developed. These principles, approved by the Standing Commission on Liturgy and Music in October 2004, are as follows:

PRINCIPLES OF REVISION

for use in preparation of the next edition of the Sanctoral Calendar
as requested by the 74th General Convention.

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“There the Lord will permit us, so far as possible,
to gather together in joy and gladness
to celebrate the day of his martyrdom as a birthday,
in memory of those athletes who have gone before,
and to train and make ready those who are to come hereafter.”
(Martyrdom of Polycarp, Bishop of Smyrna, A.D.156)

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1. **Historicity:** Christianity is a radically historical religion, so in almost every instance it is not theological realities or spiritual movements but exemplary witness to the Gospel of Christ in lives actually lived that is commemorated in the Calendar.
2. **Christian Discipleship:** The death of the saints, precious in God’s sight, is the ultimate witness to the power of the Resurrection. What is being commemorated, therefore, is the completion in death of a particular Christian’s living out of the promises of baptism. Baptism is, therefore, a necessary prerequisite for inclusion in the Calendar.
3. **Significance:** Those commemorated should have been in their lifetime extraordinary, even heroic servants of God and God’s people for the sake, and after the example, of Jesus Christ. In this way they have testified to the Lordship of Christ over all of history, and continue to inspire us as we carry forward God’s mission in the world.
4. **Memorability:** The Calendar should include those who, through their devotion to Christ and their joyful and loving participation in the community of the faithful, deserve to be remembered by The Episcopal Church today. However, in order to celebrate the whole history of salvation, it is important also to include those “whose memory may have faded in the shifting fashions of public concern, but whose witness is deemed important to the life and mission of the Church” (Thomas Talley).

5. **Range of Inclusion:** Particular attention should be paid to Episcopalians and other members of the Anglican Communion. Attention should also be paid to gender and race, to the inclusion of laypeople (witnessing in this way to our baptismal understanding of the Church), and to ecumenical representation. In this way the Calendar will reflect the reality of our time: that instant communication and extensive travel are leading to an ever deeper international and ecumenical consciousness among Christian people.
6. **Local Observance:** Similarly, it should normatively be the case that significant commemoration of a particular person already exists at the local and regional levels before that person is included in the Calendar of the Episcopal Church as a whole.
7. **Perspective:** It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person's death.
8. **Levels of Commemoration:** Principal Feasts, Sundays, and Holy Days have primacy of place in the Church's liturgical observance. It does not seem appropriate to distinguish between the various other commemorations by regarding some as having either a greater or a lesser claim on our observance of them. Each commemoration should be given equal weight as far as the provision of liturgical propers is concerned (including the listing of three lessons).
9. **Combined Commemorations:** The present edition of *Lesser Feasts and Fasts* (2003) recognizes that not all those included in the Calendar need to be commemorated "in isolation". Where there are close and natural links between persons to be remembered, a joint commemoration would make excellent sense (cf. The Cappadocians - Sts. Basil the Great, Gregory of Nazianzus, Gregory of Nyssa and Macrina— and the Reformation martyrs—Cranmer, Latimer and Ridley).
10. **Common of Saints:** A greater range of "Commons of Saints" should be provided to allow for optional commemorations at the local and regional levels. Presently there are propers provided for martyrs, missionaries, pastors, theologians and teachers, monastics, and "saints." Possible additional categories could include musicians and other artists, reformers of society, and "stewards of creation," for example, scientists and environmentalists.

Resolution A057 *Lesser Feasts & Fasts* Revision Principles

- 1 *Resolved*, the House of _____ concurring, That the Principles of Revision accepted by the Standing Commission
- 2 on Liturgy and Music be approved by the 75th General Convention and substituted for the Guidelines approved
- 3 by the 1994 General Convention (2003 edition of *Lesser Feasts and Fasts*, p. 477-479).
- 4

Next Phase of Work

After establishing the principles of revision, the Commission evaluated the present state of our calendar, and compared it to the available calendars of more than twenty provinces of the Anglican Communion, the calendars of our ecumenical partners, and similar resources. We consulted with our church's missiologists and historians, and received valuable help from such groups as the Episcopal Women's History Project and the Union of Black Episcopalians, among others. In August 2005 a consultation held in Atlanta was attended by all four Ethnic Missioners of The Episcopal Church—African-American, Asian, Latino/Hispanic and Native American and representatives of the Chinese and Filipino communities. These contacts have been immensely helpful and continue to be strong and are effective resources for the Commission's work. We are committed to the broadest possible enrichment of our sanctoral calendar and the Commission is grateful to the hard work of its consultants and the strong interest shown in this project by persons across the church.

It is the sincere hope of the Commission that, when completed and adopted by the church, this revision of the calendar will be more than simply a liturgical resource for daily use. We anticipate that its appearance will give birth to a wide-range of catechetical and evangelical resources that will engage and inspire persons of all ages.

Resolution A058 Continue *Lesser Feasts & Fasts* Revision

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention affirm the work of revision begun
- 2 in the past triennium, in anticipation of the submission of the completed revision of *Lesser Feasts and Fasts*,
- 3 with accompanying materials, for consideration by the 76th General Convention in 2009; and be it further

- 1 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 2 to consider a budget allocation of \$5,000 for the implementation of this resolution.

Resolution A059 Approve Liturgical Calendar Commemorations

- 1 *Resolved*, the House of _____concurring, That the commemorations of Florence Li Tim-Oi, Janani Luwum,
- 2 Philander Chase, William Temple and Clive Staples Lewis, proposed by the 74th General Convention (2003
- 3 Journal, p. 446, 447ff and 488) and approved for trial use, be now finally approved and entered in the Calendar
- 4 of the Church Year (BCP, p. 15-30) and in future revisions of *Lesser Feasts and Fasts*.

Resolution A060 Refer Proposed Commemoration

- 1 *Resolved*, the House of _____concurring, That consideration of the commemoration of The Rev. Dr. John
- 2 Roberts, missionary to the Wind River Indian Reservation and founder of the Shoshone Episcopal Mission,
- 3 be referred to the appropriate subcommittee of the Standing Commission on Liturgy and Music for further
- 4 research, consultation, and recommendation.

EXPLANATION

The 74th General Convention directed the Standing Commission on Liturgy and Music in Resolution 2003–C013 to add Dr. John Roberts to the Calendar of The Episcopal Church. As the above resolution indicates, further study is needed before the decision of the 74th General Convention can be implemented.

Resolution A061 Date Change for Harriet Tubman Commemoration

- 1 *Resolved*, the House of _____concurring, That a change in the date of the commemoration of Harriet Ross
- 2 Tubman be duly considered by the Standing Commission on Liturgy and Music during the preparation of the
- 3 new revision of *Lesser Feasts and Fasts*.

EXPLANATION

The 74th General Convention referred Resolution 2003–D035 to the Standing Commission on Liturgy and Music seeking a change in the date of this commemoration. As the above resolution indicates, this matter will be best addressed in the context of the revision of the Sanctoral Calendar currently underway.

Resolution A062 Approve a Common for Space Exploration

- 1 *Resolved*, the House of _____concurring, That the 75th General Convention authorize, for trial use until the
- 2 76th General Convention, a Common for Space Exploration, as follows:
- 3 Creator of the universe, whose dominion extends through the immensity of space: guide and guard those
- 4 who seek to fathom its mysteries [especially *N.N.*]. Save us from arrogance lest we forget that our
- 5 achievements are grounded in thee, and, by the grace of thy Holy Spirit, protect our travels beyond the
- 6 reaches of earth, that we may glory ever more in the wonder of thy creation: through Jesus Christ, thy
- 7 Word, by whom all things came to be, who with thee and the Holy Spirit liveth and reigneth, one God,
- 8 for ever and ever. *Amen.*
- 9 Creator of the universe, your dominion extends through the immensity of space: guide and guard those
- 10 who seek to fathom its mysteries [especially *N.N.*]. Save us from arrogance lest we forget that our
- 11 achievements are grounded in you, and, by the grace of your Holy Spirit, protect our travels beyond the
- 12 reaches of earth, that we may glory ever more in the wonder of your creation: through Jesus Christ, your
- 13 Word, by whom all things came to be, who with you and the Holy Spirit lives and reigns, one God, for
- 14 ever and ever. *Amen.*
- 15 Psalm 19:1-6 or Canticle 12
- 16 Lessons Job 38: 4-12, 16-18
- 17 Revelation 1:7-8, 12-16
- 18 Gospel John 15:5-9
- 19 Preface of God the Father or the Epiphany

EXPLANATION

This resolution is the Commission’s response to Resolution 2003–D049 adopted by the 74th General Convention. While recognizing that Dr. Aldrin’s act of communicating himself with pre-consecrated elements was a unique and memorable moment, the Commission believes that this Common for Space Exploration also allows for the commemoration of those who have died in the course of space exploration—among them a significant number of Episcopalians. In addition, it provides a way of praying for future space explorers and for the thousands of people whose work makes the space program possible.

Resolution A063 Additional Calendar Commemorations

1 *Resolved*, the House of _____ concurring, That the 75th General Convention propose additional commemorations
 2 in the Calendar of the Church Year and authorize trial use thereof for the triennium 2007–2009, as follows:

- 3
 4 January 8 Harriet Bedell, Deaconess and Missionary, 1969
 5 February 28 Anna Julia Heyward Cooper, Educator, 1964
 6 March 13 James Theodore Holly, Bishop of Haiti, 1911
 7 (or November 8)
 8 March 24 Oscar Romero, Archbishop of San Salvador, 1980, and The Martyrs of El Salvador
 9 April 7 Tikhon, Patriarch of Russia, Confessor and Ecumenist, 1925
 10 October 10 Vida Dutton Scudder, Educator and Witness for Peace, 1954
 11 December 30 Frances Joseph-Gaudet, Educator and Prison Reformer, 1934

Resolution A064 Authorize Trial Use of Commemorations

1 *Resolved*, the House of _____ concurring, That the 75th General Convention authorize, for trial use until the
 2 76th General Convention, the commemorations proposed by this Convention, as follows:

- 3 January 8
 4 Harriet Bedell
 5 Deaconess and Missionary, 1969
 6 I. Holy God, thou didst choose thy faithful servant Harriet Bedell to exercise the ministry of deaconess
 7 and to be a missionary among indigenous peoples: Fill us with compassion and respect for all people,
 8 empowering us for the work of ministry throughout the world; through Jesus Christ our Lord who
 9 liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*
 10 II. Holy God, you chose your faithful servant Harriett Bedell to exercise the ministry of deaconess
 11 and to be a missionary among indigenous peoples: Fill us with compassion and respect for all people,
 12 empowering us for the work of ministry throughout the world; through Jesus Christ our Lord, who
 13 lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*
 14 Psalm 96:1-7
 15 Lesson Romans 16:1-2
 16 Gospel Matthew 5:1-12
 17 Preface of Apostles and Ordinations
 18 February 28
 19 Anna Julia Heyward Cooper
 20 Educator, 1964
 21 I. Almighty God, who didst inspire thy servant Anna Julia Heyward Cooper with the love of learning
 22 and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen
 23 our commitment to the education of all thy children; through Jesus Christ our Lord, who liveth and
 24 reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*
 25 II. Almighty God, you inspired your servant Anna Julia Heyward Cooper with the love of learning
 26 and the skill of teaching: Enlighten us more and more through the discipline of learning, and deepen

1 our commitment to the education of all your children; through Jesus Christ our Lord, who lives and
 2 reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

3 Psalm 119:33-40
 4 Lesson Proverbs 9:1-6
 5 Gospel Luke 14-21
 6 Preface of a Saint (3)
 7 March 13 (or November 8)
 8 James Theodore Holly
 9 Bishop of Haiti, 1911

10 I. Most gracious God, by the calling of thy servant James Theodore Holly thou gavest us our first
 11 bishop of African-American heritage. In his quest for life and freedom, he led thy people from bondage
 12 into a new land and established the Church in Haiti. Grant that, inspired by his testimony, we may
 13 overcome our prejudice and honor those whom thou callest from every family, language, people, and
 14 nation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God,
 15 now and for ever. *Amen.*

16 II. Most gracious God, by the calling of your servant James Theodore Holly, you gave us our first
 17 bishop of African-American heritage. In his quest for life and freedom, he led your people from
 18 bondage into a new land and established the Church in Haiti. Grant that, inspired by his testimony,
 19 we may overcome our prejudice and honor those whom you call from every family, language, people,
 20 and nation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one
 21 God, now and for ever. *Amen.*

22 Psalm 86:11-17
 23 Lessons Deuteronomy 6:20-25
 24 Acts 8:26-39
 25 Gospel John 4:31-38
 26 Preface of Apostles and Ordinations
 27 March 24
 28 Oscar Romero
 29 Archbishop of San Salvador, 1980, and the Martyrs of El Salvador

30 I. Almighty God, who didst call thy servant Oscar Romero to be a voice for the voiceless poor, and
 31 to give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the
 32 example of the martyrs of El Salvador, we may without fear or favor witness to thy Word who abideth,
 33 thy Word who is Life, even Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be praise
 34 and glory now and for ever. *Amen.*

35 II. Almighty God, you called your servant Oscar Romero to be a voice for the voiceless poor, and to
 36 give his life as a seed of freedom and a sign of hope: Grant that, inspired by his sacrifice and the
 37 example of the martyrs of El Salvador, we may without fear or favor witness to your Word who abides,
 38 your Word who is Life, even Jesus Christ our Lord, to whom, with you and the Holy Spirit, be praise
 39 and glory now and for ever. *Amen.*

40 Psalm 31:15-24
 41 Lesson Revelation 7:13-17
 42 Gospel John 12:23-32
 43 Preface of a Saint (3)
 44 April 7
 45 Tikhon
 46 Patriarch of Russia, Confessor and Ecumenist, 1925

47 I. Holy God, holy and mighty, who hast called us together into one communion and fellowship: Grant
 48 us, we pray thee, after the example of thy servant Tikhon, to open our eyes to see the faithfulness of
 49 others as we strive to be steadfast in the faith delivered unto us, that the world may see and know

- 1 Thee; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be glory and praise unto
 2 ages of ages. *Amen.*
- 3 II. Holy God, holy and mighty, you call us together into one communion and fellowship: Grant us,
 4 we pray, after the example of your servant Tikhon, to open our eyes to see the faithfulness of others
 5 as we strive to be steadfast in the faith delivered to us, that the world may see and know you; through
 6 Jesus Christ our Lord, to whom, with you and the Holy Spirit, be glory and praise unto ages of ages.
 7 *Amen*
- 8 Psalm 72
 9 Lessons Jeremiah 31:10-14
 10 2 Peter 1:3-11
 11 Gospel Matthew 5:3-16
 12 Preface for Trinity Sunday
 13 October 10
 14 Vida Dutton Scudder
 15 Educator and Witness for Peace, 1954
- 16 I. Most gracious God, who didst send thy beloved Son to preach peace to those who are far off and
 17 to those who are near: Raise up in thy church witnesses who, after the example of thy servant Vida
 18 Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who liveth and
 19 reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*
- 20 II. Most gracious God, you sent your beloved Son to preach peace to those who are far off and to
 21 those who are near: Raise up in your church witnesses who, after the example of your servant Vida
 22 Dutton Scudder, stand firm in proclaiming the power of the Gospel of Jesus Christ, who lives and
 23 reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*
- 24 Psalm 25:1-14
 25 Lesson Isaiah 11:1-10
 26 Gospel John 6:37-51
 27 Preface of a Saint (3)
 28 December 30
 29 Frances Joseph-Gaudet
 30 Educator and Prison Reformer, 1934
- 31 I. Merciful God, the comfort of prisoners, who didst raise up thy servant Frances Joseph-Gaudet to
 32 work for reform: Grant that we, encouraged by her example, may work for those who are voiceless
 33 and have no freedom; through Jesus Christ, who liveth and reigneth with thee and the Holy Spirit,
 34 one God, for ever and ever. *Amen.*
- 35 II. Merciful God, the comfort of prisoners, who raised up your servant Frances Joseph-Gaudet to
 36 work for reform: Grant that we, encouraged by her example, may work for those who are voiceless
 37 and have no freedom; through Jesus Christ, who lives and reigns with you and the Holy Spirit, one
 38 God, for ever and ever. *Amen*
- 39 Psalm 146 or 40:1-10
 40 Lesson Lamentations 3:26-36 or Exodus 14:10-15:1
 41 Gospel Matthew 25:35-46 or John 13:31-35
 42 Preface of a Saint (2)

Resolution A065 Commemoration Name Change

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention authorize changing the name for
 2 the commemoration of the “Martyrs of Lyons” to “Blandina and Her Companions, The Martyrs of Lyons,”
 3 as found in *Lesser Feasts and Fasts*.

EXPLANATION

The Historiographer of The Episcopal Church, The Rev. Dr. J. Robert Wright, has testified that Blandina was the key figure in the Roman persecution at Lyons in 177A.D. Eusebius, the first major Church historian, wrote of her as a woman whom early Christians regarded as an image of Christ: “Blandina was hung on a post and exposed as food for the wild beasts let loose in the arena. She looked as if she were hanging in the form of a cross, and through her ardent prayers she stimulated great enthusiasm in those undergoing their ordeal, who in their agony saw with their outward eyes in the person of their sister the One who was crucified for them, that he might convince those who believe in Him that anyone who has suffered for the glory of Christ has fellowship for ever with the living God.”

REPORT FROM THE COMMITTEE ON MULTI-SENSORY WORSHIP

Meeting Dates: Mt. View, California, May 23-25, 2005.

Participants: Cynthia Black, Convener of the Multi-sensory Committee; RC Laird; Clayton Morris. *Consultants:* Henry Faulkner, Grace Church Van Vorst, Jersey City, NJ; Isaac Everett, Church of the Epiphany, NY, NY; Eric Elnes, Scottsdale Congregational Church, Scottsdale, AZ; Karen Ward, Church of the Apostles, Seattle, WA; Lacey Brown, Church of the Apostles, Seattle, WA; Ryan Marsh, Church of the Apostles, Seattle, WA; Mel Ahlborn, Executive Council Committee on the Visual Arts; Susan Erdey, Church Publishing; Kevin Philips, Mt. View, CA.

The Multi-sensory Committee of the Standing Commission on Liturgy and Music organized a consultation of individuals who are currently exploring multi-sensory worship. While all worship is, ideally, multi-sensory, the use of this term implies that new technologies are being used in worship, including, but certainly not limited to: electronic/computer generated music, visual imagery projected on screens/monitors, and artistic expression in a variety of media. The committee considered:

- What practical and theological resources does the church need in order to use multi-sensory worship?
- Should there be guidelines for developing multi-sensory worship that would help to preserve both the quality of liturgy and our Anglican liturgical identity?
- What models of multi-sensory worship are currently available?
- How can multi-sensory worship be introduced to congregations who desire to explore this possibility but aren't sure where to start, for example, classes, conferences, workshops?
- What lessons can be learned from the development of new technologies? For example, stained glass, the printing press, the photocopier, lighting, organs and other musical instruments used in liturgical settings were all need technology at one time.
- How do we avoid the assumption that a congregation is either technological or non-technological?
- How do we learn to communicate in the language of the culture?
- How can multi-sensory worship be used as an evangelism tool?
- What pitfalls have we encountered about which we could warn others?

The consultation was experiential and participants agreed in advance to offer a multi-sensory resource to the group. These included complete worship services, individual meditations, visual preludes, a computer generated music demonstration and a stewardship presentation. After each experience, participants were invited to reflect on what they liked and where they had concerns about the presentation.

Participants in the consultation spent significant time discussing what to call this emerging type of worship experience. While many suggestions were made (emergent worship, incarnational worship, multimedia worship, experiential worship, etc.), we agreed that no single term adequately describes the breadth of what this concept represents.

We developed a list of resources, including a directory of congregations and church communities engaged in multi-sensory worship, a directory of programs and people who offer training in aspects of multi-sensory worship, a directory of images, music clips and film clips, and resources for choosing hardware and software. While extremely preliminary in nature, it is available online at www.episcopalchurch.org/liturgymusic.htm. Other resources are available at www.theworshipwell.org and www.ecva.org.

Recommendations

While the committee’s charge from GC Resolution 2003-A092 was to prepare and collect creative worship resources for multi-sensory worship and to develop a network for sharing these resources, we believe that the charge could be expanded to include pedagogical and theological components. Many congregations have expressed a desire to use multi-sensory resources in worship, but there is currently no Episcopal resource for training and education. Resources and training events must be developed that will promote and preserve our unique Anglican liturgical identity. Some denominations and non-denominational churches already offer this type of training as well as multi-sensory “products” from their particular liturgical perspective. We believe that the Episcopal Church needs to develop its own resources that articulate its theology while partnering with others who are developing resources.

The Multi-sensory Subcommittee has only begun to consider the large topic before us. We believe it is important for our 20/20 efforts to develop these resources as expeditiously as possible. In order to continue the work of the Subcommittee, we offer the following resolution:

Resolution A066 Multi-sensory Resources

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music to
- 3 Further develop and collect multi-sensory resources that reflect our Church’s liturgical, cultural, racial,
- 4 generational, gender and ethnic diversity, and
- 5 Further develop networks for sharing these resources, and
- 6 Prepare theological statements for assisting the church in the introduction of these resources, and
- 7 Develop ways to train congregations in the use of these resources; and be it further,
- 8 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 9 to consider a budget allocation of \$60,000 for the implantation of this resolution.

EXPLANATION

This resolution provides for work begun in the previous triennium to be continued, and that the previous charge under Resolution 2003–A092 be expanded to include both theological rationale for multi-sensory worship and training opportunities for those in the church who wish to introduce elements of multi-sensory worship in their liturgy.

REPORT OF THE COMMITTEE ON RITES OF PASSAGE (2003–A092)

Meeting Dates: Los Angeles, California on September 14-17, 2004

Participants: Devon Anderson, Laurie Thompson, Julia Huttar Bailey, Ernesto Medina. *Consultants:* Susan Bock, Lydia Huttar Brown, Rosa Brown Watson, Butch Gamarra, Anthony Guillen, Eric Law, John Ruder, Karen Sutton, Ida Talalla, Robert Two Bulls, Lee Anne Watkins, Keith Yamamoto

Introduction

In September of 2004, a group of liturgists, musicians, and writers gathered at the Cathedral Center of Saint Paul in Los Angeles for the purpose of creating a collection of rites for the pastoral transitions in people's lives. We were to use, as a base, the culturally specific rites already existing in our church and find ways to express these liturgies for broad applications.

We acknowledge with gratitude the liturgical rhythms of our fellow Episcopalians in Red Lake, Minnesota—Night Prayer/Compline—and those along the Arctic Coast in Alaska—Singspiration. These liturgical forms provided the basis of our three-day gathering. We prayed a lot. We sang a lot. We studied scripture. We told our stories. Towards the end of the second day, we shared with each other what we had heard and what we believed God was calling us offer to the church. We broke into smaller groups and began drafting liturgical rites. The Holy Spirit was active working among us.

We left satisfied with the stewardship of our time. After some e-mail exchanges, some calling of trusted friends, some editing to make sure we were saying what we meant to say, we turned the work over to a consultant who would bring consistency to the language and bring additional song to the text. This collection of liturgical rites and prayers is offered with our love and prayers. We are thankful for the opportunity to serve God and this church. We pray that the work may be fruitful.

Liturgies for Rites of Passage

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Introductory Materials

- Forward Note by The Rt. Rev. Mark MacDonald
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Planning for a Rite of Passage

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- A Rite for Celebrating an Engagement (The Blessing of a Betrothal)

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- The Prayers
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- The Prayers
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- Suggested Hymns and Spiritual Songs

Rites of Passage:

Liturgies for Transitions in the Lives of God's People

A Forward Note to Rites of Passage

by The Rt. Rev. Mark MacDonald

In its primal form, as described by the Evangelists, the Gospel was a proclamation unveiling the regal and redeeming presence of God in the everyday life of its hearers. In that Gospel encounter, Jesus became - in his life, death, resurrection, and second coming - the matrix for new life and a new world. This would lead, through a change of mind and heart, to a transformation so profound that it would provide a gateway to a new universe. Please note, it is such an expansive vision that informs and animates these Rites of Passage.

The immediate excitement these Rites will generate may obscure the larger significance of this work. There will be immediate and obvious interest in their potential for pastoral care and evangelism. *GC Resolution 2003–A092* of the 74th General Convention anticipates this, citing the visionary 20/20 initiative to underline their need and importance. For most of us, the scope and quality of this work, will be quickly grasped and applied, firstly in a renewed pastoral and evangelistic imagination, and secondly, in their use in real life situations (my wife, who snuck a peek at the copy sent for my review and comment, is already well into the imaginative building of community life with them!). But this is only a part of the achievement of the team that produced this work.

I once heard Boone Porter describe the vision of the primary architects of the 1979 Book of Common Prayer. He said they had placed a number of “land mines” in what we might call the implicit ecclesiology and missiology of the Book. Only a few of these land mines have appeared, since most of us use the current prayer book as if it were a supplement to the 1928 Prayer Book. In the same way, many of us used our personal computers as fancy typewriters, without discovering that they are completely new instruments. With joy, we can say that, in these Rites of Passage, a visionary group of folks have begun to live into the promise and power of a number of the currents of renewal that have been beckoning the church forward over the past fifty years.

The remarkable breadth of these Rites, the increased missiological capacity they create, is product of many cultural currents running through the life of our Church. Like the New Zealand/Aotearoa Prayer Book, they exemplify interculturalism (as opposed to inculturation, which refers to the process of the Word of God becoming living, real, and liberating in a single culture). Since Acts 15, this interculturalism has been the lifeblood of the renewal of the Church. As the Word becomes flesh in a particular culture, a process of sharing with other cultures - an exchange of perspective, enrichment, and, sometimes, prophetic critique - allows the various ways of life that make up the Church Universal to transform us into what God intends us to be. In the various facets of Gospel life and light, refracted in the living experience of peoples renewed in Christ, we begin to see the first rays of a dawning for the new humanity intended for the Church. This is accomplished, when authentic, without losing either individual cultural integrity or our universal communion, both qualities being the essence of the catholicity promised us in Christ.

At a practical level, we are entering a theological perspective that may be new and challenging for many of us. Since the Enlightenment, the Churches of the West have tended to limit God's activity and presence within the explicit realm of Church belief, teaching, and practice. This focus of institutional presentation and experience fundamentally shaped Western assumptions about the world and cultural competence within it. With the publication of these Rites we enter new cultural perspectives, as well as encountering a broader understanding of God's Presence in Creation and in human life. For many of the cultures that now make up our common life in the Church, the Presence of God also rests in other locations of power and importance: family, home, school, work, and the environment. An amazingly diverse array of theological voices beckons the Churches of the West to a broader view of God's Presence. These have included Eastern Orthodox theologians; theologians of the margins from many cultures and countries around the world - especially from the aboriginal peoples and Asia; feminist theologians; and, closer to home, voices like William Stringfellow, to name only a few.

We can expect that, at some level, the presentation of these Rites will raise controversy. Some of this will be related, quite simply, to their newness. Some of it will be a part of the useful and necessary process of critical reception that accompanies any new liturgical venture. We must, however, expect some controversy from the prophetic challenge the Rites raise for our common life and missiology. On this level, we will receive a call to move forward.

Orlando Costas (in his 1982 *Christ Outside the Gate: Mission Beyond Christendom*) prophetically noted that the only renewal possible for the North American Church would come through the re-evangelization of the churches by the poor, by ethnic minorities and by immigrants. The ease, power, and idolatry of “Christendom” would mean that any growth apart from such a re-evangelization would be mere “ecclesiastical obesity.” Though we may not have entered into that new world in these Rites of Passage, you can see it from here.

Theology and Rationale

The Holy Spirit is forever working to renew the whole creation, which “waits with eager longing for the revealing of the children of God.”¹ As children of God, we are constantly being called to new life, to be reborn in the image of the one who loves us with eternal love. Always, the Spirit breathes, whispers and calls, leading us as Christ’s body in a dance of transforming grace.

Change, then, is inevitable in the lives of God’s people. Divine love relentlessly invites us to transformation in the image of Christ. Often, though, we resist the changes our Father asks of us. Sometimes, we fall back on the safety of the familiar. Nor are all changes godly. Our gracious Creator allows us freedom of choice—while human sin tempts us to choose badly. Nonetheless, even amid brokenness, tragedy, and the consequences of our bad choices, unexpected grace may witness to the presence and power of the Holy One. Through faith and trust in Christ, we can embrace both the joy and the pain of change, and testify to God’s redeeming power.

These rites reflect confidence in God’s presence among us throughout the changes and chances of this life. Through prayer and ritual, the Holy Spirit can stretch our hearts in love, leading individuals and the worshipping community into ever greater faith and trust.

Transitions in the Gospel Stories

In the lives of Jesus and his followers, we note major life transitions that made prophets out of carpenters, disciples out of fishermen, evangelists out of broken women. In most cases, these events were witnessed by and celebrated in the company of seekers, revelers, clerics, and skeptics, many of whom were then drawn into an ever-widening community of companionship. Examples to ponder include:

- Mary’s presentation of Jesus in the Temple forty days after his birth, with the prophetic and pastoral support of Simeon and Anna—a time of transition for them, as well as for the new family.
- Jesus’ teaching in the Temple, when he and his parents became separated and they could not find him. This passage from childhood dependency to a new independence was witnessed and supported by a community on pilgrimage to and from Jerusalem.
- Jesus’ baptism into ministry at the River Jordan.
- Simon’s recognition and naming of Jesus as the Christ, and his own subsequent re-naming: “You are Peter, now; you are Rock.”
- Zacchaeus’ change of heart and vocation in his turning from sin, sealed by sitting down with Jesus to break bread.
- The healing of the man born blind, whose redeemed status was sorely tested by the religious authorities.
- Jesus’ calling the Samaritan woman to the ministry of evangelism.
- The restoration of the hemorrhaging woman to her worshipping community by Jesus’ very public display of healing, in which he redeemed her outcast status and renamed her “Daughter.”
- Mary’s encounter with Jesus at the empty tomb. In calling her by name, he commissions her to a new mission to go and tell others, “I have seen the Lord.”

God Loves our Humanity

Through the Incarnation in Jesus Christ, God unequivocally embraces the ordinariness of human life: the divine Word came to live inside our common humanity. The Holy Spirit dwells within us every moment of our lives—even when we feel most abandoned by God. This indwelling is our assurance that the holy and undivided Trinity delights in us and cherishes creation. In Eucharistic worship, we turn to God as manifest in glory, to Christ’s presence among us in bread and wine, and to the Holy Spirit alive within each of us and present in the fellowship of the gathered community. Here, the Holy One comforts and confronts us through rich tapestries of symbol and sacrament. In liturgies acknowledging and celebrating life’s transitions, we affirm that:

¹Romans 8:19

- We trust the divine Love to embrace us through all the joys and pains of transition.
- We are so interconnected by the Holy Spirit so that a transition in one member's life affects the whole Christian community.
- God is continuously healing and transforming the world. When we join with our Creator in the process of our own transformations, we participate in the coming of Christ's kingdom.

So if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new!
(2 Corinthians 5:17)

Structure and Features

The following rites offer opportunities both to ask for God's blessing and to offer that blessing to the Christian community collectively and on each of its members during moments of significant change in our lives.

Elements of the Rites

Through ritual acts, people of all cultures and religious traditions mark life's course, giving it shared significance and sanctifying it. Rites of passage not only recognize changes that have already happened; they can also effect changes.

Passages from one stage to the next involve three elements:

Rites of separation name what is being left behind, preparing us for new birth.

Rites of transition celebrate the past while anticipating the future. They help us pause to begin the (sometimes lengthy) process of accepting and embracing change.

Rites of reintegration name, sanctify and celebrate one's new status in the community.

While all rites of passage appear to involve this structure, the means and relative emphasis by which the ritual passage is shaped can vary widely.

Each of the following rites seeks to include these key elements or themes:

- Naming the transition: how it affects the person, his/her primary relationships, and the whole community.
- Declaring what went before: loss, growth, gift—then acknowledging grief, letting go, giving thanks.
- Petitioning God for what is needed and sought in the transition: healing, courage, imagination.
- Proclaiming hope for the future, with willingness to discern new ministries.

Structures of the Rites

Please note that these are templates for rites of passage. Lay and ordained leaders should adapt these rites to their particular cultural contexts.

In all of the following rites, we have sought to feature

- clarity of symbol
- simplicity of language
- the invitation to all to continue in the life and work of the worshipping community

Each rite is structured in the familiar pattern of most of our Prayer Book liturgies with these building blocks:

- Entrance Rite
- The Greeting, the "Dearly Beloved," which reminds us why we are gathered
- The Collect(s)
- The Ministry of the Word: Scripture, Readings, Homilies
- The Presentation and/or Examination
- The Action: Blessing, Naming, Commissioning
- The Prayers or a Litany
- The Option of Holy Communion

The Rites as Related to Stages in Human Development

These rites seek to include the particular needs and focus of the age group for which they are written, using this model of four stages of life, and the special quality or focus of each stage:²

Youth: birth to 22: Dependence

Rising Adulthood: ages 22-44: Activity

Midlife: ages 45-66: Leadership

Elders: age 66 and upward: Stewardship

The rites and prayers that follow consider these special life tasks:

- In the Transitions of Childhood, there is growth from dependence to independence. Confidence and courage are sought for the maturing person, and the grace to let go is sought for the adults on whom the young person necessarily relies.
- In the Transitions of Rising Adulthood, the new adult needs to channel activity into God's loving will for all creation by choosing activities which align with his or her own God-given gifts and calling.
- In the Transitions of Midlife, the adult searches for new gifts of leadership which need to be identified, strengthened, and called forth by the community. We are reminded that these gifts are meant to enhance the life of the entire Christian community and the world.
- In Transitions of Later Life, circumstances call for the elder³ to give back some of what has earlier been received as part of preparing to leave the world a better place for those who will follow.

Planning for a Rite of Passage

Along with complete rites, prayers and guidelines are provided to help create a rite especially suited to the transitioning person, his or her community, and the cultural context in which they live.

Who?

- For what person or group is this rite being prepared?
- Who needs to be included and invited, and how?

What?

- What is the purpose of this rite?
- What needs to happen in it and through it? Using the plainest, most everyday language will help the rite communicate simply, clearly and effectively.

How?

- How and where will the people gather?
- What should members of the community bring to the celebration?
- Will there be a meal following?
- After this rite, how will life be different for the person in transition and for the community?

The Gathering

- Will there be a procession, whom will it include, and what music (dancing, drumming) would be appropriate?

The Greeting

- Who is most appropriate to explain why we are gathered?

²William Strauss and Neil Howe: *Generations: The History of America's Future from 1584 to 2069*

³Many cultures revere their oldest members as keepers of lore and tradition—the people who tell the story of who we are as a people. Often they are raised up to special ministries, and their blessings are sought from younger generations as a sign that the customs by which we identify our particular tradition continue from generation to generation. Certain translations of the Bible refer to the “Elders” of the people in this way (while in certain churches, it becomes a clerical title). For these rites, “Elder” denotes those people whose long life, wisdom and experience enrich their community.

- Will the content of the greeting be selected from the rites below, written for the occasion, or offered informally by a leader of the community?

The Collect

- What Collects or prayers will introduce the Ministry of the Word? Will they be selected from those below or written for the occasion?

The Ministry of the Word

- Will this include scripture readings, extra-biblical readings, stories, memory sharing, or tributes? Who will offer them?
- Will there be a homily? Who should speak?
- If a Eucharist is part of the celebration, what Gospel reading will be chosen?

The Presentation and Examination

- Will there be a presentation of the person in transition?
- How to tell what led to and preceded this transition, and what is being sought through it (e.g. healing, commissioning, rededication, thanksgiving)?
- Should the person in transition declare in her own voice her intentions, hopes, and new commitments?

The Action

- How will the person be blessed, named, commissioned?
- Who will do the blessing / commissioning?
- Will a formula from this set of rites be used, or will something be written for the occasion, and, if so, by whom?

The order of the Action and the Prayers may be reversed.

The Prayers

- Will one of the forms for the Prayers of the People included in these rites be used?
- Or will a form be chosen from the *Book of Common Prayer*?
- Or will prayers be written for the occasion? If so, by whom?

The Peace and, when desired, the celebration of Holy Eucharist

A Proper Preface

In most of the Rites of Transition, where a Eucharist is celebrated, this Proper Preface will be appropriate:

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

The liturgy continues with the Sanctus.

Prayers for the Transitions of Childhood

These prayers may be used alone or incorporated into a larger rite of passage.

1. Moving from a Crib to a Bed
2. Becoming a Big Brother or Sister
3. Beginning the School Year
4. Ending the School Year
5. Becoming a Reader
6. Learning to Ride a Bike
7. Going Away to Camp
8. When a Friend Moves Away

1. **Moving from a Crib to a Bed**

The new bed may be made up with the child's help. Members of the household, including the child, may move in procession from the crib to the bed with pillows, blankets, stuffed animals or other objects regularly part of the nighttime ritual.

Good and loving God, your watchful care never slumbers, and you give gifts to your children even as they sleep. Thank you for bringing us all to this day into which *N.* has grown in your protection. Give *her* blessed rest wherever *she* lays *her* head. Keep *her* well and fill *her* dreams with hope. Awaken *her* every morning to the sureness of your love with joy and courage for the day at hand; through Jesus, our Savior and Friend. Amen.

2. **Becoming a Big Brother or Sister**

You call us your children, O God, and through grace and adoption you make us your own. Through the *birth* of a baby to *his* mother and *father*, *N.* has become a big *brother*. Help *him* to be patient and gentle with *himself* and the baby as *he* learns to share *his* home, *his* parent(s), and *his* toys. Keep this new relationship in your watchful care, so that these children may become lifelong companions in friendship and faith; through Jesus, our Brother and Lord, we pray. Amen.

3. **Beginning the School Year**

Dear God, today is *N.*'s first day of *school* [*First Grade*], a happy, exciting, scary day. We pray that *N.*'s teachers will be generous, wise, and gracious. We pray for *N.*'s classmates, so that true friendships may be found for all. Especially we pray for *N.* Keep *her* safe and well. Open *her* heart and mind to a world of learning, and may this be the first of thousands of days in which *she* knows the depth of your love and the constancy of your care. We pray in Jesus' name. Amen.

or this

Child of my heart, may the blessing of the Holy Trinity go with you today.

May God's strength keep you secure.

May Christ our true Wisdom guide your learning.

May the Holy Spirit make you glad and good.

May the enfolding of the Trinity hold you and bring you, at day's end, safely home.

Amen.

4. **Ending the School Year**

Dear God, we have finished a year of school, and we are thankful. We have been challenged and tested; we have studied and played; we have loved and we have grown. We are ready for a long and joy-filled rest. Bless this school year now ending. Bless our teachers and friends. May our bodies stay well, our hearts and minds open; and may all of our learning help us to serve this world you love so dearly. We pray in Jesus' name. Amen.

5. **Becoming a Reader**

Dear God, our *brother, N.*, has learned to read and now enters the vast world of books. Let *his* imagination and joy increase and *his* perception of truth grow strong as *he* delights in words, traveling through stories. Remind *him* to read your word in the Bible, and to write its instruction into *his* heart. May *he* learn to read, as well, the sorrows and needs of others, and all the signs of your loving presence in this world you created. We pray in Jesus' name. Amen.

6. **Learning to Ride a Bike**

You move through our lives, O God, like the wind, pushing and pulling us into the adventures of growing up. Our young *sister, N.*, has learned to ride a bicycle, conquering fear, enlarging *her* world, and tasting new freedom and speed. May the learning of this skill teach *her* to risk and to trust, to hold on and to let go, as life demands from day to day, and may *she* be kept safe always. We pray in Jesus' name. Amen.

7. **Going Away to Camp**

In the beauty of your world, O God, you show us how great your love is. Be with *N.* as *he* goes away to camp. Open *his* eyes to the wonder of creation and, in it, let *him* draw nearer to you. Let *his* play be joyful. Let *him* encounter wonder and surprise as he learns. Let *his* rest be peaceful. Keep *N.* well and safe, in the knowledge that *he* is deeply loved by you and by us, who hold *him* dear in our hearts forever. We pray in Jesus' name. Amen.

8. **When a Friend Moves Away**

There is no place in all the world, O God, where you do not hold us in love. *N.*'s friend is moving away. But as your love can stretch from house to house, from nation to nation, and from heart to heart, so it can keep our friendships strong wherever we may be. Help *N.* and *her* friend, *N.*, as they say goodbye. Comfort their sadness. May the joy they have known with each other last, and ever be found in new friends. We pray in Jesus' name. Amen.

Prayers and Rites for the Transitions of Youth and Young Adulthood

1. Reaching Puberty
2. Earning a Driver's License or Permit
3. Dating Relationships
4. Graduating from High School
5. Going to College
6. Joining the Workforce
7. A Call to Military Service
8. Going on a Pilgrimage
9. Moving from the Family Home
10. For Godly Expression of One's Sexuality

The Rites

A Rite of Passage for Young People and their Parents (A Rite of Adolescence)

A Rite of Passage for a Significant Birthday

A Rite for Celebrating an Engagement (The Blessing of a Betrothal)

1. Reaching Puberty

Creator of Life, you have formed us in your image, male and female, and we are wonderfully made for the joy of human love. We thank you for this *girl, N.*, whom you have brought to maturity. In the freedom of childhood *she* has come to this time, and *she* needs your grace and guidance for the responsibilities of adulthood. You have designed *her* days for love and for work, for sharing and for growing, for searching and for finding. Keep *her* safe throughout *her* life, and give *her* the courage to follow *her* heart, and walk in your ways; through Jesus, our true Companion in our journey to you. Amen.

2. Earning a Driver's License or Permit

Gracious God, our *brother, N.*, has come to an occasion of great privilege and responsibility. In the new freedoms which driving affords *him*, help *N.* to remember all of us who love *him* and are trusting *him* to drive safely, wisely, and kindly. In all the journeys of *his* life, go with *him* and bear *him* up with your sheltering love. And may this adventure be only one of thousands in which your gifts of freedom and care go hand-in-hand to bless *him*; through Jesus Christ our Savior. Amen.

3. Dating Relationships

Our greatest joy in life, O God, is to love. We thank you for showing us through Jesus that loving a child, a friend, a dream or a companion makes us more fully human, created in your image. As *N.* stands ready to begin dating, help *her* to remember that *she* will be learning about that love is sacred. May *she* bring to each new date hope for a true friendship. May *she* listen, and speak, and act with the greatest respect for *herself* and for her companion. May *she* strive for a relationship that is truthful, patient, courageous, and kind. Above all, may love teach *her* to love you more and more as, through the Spirit's care, *she* grows in the image of your holy child, Jesus Christ our Redeemer. Amen.

4. Graduating from High School

In every beginning is an ending, O Lord, and in every end something new begins. Our *brother, N.*, has graduated from high school, and is ready now for new learning and experiences. Grant that childhood's innocence and hope may remain alive in *him* bringing joy as *he* matures. Grant that *he* may hear your still small voice in *his* heart saying, "This is the way; walk in it." Help *his* preserve old friendships while creating new ones. Grant that we who love *his* may help *him* to find *his* own voice, *his* own words and *his* own work in Christ's true way who knows the person *he* was created to be; we pray this in Jesus' name. Amen.

5. Going to College

Gracious God, your Holy Spirit instructs our hearts in the ways of life. In going to college, your child, *N.*, has set aside a time of learning and preparation for *her* life's work. Through all the years ahead, make *her* hungry

for wisdom tempered with love. Help *her* discern the truth in all that *she* learns, in the people *she* meets, and in the choices *she* must face each day. Keep *her* mind alert for the rigors of study and exams. Keep *her* body safe and well. Giver *her* a heart bold to question, yet alive to your wonders. And assure *her* always of your love and ours; through Christ your Wisdom made flesh. Amen.

6. Joining the Workforce

Holy God, you call us to work as friends of Jesus who was sent among us to serve and reconcile. As *N.* enters the workforce, bless *him* with wisdom and skill. May the work of *his* hands bring *him* satisfaction. May *he* be faithful, honest, and fair with all who labor beside *him*, and may they be so with *him*. In all that *he* does, may *he* glorify Christ, whose saving work on the cross brings us to rest in your love, and through whom we pray. Amen.

7. A Call to Military Service

God of Peace and ruler of every nation: at the end of the age when Christ's kingdom is established on earth there will be no more war or dying, and God will wipe away every tear. But in our own time, Lord, the heartbreak of warfare remains part of our lives. As our *sister N.* answers a call to service, fill *her* with courage and purpose. Guide, preserve and strengthen *her* so that she may be true to the highest ideals of the country *she* serves. Help *her* to know *she* is daily in our love and prayers; and return *her* safely to us, so that we may show gratitude and pride in *her* self-offering and valor; through Jesus, the Prince of Peace. Amen.

8. Going on a Pilgrimage

Holy One, your Spirit leads us through the journey of our lives as we walk, run, dance, crawl, stumble, leap, and fly. You never abandon us, but always beckon: Come! Go! Follow! Return! *This Pilgrim/these Pilgrims* have heard the Spirit's call to travel to _____. As you led your people, night and day, by fire and clouds, so lead *N.* (*N., N.,*) by the light of your love. Go before *him* to prepare a safe path. Stay beside *him* to instill purpose and joy in *his* mission. Follow after *him* to leave peace in the wake of wherever *he has* stayed. Give your angels charge over *his* journey. At *his* returning, may all *he has* seen be engraved on *his* heart, and *his* sense of home enlarged forever; through Jesus Christ, our Savior and Guide. Amen.

9. Moving from the Family Home

Your Spirit, O God, keeps us moving ever forward in faith as you call us to new places and new beginnings. Your servant, *N.*, is leaving the home of *her* childhood to a home of *her* own. We give thanks for *her* newfound independence and the courage to care for *herself*. May the place *she* is leaving withstand *her* loss. May the home *she* is creating become a place of shelter and peace. And may we all come to know our true and eternal home in your heart; through Christ our Lord. Amen.

10. For Godly Expression of One's Sexuality

O God, you have made us in your image and called us to the joys of human love. That love, the sign and seal of your own love for each of us, is shown through companionship and caring, and, powerfully and mysteriously, through the mystery of godly sexual expression shared with each other. This young person, *N.*, is opening *his* heart to learn the wideness of love. As *he* strives to discover who *he* is, whose *he* is, and the person *he* is given to love, may *he* be guided, protected, and encouraged by you, O Love Incarnate. Give *him* wisdom in choosing, courage in loving, and patience in waiting for the marvelous truth of *his* life to unfold in your grace, most holy and undivided Trinity, alive through all the ages. Amen.

A Rite of Passage for Young People and Their Parents

The journey through adolescence often challenges both young people and their parents. The parish community can affirm and uphold them through this journey.

This rite is appropriate for an individual or for a group of young people. It may be used to mark graduation from elementary school, entrance into middle school, or turning 13.

Entrance Rite

In the opening procession, each young person is joined by family. They are seated together at the front of the assembly. Suggestions for hymns and spiritual songs are listed below.

Opening Acclamation

Presider Blessed be God who has brought us to this day.
People Blessed be the God of all our days.
Presider Thanks be to Jesus who restores us to wholeness.
People Thanks be to Jesus in whose death is our life.
Presider Praise to the Spirit who calls us to service.
People Praise to the Spirit who matures us in love.

Collect

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

Holy God, in you we live and move and have our being: Grant to all your people the courage to live gracefully through the changes and chances of life, giving thanks for your guiding Spirit and your never-failing love; through Jesus Christ our Lord, who with you and the Holy Spirit, lives and reigns for ever and ever. *Amen.*

The Ministry of the Word

Suggested readings are listed below.

A homily may follow.

The Presentation and Examination

Dear People of God: Throughout life's journey we encounter moments of change that call us to grow. In the relationship between parent and child there are many such moments of challenge and grace. Though each of these has unique burdens and joys, adolescence especially requires greater patience, forgiveness, courage, and hope. Parent and child must learn to risk and to let go. These children and their parents come to this faithful community to offer thanks for all that has been, and to seek God's blessing for all their futures. We join them in acknowledging and celebrating the transition as they stand on the threshold.

Who is ready to begin this new phase of life?

Parents and children present each other, one family group at a time. Godparents and other significant adults may also stand with the parents and children.

Young Person These are my parents N. and N., who have raised me and love me.
or
 This is my mother/father N., who has raised me and loves me.

Parents This is our son/daughter *N.*, whom we love with all our heart.

or

Parent This is my son/daughter *N.*, whom I love with all my heart.

Young person and parent(s) together

We stand before God and before our faithful community to acknowledge that we are in the midst of a change that calls us to fresh ways of understanding one another. Help us be thankful for all that has been and for all that is to come. We trust God's constant love and pray a blessing for this time of transition.

The Presider addresses the young people and adults, saying

N., *N.*, [and *N.*], you are made in the image of God who has held you in love every day of your life, and always will. Remember your divine Maker who formed you in joy and remolds you for the changes that lie before you. The Creator who knows you delights in the work that prepares you for your roles in Christ's healing of the world.

The Presider addresses the young people, saying

N., [*N.*, and *N.*], will you continue to honor your parents, respecting their life experience, and remembering their love for you?

Young People I will, with God's help

Presider Will you strive to make decisions that honor your body, your spirit, and your relationships?

Young People I will, with God's help

Presider, to the parents

N., [*N.*, and *N.*], in the sacred responsibility of giving and sustaining life, you reflect the image of God. These children are God's gifts to you, as truly as you are God's gifts to them. Remember that God has never forsaken you, and will always be near, in this and in every good work to which you are called for which you respond in faith. Know that you are ministers of God's love to these young people.

Will you respect the dignity of your sons and daughters, listening to all that they tell you, even allowing them to make their own mistakes when you may responsibly do so?

Parents I will, with God's help.

Presider Will you set limits and spacious boundaries for these young people, intended to keep them safe and well?

Parents I will, with God's help.

Presider, to parents & young people Will all of you be patient with yourselves and each other, practicing forgiveness and forbearance, and holding fast to love's courage, joy, and hope?

Young People & We will, with God's help.

Parents

Presider Will you remember to include the outcast, love the lonely, and practice mercy?

Young People & We will, with God's help.

Parents

Presider Will you be faithful in attending church, studying the scriptures, and saying your prayers?

Young People & We will, with God's help.

Parents

Presider, to the People Will you as their Christian community support these young people and their parents during their time of change and growth?

Congregation We will. We welcome your presence among us, honoring the gifts of insight and freshness you bring us. We will sing and pray with you. We will challenge you to be generous and compassionate as you serve Christ in your home, at church, and in the world. Will you do the same for us?

Young People & We will, with God's help.

Parents

The Prayers

The use of the Prayers for the Candidate at baptism are suggested (on page 305 in The Book of Common Prayer) using this introduction and Collect in place of those provided there.

Let us now pray for this young person who seeks God's blessing and ours as *she* journeys into adulthood.

At the conclusion

Grant, O Lord, that this young person, who was baptized into the death of Jesus Christ your Son, may continue *her* earthly pilgrimage in the power of his resurrection, and may wait in hope for his coming again in glory, who lives and reigns now and for ever. Amen.

In place of these prayers, others may be written for the occasion.

The Blessing

The people may gather round and lay hands on the young people and their parents, as the Presider offers this blessing.

All-holy God, source of every blessing: We thank you for the mystery of growing up, the transformation of body, mind, and spirit that brings children to adulthood. We marvel in this and all your works. Give these parents and young people grace and courage, patience and good humor, respect and compassion, and unfailing hope, as they travel together through life, sisters and brothers united in Christ and his household, the Church. We pray in Jesus' name. Amen.

The service continues with the Peace and, if desired, the celebration of the Eucharist.

This Preface may be used at the Eucharist:

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

Suggested Readings

1 Samuel 3:1-10	(The calling of Samuel)
Isaiah 61:1-3	(The Spirit of the Lord is upon me)
Proverbs 2:1-5	(If you make your ear attentive to wisdom)
Proverbs 3:13-18	(Happy are those who find wisdom)
Proverbs 6:20-22	(Keep your father's commandment and your mother's teaching)
Joel 2:28c-29	(I will pour out my spirit on all flesh)
Psalms 22:9-10	(It was you who took me from my mother's womb)
Psalms 23	(The Lord is my shepherd)
Psalms 70:5-6, 17-18	(You are my trust from my youth)
Psalms 119:9-16	(How can young people keep their way pure?)
Psalms 139:1-18	(You knit me together in my mother's womb)
Romans 8:14-17	(All who are led by the Spirit of God are children of God)
1 Corinthians 13	(When I was a child)
Ephesians 4:11-16	(Until we all attain to the measure of the stature of the fullness of Christ)
Philippians 4:4-9	(Whatever is true, honorable... think on these things...and the God of peace will be with you)
1 Timothy 4:11-16	(Let no one despise your youth)
Luke 2:41-52	(Jesus, as a boy, in the Temple)

Suggested Hymns and Spiritual Songs

[more suggestions on pp. xx-xx]

611	Christ, the worker
490	I want to walk as a child of the light
549, 550	Jesus calls us
602	Jesu, Jesu
587	Our Father, by whose Name

599	Lift every voice and sing
482	Lord of all hopefulness
554	'Tis the gift to be simple
16	You are near
52	God has smiled on me
59	My heavenly father watches over me
65	Bless the Lord
70	I want Jesus to walk with me
76	Jesus in the morning
91	Give me Jesus
100	Somebody's Knockin'
106	Precious Lord
111	Come thou fount of every blessing
131	I know the Lord's laid his hands on me
136	I have decided to follow Jesus
160	This little light of mine
177	Standin' in the need of prayer
189	Great is thy faithfulness
194	Lead me, guide me
213	Children of the heavenly Father
214	God is so good
216	In my life Lord, be glorified
218	Jesus loves me
219	This is the day that the Lord has made
220	Jacob's ladder
221	This little light of mine
231	Choral benediction
232	Thank you Lord
189	Great is thy faithfulness
128	Hush, hush, somebody's callin' my name
191	His eye is on the sparrow
747	God, the sculptor of the mountains
819	Guide my feet, Lord
812	I, the Lord of sea and sky
742	Loving Spirit
770	O God of gentle strength
757	Will you come and follow me

From other sources:

I was there to hear your borning cry (Fortress Press)
 Sanctuary (Full Armor Music and Whole Armor Music)
 Bless now, O God, the journey (*Voices Found*)
 Make me a channel of your peace (OCP)
 We Are Called, Come, Live in the Light (GIA)
 You are Mine (GIA)
 Bind us Together (Kingsway's Thank You Music)
 We are not our own (New Century Hymnal)

A Rite of Passage for a Significant Birthday

This rite is intended for young men and women celebrating a significant birthday in their journey to adulthood. The age will vary, depending on the community. Many cultures have long celebrated Quinceañera (a girl's 15th birthday), Fiesta Clavel (a boy's 15th birthday), Sweet Sixteen, Debut or Coming of Age.

This rite affirms God's presence, continued blessing, guidance for the future. Mindful of this day's personal significance, the young person, along with parents and godparents should meet with clergy to review the intent of the rite, to select passages of Scripture, and plan the service.

Hymns and Readings for this service may be chosen from the list in the Rite of Passage for Young People and their Parents, or from the list on page xx.

A homily may be preached, or, alternatively, parents godparent, and friends of the young person may speak of their memories, knowledge, and love of *her*.

The Gathering and Greeting

As the rite begins, the young person enters the church with her/his parents and godparents. Other persons may join the procession.

Opening Acclamation

Presider Blessed be the one, holy, and living God

People Glory to God for ever and ever.

or

Presider Blessed be God who has brought us to this day.

People Blessed be the God of all our days.

Presider Thanks be to Jesus who restores us to wholeness.

People Thanks be to Jesus in whose death is our life.

Presider Praise to the Spirit who calls us to service.

People Praise to the Spirit who matures us in love.

Presider We gather to celebrate our *sister*, N., to give thanks for *her* _____ years of life, and to seek God's blessing for all the years to come.

Let us pray.

O God, we offer joyful thanks for our *sister*, N. You knit *her* together and wonderfully made *her* to love you so that *she* may serve and delight in you all *her* days. On this day we rejoice as *she* takes on new responsibilities among your people. We bless *her* and to call *her* into a graceful maturing. May *she* discover your will for *her* life, trusting in its unfolding in peace; through Jesus Christ alive with you and the Holy Spirit throughout all ages. *Amen.*

A Hymn of Praise may be sung.

The Ministry of the Word

Suggested readings are listed below.

Parents and godparents may read the lessons.

The Homily.

The Presentation and/or Examination

The young person may be presented to the congregation by parents, godparents, or other sponsors with these or similar words:

I present N., who comes to give thanks to God for *her* life, to commit *her* life to Christ, and to ask for the Holy Spirit's continued guidance in *her* life.

The following questions for parents and godparents may be used:

Presider

How has *N.* been faithful to *her* life in God?

Parents & Godparents

She has worshiped, prayed, and served in her community of faith.

Presider

How has *N.* been faithful to *her* life with others?

Parents & Godparents

She has been a true friend, a diligent student, and an active member of her family.

Presider

How has *N.* been faithful to *herself*?

Parents & Godparents

She is honest, forgiving, and kind. *She* is a delight to our hearts and we are proud of who *she* is and who *she* is becoming.

The Prayers

The Prayers for the Candidate at baptism (on page 305 in The Book of Common Prayer) may be used, substituting this introduction and Collect.

Let us now pray for this young person who seeks God's blessing and ours as *she* journeys into adulthood.

and

Grant, O Lord, that this young person, who is baptized into the death of Jesus Christ your Son, may continue *her* earthly journey in the power of his resurrection, and may wait in hope for his coming again in glory, who lives and reigns now and for ever. Amen.

In place of these prayers, others may be written for the occasion.

The Commitment of the Young Person

The young person may offer a personal prayer of thanksgiving and dedication composed for this occasion, or may bring a gift or symbol of thanksgiving to the altar or another appropriate devotional place.

The Blessing of the Young Person

The Presider, Parents and Godparents may gather around and lay hands upon the young person as this prayer is offered:

Bless this child, O Lord, and sustain *her* in grace as *she* grows into maturity. As we prayed at *her* baptism, we continue to ask you to give *her* a questioning and discerning heart, a will that is brave and strong, a spirit knowing and loving the God who made *her*. May *she* delight in all your works as *she* continues to become the person you created *her* to be. Give her grace to speak forthrightly in truth. Let her greet new experiences with courage and hope. Help her discover true love. May she discern a calling that uses the gifts you have given her. Keep her safe and strong. Grant her health in old age. We pray especially that she may blossom in the knowledge that she is precious in your sight and in ours. Bless this child, O Lord, and sustain her in grace, in the name of her most faithful companion on the way, Jesus our Savior and Lord. Amen.

The Peace

The Eucharist

This Preface may be used at the Eucharist:

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

Suggested Readings:

Ecclesiastes 11:7-9	(On youth, and the fear of God)
Isaiah 7:10-14	(A virgin is chosen by God)
Jeremiah 1:4-10	(The calling of Jeremiah)
1 Samuel 3:1-10	(The calling of Samuel)
Joel 2:28c-29	(I will pour out my Spirit)
Isaiah 61: 1-11	(The Spirit of the Lord God is upon me)
Micah 6:6-8	(Do justice, love mercy, walk humbly with God)
Psalms 116	(God is our refuge)
Psalms 121	(My help comes from the Lord)
Psalms 144:12-15	(Prosperity for the people of God)
Canticles from <i>Enriching Our Worship</i> :	
Canticle B	<i>A Song of Pilgrimage</i>
Canticle K	<i>A Song of our Adoption</i>
Galatians 3:27-29	(In Christ there is no male or female)
Galatians 4:4-7	(We are sons and daughters of the same God)
Ephesians 1:3-6	(God chose us in Christ before creation)
1 John 4:7-11	(Beloved, let us love one another)
Romans 12:1-8	(Present your bodies as a living sacrifice)
Matthew 25:1-13	(The parable of wise and foolish virgins)
Luke 1:26-38	(The Annunciation of Gabriel to Mary)
Luke 1:46-55	(The Magnificat)
Luke 2:41-51	(The boy Jesus at the temple)

Other suggestions for readings:

- The Proper for the Saint whose name the young person shares
- The Proper for the Saint whose feast falls on the young person's birthday
- Readings selected according to the meaning of the young person's name, e.g., Lucy/light, Angelica/angels.

Celebrating an Engagement

(The Blessing of a Betrothal)

The re-examination of possible betrothal rites provides several exciting opportunities for the Church. All too often, current practice leaves Church weddings a dependency of available bookings for the wedding reception. Nor, in such situations are many members of the regular congregation invited to be present. “Celebrating an Engagement” initiates interesting possibilities. A betrothal rite at a regularly scheduled Sunday Eucharist allows us to move from the traditional contractual model of matrimony to a more theologically sound form of forging a covenant. It allows the prospective bride and groom to ease into their new status in a supportive, low stress environment. It also allows several powerful symbolic acts—such as a formal blessing of an engagement ring [perhaps the restoration of ‘banns’?].

In *To Join Together*, Kenneth W. Stephenson writes,⁴

From a modest beginning, as a special blessing during the Eucharistic assembly, the Constantinian Church gradually took on much of the content of the pagan nuptial rites of Imperial Rome. This brought with it the contractual foundation inherited from both Jewish and Roman sources. During the medieval period there were wide variations in regional practice: “...in England, [the priest] presides, and does no more,...In Spain, he ‘hands over’ the woman ... at the end of the mass. ...Germany is more neutral; here the priest ‘solemnizes’ the union made by consent. Finally, Normandy goes over the top, with the priest reciting the definitive formula, “I join you together.”

Beneath these variations lies a common pattern: a betrothal ceremony followed by a separate and distinct marriage rite. In the late medieval period, the two rites moved closer and closer together, until, with the emergence of the Book of Common Prayer in 1549, the two rites merged into one. The whole medieval-renaissance progression was about making marriage a more public and ecclesial event, with the Church as guarantor of the marriage. Ironically, in our time, marriage has tended to become more and more a private act, detached from the real life of the Church. A rediscovery of betrothal rites might help us to better understand marriage as “... one of God’s greatest gifts, one of the closest symbols of [who God] is, and of the union between [God] and us.”

The community may gather in a circle, with the couple at its center.

The Gathering

Opening Acclamation

<i>Presider</i>	Blessed be God who has brought us to this day.
<i>People</i>	Blessed be the God of all our days.
<i>Presider</i>	Thanks be to Jesus who restores us to wholeness.
<i>People</i>	Thanks be to Jesus in whose death is our life.
<i>Presider</i>	Praise to the Spirit who calls us to service.
<i>People</i>	Praise to the Spirit who matures us in love.
<i>Psalm 128 may be said together by the People</i>	

Blessed are all those who fear the Lord:
 those who walk in God’s ways.
 You shall eat the fruit of your labors:
 and you shall be happy and prosper.
 Your wife shall be like a fruitful vine:
 within the walls of your house;
 your children like slips of olive:

⁴ Kenneth W. Stephenson, *To Join Together* [Pueblo, 1987] pp. 51-52, p. 234]

planted ‘round about your table.
 Thus shall all those be blessed:
 who fear the Lord in their heart.
 May the Lord bless you from the holy city:
 may you see the prosperity of Jerusalem all the days of your life.
 May you live to see your children’s children:
 and upon Israel let there be peace.

The Ministry of the Word

Presider Hear these words of love from the Song of Solomon:

These may be recited by the couple or by other readers.

The Man You have ravished my heart, my sister, my bride;
 You have ravished my heart with a glance of your eyes.
The Woman You are my beloved and you are my friend.
 You are the one my soul loves.
The Man How sweet is your love, my sister, my bride!
 How much sweeter is your love than wine.
The Woman Your name is like oil poured out
 and your love is better than wine!

The Blessing by the People

The People may extend their hands toward the couple, or come forward to lay hands on them.

**N. and N., may God bless you this day, honoring your love.
 May God make your love a blessing to all who are touched by its warmth and light.
 May your love grow ever stronger and always be true.**

Reader 1 In the life that you share, may you come to know
 deep joy,
 ordinary pleasures,
 the miracle of forgiveness.

Reader 2 May you always remember
 politeness,
 endurance,
 your very first kiss.

Reader 3 May you be given
 old age together,
 bright mornings,
 quiet evenings,
 laughter and tears

Reader 4 Surprise and adventure,
 good health, [healthy children,]
 and all the courage of love!

The people may add their own hopes, prayers, and counsel, beginning with such phrases as “N. and N., may you have...” or, “... be given...,” or “... remember...”

The Presider gives the blessing with these or similar words:

N. and N., may God join together all the pieces of your lives into a fine and sturdy quilt to cover your days with grace. And may all who bless you be blessed!

Here may be sung "Peace before us" (substituting "Peace before you") or "God, Grant Them Many Years" (from Wonder, Love, and Praise) or some other choice.

The Final Prayer

Prayed by the people and couple together

Blessed are you, Lord our God.

You give abundant joy to bridegroom and bride.

Bring us to the day of this wedding
in safety and peace.

Pour out your grace on us.

Help us each to know how beloved we are in you
and live inside the deep joy of that knowing.

Help us submit our hearts to the yoke of love
so that we come into its perfect freedom.

Grant to each of us our heart's desire;

We pray in the name of the Christ
whose desire for us all, simply and wholly, is you.

Amen.

Prayers and Rites for the Transitions of Midlife

The Prayers

1. Beginning a Job
2. Ending a Job
3. Earning a GED or other Diploma
4. Release from Prison
5. Returning to a Community of Faith
6. Surviving a Tragedy
7. On Ending a Relationship
8. Healing after Divorce
9. Renewing our Stewardship of Creation
10. Taking on the Care of Elder Parents
11. Reclaiming Health

The Rite

A Rite for Receiving or Claiming a New Name

1. Beginning a New Job

Holy God, you call us to do the works of Christ who came to live among us in love as a servant. Our true call is to be transformed into his likeness. As *N.* begins this new job, grant *him* wisdom and skill, so that the work of *his* hands may bring *him* satisfaction. Help *him* to be faithful, honest, and fair with those who labor beside *him*, and let them be so with *him*. May *he* glorify you in all *he* does, through Christ whose saving work on the cross brings us to rest in your love. Amen.

2. Ending a Job

Author of Life, you ordered the seasons and watch over the times between sowing and reaping, fallow and planting. We pray with *N.*, whose work in this place has now ended. During *her* years at this job, *she* faithfully accomplished *her* tasks, befriending those who worked beside *her*. Bless *her* as *she* leaves [and enters a period of waiting]. Bring relief if *she* is anxious. Strengthen *her* trust in you, [and guide *her* search for new work]. By the power of the Holy Spirit, assure *her* of your continuing love and care, and of *her* usefulness in the work of your kingdom; through Christ the Worker, our ever present help and companion. Amen.

3. Earning a GED (General Equivalency Diploma) or Other Diploma

Gracious God, you are always calling us to stretch our hearts in love and stretch our minds in learning. Through patience and perseverance, our *brother, N.* has earned *his* GED. We thank you for your gifts of courage, determination, and the discipline which have kept *him* committed to *his* goal, and brought *him* to this proud day. As *he* faces life's next challenge, renew *him* in your love, and strengthen *him* to do your will; through Christ our Lord. Amen.

4. Release from Prison

Liberating God, we lose our true freedom when we wander from your love, but when we come home to you, we receive fullness of joy. Our *sister, N.*, ends *her* prison/jail sentence and returns to a world that waits for *her*. Calm *her* fears and guard *her* from stumbling; surround *her* with friendship, and fill *her* with hope, reassured by your love and ours; through Jesus your Christ, our Redeemer and Liberator. Amen.

5. Returning to a Community of Faith

Holy One, in Israel's pilgrimage through the wilderness you gathered a People of God. Our *brother, N.* has traveled far from this community but never out of your sight or our hearts. We thank you for the care and love *he* received in *his* journey, and for lighting *his* path back to us. Bless our reunion with joy as we celebrate *his* return. We ask this in the name of Jesus, who is our path, our destination, and our companion on the way. Amen.

6. Surviving a Tragedy

Lifegiving One, you grieve every day for our afflictions. Your child and our *sister N.* has suffered a great tragedy, which has marked *her* forever. She needs your healing from the anger, fear and sorrow that have broken *her* heart. Place yourself between *N.* and the emotions wounding *her*, so that whenever *she* recalls those dark moments, *she* may see them in the light of your radiance. Accompany *N.* as *she* grieves for what was lost. Through her pain, make *her* strong in compassion and courage; dry the tears of *her* sorrow, and mend *her* heart, gently call *her* forward to newness of life. We thank you for the precious gift of life and for the promise of your love given to us in Jesus who suffered and died to rise again, one with the Father and the Spirit, throughout eternity. Amen.

7. At the Ending of a Relationship

God of Love, you ask us in your name to be faithful to the covenants we create with one another. Yet the relationship between *N.* and *N.* seems damaged beyond repair. We grieve with them as they say farewell to set off on separate paths, sorrowing for a love broken beyond our power to make it whole again. But you in your mercy rise in every death and your love is new every morning. Help us to uphold *N.* and *N.* as they discern the future you hold in store for them: abundance of life in the love of Jesus Christ our Lord. Amen.

8. Healing after a Divorce

Holy One: in the bond of marriage you provide a sign of your eternal love for us. When our love is strong and true, we feel cradled in your embrace; when love breaks, we feel lost to you. Yet you are the God who holds your people in a sacred covenant, loving each of us as though there were but one of us. The marriage of *N.* and *N.* has ended, and so we seek your healing for their hearts and lives. Help them forgive whatever wounds they inflicted on each other. Let them surrender their past, looking with hope toward the future you bring them. Guard and heal *their children and* those who grieve their parting from one another. And bring us all to that day when our love will be made perfect and our joy complete in you, through Jesus Christ in whom all things find perfection. Amen.

9. Renewing our Stewardship of Creation

Creator of all: we come to a time in our lives where we are filled with the understanding that we are part of all you have made. We thank you for the variety of your creation. Its complexity fills us with wonder and stretches our imaginations. Make yourself known to us as we strive to be good stewards of our environment, for as you placed Adam in a garden in Eden, you have set us in this world to help it flourish and live in harmony and peace with all living things. We acknowledge our past sins against creation with sorrow. Rekindle your light shining through us, so that we may know the work you have given us on this earth and declare your glory, through Jesus Christ who, with you and the Holy Spirit, upholds your creation through all ages. Amen.

10. Taking on the Care of Elder Parents

In the circle of life, O Gracious One, your signs of love shine out in every situation, through dying and rebirth, growing up and growing old, holding on and letting go. Now *N., N., N.,* will be looking after their parent(s), *N., [and N].* Those who gave care now need to receive care; those who once were supported by them now need be supporters. We pray this family may gracefully accept these changes. Grant them wisdom, good humor, patience and hope as life continues according to your constant love, and bless their days with wellness, safety, and peace; through Christ our Redeemer. Amen.

11. Reclaiming Health

Holy One of Blessing: your desire for your people is wholeness and health, and in our afflictions you draw near us with compassion. You whisper love to our hearts in pain, sorrow and fear; you fill our spirits with hope and heal our bodies. You have sustained our *brother, N.,* O Lord, through *his* illness. You were *his* light in the darkness; in the valley of shadows, you stood with *him,* helping *him* to know you more deeply than before. May *he* enjoy renewed health and find *his* place at your banqueting table, joyfully taking up the work to which *he* is called, and for which *he* is given the gifts of your Spirit. We pray this in the name of Christ the Good Shepherd. Amen.

Receiving or Claiming a New Name

In many cultures the giving or the taking of a new name signifies and empowers a radical change in the life of the individual and has great significance in the whole community: some examples might be a woman after a divorce reclaiming the surname she was born with or a child taking the name of his adopted parents. When an event or experience leads a member to take or be given a new name, the following may be used to mark this transition in the parish community.

The Gathering and Greeting

The Gathering Rite may reflect the particular culture celebrating this new name. It may include such elements as ritual cleansing, confession, incense or smudging, singing, and drumming. It concludes with this Collect:

Holy One of Blessing, in baptism you bring us to new life in Jesus Christ and you name us Beloved. We give you thanks for the renewal of that life and love in *N.* who now takes on (*or chooses*) a new name. Strengthen and uphold *him* as *he* grows into the power, and authority, and meaning of this name; we pray in the Name above all names, Jesus, your Son, with you and the Holy Spirit, the Triune God we adore. *Amen.*

The Liturgy of the Word

The Proper for the Feast of the Holy Name (January 1) may be used or other readings appropriate to the occasion.

A homily may be preached, or, alternatively, the candidate may share the journey and experiences that resulted in this new name, inviting the community's assistance in living into its significance.

The Prayers of the People

We pray for the Church you love as a spouse; may it faithfully bear Christ's name in its communion and work. Remembering its ministers, and all the baptized, especially those we name before you:

The People add their particular intercessions.

We pray for the world you created; may its people, together, call themselves family, and all nations come to your peace. Remembering nations at war and in danger, especially we name before you:

The People add their particular intercessions.

We pray for the afflicted; may they find healing and hope, and help in their sorrows. Remembering all who suffer, especially we name before you:

The People add their particular intercessions.

We pray for all the departed; may they grow more and more in likeness to you. Remembering all the saints, especially we name before you:

The People add their particular intercessions.

We pray for your servant *N.*, with thanks for the journey and awakening that have brought *him* to this moment, for *his* place amongst your people, and for *his* gifts and calling to serve you.

The Presider concludes with this collect:

O God, in renaming your servants Abraham, Sarah, Jacob, Peter and Paul, you gave them new lives and new tasks, new love and new hope. We now hold before you our companion, *N.* Bless *him* with a new measure of grace as *he* takes this new name. Write *him* again in your heart and on your palm. And grant that we all may be worthy to call ourselves Christian for the sake of your Christ whose name is Love, and in whom, with you and the Spirit, we pray. Amen.

The Giving of the Name

The new name is given.

The following forms may be used.

<i>Presider</i>	By what name shall <i>N.</i> be known?
<i>Sponsor</i>	The name shall be <i>N.</i>
<i>Candidate</i>	My name is <i>N.</i>

Or

Presider By what name shall you be known?

Candidate My name shall be *N*.

Presider Your name shall be *N*.

The community may respond by repeating:

Your name shall be *N*.

Presider Bear this name in the name of Christ. Share it in the name of mercy. Offer it in the name of justice.

The candidate may offer gifts that symbolize this change. Members of the community may present the candidate with symbolic gifts.

The Peace

During the exchange of the Peace each member of the community may address the candidate by the new name: N., The Peace of Christ be with you.

The Eucharist

In the place of the usual postcommunion prayer the following may be used.

Gracious God, you have fed us heavenly food in the sacrament of the body and blood of Christ. Grant that with *N. (new name)*, we may share in this mystery and may with *him*, ever turn to the One whose name is above all names, our Lord and Savior, Jesus Christ. Amen.

Blessing and Dismissal

Prayers and Rites for the Transitions of Elders

See page x for a note on the use of the word *Elder*.

The Prayers

1. Retiring
2. Celebrating a Significant Wedding Anniversary
3. Becoming a Grandparent or Great-Grandparent

The Rites

Farewell to a Home

A Celebration of Life on the Occasion of a Significant Birthday

The Blessing or Commissioning of an Elder

1. Retiring

To everything, Lord, you have given a season, calling each thing good in its time. In the years of our lives, you call us to work, you ask us to play, you command us to rest, and by your grace, you weave our days together in peace. We pray for our *brother N.*, who comes to the end of his season of work. Thank you for friends made, challenges met, and growth enjoyed, and for all *he* has learned and accomplished. Help *him* now let the old work go to take up the new life for which you have also given *him* gifts; through Christ the Worker, in whose love is our eternal rest and joy. Amen.

2. Celebrating a Wedding Anniversary

You unite your people in marriage, O God, delighting in us as the joyful bride of your heart. In the union of *N.* and *N.*, we remember your faithfulness, and the tender love in which you hold and behold us forever. Calling them together, you have helped them make their love a strong rock on which they have built a sacred companionship. You have granted them moments and days and now _____ years of blessedness. We rejoice in their contentment, promising to support and honor them. We ask that our own loves may display the constancy of theirs. Protect them this day and always, as together they grow in your likeness and grace; through Christ who blessed the wedding feast at Cana. Amen.

3. Becoming a Grandparent or Great-Grandparent

Your love, O God, is fresh as an infant's, playful as a child's.

Your love, O God, contains the hopefulness of youth and the watchfulness of age.

Your love, O God, is fierce as a mother's, steady as a father's, loving and wise, O Eldest of elders.

Your love, O God, is present in the love of *N. and N.*, who, through the *birth/adoption* of [*name of child*], have become [great-] grandparents. What joys in life compare to this? Let us share in their joy. Instruct their hearts in that love you hand down from generation to generation, from parents through children's children and to every age. Grant them many years, and descendants as countless as the stars, and bring us all together, at length, to the heavenly banquet laid by Jesus, your Christ and our Savior. Amen.

Farewell to a Home

Often, elders move from the larger house in which their children were raised to a smaller house or apartment, or find themselves in need of assisted living. Members of a community may wish to support the elder(s) during this transition.

In preparation for the rite, a candle may be lighted in each room, and left burning until the procession is departing from that room.

The Elder(s) and the People pray:

Gracious God, your heart is our eternal home, and your love is as present in sorrow as in joy; our *sister, N.*, is prepared to depart from this house. Help her carry the moments of grace *she* has known here to her new home.

The elder and her companions may travel through the rooms of the house, recalling memories and naming feelings evoked by each room.

As the group leaves the room, the elder(s) should extinguish the light, saying:

With thanks for my time in it, I leave this room to those who will dwell in this place, asking joy for their days and peace for their nights.

At the end of the procession, the People may pray:

Sojourning God, you go before *N.* (and *N.*) preparing the way to a peaceful new home. Give *her* grace to let go of the old, accepting the comfort and assistance of those around *her*. Help *her* know that you are as near as *her* breath; let *her* hear your whisper of the undying love in which you hold *her* as you held *her* in the beginning. We pray this through Christ our Savior. Amen.

A Celebration of Life on the Occasion of a Significant Birthday

The Gathering and Greeting

Gathering Music

The elder(s), with his presenters, join the procession, and are seated at the front of the assembly.

Salutation

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

People Glory to God for ever and ever.

or

Presider Blessed be God who has brought us to this day.

People Blessed be the God of all our days.

Presider Thanks be to Jesus who restores us to wholeness.

People Thanks be to Jesus in whose death is our life.

Presider Praise to the Spirit who calls us to service.

People Praise to the Spirit who matures us in love.

The Collect

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

God of Wisdom, your love is ageless, and you remain faithful through every breath of our lives. All creation has been formed for the fullness of your eternal joy. Give us grace to shine with that goodness and hope which is your blessing, and through your Spirit to continue in Christ, in whom we gather and pray, this day and always. *Amen.*

The Ministry of the Word

Suggested Readings are listed below.

The Presentation

Presider On the occasion of *his* _____ birthday, we gather around *N.*, who comes before God and this faithful community to give thanks for the gift of life and to ask God's blessing on all *his* days to come.

Let the community now present *him*.

Family and friends gather around the Presider and Elder. Each person presents the Elder, with such phrases as

I present *N.*, my husband, who has lived with me in the covenant of marriage, showing me God's faithful love.

I/we present *N.*, *my/our* mother, who has shown *me/us* God's firm and gentle love.

I/we present *N.*, *my/our* father, who has guarded *me/us* in the strength of God's watchful love.

I/we present *N.*, *my/our* grandmother, who has lavished *me/us* with God's unconditional love.

I present *N.*, my friend of _____ years, whose love has been constant and true.

I present *N.*, my uncle, whose love is knowing, playful, and wise.

Or the elder(s) may simply be presented:

We present *N.* (*N.*, *N.*).

The Thanksgiving and Dedication of the Elder(s)

The elder(s)

I give thanks to the Lord of Life for this and all my days, and I seek God's help for the life that remains. I am richly blessed by you, my family and friends, and thankful that I belong among the people of God. Therefore, I promise before God and you to continue to serve Christ faithfully in worship and prayer, by repentance and forgiving others, by seeking Christ in the midst of suffering, and by working for justice and peace. In these latter

years of my earthly pilgrimage, I will remain near you, blessing each day you give me, and seeking abundance of life to which we all are called. For these things, I ask God's help and your prayers and love.

or

I thank the Lord of Life for you, my *family and* friends who have blessed my life. Stay with me through whatever lies before us. May you and I continue to worship and pray together and ask forgiveness and when we have wronged one another. Let us work together for justice and peace in the midst of a suffering world. For the rest of my time with you, help me be thankful for each day as it is given, remembering that God gives us abundant life. For these gifts I ask your prayers, your help and your love.

The Prayers for the Elder(s)

Leader

Holy One of Life and Love: Hear your People as we pray.

For the Church of your Christ; for all its ministers; for vision, calling and mission; for courage, in all its members, to love and to serve, we are asking you, O God:

Hear your People as we pray.

For this community of ____: for its pastors and people; for truth and tenderness among its members; for the will to create a bright future; for passion to befriend the needy and poor, we are asking you, O God:

Hear your People as we pray.

For the world you created and love: for peace among nations; for an end to war; for the victims of famine and flood; for [the People may name particular concerns for the world]; we are asking you, O God:

Hear your People as we pray.

For all who suffer: for relief from pain and fear; for assurance of your nearness; for healing of hurts; for hope and strength; and for N., N., N.; we are asking you, O God:

Hear your People as we pray.

For all the departed: for their continued growth in grace and love; for the witness of the lives they shared with us; for their eternal rest in the land of light and joy; for N., N., N.; we are asking you, O God:

Hear your People as we pray.

For our beloved N. (N., N.): for comfort in *his* sorrows, losses, and fears; for strength in *his* frailties and healing of *his* heartaches; for the discernment of new ways to serve; for grace in all the days to come; assuring *him* of our thanksgiving and love, we are asking you, O God:

Hear your People as we pray.

For all whom we love and all who love us; for the gifts of the Spirit flowing through us; for the hope of Jesus' resurrection in our lives;

Be our Help and Companion, we are asking you, O God, and hear your People as we pray. Amen.

Tributes and Gifts

The People may address the Elder(s):

N., N., we give thanks for the gift of your wisdom, the fruit of your years. We thank you for keeping alive the memories, stories, and traditions you pass on to us in this congregation. We learn from the wealth of your experience. We promise to stay with you through the end of your days among us, and to hold you in our hearts and memories whatever lies ahead. We will listen to you, grieve with your losses, and pray with you through times of trial. We will encounter Christ in you as you continue to serve in his name. Reflect Christ's wisdom and grace in our midst, and now receive these gifts as signs of our love.

Representatives of groups that have been important in the life of the elder(s) may come forward and offer a tribute in thanksgiving to God and in honor of the person. Greetings representing the Elder's passion, dedication, interest or skill may be offered.

N., receive this _____, as a sign of _____.

The Blessing of the Elder(s)

May God, our Creator, transform you in love, every day, for all time. *Amen.*

May Christ our Savior keep your soul in life, and lead you to the joys of heaven. *Amen.*

May the Holy Spirit, our Companion, surround you and hold you in peace all your days. *Amen.*

And may the blessing of God, Triune and Holy, be upon you and among us, this day and forever. *Amen.*

Suggested Readings

Proverbs 2:1-11 (The Lord gives wisdom; from his mouth come wisdom and understanding.)
 Proverbs 3:13-24 (Trust in the Lord with all your heart.)
 Proverbs 8:1-21 (Does not wisdom call, and understanding raise her voice?)
 Hosea 14:4-9 (I will be like the dew to Israel.)

Canticles from *Enriching Our Worship*:

Canticle A *A Song of Wisdom*
 Canticle B *A Song of Pilgrimage*

1 Corinthians 1:20-30 (God's foolishness is wiser than human wisdom.)
 1 Corinthians 12:4-13 (There are varieties of gifts, but the same Spirit.)
 James 3:13-18 (Who is wise and understanding among you?)
 1 Peter 5:1-7 (I exhort the elders among you)

Suggested Hymns and Spiritual Songs

[more suggestions on pp. xx-xx]

611 Christ, the worker
 549, 550 Jesus calls us
 482 Lord of all hopefulness
 554 'Tis the gift to be simple

189 Great is thy faithfulness

747 God, the sculptor of the mountains
 819 Guide my feet, Lord
 757 Will you come and follow me

I was there to hear your borning cry (Fortress Press)
 Bless now, O God, this journey
 Make me a channel of your peace (OCP)
 Bind us Together (Kingsway's Thank You Music)
 Bring Many Names

Blessing or Commissioning of an Elder

This rite celebrates the special gifts for ministry some Elders possess. It welcomes one or more Elders into a ministry of wisdom and presence in the faithful community.

The Gathering and Greeting

Presider We are gathered to celebrate *N.* [*these elders*] who *has* blessed our lives and served the Christ through years of faithful discipleship, and who *seeks*, now, to serve the Church as an Elder in a ministry of leadership, counsel, wisdom, and grace.

People Thanks be to God.

Presider Let us ask the Holy Spirit to pour out upon us gifts for serving the world God loves.

The Collect

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

God of Wisdom, your love is ageless, and you remain faithful through every breath of our lives. All creation has been formed for the fullness of your eternal joy. Give us grace to shine with that goodness and hope which is your blessing, and through your Spirit to continue in Christ, in whom we gather and pray, this day and always. *Amen.*

The Ministry of the Word

Suggested Readings are listed below.

A homily may be preached or, alternatively, children, colleagues, and friends of the elder may speak of their memories, knowledge, and love of him or her.

The Examination

The Elder and his or her presenters gather in front of the assembly.

Presenters We present *N.*, born (*date*), to be recognized as an elder of this community.

Presider Is *N.* faithful in ministry and in prayer?
to

Presenters

Presenters *She* is.

Presider Is *N.* diligent in caring for *herself* and others?

Presenters *She* is.

Presider Does *N.* seek God's abundant grace on all life?

Presenters *She* does.

Presider Are you prepared to offer the gifts of *to Elder* your presence and wisdom to this community?

Elder I am.

Presider Are you willing to permit others to learn from their mistakes?

Elder I am.

Presider Will you continue to reflect the presence of Christ to this faithful community and to the world?

Elder I will.

The Elder continues with these words of Commitment:

I give thanks to the Lord of Life for this and all my days, and I seek God's help for the life that remains. I am richly blessed by you, my family and friends, and thankful that I belong among the people of God. Therefore, I promise before God and you to continue to serve Christ faithfully in worship and prayer, by repentance and forgiving others, by seeking Christ in the midst of suffering, and by working for justice and peace. In these latter years of my earthly pilgrimage, I will remain near you, blessing each day you give me, and seeking that abundance of life to which we all are called. For these things, I ask God's help and your prayers and love.

Or this

With God's help, I will show Christ to you and to the world. I will care for you and accept your care for me, striving to speak the truth in love and holding us all in prayer. I will grow, learn, and serve at your side, helping to lead us in ever-more faithful discipleship of the Lord of Life.

The Prayers of the People

Leader

In celebration of this and all our ministries, let us pray to the God of the Ages, saying, "Hear us, we pray."

Gracious One, we pray for the world you have made and love, so that its people might know you, and its beauty and goodness be preserved. God of the Ages:

Hear us, we pray.

Gracious One, we pray for the Church, here and everywhere gathered together in Christ, so that it may shine with his light, and humbly serve in his name. God of the Ages:

Hear us, we pray.

Gracious One, we pray for all who suffer in sickness, in war, in heartache, and in loss, so that they might not despair of your help which endures ever faithful, tender, and strong. God of the Ages:

Hear us, we pray.

Gracious One, we pray for the departed, so that they might hold us before you as we always remember them, and grow in your likeness as they dwell in your love. God of the Ages:

Hear us, we pray.

Gracious One, we pray for all children and youths so that they might be nurtured and safe, following their hearts to your eternal life. God of the Ages:

Hear us, we pray.

Gracious One, we pray for those in the middle of life, so that they might find strength in their work and joy in their rest. God of the Ages:

Hear us, we pray.

Gracious One, we pray for N. and all our elders who our living treasures and keepers of lore, so that they might be honored by us, held in your love, and remain ever-faithful to the life you created. God of the Ages:

Hear us, we pray.

Gracious One, Beloved God of all generations, we pray for ourselves that, one and all, we may be young in hope and ageless in wisdom. For our failures at love, forgive us. For the work of love, encourage us. For the gift of your unfailing compassion, make us thankful. As we near the end of our days, relieve our fear death and make us bravely follow Jesus who is Resurrection and Life, who takes away the sting and fear of death and gives life for all time, and in whose Name we pray. *Amen.*

Then, as hands are laid on the Elder, the Presider says:

In the name of God and of this community, I recognize you as an Elder in this congregation and commission you to a ministry of presence and wisdom among us.

The newly commissioned Elder may pray over the community.

The Peace

Other Elders, or the Presider, present the newly named Elder(s), who offers the Peace to the community.

If the service continues with the Eucharist, the following Preface may be used.

From day to day, from age to age, throughout our lives in this world and the next, you show yourself to be eternal Love, giver and sustainer of all goodness and joy; and so, with all the saints of every generation who are ancient in faith and young in hope, we join to sing your praise:

Prayers and a Rite for Remembering the Departed

The service for the Burial of the Dead focuses on the bereaved, offering a public gathering in which to lament. It also opens the prospect of growth in the hope of resurrection. The first year after the death of a loved one is filled with many “first time without” experiences. Gatherings of friends and members of the church community may help mourners come to terms with the depth of their grief as they are reminded that Jesus Christ wept for the death of friends, and feels our sorrows no less than our joys.

Certain moments in the church year affirm and rejoice in the communion of saints who guide and cheer us on in our journey toward heaven. Easter, All Saints’ Day and the Commemoration of All Faithful Departed (sometimes called All Souls’ Day), along with certain national holidays like Memorial Day are all occasions for remembering departed loved ones. In addition, whenever the community gathers for Eucharist, we remember and pray for the departed who remain close to us even while they now swell in the greater presence of God. Our Christian faith assures us that death does not sever the bonds of love, but that our relationships live in faith and hope until the day when we will see God face to face in the presence of those we love who went before us.

Below are suggestions for remembering the departed, with collects for particular anniversaries marking the journey of grief’s healing.

The Prayers

1. A Week After a Death
2. A Month After a Death
3. A Year After a Death
4. Visiting the Site of a Death
5. Coming Home Without a Departed Loved One
6. Giving Away Belongings of a Departed Loved One
7. Visiting a Graveside
8. On the Birthday of a Departed Loved One
9. On Visiting the Site Where a Loved One was Last Encountered
10. On Grieving a Violent Death
11. Three Prayers for a Child Who Dies by Violence

The Rite

A Rite for Remembering a Departed Soul

1. A Week after a Death

God of our moments and hours, our days and our nights; we have lived a week without *N*. We would not have believed it could have been endured, yet here we are on a seventh day of mourning, hearts still breaking, tears still flowing, and still so in need of your help. Ease our sorrow, Gracious God, as days flow into weeks, into months and years, until our courage grows strong again in the knowledge that even our darkest days are lit by your grace and love; through Christ, in the Spirit, we pray. Amen.

2. A Month after a Death

Gracious God, we have lived a month without *N*. Even in our deepest grief, the world has begun to fill the gaps left by *her* death. You have sent us consolation through the precious offerings of friends. Yet we continue to need your comfort and help in the work of mourning and healing. We commend *N*. to your care, as *she* grows daily in your presence. We pray through Jesus, your Christ, in whom we too look forward to the joys of heaven, and with whom in the Spirit we pray. Amen.

3. A Year after a Death

God of the living, you are the Way, the Truth and the Life: we have lived a year without *N.* Throughout that time of the turning earth, sun and moon, you have show us signs of your wonders: the Christmas star of Bethlehem, Easter's empty tomb, and the tongues of Pentecost fire, which speak of your glory and goodness to all creation. We have counted days of sorrow, laughter and endurance in our journey through grief's stages. Now we can declare that even though we still feel bruised by the pain of our loss, life continues. You give us yourself in moments of grace, transforming us through your love. We thank you for the distance you have brought us during our year of healing, and ask you to help us become ever more whole in years to come. Keep *N.* present in our hearts, and may we honor *his* memory, embracing each new day with courage and faith; through Christ, in the Spirit, we pray. Amen.

4. Visiting the Site of a Death

Consoling God, this is the place where our *sister N.*, lost *her* life. Give us faith to see *she* was not alone, for your love embraced *her* fear and pain as you took *her* home to you. This dreadful place became for her the gate of heaven where you welcomed your child into your eternal glory and rest; where you live and reign with Christ and the Holy Spirit for ever. Amen.

5. Coming Home Without a Departed Loved One

O God, here, in this dwelling, I have known the joys of home with *N.*, who will never return to this house. Help me live through my loss and grief, weeping every tear that needs to fall as I come to terms with the emptiness that *his* absence leaves. Give me a sense of our nearness as I sleep and wake, eat and rest, with a new sense of your nearness, knowing you fill this house and all our sorrows with your merciful presence and grace; through Christ whose heart is our eternal home, and with the Holy Spirit, Comforter and Guide. Amen.

6. Giving Away Belongings of a Departed Loved One

In the things of this world, O God, we taste and see and touch you in bread and wine, water and oil, where you make yourself known as Love. These possessions of our beloved *N.* remind us of *her* presence in our lives and hearts, and in this home. In letting go these objects which speak to us of her we open ourselves to you in our grief, remembering your words, "It is more blessed to give than to receive." We offer her up to you again as we give away *her* belongings, promising to wait in hope till we meet *her* in heaven's grace; through Christ in whom there is joy forever. Amen.

7. Visiting a Graveside

Thank you, God, for your good earth, who cradles the body of our beloved *N.*, and upholds our long journey through this world. Continue to meet us here, at this holy resting place, where earth and ashes and dust are returned to their source. Comfort us, always, in our sorrow and loss. Keep our feet planted in this world you created in your love and turn our hearts and eyes to heaven, where our *brother* now lives with you in peace; through Christ our Lord. Amen.

8. The Birthday of a Departed Loved One

Gracious God, our days unfold according to your mercy. We remember our *sister, N.*, on her birthday, recalling *her* years among us. Thank you for having given *her* to us for that time, and help us rejoice in the knowledge that she lives with you now in the fullness of heaven's joy. May our hearts be bound to her continuing love for us as our hopes are bound to you. Strengthen our faith in expectation of that day when we, too, shall come to our eternal rest beside her. We pray in the name of the One in whose death we have our true life, your child Jesus Christ, who lives and reigns with you and the Holy Spirit, one God throughout all time. Amen.

9. On Visiting the Site Where a Loved One was Last Encountered

Holy and Merciful One, in this place I last saw *N.*, not realizing those would be our final moments together. Through the loss of my beloved, that occasion and this site have become hallowed to me.

Here the speaker may recall the occasion or ask forgiveness of God and the departed, silently or aloud.

Keep *N.* alive in my heart as I lift up my love and my memories of *her* to you. Help me recall that every moment in every place your Spirit hovers, comforting and guiding us to the shelter of the everlasting arms you stretch out to gather all your children in; through Christ our Lord. Amen.

10. On Grieving a Violent Death

Lord of Life, you trampled death under your feet so we might come alive in your eternal light. We remember before you our beloved *N*. In our anger and confusion, we need your help to find our way.

When your own child, Jesus, suffered violent death, you acted through it to redeem the world. Help us live into that knowledge as we remember that *N*. now lives because of that great gift of your love. Help us release *him* to you. Show us that your hand has dried *his* tears and let us glimpse *his* joy in your face. Grant us strength and the spirit of healing and peace so that we may labor for your just and peaceable kingdom where all your children live in safety and fulfillment, through Jesus Christ our Lord. Amen.

11. For a Child who Dies by Violence

The prayers that follow are taken from "Burial of a Child" in Enriching Our Worship 2 (Church Publishing) p. 143

Loving God, Jesus gathered your little ones in his arms and blessed them. Have pity on those who mourn for *N*., an innocent slaughtered by the violence of our fallen world. Be with us as we struggle with the mysteries of life and death; in our pain, bring your comfort, and in our sorrow, bring your hope and your promise of new life, in the name of Jesus our Savior. *Amen.*

or this

God our deliverer, gather our horror and pity for the death of your child *N*. into the compass of your wisdom and strength, that through the night we may seek and do what is right, and when morning comes trust ourselves to your cleansing justice and new life; through Christ our Savior. *Amen.*

or this

God, do not hide your face from us in our anger and grief for the death of *N*. Renew us in hope that your justice will roll down like mighty waters and joy spring up from the broken ground in a living stream; through Jesus our Savior. *Amen.*

Remembering a Departed Soul

A celebration of The Holy Eucharist, by remembering the departed, also reminds the congregation of the heavenly banquet Jesus prepares for us in eternity.

The Gathering

Songs, hymns or one or more of the anthems that begin The Burial of the Dead in The Book of Common Prayer (pp. 491-492) may be used.

The Greeting

The Presider may welcome the people by explaining the purpose of the gathering.

The Collect

An appropriate Collect from the Prayers for Remembering the Departed may be used, or from The Burial of the Dead in The Book of Common Prayer, or else the Commemoration of All Faithful Departed (sometimes called All Souls Day) in Lesser Feasts and Fasts.

The Liturgy of the Word

Lessons may be chosen from The Burial of the Dead in The Book of Common Prayer, or from the following list, which addresses ongoing grief:

Isaiah 35:1-10

Psalm 13

Psalm 31:9-10, 14-16

1 Thessalonians 4:13-18

Other writings and poems may be offered, as well.

A homily may follow and worshipers may speak of their memories of the departed loved one.

The Apostles' Creed

The Prayers of the People

A form for the prayers may be taken from The Book of Common Prayer, or the following form may be used.

Lord Jesus Christ, you are Resurrection and Life; Hear our prayers on behalf of our *brother, N.*; (for *N. and N.*), for this whole community, and all who continue to mourn *his* departing. Even as we grieve, we also give thanks for the fullness of joy in which *he* lives with you now, and toward which we faithfully travel in healing and hope.

We speak *N.'s* name in assurance of *his* eternal life with you, and ask your healing help for our wounded hearts.

We pray to you, Jesus.

We thank you for the way *he* lived, and for the love *he* gave us, rejoicing in the knowledge that *he* has returned to your paradise where there is no sorrow or sighing, but eternal joy in your presence.

We pray to you, Jesus.

We lay our grief before you, for you also grieved at the grave of your friend, Lazarus. Give us courage to open our hearts to others, and to weep tears that still need to fall.

We pray to you, Jesus.

We thank you for all relationships, for those whose love brings us joy; help us testify to your presence in this broken world.

We pray to you, Jesus.

We ask you to help us live our faith, to take up our work, to correct our course when we stray from you, to give and forgive, and to seek your face in all that we do, so that when we, too, come to die, we will surely have known the fullness of life.

We pray to you, Jesus.

We thank you, Jesus, for those who have gone before us. Through their lives you helped us learn that in every season of life and death, you are near us, standing firm when we falter. We long for the time when your own hand will dry all our tears. Be our Companion this day, our path on the way, and our door to life eternal, as we place ourselves in your love, O Christ, who, with our Father and the Holy Spirit, lives in glory everlasting. **Amen.**

Suggested music for Rites of Passage

From *The Hymnal 1982*

8	Morning has broken
9	Not here for high and holy things (especially vv 406)
33, 34, 35	Christ mighty Savior (especially for passages of older people)
370	I bind unto myself today
396, 397	Now thank we all our God
400	All creatures of our God and king
408	Sing praise to God who reigns above
411	O bless the Lord my soul
416	For the beauty of the earth
422	Not far beyond the sea
424	For the fruit of all creation
429	I'll praise my maker while I've breath
433	We gather together to ask the Lord's blessing
437, 438	Tell out my soul
463, 464	He is the Way
482	Lord of all hopefulness
488	Be thou my vision
490	I want to walk as a child of the Light
508	Breathe on me breath of God
534	God is working his purpose out
546	Awake my soul stretch every nerve
554	'Tis the gift to be simple
586	Jesus thou divine companion
593	Lord, make us servants of your peace
610	Lord whose love through humble service
611	Christ the worker
635	If thou but trust in God to guide thee
654	Day by day
659, 660	O Master, let me walk with thee
663	The Lord my God my shepherd is
664	My shepherd will supply my need
665	All my hope on God is founded
678, 679	Surely it is God who saves me
680	O God our help in ages past
686	Come thou fount of every blessing
694	God be in my head and in my understanding
702	Lord thou has searched me and dost know
707	Take my life and let it be consecrated Lord to thee
708	Savior, like a shepherd lead us
480	When Jesus left his Father's throne

From *Lift Every Voice and Sing II*

16	You are near
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52	God has smiled on me
59	My heavenly father watches over me
65	Bless the Lord
70	I want Jesus to walk with me
76	Jesus in the morning
91	Give me Jesus
100	Somebody's Knockin'
106	Precious Lord
111	Come thou fount of every blessing
131	I know the Lord's laid his hands on me
136	I have decided to follow Jesus
160	This little light of mine
177	Standin' in the need of prayer
189	Great is thy faithfulness
194	Lead me, guide me
213	Children of the heavenly Father
214	God is so good
216	In my life Lord, be glorified
218	Jesus loves me
219	This is the day that the Lord has made
220	Jacob's ladder
221	This little light of mine
231	Choral benediction
232	Thank you Lord
191	His eye is on the sparrow

From *Wonder Love and Praise*

753, 754	When from bondage we are summoned
755	The steadfast love of the Lord
756	Lead me, guide me
757	Will you come and follow me
775	Give thanks for life (celebration of life, remembering the departed)
787	Siyahamba
790	Put peace into each others' hands
791	Peace before us
797	It's me, O Lord
800	Precious Lord, take my hand
805	I want Jesus to walk with me
808	Thuma mina
810	Eagles' Wings
811	Be not afraid
812	Here I am, Lord
819	Guide my feet, Lord

From *Voices Found*

60	Come and seek the ways of Wisdom
71, 72	Mothering God
81	Jesus, name above all names (for new name)
97	In deepest night (remembering a departed soul)
109	People of God (general)
113	Queremos cantar (general - image of each one having a calling)
121	Come, sing the joy of Miriam (general - image of journey)
127	Take my yoke upon you (good for retirement)
136	Mothers call upon the Maker (celebrating women's relationships)
138	I hope my mother will be there (remembering a departed soul)
139	Chun-guang ming-mei (Brilliant spring) (stages of life)
142	Bless now, O God, the journey (alternative tune in <i>Bring the Feast</i>)
145	Lo, the winter's past
149	I have borrowed him (rite of passage for young people and their parents)

From *With One Voice* (ELCA Supplement)

- 718 Here in this place (Gather us in)
These next 3 are especially suitable for the rite of passage celebrating an engagement:
 748 Bind us together
 751 As man and woman we were made
 749 When love is found
 770 I was there to hear your borning cry
 781 My life flows on in endless song

From *The Faith We Sing* (United Methodist Supplement)

- 2001 We sing to you O God
 2008 Let all things now living
 2046 Womb of life
 2051 I was there to hear your borning cry
 2114 At the font we start our journey (especially good during Easter season)
 2163 He who began a good work in you

From *The Presbyterian Hymnal*

- 192 God our Help and Constant Refuge (psalm 46)
 212 Within your shelter, loving God (psalm 91)
 238 Unless the Lord the house shall build (psalm 127)
 253 I'll praise my maker (psalm 146)
 294 Wherever I may wander
 302 Lord of the Dance
 335 Though I may speak (betrothal)
 369 I'm gonna live so God can use me
 384 O love that will not let me go (elders – celebration of life)
 529 Lord of the living (remembering the departed)

From *The New Century Hymnal* (UCC)

- 362 When love is found (tune: *Waly naly*) (betrothal)
 369 Keep your lamps trimmed and burning
 370 What gift can we bring?
 417 This is a day of new beginnings
 429 God bless our homes
 432 Tis winter now (elders)
 468 The care the eagle gives her young
 564 We are not our own
 583 Like a mother who has borne us

From *Gather Comprehensive*

- 649 You are mine
 589 May the Lord, mighty God

From Miscellaneous sources

- Come and journey with me – Haas
 Bring many names (change of name)

Resolution A067 Rites of Passage Publication

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention approve for publication and
- 2 distribution by Church Publishing, Inc., in the Book of Occasional Services, the Rites and Liturgical Materials
- 3 found in *Rites of Passage*.

Resolution A068 Enriching our Worship Daily Office

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to further develop liturgical materials for inclusion in the *Enriching Our Worship*
- 3 series in the area of The Daily Office; and be it further
- 4 *Resolved*, That the development of these materials would innovatively draw on and reflect our Church's liturgical,
- 5 cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76th General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

Resolution A069 Enriching our Worship Eucharistic Prayers

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to create additional liturgical materials for inclusion in the *Enriching Our Worship*
- 3 Series; and be it further
- 4 *Resolved*, That the development of these materials use models which would innovatively draw on and reflect
- 5 our Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM report to the 76th General Convention on its work; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

Resolution A070 Enriching our Worship Adoption of Children

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to develop liturgical materials for inclusion in the *Enriching our Worship* series
- 3 for the pastoral issues in the context of the adoption of children; and be it further
- 4 *Resolved*, That the development of these materials use models which would innovatively draw on and reflect
- 5 our Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76th General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

Resolution A071 Burial & Reconciliation Liturgical Materials

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music (SCLM) to create additional resources in the areas of Burial of the Dead and Reconciliation
- 3 of a Penitent for inclusion in the *Enriching Our Worship* series; and be it further
- 4 *Resolved*, That the development of these rites use models which would innovatively draw on and reflect our
- 5 Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it further
- 6 *Resolved*, That the SCLM present its report to the 76th General Convention; and be it further
- 7 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 8 to consider a budget allocation of \$20,000 for implementation of this resolution.

REPORT OF THE COMMITTEE ON REPRODUCTIVE LOSS

Develop Liturgies on Pregnancy Loss and Childbirth Post-Abortion Healing Service

Meeting Dates: April 18-21, 2005 in Collegeville, Minnesota

Participants: *SCLM Members*: Devon Anderson, Julia Huttar Bailey, Ernesto Medina, Jessica Wilkerson

Consultants: April Alford, Susan Bock, Mark Bozutti-Jones, Lydia Huttar Brown, Monique, Ellison, Todd Maitland, LeeAnne Watkins

The SCLM was directed by the 74th General Convention in Resolution 2003–D047 to develop liturgies supplemental to “Burial of a Child” in *Enriching Our Worship 2* that would respond to the pastoral needs of women and men who have experienced miscarriage, abortion, or other trauma in the childbearing or childbirth process. A Reproductive Loss Committee was established to create liturgies for presentation to the 75th General Convention.

The committee recognized a long-overdue need for liturgies and prayers that minister to people suffering from reproductive loss and grief. The ten liturgists who met in April 2005 prayed, sang, spent time in silence and reflection, told their stories, and named the pastoral needs to which these liturgies must speak and minister. The meeting ended with a rough draft that articulated these needs in the initial drafts of liturgies and prayers. The draft was given to a writer to develop further.

In September 2005, the rough draft were widely circulated to stakeholders including leadership in National Organization of Episcopalians for Life, Episcopal Women’s Caucus, Hospital Chaplaincy network, Missioners for Ethnic Congregational Development, the full SCLM, and selected individuals. The Table of Contents below summarizes the rough draft:

Introduction: Biblical and Theological Foundations

Templates for Liturgical Design

1. For Communal Worship
2. For Worship in a Small Gathering, at Home, in the Hospital
3. For Private Devotion (Individuals, Couples, or Small Groups)

Prayers for Decision-Making in Difficult Times

1. Before a Difficult Decision
2. After a Difficult Decision

Prayers Surrounding the Loss of a Child

1. Following Miscarriage
2. Following a Stillbirth, or Death Shortly After Birth
3. For a Woman Whose Child has Died in the Womb
4. When Placing a Child Up for Adoption

Prayers Surrounding the Termination of Pregnancy

1. Following the Termination of Pregnancy
2. For Unresolved Grief or Guilt, or on the Anniversary of an Abortion
3. Of the Pregnant Woman’s Parents
4. Of the Pregnant Woman’s Spouse or Partner

Prayers Surrounding Infertility or Sterilization

1. For Help to Conceive or to Accept Infertility
2. For Letting Go the Hope of Childbearing
3. Before Surgeries That Will Prevent Conception

Prayers Surrounding Adoption

1. When Placing a Child Up for Adoption
2. For Help in Selecting Adoptive Parents
3. Saying Good-bye to a Child
4. When the Decision Has Been Made to Adopt
5. Of Children or Birth Parents Seeking the Other

Other Losses

1. After Hysterectomy
2. After Mastectomy
3. In a Difficult Pregnancy
4. After a Traumatic Birth
5. When a Child Has Been Born with Special Needs

Other Prayers

1. When the Decision Has Been Made Not to Bear Children
2. Accepting an Unwanted Pregnancy
3. Of Parents of Children who are Pregnant
4. For Caregivers and Health Providers in Occasions of Reproductive Loss

A Litany of Remembrance and Lament, Healing and Hope

A Liturgy of Lament and Remembrance

A Liturgy of Healing and Hope

A Rite for Pregnancy Loss

Appendices

1. Suggested Readings
2. Suggested Songs and Hymns
3. Other Sources for Prayers, Liturgies, and Music

At its October 2005 meeting, the SCLM determined, from its own reading of the rough draft and from the detailed recommendations of the reviewers, that the draft needs additional development and in places, rewriting. The SCLM endorsed the following process for further development:

1. Send rough document of prayers and liturgies, along with the formal reviews, to a new writer for edits and rewrites (November 2005–February 2006);
2. Stakeholder meeting (6-8 people) to review new document and provide pastoral analysis and reflection, summarized in a report to the full SCLM (March 2006);
3. New document sent out for review (to those who reviewed the initial rough draft, and other interested parties) (April–June 2006);
4. Reviews gathered, summarized, and presented to full SCLM meeting at its first meeting in the new triennium. (November 2006);
5. Send liturgies out for informal trial use in remainder of triennium;
6. Report in full to the 76th General Convention.

REPORT OF THE COMMITTEE ON NEW MUSIC

Members: Clay Morris, Judy Dodge, Julia Huttar-Bailey, Marcia Pruner, R.C. Laird, Susan Anslow, Williams, Ted Yumoto

The need for a collection of music that includes praise and worship music, drawn both from the Western English-speaking tradition and from cultures around the world, was evident to Commission members. Church Publishing, Inc. has received numerous requests for such a collection. As a result, the Praise and World Music Hymnal project was created and the Commission asked the Music Committee to solicit materials for a new hymnal supplement.

General Convention Resolution 1994-A089⁵ directs the SCLM to continue preparing supplements to the Hymnal 1982 that feature inclusive language and non-English texts in addition to English and settings of texts written since the compiling of the present hymnal. Additionally, the SCLM's canonical mandate to "collect, collate, and catalogue" new material encourages this work [Canon I.1.2(vi)].

The material collected for this hymnal supplement draws from the diversity of the Episcopal Church, as well as from the larger sphere of praise and worship music, and world music. Submissions were advertised in several publications, as well as through direct contact by Committee members.

There were several rounds of evaluation, completed by members of the Committee as well as by readers from around the Church, representing a diverse group of congregations and worship styles. During these rounds of evaluation, music was evaluated on its accessibility, theology, diversity, and whether or not it was "sing-able." A subcommittee of readers reviewed the submissions and ranked them by assigning points for each category. The Music Committee then compiled the responses of the readers using the data from the readers, and their own evaluations of the submissions. The first volume produced will be published by Church Publishing, Inc. in the months to come.

Resolution A072 Multi-Cultural Musical Resources

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music to gather a collection of music to broaden the cultural breadth of the music of the
- 3 church, and to make native-language materials available to non-English speaking worshiping communities;
- 4 and be it further
- 5 *Resolved*, That the means of gathering and development of these materials use models which would innovatively
- 6 draw on and reflect our Church's liturgical, cultural, racial, generational, gender and ethnic diversity; and be it
- 7 further
- 8 *Resolved*, That the Standing Commission be directed to appoint a Committee to oversee the collection of this
- 9 music; and be it further
- 10 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 11 to consider a budget allocation of \$35,000 for implementation of this resolution.

Resolution A073 Praise & World Music

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Standing Commission
- 2 on Liturgy and Music to continue the work begun in the Praise and World Music Hymnal Supplement project;
- 3 and be it further
- 4 *Resolved*, That the General Convention direct the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$25,000 for implementation of this resolution.

⁵See preface of *Wonder, Love, and Praise*

REPORT OF THE COMMITTEE ON GENERAL CONVENTION RESOLUTION 2003–C025

Members: Wendell Gibbs, R.C. Laird, Marcia Pruner, John Ruder, Susan Anslow Williams

The SCLM was directed to “to collect, develop and distribute supplemental materials in which the roles of the baptized in the discernment, selection, and presentation of priests, deacons and bishops” are more fully reflected in the liturgical rites for presentation at the 75th General Convention.” A SCLM subcommittee identified attendant issues in the current rites and with respect to concerns not immediately visible in our present liturgical materials.

The response of the Commission is in two parts. First, we submit to the Convention for inclusion in the *Enriching our Worship* series, an alternative rite to the present “Celebration of New Ministry” in the Book of Common Prayer, for use at the time of the coming of a new leader into a parish, seminary, or other community in the church. We believe that this rite more clearly emphasizes the life all the baptized and the roles of its ordained leaders understood very clearly within the framework of the Prayer Book’s baptismal ecclesiology. That rite is presented in this report.

Resolution A074 Authorize *Enriching Our Worship 3*

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention approve the publication by Church Publishing, Inc. of *Enriching our Worship 3* the liturgical resource whose texts accompanying this report.

Resolution A075 A Rite for “The Renewal of Ministry”

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention authorize the rite for “The Renewal
- 2 of Ministry with the Welcome of a New Rector,” to be included in the *Enriching Our Worship* series.

For inclusion in the *Enriching Our Worship* series, an alternative rite to the present *Celebration of New Ministry* in the Book of Common Prayer

Concerning the Service

The catechism of the Book of Common Prayer (1979) indicates that there are four categories of ministers, beginning with the laity. Baptism is seen as the sacrament that initiates Christians and empowers them for ministry. As articulated by one of the pioneers of renewed appreciation of baptismal ministry: "...there is one ministry of the one body, which is Christ's ministry as exercised through that body. All vocations contribute to the efficacy of that one ministry, expressed in mission." all baptized people – lay and ordained – participate in it according to the gifts given them." (Stewart C. Zabriskie, *Total Ministry* (1995: Alban Institute), page 7) Hence, pastoral leadership and oversight both spring from and need to be celebrated within the community of the baptized.

From a baptismal-ministry frame of reference, the rite entitled "A Celebration of New Ministry" in the Book of Common Prayer focuses almost entirely upon the priest, with little recognition of the ongoing ministry of the congregation. Since the development of that rite, the imbalance has been noted and further attention has been paid by the Church to naming and celebrating the role of all the baptized.

The rite which follows, entitled "The Renewal of Ministry with the Welcoming of a New *Rector*," incarnates mutuality among the ministers of the Church. By setting ordained leadership within the context of baptism, and commending a variety of gifts, this liturgy serves as an alternative to its predecessor, with the caveat that its differences from 1979 are intentional. "Blending" portions of the two liturgies is discouraged. Instead, adapting the rite to the requirements of architecture, culture, language, personnel and other resources of the congregation is expected. Rubrics within the rite offer suggestions and options.

The presence of the Bishop is assumed throughout, although a representative may function in that capacity. The Bishop's presence brings together the elements of mutuality and continuity. A rubric directs that "The Bishop states the purpose of the gathering," providing an opportunity for education and encouragement. As an alternative, the Letter of Institution may be read at that time. It is the Bishop's prerogative to preside at the font and the table. As an alternative, at this service the Bishop may invite the new *Rector* to preside at one or both of these points in the liturgy.

Primary symbols of ministry are presented within the liturgical context. At the time of the Offertory, other gifts may be brought to the altar which reflect the diversity already present in the congregation.

Suggested Propers

In addition to the Proper of the Day, suitable lessons may be selected from the following:

- For all baptized Christians
- At Baptism
- For the Mission of the Church
- Feast of Title or Patronal Feast

Hymns and anthems should reflect themes of the lessons.

The Renewal of Ministry with the Welcoming of a New *Rector*

Gathering of the Community

A hymn, psalm or anthem may be sung.

The people standing, the Bishop says

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

People Glory to God for ever and ever.

or

Bishop Blessed be our God.

People For ever and ever. Amen.

During Advent

Bishop Blessed are you, holy and living One.

People You come to your people and set them free.

From Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People Christ is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Blessed be the God of our salvation:

People Who bears our burdens and forgives our sins.

The Bishop continues

There is one Body and one Spirit;

People There is one hope in God's call to us;

Bishop One Lord, one Faith, one Baptism;

People One God, Creator of all.

Bishop The Lord be with you.

People And also with you.

Bishop Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The people are seated. The Warden(s) stand near the Bishop.

The Bishop states the purpose of the gathering; and concludes

People of _____, you have reflected on your ministry and discerned your choice for a new *Rector*.

Wardens

We have chosen and called N.N. to be our *Rector*, and *he* has accepted our call.

Bishop

I commend your choice and affirm this call. I fully empower and authorize *N.* to exercise *his* ministry as a priest of this diocese. Are you, the people of _____, ready to continue in your ministry, with *N.* as your priest?

People We are.

The Wardens escort the Priest from the nave to the front of the assembly.

The Word of God

Representatives such as Lectors present the lectern Bible and say

N., with this Bible we proclaim and hear God's living Word. Join us in the ministry of telling the Good News to the World.

Rector

Amen. Let us hear again the Good News of salvation.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

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

or

Hear what the Spirit is saying to the Churches.

People Thanks be to God

Silence may follow.

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

Then, all stand, the Deacon or a Priest reads the Gospel, first saying

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

People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ

The Homily

Renewal of Baptismal Vows

Bishop

N.; people of _____: in Holy Baptism we received full adoption through God's grace and full empowerment for ministry through the Holy Spirit. Will you work together as partners in the mission of the Church, to reconcile all people to God through Christ?

People We will, with God's help.

Bishop

The water of baptism signifies our eternal covenant with God. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to Christ, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

The Bishop may bless the water.

We pray you, O God, sanctify this water by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

N., take this water and help me to baptize, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. *Amen.*

Rector

Let us renew the solemn promises and vows of Holy Baptism, by which we renounce Satan and all his works, and promise to serve God faithfully in God's holy Catholic Church.

Water is poured into the font and the Bishop or the Rector leads the renewal of baptismal vows.

Bishop or Rector

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

People I do.

Bishop or Rector

Do you believe in God the Father?

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

Bishop or Rector

Do you believe in Jesus Christ, the Son of God?

People

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Bishop or Rector

Do you believe in God the Holy Spirit?

People

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Bishop or Rector: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

People: I will, with God's help.

Bishop or Rector: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People: I will, with God's help.

Bishop or Rector: Will you proclaim by word and example the Good News of God in Christ?

People: I will, with God's help.

Bishop or Rector: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People: I will, with God's help.

Bishop or Rector: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: I will, with God's help.

Bishop or Rector

May Almighty God, who has given us a new birth by water and the Holy Spirit, bestowed upon us the forgiveness of sins, and called us to ministry in Jesus Christ, keep us in eternal life by his grace; through Christ our Lord. *Amen.*

A baptismal hymn or other song is sung as the congregation is sprinkled with the water.

The Prayers

A symbol of prayer (e.g. a book of prayers, the list of intercessions, an icon) is brought forward by Intercessor(s) from the congregation.

N., with this _____ we offer our prayers, intercessions and thanksgivings to God.

Rector Amen. In the Spirit of God, who searches the heart and knows our deepest needs, let us pray for the Church, the world, and all who yearn for Christ's healing.

Then follow Prayers written for the occasion; or the Litany for the Mission of the Church (BOS [2003], p 246); or the Litany of Thanksgiving for a Church (BCP p. 578)

The Litany for Ordinations is not appropriate for this occasion.

A stole and/ or flask of Oil for Healing may be presented by parishioners such as Pastoral Visitors, Eucharistic Visitors, or Prayer Circle Members.

N., with prayer, companionship and laying-on of hands we bring the reconciling presence of Christ to those who seek healing. Join us in this ministry by calling us to repentance, and assuring us of God's forgiveness and love.

Rector Amen. Live without fear: your Creator has made you holy, loves you eternally, and reconciles you to one another.

The Peace of Christ be always with you.

People And also with you.

All stand. The Bishop says to the people

The peace of the Lord be always with you.

People And also with you.

The Holy Communion

Representatives of the congregation bring the people's offerings of bread and the wine.

Addressing the Rector, they say

N., when we share the bread and the cup, we proclaim the Lord's death until he comes. Join us at God's table to offer and bless our gifts of bread and wine.

Rector Amen. Together, let us keep the feast.

The deacon brings the elements to the table, and the Offertory continues as a hymn or anthem is sung. When the alms are brought forward, gifts for ministry may also be brought to the altar, and may be received with the following or similar words

[Bishop

We offer thanksgiving to God for the ministries represented by these symbols, and ask God's grace to live ever more fully into the commitments we have made in Baptism.

People Amen.]

The Great Thanksgiving

The Preface of Baptism is suggested.

Post-Communion Prayer

suggested text (Enriching our Worship 1, page 70)

Loving God,

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

Bishop

We have celebrated this new pastoral relationship in the great prayer of the Church. *N.*, I commend to your love and care the people of _____. My brothers and sisters in Christ, I commend to your love and care your new *Rector*, colleague and friend, *N.*

The bishop, or the priest, may bless the assembly.

Suggested text (EOW1; source, Celtic)

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

Closing Hymn

Dismissal

SCLM Liturgical Studies Series

The Commission's second response is to create, in the 2006–2009 triennium, a volume in the SCLM Liturgical Studies Series (published on behalf of the Commission by Church Publishing Incorporated), that will more fully investigate the important concerns raised by 2003–C025 from a variety of perspectives. In this work we have invited a group of distinguished thinkers to provide the historical, theological, and sacramental-liturgical background that informs these issues. Building on that basis, additional writers will fully evaluate the present state of our rites, including a clear elucidation of the strengths and weaknesses. The volume will then further explore fresh avenues of inquiry leading, hopefully, to the development of further liturgical materials to enrich what is presently available.

Resolution A076 Alternatives to the Prayer Book Burial Rites

- 1 *Resolved*, the House of _____ concurring, That this 75th General Convention authorize the use of the following
- 2 *Proposed Burial Rites for Adults*, to be added to the *Enriching our Worship* series, for the 2006–2009 triennium,
- 3 under the direction of the diocesan bishop or ecclesiastical authority.

EXPLANATION

The liturgical materials in the *Enriching our Worship* series do not provide complete rites, but additional prayers, litanies, and service components that are intended to amplify and enrich, not replace, the present rites of the Prayer Book. This proposal makes available liturgical resources that respond to a variety of pastoral situations not directly addressed in the present Prayer Book rites.

A Proposal for Burial Rites for Adults in the style of *Enriching our Worship*

submitted in partial fulfillment
of the General Convention mandate
to provide alternatives to the
Pastoral Offices of the Book of Common Prayer

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Introduction

We are an Easter people. The Christian liturgy for the dead is an Easter liturgy. Because God raised Jesus from the dead, we too shall be raised. “I am Resurrection and I am life,” says Christ.

Therefore, in the Church’s burial service the principal theme is of joyous expectation that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.” Nonetheless, we also grieve for our dead because the love we have for one another in Christ brings deep sorrow when we are parted. Jesus wept at the grave of his friend, Lazarus. So, while we rejoice that the one we love has entered into the nearer presence of our Savior, our tears are shed in sympathy with those who mourn. Funerals provide opportunities to express the mixture of these feelings.

Funeral rites, in contrast to many other liturgical observances, often consist of a number of distinct liturgical events, often spread out over several days, weeks, or months. Prayers in the home, prayers in the presence of the body (whether in the home, in the church, in a funeral home, or elsewhere in cases of “lying in state”), “visitations” or “wakes,” the reception of the body into the church, the public service (which may include the Eucharist), the committal of the body to the ground, the flames or the sea, the scattering or interring of ashes and/or the dedication of a marker at the place of burial, or prayers of remembrance at the anniversary of death, are all possible elements whereby the living mark the transition of one who has lived among us to the nearer presence of God.

From ancient times, the primary ministers of rites for the dead were family and loved ones of the deceased. Early in the history of the church, Christians broadened this sense of family to include the congregation. Today, clergy and funeral directors serve and support the bereaved so that culturally appropriate pastoral rituals preceding public rites may be honored and protected.

Many cultures practice ancient customs like the visitation, or “wake,” in which friends of the deceased call on those closest to her or him, praying in the presence of the body and offering consolation or reminiscences of the deceased. This part of the ritual process may be an appropriate context for eulogies. In contrast, the burial liturgy rehearses Christ’s saving work by which death was overcome for us. This Good News reminds us not only of the individual who has died but of the fact that all humanity must die. Through Christ’s breaking the bonds of death we are confident that we will be raised in Him. “Celebrations of a life” or personal anecdotes about the deceased, properly belong to the visitation or wake, or to a gathering after the burial. The sermon, in the burial liturgy, is a proclamation of the Gospel of the Resurrection.

Because of our Christian belief in Christ’s incarnation and the bodily resurrection of the dead, it is most appropriate that the body (or cremated remains) be present during all rites for the dead, except in cases where the corporal remains have been lost at sea or in similar accidents. In cases where the body (or cremated remains) cannot be present, prayers for the committal rite should be part of the burial liturgy. The proper locus for all public rites is the parish church except in unusual circumstances.

Through both the burial rite and the pastoral rituals surrounding death and burial, we acknowledge that the living are on this same journey toward the heart of the holy and undivided Trinity. As the ancient Eastern Orthodox memorial service proclaims, *Give rest, O Christ, to your servants with your saints, where sorrow and pain are no more, neither sighing, but life everlasting. All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia.*

Outline of the Rites

The resources included in this volume are intended to provide for a number of liturgical events marking the passage of an individual through death to life in the nearer presence of God. They supplement material in the 1979 Book of Common Prayer (pp. 462-507) and *Enriching our Worship 2* (pp. 96-116, 131-146). Material from these sources may be used as needed to celebrate the life of the one who has died and to offer the bereaved consolation and hope of new life.

A. Preliminary Rites

In the days following a death, family members and others who knew the deceased, including members of the church, may gather at various times and places as the process of mourning begins. Several liturgical resources provide opportunity for prayer at some of these occasions:

- Prayers for a Vigil, pp. xx, may be used or adapted, along with material from *Ministration at the Time of Death*, BCP (pp. 462-66) and *EOW 2* (pp. 96-116), to gather family and friends in prayer. This may take place in a home, at a funeral home, at the church, or in any other suitable setting.
- A Vigil of the Resurrection, pp. x, may be used or members of a congregation may keep watch with the body of the deceased if it is brought into the church some time before the burial liturgy.
- Reception of the Body, pp. xx, is intended for use whenever the body is brought to the church. It may be used immediately prior to the public burial liturgy, or at an earlier time. Three alternatives are included in this volume, or the form from the BCP (pp 466-467), may be used instead.

B. Order of Service for Burial

Ordinarily, a public liturgy for burial, with the body [or cremated remains] present, precedes the Committal. When pastorally desirable, however, the Committal may take place before the service in the church.

The public liturgy follows the order of the Sunday Eucharist:

- *Gather in the Name of God.* Anthems are recited, drawing the congregation together as they remember God's love, mercy, and judgment, and the hope of resurrection with Christ. The gathering concludes with the collect of the day, joining the congregation in prayer for the one who has died and for those who mourn.
- *Proclaim and respond to the Word.* One or more passages of scripture are read, including a reading from a Gospel if the Eucharist is to follow. The sermon proclaims the Gospel, bearing witness to the power of Christ's resurrection. After the sermon, the Apostles' Creed may be said, the baptismal proclamation of faith that unites the congregation with Christians of every time and place.
- *Pray for the World and the Church.* The Prayers of the People give thanks for the life of the one who has died, asks God's continuing mercy for the dead and the living, and remembers those who mourn. If desired, a Confession of Sin and Absolution may follow the Prayers of the People.
- *Exchange of the Peace.* All present may greet one another in the name of Christ.
- *Go forth in the name of Christ.* The congregation goes forth in God's peace. This may take different forms, depending on the circumstance.
- *Participate in the Sacrament of Christ's Body and Blood.* The celebration of the Eucharist offers a foretaste of the heavenly banquet as well as comfort and healing in the time of mourning. All baptized persons present are invited to receive the sacrament. A proper preface and postcommunion prayer emphasize hope and joy in Jesus Christ.
- The *Commendation* allows the congregation to entrust the deceased into God's merciful care. This is suitable when the body [or cremated remains] is present and the Committal does not follow immediately in the church or churchyard. The Commendation concludes with a blessing and dismissal, and the body is carried from the church as a hymn or anthem is sung or recited.
- *The Committal* is appropriate when the body [or cremated remains] is interred in the church building (i.e., a columbarium), churchyard or cemetery. In this ritual, the congregation commits the body to its resting place and to God's love. The Committal concludes with a blessings and dismissal.
- *A Blessing and Dismissal* enable the congregation to depart in peace, blessed by God, on those occasions where the body [or cremated remains] is not present.
- A liturgy of burial of one who does not profess the Christian faith may be used when the church's usual burial rites do not seem appropriate. The service follows the general outline above, omitting the celebration of the Eucharist: gathering, proclamation of the Word of God, prayer, and dismissal, including commendation.

C. The Committal

In the Committal rite, the congregation commits the body to its resting place and to God's love. Ordinarily, the body is lowered into the grave or placed in its final resting place before the rite begins. The materials in this volume may be adapted as needed for particular circumstances:

- One or more of the *Additional Prayers*, pp. x, may be added before the blessing and dismissal.
- The *Committal under Special Circumstances*, pp. x, may be used for circumstances such as the transfer of a body from a funeral previously held elsewhere, or at a veteran's cemetery that does not permit graveside rites, or at a burial after temporary winter committal. This form includes options that permit a more substantial liturgy as well as prayers for special circumstances.
- *Prayers for the Committal of a Body at a Crematory*, pp. x, are intended for use when loved ones gather at the time of cremation.
- Among the *Additional Prayers* is a prayer "for temporary winter committal" (pp. x), for use where frozen winter ground does not permit permanent interment at the time of the funeral.
- *The Consecration of a Grave* may be used before the service of Committal or at some other convenient time, if the grave is in a place not previously set apart for Christian burial.

D. After the Burial and Committal

The Church's pastoral care is important in the weeks and months following the death of a loved one. *A Service of Remembrance*, pp. x, may be used at the early anniversary of a death, and may also be used, as is customary in Eastern Orthodox traditions, on the 40th day after the death. A family may pray this liturgy at home, or it may be used following a regular celebration of the Eucharist or Daily Office.

Concerning the Services

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made with, the member of the clergy or other person in charge of the congregation.

"Funeral rites, unlike most other liturgical observances, normally consist of a number of distinct liturgical events spread over a period of time, usually several days. They may include...prayers in the home, prayers in the presence of the body (whether in the home, or church or an undertaker's premises), the reception of the body at the church, a liturgy in an undertaker's chapel, a liturgy...in church, (and) the committal of the body..." (*Book of Alternative Services*, Anglican Church of Canada, p. 568).

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation, especially family and friends, has an opportunity to be present.

The coffin is to be closed before the *main* burial service, regardless of location, and to remain closed thereafter. It is expected that in the church the coffin will be covered with a pall, if available.

All or part of the Committal service may take place in the church. The Committal service may take place before the main service in the church, or prior to cremation.

A priest normally presides at the service. The Bishop, if present, presides at the Eucharist and leads the Commendation. In the absence of a priest, a deacon or lay reader may preside *at the Burial Office*.

When possible, the lessons from the Old Testament and the Epistles, *as well as the Prayers*, should be read by lay persons.

The presiding minister meets the body and goes before it into the church or toward the grave. When possible, a member of the congregation or other minister may lead the procession, carrying the paschal candle.

The anthems at the beginning of the service are (*may be*) sung or said as the body is borne into the church, or during the entrance of the ministers, or by the presiding minister, standing in the accustomed place.

Prayers for a Vigil in the Home or Elsewhere

It is appropriate that family and friends come together for prayer prior to the burial liturgy. Suitable Psalms, readings and prayers, such as those found in Enriching our Worship 2 and the Lord's Prayer may be used. The Litany at the Time of Death (BCP, p. 462) may be used, or the following:

Officiant

Jesus said: I am the resurrection and the life. Those who believe in me, even though they die, will live. *John 11:25*

Dear Friends in Christ:

Our Savior Jesus Christ said "Come unto me, all you who labor and are burdened, and I will give you rest." Let us pray for N., that *she* may rest from *her* labors, and enter into God's Sabbath rest.

Loving God, receive N., as *she* returns to you.

We commend our sister N.

Wash *her* in the living water of eternal life, and clothe *her* in *her* heavenly wedding garment.

We commend our sister N.

May *she* hear your words of invitation, "Come, you blessed of my Father."

We commend our sister N.

May *she* look upon you, face to face, and know the blessings of *her* eternal home.

We commend our sister N.

May angels surround *her* and saints welcome *her* in peace.

We commend our sister N.

The Officiant concludes

Gracious God, all who die in Christ live with you in eternity: receive N. into your heavenly dwelling. Let *her* heart and soul now sing out to you, God of the living and the dead. This we ask through Jesus Christ our redeemer, in the power of the Holy Spirit. *Amen.*

Here may be sung or said Nunc dimittis (BCP, p. 93) or some other appropriate hymn, canticle, or song.

Participants may be encouraged to share memories of the departed.

The Officiant may continue with appropriate prayers from the section of Additional Prayers (pp. xx).

Officiant

Let us pray.

God our Creator and Redeemer, in your power Christ conquered death and entered into glory. Confident of that victory and claiming our Savior's promises, we entrust N. to your mercy in the name of Jesus, who died and is alive, and reigns with you and the Holy Spirit, now and for ever. *Amen.*

The Officiant then says

May God give you comfort and peace, light and joy, in this world and the next; and the blessing of the eternal Trinity be with you now, and always. *Amen.*

A Vigil of the Resurrection

If the body of a departed member is brought into the church the night before the funeral, it is desirable that members keep watch with the body. These prayers may be used, beginning with the closing of the coffin and recitation of Compline.

At each hour

Opening Christ is risen from the dead, trampling down death by death,
and giving life to those in the tomb.

Antiphon

Psalms – with antiphons as desired

Reading

The Lord's Prayer

Collect O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that your servant N., being raised with him, may know the strength of his presence, and rejoice in his eternal glory; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Other devotions and meditations may follow.

According to local custom, the body may be censed and/or sprinkled at the start of each hour.

Suggested hourly psalms and readings

Hour 1	<i>Antiphon</i>	Jesus came and stood among them and said, "Peace be with you." Alleluia.
	<i>Psalms</i>	1-18
	<i>Reading</i>	Isaiah 25:6-9
Hour 2	<i>Antiphon</i>	God led the people forth with gladness; God's chosen ones with shouts of joy. Alleluia.
	<i>Psalms</i>	19-32
	<i>Reading</i>	Isaiah 61:1-3
Hour 3	<i>Antiphon</i>	I know that my Redeemer lives, and shall stand at the last day upon the earth. Alleluia.
	<i>Psalms</i>	33-43
	<i>Reading</i>	Lamentations 3:22-26, 31-33
Hour 4	<i>Antiphon</i>	This Jesus, God raised up, and of that we are witnesses. Alleluia.
	<i>Psalms</i>	44-56
	<i>Reading</i>	Wisdom 3:1-5, 9
Hour 5	<i>Antiphon</i>	Thanks be to God, who gives us the victory through our Savior Jesus Christ. Alleluia.
	<i>Psalms</i>	57-70
	<i>Reading</i>	Job 19:21-27a
Hour 6	<i>Antiphon</i>	When Christ, who is our life appears, then you also will appear with him in glory. Alleluia.
	<i>Psalms</i>	71-80
	<i>Reading</i>	Romans 8:14-19, 34-35, 37-39

Hour 7	<i>Antiphon</i>	Fear not, I am the first and the last, and the living one; I died and behold, I am alive for evermore. Alleluia.
	<i>Psalms</i>	81-94
	<i>Reading</i>	1 Corinthians 15:20-26, 35-38, 42-44, 53-58
Hour 8	<i>Antiphon</i>	The Lamb in the midst of the throne will be their shepherd, and will guide them to springs of living water. Alleluia.
	<i>Psalms</i>	95-105
	<i>Reading</i>	2 Corinthians 4:16 – 5:9
Hour 9	<i>Antiphon</i>	My sheep hear my voice, and I give them eternal life. Alleluia.
	<i>Psalms</i>	106-118
	<i>Reading</i>	1 John 3:1-2
Hour 10	<i>Antiphon</i>	Blessed are those who are invited to the marriage supper of the Lamb. Alleluia.
	<i>Psalm</i>	119
	<i>Reading</i>	Revelation 7:9-17
Hour 11	<i>Antiphon</i>	Jesus said, if you loved me, you would have rejoiced, because I go to the Father. Alleluia.
	<i>Psalms</i>	120-139
	<i>Reading</i>	Revelation 21:2-7
Hour 12	<i>Antiphon</i>	The Spirit and the Bride say, “Come.” Alleluia.
	<i>Psalms</i>	140-150
	<i>Reading</i>	John 6:37-40

Reception of the Body

BCP Liturgy, revised

This rite may be used when the body is brought into the church. The Officiant meets the body saying

In the name of Jesus Christ, we receive the body of *N.* for burial. Let us pray with confidence to God, the giver of life, that *N.* will be raised to *her* place in the company of the saints.

Silence may be kept, after which the Officiant says

Deliver *N.*, our Savior Jesus Christ, from all evil, and set *her* free from every bond, that *she* may feast with all your saints in light, where with the Father and the Holy Spirit, you live and reign, one God, for ever and ever. *Amen.*

Let us also pray for all who mourn, that they may cast all their care on our loving God, know the faithfulness of their Redeemer, and find solace in the divine compassion.

Silence may be kept, after which the Officiant says

Holy One, look with pity on the sorrows of your people for whom we pray. Remember them in mercy; comfort them with your loving kindness; lift up your countenance upon them, and give them your peace; through Jesus Christ our Savior. *Amen.*

Reception of the Body

From *Common Worship*

We receive the body of our *sister N.*, with confidence in God, the giver of life, who raised Jesus from the dead.

Merciful God, may we who are baptized into the death of our Savior Jesus Christ be buried with him; that through the grave and gate of death we may pass to our joyful resurrection; through the One who died, was buried, and rose again for us, Jesus Christ our Redeemer. *Amen.*

As the coffin is covered with a pall, the Officiant may say

We are already God's children, but what we shall be has not yet been revealed.

Yet we know that when Christ appears we shall be like him, for we shall be like him as he is.

Reception of the Body

From *Renewing Worship*

The ministers meet the body at the entrance of the church. A pall may be placed on the coffin by family members, pall bearers, or other assisting ministers.

Officiant

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with Jesus by baptism into death so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with Christ in a like death, we will certainly be united in a resurrection like his.

Water may be sprinkled on the coffin as a remembrance of Baptism.

Officiant

Eternal God, maker of heaven and earth,
 who formed us from the dust of the earth,
 who by your breath gave us life,
 we glorify you.

Jesus Christ, the resurrection and the life,
 who suffered death for all humanity,

who rose from the grave to open the way to eternal life,
we praise you.

Holy Spirit, author and give of life,
the comforter of all who sorrow,
our sure confidence and everlasting hope,
we worship you.

To you, O Blessed Trinity, be glory and honor for ever and ever. *Amen.*

The Burial of the Dead

Those who are able shall stand while one or more of the following anthems are sung or said. A hymn, psalm, or other suitable anthem may be sung or said before or instead of the following

I am resurrection and I am life says the Lord. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.

For I know that my Redeemer lives, and at the last will stand upon the earth; and though worms destroy this body, yet in my flesh shall I see God, whom I shall see and my eyes behold, who is my friend and not a stranger. *Job 19:25-27*

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or die, we belong to the Lord. Happy from now on are those who die in the Lord! So it is, says the Spirit, for they rest from their labor.

or this

Blessed are those who mourn, for they will be comforted. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day. *Matthew 5:4, John 6:40*

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

Since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. So we will be with the Lord for ever. Therefore encourage one another with these words. *1 Thessalonians 4:14, 17b, 18* (Common Worship, p. 275-293)

or this

In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who by our sins are justly angered.

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

O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

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

The Trisagion, above, may be repeated interspersed between verses. (Anthem, BCP, p. 492)

The Officiant may address the congregation, using these or other words, acknowledging the purpose of the gathering, and bidding their prayers for the deceased and the bereaved.

Officiant

We have come here today to remember before God our *sister N.*, to give thanks for *her* life; to commend *her* to God our merciful redeemer and judge; to commit *her* body to be *buried/cremated*, and to comfort one another in our grief.

Collects

Officiant

May God be with you.

And also with you.

Let us pray

A silence may be kept, followed by one of these collects

Eternal God, your mercy is without end, and your steadfast love never ceases: accept our prayers for *N.* and receive *her* into the land of light and joy, into the company of your saints; for the sake of Jesus Christ, our Redeemer, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

or this

God our Creator

your grace gives life to all;

receive *N.* into your keeping

and give *her* the new life

promised through Jesus Christ our Savior,

who once was dead and now lives

with you and the Holy Spirit,

for ever and ever. *Amen.*

or this

God the maker and Redeemer of all,

grant us with *N.* and all the faithful departed,

the sure benefits of Jesus' saving passion and glorious resurrection,

that in the last day, when you gather all into Christ,

we may enjoy the fullness of your promises;

through Jesus Christ, our Savior,

who lives and reigns with you in the unity of the Holy Spirit,

one God in glory everlasting. *Amen.*

or this

O God who brought us to birth,

and in whose arms we die,

comfort us in our grief and shock at the death of *N.*;

embrace us with your love,

give us hope in our confusion

and grace to let go into new life;

through Jesus Christ, our Savior. *Amen.*

or this

Hear us, Creator of all the living;
 as *N.* is buried with Jesus the new Adam,
 raise *her* from the dead in his resurrection
 to dwell with you in eternity.
 We grieve for *N.* with whom we shared our lives.
 Reunite us with *her* on that day when we too shall pass
 from death into the radiance of your eternal Easter,
 and all stand rejoicing in your everlasting love. *Amen.*

or this

O God of grace and glory,
 we remember *N.* before you
 and thank you for giving *her* to us to know and to love
 as a companion in our pilgrimage on earth.
 In your compassion, console those who mourn.
 Give us faith to see that death has been swallowed up
 in the victory of Christ
 so that we may live in confidence and hope
 until, by your call, we are gathered
 into the company of all your saints;
 by the power of your Holy Spirit we pray. *Amen.*

The people sit.

The Liturgy of the Word

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

*From the Old Testament
 to the BCP lections, add these*

Isaiah 25: (6-7) 8-9 (the Lord will wipe away the tears)
 Daniel 12:1-3 (those who sleep in the dust shall awake)
 Wisdom of Solomon 1:13-15 (God did not make death)
 Job 14:7-9 [10-12] (mortals die, and are laid low)

A suitable psalm, hymn, or canticle may follow. These psalms are appropriate.

Along with a psalm this antiphon may be used.

O deathless One: to those in darkness you appeared, raising the fallen.
 O redeemer and our light: all glory be yours forever.

Add Psalm 118:14-29 [I shall not die, but live]

From the New Testament

Romans 6:3-9 (10-11) (so we too might walk in newness of life)
 Romans 8:14-19 (34-35, 37-39] (all who are led by the Spirit of God are children of God)
 Romans 14:7-9 (and if we die, we die to the Lord)
 1 Corinthians 15:20-26 (the last enemy ... is death)
 1 Corinthians 15: 51-58 (Death has been swallowed up in victory)
 2 Corinthians 5:1-9 (we walk by faith, not by sight)
 1 Peter 1:-9 (he has given us a new birth into a living hope)

A suitable psalm may follow.

The Gospel

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

The Holy Gospel of our Savior Jesus Christ according to _____

Glory to you, Jesus Christ.

Matthew 11:25-30 (Come to me, all you that are weary)

Luke 24:13-16 (17-35) (The road to Emmaus)

John 20:11-18 (Mary encounters the risen Christ)

The Holy Gospel of our Redeemer.

Praise to you, Jesus Christ.

The Sermon

The Apostles' Creed may be said, all standing. The Officiant may introduce the Creed with these or similar words

In the assurance of eternal life given at Baptism, let us proclaim the faith and say

The Prayers

(for proposed forms see page xx)

The service continues with the Prayers of the People. If the Eucharist is not celebrated, the Officiant concludes the Prayers by leading the Lord's Prayer. If the Committal follows immediately, the Lord's Prayer may be omitted here and included in the Committal.

When the Eucharist is not celebrated, the service continues with the Commendation or with the Committal. In memorial services, with no remains present, the Officiant ends the service with selections from Additional prayers [pp.xx} or other sources, and a final blessing.

At the Eucharist

The service continues with a Confession of Sin and Absolution, if desired, or the Peace and the Offertory. When the Eucharist is celebrated, all baptized persons present are welcome to receive Communion.

Preface of the Commemoration of the Dead [BCP, p. 382]

or one of these prefaces

through Jesus Christ, our Savior, who has become for us the bridge and way into your perpetual life and light; and who is our hope, our strength and our joy even through the valley of the shadow of death, delivering us from fear and calling us to our eternal inheritance.

through Jesus Christ the pure brightness of the Everliving One whose glory enfolds us in this world and the next, and who leads us into that place where every tear is wiped away, and we shall see you face to face.

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

Loving God,

we thank you that you have fed us

with the Body and Blood of our Savior Jesus Christ,

giving us a foretaste of your heavenly banquet.

We pray that this Sacrament

may be for us a comfort in affliction,

and a sign of our inheritance

in that place where there is no death,

neither sorrow nor crying,

but the joy of true homecoming

through Jesus Christ our Redeemer. Amen

If the body is not present, the service concludes with the [blessing and] dismissal.

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

The Commendation

The Officiant and other ministers take their places at the body. Family members may join them.

This anthem or some other suitable anthem, or hymn, may be sung or said

Give rest, O Christ, to your servants with your saints,
*where sorrow and pain are no more,
 neither sighing, but life everlasting.*

You only are immortal, the creator and maker of all; and we are mortal, formed of the earth, and to earth shall we return. For so you ordained when you created us, saying, "You are dust, and to dust you shall return." All of us go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Give rest, O Christ, to your servants with your saints,
*where sorrow and pain are no more,
 neither sighing, but life everlasting.*

or this

Officiant

Let us commend N. to the mercy of God.

Silence may be kept.

God our Creator and Redeemer:

by your power Christ conquered death and entered into glory.

Confident of his victory and claiming his promises,

we entrust N. to your mercy

in the name of Jesus, who died and is alive

and reigns with you and the Holy Spirit,

now and for ever. Amen

Facing the body, the Officiant says

Merciful Savior, we commend N. to you. Receive *her* as a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Accept *her* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of your saints. *Amen.*

If the Committal does not follow immediately, the following prayer is said

Blessed Jesus, Son of the Living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living, pardon and peace to the dead; to your holy church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. *Amen.*

The Officiant, or the Bishop, if present, may then bless the people, and a deacon or other minister may dismiss them, saying

Let us go forth in the name of Christ.

Thanks be to God.

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

Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb.

The Sun of Righteousness is gloriously risen, giving light to those who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace, having taken away the sin of the world.

Christ will open the kingdom to all who believe in his Name, saying, Come, O blessed of my Father; inherit the kingdom prepared for you.

Into paradise may the angels lead you. At your coming may the martyrs receive you, and bring you into the holy city, Jerusalem.

or one of these canticles

The Song of Zechariah, *Benedictus*

The Song of Simeon, *Nunc Dimittis*

Christ our Passover, *Pascha nostrum*

The Committal

It is customary that the coffin is lowered into the grave, or placed in its resting place. The following anthem or one of those on pp. xx is said or sung.

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

The One who raised Jesus Christ from the dead
will also give life to our mortal bodies
through the indwelling Spirit.

My heart therefore, is glad, and my spirit rejoices;
my body also shall rest in hope.

You will show me the path of life;
in your presence there is fullness of joy,
and in your right hand are the pleasures for evermore.

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend *N.* to *her* loving God, and we commit *her* body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless *her* and keep *her*, the Lord make his face to shine upon *her* and be gracious to *her*, the Lord lift up his countenance upon *her* and give *her* peace. Amen.

or this

We have entrusted *N.* to God's mercy, and we commit *her* body to the ground [or, to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body, who died, was buried, and rose again for us. To Christ be glory for ever and ever. Amen.

or this

Holy God, Holy and Powerful, Holy Immortal one,
by the death and burial of Jesus your anointed,
you have destroyed the power of death
and awakened the dead into your true and eternal life.
Keep *N.* whose *body* we now lay to rest in the company of your saints.
And at the last raise *her* up to share with all the faithful
the endless joy and peace won through the victory of Christ our Savior,
who lives and reigns with you and the Holy Spirit, to the ages of ages. *Amen.*

When the Committal immediately follows the Eucharist, the Lord's Prayer may be omitted here.

May God be with you.

And also with you.

Let us pray.

The Lord's Prayer

Other prayers may be added.

Then may be said

Rest eternal grant to *her* O God;

And let light perpetual shine upon her.

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

The Officiant or some other person may lead the congregation in this prayer
Jesus, Savior of the world,

be gracious to us.

By your incarnation and nativity,

be gracious to us.

By your prayers and tears,

be gracious to us.

By your grief and anguish,

be gracious to us.

By your cross and suffering,

be gracious to us.

By your atoning death,

be gracious to us.

By your rest in the grave,

be gracious to us.

By your triumphant resurrection,

be gracious to us.

By your presence with your people,

Be gracious to us.

By your promise of your coming at the end of the ages.

be gracious to us.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant: make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Go in peace. The souls of all the faithful departed are in the hands of God. Alleluia.

Thanks be to God. Alleluia.

or this

Alleluia, Christ is risen.

The Lord is risen indeed. Alleluia.

Committal under Special Circumstances

On some occasions, a Committal rite needs to be more substantial – or to allow for particular circumstances such as the transfer of a body from a burial liturgy previously held elsewhere, or at one of the many veteran’s cemeteries that do not permit graveside rites.

The Officiant may begin with this or other suitable anthems.

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have everlasting life.

or this

Grace and peace to you from our Savior Jesus Christ.

Let us pray

Gracious God, you alone are the source of all life,
 may your life-giving Spirit flow through us,
 so that we may be ministers of your compassion to one another;
 in our sorrow give us the calm of your peace,
 kindle our hope,
 and in your good time,
 let our grief give way to joy,
 through Jesus Christ our Deliverer. *Amen.*

A portion of scripture from the burial rite may be read.

A homily or hymn may follow.

When the burial liturgy has taken place elsewhere, the Officiant may say these or similar words

From the hands and prayers of our sisters and brothers in Christ in _____, we receive the body/remains of N. for burial. May God comfort all who mourn and strengthen our bonds of love in the body of Christ.

At locations where graveside services are prohibited, the following may be said

In sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, we commend N. to her merciful God. Grant that her body/remains may rest in peace, awaiting her last call to service; and that we and all who worship here may offer our humble thanks for those who have fought the good fight [and faithfully lived in service of their country], and who now wear the crown given us by the Victor over death, Jesus our Redeemer. *Amen.*

If the body is being committed to the earth immediately, standing before the grave, columbarium, or crematory door, the Officiant says

In sure and certain hope of the resurrection to eternal life through Jesus Christ our Savior, we commend N. to her loving God, and we commit her body/remains to the [ground, the deep, the elements, its resting place] earth to earth, ashes to ashes, dust to dust. The Lord bless her and keep her, the Lord make his face to shine upon her and be gracious to her, the Lord lift up his countenance upon her and give her peace. *Amen.*

or this

We have entrusted N. to God’s mercy, and we commit her body to the ground [or, to be cremated], earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Savior Jesus Christ, who will transform our bodies so that they may be conformed to his glorious body, who dies, was buried, and rose again for us. To Christ be glory for ever and ever. *Amen.*

or this

Holy God, Holy and Mighty, Holy Immortal One,
 by the death and burial of Jesus your anointed,
 you have destroyed the power of death
 and awakened the dead into your true and eternal life.

Keep *N.* whose *body* we now lay to rest in the company of your saints.
 And at the last raise *her* up to share with all the faithful
 the endless joy and peace won through the victory of Christ our Savior;
 who lives and reigns with you and the Holy Spirit, one God,
 unto ages of ages. *Amen*

The Committal continues with the Salutation and Lord's Prayer on page xxx

The Consecration of a Grave

If the grave is in a place not previously set apart for Christian burial, the priest may use the following prayer, either before the service of Committal, or at some other convenient time.

God of time and eternity,
 whose hands have shaped the universe in love
 and who makes all ground holy:
 bless this *ground* to be for us a place of sacred memory
 where the bodies of those we love are laid
 in hope of your resurrecting call
 and in confidence of your unfailing love and mercy
 shown to us in Jesus Christ the risen Savior. *Amen.*

or this

God of the living and the dead, the body of Jesus was laid in a tomb in a garden; bless this grave, and grant that *N.* whose body/remains *is* [to be] buried here, may be with Christ in paradise, in whose Name we pray. *Amen.*

or this

Bless this grave
 as the place where the body of *N.* may rest in peace,
 through Christ, who is the resurrection and the life;
 who died and is alive,
 and reigns with you and the Holy Spirit
 now and for ever. *Amen.*

Burial of one who does not profess the Christian Faith

When, for pastoral consideration, none of the Church's usual burial rites is appropriate, the following may be used.

The service begins with one or more of the following anthems

Blessed are they who mourn; for they shall be comforted.

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

The eternal God is your refuge and underneath are the everlasting arms.

Peace I leave with you, my peace I give to you; not as the world gives, give I to you.

Let not your hearts be troubled, neither let them be afraid.

Officiant

May God be with you.

And also with you.

Let us pray.

Merciful God, our only help in time of need:

be with your people in their trouble.

Give them hope,

and nourish them with your loving-kindness;
 receive *N.* in *her* death
 and take *her* into your holy keeping,
 for your mercy's sake. *Amen.*

Liturgy of the Word

From the Old Testament

Ecclesiastes 3:1-8 (for everything there is a season)
 Lamentations 3:22-26 [31-33] (the Lord is good to those who wait for him)
 Wisdom of Solomon 3:1-5 (the souls of the righteous...)

One or more of the following psalms may be sung or said

Psalms 39: 91:1-12, 103, 116

From the New Testament

2 Corinthians 5:1-9 (we have a building from God)
 Revelation 21:2-7 (Behold, I make all things new)

Psalms 23, 27, 106, 130, 139

From the Gospels

Matthew 5:1-10 (The Beatitudes)
 John 14: 1-4 (In my Father's house are many rooms)
 John 14: 25-29 (peace I leave with you)

A homily follows.

A hymn or anthem may be sung.

One of the forms of the Prayers of the People, pp.xx may follow, concluding with a suitable prayer such as this:

Gracious God,
 to whom no prayer is offered without hope of mercy:
 give us your consolation
 as we come to you under the shadow of our affliction.
 Strengthen our faith
 in your unfailing compassion;
 deliver us from bitterness and despair,
 and help us to know your peace,
 which passes all understanding. *Amen.*

Other prayers may be offered.

Commendation

Into your hands, Immortal One, we commend *N.*
 Of your infinite goodness, wisdom and power,
 work in *her* the wonderful purpose of your perfect will,
 for your mercy's sake. *Amen.*

The officiant may conclude the service with this or another blessing
 Now unto the One who is able to keep you from falling,
 and to present you faultless before the Divine Presence,
 to the only wise God our refuge and our rock,
 be glory, dominion, and power,
 now and for ever. *Amen.*

Committal

At the grave, or place of final prayers, the service may begin with the following

In the midst of life we are in death; to whom may we turn for help but to you most merciful God.

Then may follow this, or some other committal prayer.

You only are immortal, the creator and maker of all,
and we are mortal, formed of the earth, and to earth shall we return.
For so you ordained when you created me, saying,
You are dust and to dust you shall return.
All of us go down to the dust,
yet even at the grave we make our song: Alleluia, alleluia, alleluia.

Additional Prayers

Eternal God, redeemer of those who have died in Christ and with whom the souls of the faithful are in joy and felicity: we give you thanks for the good examples of all who have gone before us, who, having finished their course in faith, now find rest and refreshment. May we, with all who have died in the faith of your holy Name, find fulfillment and bliss in your eternal and everlasting glory; through Jesus Christ who has won the victory. *Amen.*

Eternal God, whose days are without end, and whose mercies cannot be numbered: help us to be conscious of the brevity and uncertainty of all human life. May your Holy Spirit lead us all our days; so that when we shall have served you in our time, we may be gathered to our ancestors having a good conscience, in the communion of the Catholic Church, in the confidence of a sure faith, in the comfort of a holy hope, in favor with you, our God, and at peace with the world. This we ask in the name of Jesus Christ our Savior. *Amen.*

God of the saints, we bless your holy name for all who have finished their course in faith: for the Blessed Virgin Mary, for _____, patriarchs, prophets and martyrs; and for all your people, known and unknown; and we pray that, encouraged by their example, upheld by their prayers, and strengthened by their companionship on the way, we may also share in the inheritance of your saints, through Jesus Christ our Redeemer. *Amen.*

Jesus our Savior, by your death you took away the sting of death: Grant that we may follow in faith where you have led the way, so that we may fall asleep peacefully in you and awake in your likeness, for your tender mercies' sake. *Amen.*

Creator of all, we pray for those we love, but see no longer: grant them your peace; let light perpetual shine upon them; and, in your loving wisdom and gracious power, work in them the divine purpose of your perfect will; through Jesus Christ, who rose from the dead that we might share your life. *Amen.*

Merciful God, Father of our Savior Jesus Christ who is the Resurrection and the Life: Raise us from the death of sin to the life of righteousness, that when we die we may rest in our Redeemer, and at the Last Day may receive the blessing that your well-beloved shall then proclaim: "Come, you blessed of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this for the sake of Jesus Christ, our mediator and advocate. *Amen.*

Gracious God, grant to all who are bereaved the spirit of faith and courage, that they may have strength to face the future with assurance and patience, not as those who are without hope, but in thankful remembrance of your loving-kindness, and in the joyful expectation of eternal life in your presence, with those they love. This we ask in the name of Jesus Christ, risen in glory. *Amen.*

Eternal God, fountain of mercies and giver of comfort: deal graciously with all who mourn; that casting their care on you, they may know the power of your love; through Jesus Christ, our Hope and our Peace. *Amen.*

Remember N., Holy God, with the favor you have shown to your people in ages past, that *she* may increase in the knowledge and love of you and go from strength to strength in a new life of perfect service in your eternal reign; through Jesus Christ, the Servant and Savior of all. *Amen.*

Additional Prayers from other sources

For the deceased

Gracious God,
 nothing in death or life,
 in the world as it is or the world as it shall be,
 nothing in all creation can separate us from your love.
 We commend *N.* into your loving care.
 Enfold *her* in the arms of your mercy.
 Bless *her* in *her* dying and in *her* rising again in you.
 Bless those whose hearts are filled with sadness,
 that they too may know the hope of resurrection;
 for the sake of our Savior Jesus Christ. *Amen.*

Most loving God,
 the death and resurrection of Jesus
 have opened for us a new and living way.
 Give us hope to overcome our fear;
 help us to surrender *N.* to your keeping
 and let our sorrow find comfort in your care,
 through Jesus Christ, our Redeemer. *Amen.*

Gentle God,
N. has come by a hard and painful road
 to the valley of death.
 Lead *her* now to the place where there is no pain.
 For the sake of Jesus, who suffered for us. *Amen.*

N. may Christ give you rest in the land of the living
 and open the gates of Paradise for you;
 may God receive you as a citizen of the Kingdom,
 and grant you forgiveness of your sins:
 for you were Christ's friend. *Amen.*

For those who mourn

Gracious God, you alone are the source of all life,
 may your life-giving Spirit flow through us,
 so that we may be ministers of your compassion to one another;
 in our sorrow give us the calm of your peace,
 and kindle our hope,
 and in your good time,
 let our grief give way to joy,
 through Jesus Christ our Deliverer. *Amen.*

A Commendation

Merciful God,
 into whose hands Jesus committed his Spirit
 at the last hour,
 into your hands we now commend *N.*,
 that death may be for *her* the gate
 to life and peace with you;
 through Jesus Christ, our Savior. *Amen.*

God of all consolation,
in your unending love and mercy
you turn the darkness of death
into the dawn of new life.
Jesus, by dying for us, conquered death
and by rising again, restored us to eternal life:
let us go forward to meet our Redeemer
so that after our life on earth,
we may be united with *N.*, and all our brothers and sisters
where every tear is wiped away and all things are made new;
through Jesus Christ our Savior. *Amen.*

For All Present

God's eternal Word, the Father's only-begotten,
for love of us was born from Mary's womb.
A child of flesh and blood, he grew with us,
labored beside us, feeling our joy and pain,
and preached the kingdom of God come near.
All living things must return to earth, so Jesus died.
The Holy One of God gave himself up to death.
Yet the grave could not hold him.
Christ broke death's bonds and rose on the third day:
"Why do you look for the living among the dead?
Christ is not in the tomb. Christ is risen as he told us."
So we shall be raised in Christ, incorruptible.
Do not look for the risen among graves.
Their stones are a reminder
that those who followed Christ on earth now worship God for ever.
Others will learn the same of us
when we who stand here now will join with those
who entered glory before us, and sing
praise to the holy Trinity, one God,
alive through all the ages. *Amen.*

For one who has died in Military or Public Safety service

Holy God, in your creating power
you renew the whole face of the earth
and call those who sleep in death to awake
to new life with you.
Wake this sleeper, *N.*
who has died [in time of conflict]
after giving *her* dedicated service
for us, and [*her* country, state, city].
Keep *her* in that place of light and safety
where fear and dread are banished
and where your beloved children enjoy your full Presence
until that time when they are united again
with all those whom they love.
We ask this in your holy and life-giving Name. *Amen.*

God the King of Glory, in whose hands are the living and the dead: we give you thanks for [N. and] all those who have laid down their lives in the service of our country. Grant them your mercy and the light of your presence; and give us a sense of your will and purpose, that we may understand that the work you have begun in them will be perfected through Jesus Christ, the Prince of Peace, in whom all strife is resolved. *Amen.*

At the Reception of a body of one who has died in Military or Public Safety service

Have mercy, Lord, have mercy,
on our honored dead whom we receive in your name.
We praise you for *his* life,
for the gift of *his* courage and service,
for *his* companionship in the company of [soldiers, fellow officers, etc.]
and for *his* unique presence in the world.
We mourn *his* passing.
We salute *his* sacrifice.
We pray for those who will grieve for *him*.
Strong Savior, raise *him* up in strength,
in wholeness and beauty,
to share with you the eternal life that you have promised
to all who put their trust in you.
In your holy Name we pray. *Amen.*

For One of another or unknown Faith

God of power and mercy, you hold the universe in your hands
and all that breathes has life from you.
We commend to you this person
whose faith is known to you
and whose heart's prayers you have heard in life.
We give honor to *his* body
which was marvelously made,
to all the relationships that held *him*,
and to those who will mourn *him*.
We trust that all those whom you have created
will never be lost to you.
God whose names are many,
whose mystery is vast,
and whose love endures for ever. *Amen.*

For the Burial of an Unbeliever

Merciful God, you draw us to yourself
and we are never distant from your love.
You alone know us through and through,
judge our sin, and take the measure of our faith;
only you know the goodness that is in us,
our doubt, our hope.
We commend to you our companion N.
whom you love,
whom you made to explore your mystery
and to come home to you,
where *she* may rejoice to see you face to face
and know as *she* is known. *Amen.*

Merciful God,

whose hand holds us fast in the uttermost parts of the sea
 and in the highest corners of heaven:
 hear our prayers for *N.*
 whose life was a gift and a treasure to those who love *him*;
 we entrust *him* to your untiring care –
 you who read the hidden depths of our hearts –
 knowing your power to do better things for all of us
 than we can hope or imagine,
 through Jesus Christ
 who descended to the dead to raise to new life those who had been lost,
 and whose love for us is unceasing. *Amen.*

For temporary winter committal
 Eternal God, our time is in your hands.
 We commend the body of *N.* to you
 to rest until Spring and the greening of the earth allows burial.
 Through the winter frost,
 help us to cherish our memories of *N.*
 remembering that all of us await with hope
 our resurrection life,
 in Jesus Christ our Redeemer. *Amen.*

For the funeral of a member of an Inter-Faith family
 Welcoming God:
 you call your Church to love and serve all people
 and to honor the image of you, our Creator, in them:
 In our several faiths,
 we gather to give thanks for the life of [your child] *N.*
 whose departure we grieve,
 whose good works and heritage we celebrate,
 whose memories are woven into our hearts.
 Holding the future in hope,
 and the past in compassion and gratitude,
 we join our various prayers
 with those of God's people of every time and every place
 through Jesus Christ and your Holy Spirit. *Amen.*

A prayer of St. Anselm
 Jesus, sweet Lord,
 are you not also a mother?
 Truly, you are a mother,
 the mother of all mothers,
 who tasted death
 in your longing to give life to your children. *Amen.*

Ancient Mozarabic prayer
 Hear us, O never-failing Light,
 Lord our God, our only Light, the Fountain of Light,
 the Light of your angels, thrones, dominions,
 principalities, powers, and of all the beings of this world;
 you have created the light of your saints,
 the bright cloud of witnesses around us.

May our souls be your lamps, kindled and illumined by you.
May they shine and burn with your truth,
and never go out in darkness and ashes.
May we be your dwelling, shining from you, shining in you;
may we shine and our light never fail;
may we worship you always.
May we be kindled brightly and never extinguished.
Being filled with Christ's splendor,
may we shine within, so that the gloom of sin is cleared away,
and the light of everlasting life abides within us. *Amen.*

Forms for Prayers of the People for the Burial Rite

A.

Let us pray to God our Creator saying, Holy One, hear us. [or Lord, have mercy.]

Loving God, you have called your people together in the mystical body of Jesus Christ our Savior. Give to your whole Church in heaven and on earth your light and your peace.

Holy One, hear us.

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

Holy One, hear us.

Grant to us who are still on our earthly pilgrimage, and who walk as yet by faith, that your Spirit may lead us in holiness and righteousness all our days.

Holy One, hear us.

Grant to your faithful people pardon and peace, that we may be cleansed from all our sin and serve you with a quiet mind.

Holy One, hear us.

Grant that N. increasing in the knowledge and love of you, may go from strength to strength in a new life of perfect service.

Holy One, hear us.

Grant to [N., N., and] all who mourn, a sure confidence in your tender mercy, that, casting all their sorrow on you, they may know the consolation of your love.

Holy One, hear us.

Give courage to all who are bereaved, that in the days ahead they may hold fast to the comfort of a holy hope, and joyful expectation of eternal life with those they love.

Holy One, hear us.

Help us entrust N. to your never-failing care and love. Receive *her* into the arms of your mercy, and remember *her* according to the favor you bear for your people.

Holy One, hear us.

Silence may be kept.

The Officiant concludes with one of the prayers, pp.

B.

For N. [*our sister*], let us pray to our Savior Jesus Christ who said: "I am Resurrection and I am Life."

Hear us, O Christ.

Jesus, you consoled Martha and Mary in their distress; be with us and all who mourn for N., and dry the tears of those who weep.

Hear us, O Christ.

Jesus, you wept at the grave of Lazarus, your friend. Comfort us in our sorrow.

Hear us, O Christ.

Jesus, you raised the dead to life. Give to [*our sister*] N. eternal life.

Hear us, O Christ.

Jesus, you promised paradise to the thief who repented. Bring [*our sister*] N. to the joys of heaven.

Hear us, O Christ.

N. was washed in the waters of Baptism and anointed with the Holy Spirit; give *her* a place in the company of your saints.

Hear us, O Christ.

N. was nourished with your Body and Blood in the Eucharist; grant *her* a place at the table at the banquet you have promised to your people at the close of the age.

Hear us, O Christ.

Comfort us in our sorrow at the death of N.; let our faith be our consolation, and eternal life our hope.

Hear us, O Christ.

Silence may be kept.

The officiant concludes with prayer, pp.

C.

Kaddish

This is especially appropriate in some services, or at the Committal, where members of the family or congregation are Jewish. It may be led by an appointed member of the family.

Magnified and sanctified be the great name of God in the world that the Holy One created.

Blessed be God for ever.

May God establish the Kingdom in your life and in your days, and in the lifetime of all people; quickly and speedily may it come; and let us say Amen!

Blessed be God for ever.

Blessed, praised, and glorified, exalted, extolled, and honored, magnified and lauded be the name of the Holy One.

Blessed be God for ever.

Though God be high above all blessings and hymns, praises and consolations which are uttered in the world.

Blessed be God for ever.

May there be abundant peace from heaven and life for us and for all people, and let us say Amen!

Blessed be God for ever.

D.

God, your will for us is abundant life; receive N. now into the fullness of life in your presence.

Hear our prayer.

You know the thoughts of our hearts and our search for faith; shed the brightness of your light on N., who also sought understanding.

Hear our prayer.

You are greater than all our ideas and images of you; draw N. into the mystery of your being.

Hear our prayer.

We know you as perfect Mercy and Love; welcome N. in the grace of that love and mercy.

Hear our prayer.

We praise you as the giver of life; gather all who mourn into the hope of renewed life.

Hear our prayer.

The Church commends all who die to the care of Christ, the love of God, and the communion of the Holy Spirit; and so we commend N. to you, giving thanks for the gift of *her* life.

Hear our prayer.

Officiant:

May the Holy One to whom all the desires of our hearts are known before we ask, hear our prayers for N., and for all who mourn, and grant us newness of life, and peace. *Amen.*

Prayers for the Committal of a Body at a Crematory

The officiant may address the congregation, acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.

Readings

Hear the words of Scripture to those who mourn:

Because of the Lord's great love, we are not consumed, for God's compassions never fail. They are new every morning. Great is your faithfulness! I say to myself, "The Lord is your portion; therefore I will wait for God." The Lord is good to those whose hope is in God, to the one who seeks God. It is good to wait quietly for the salvation of the Lord. *Lamentations 3:22 ff*

The souls of the righteous ones are in the hand of God, and no torment will ever touch them. In the eyes of those without understanding they seem to have died, and their departure was thought to be mistreatment, and their going from us a violent fracture; but they are at peace. For though in the sight of others they were chastised; their hope is full of immortality. Having been corrected a little, they will receive great good, because God tested them and found them worthy of Godself; like gold in a crucible, God tried them, and like a sacrificial burnt offering accepted them. In the time of their examination, they will shine brightly, and will run like sparks through the field of stubble...the faithful will abide with God in love.

Wisdom 3: 1-7, 9b Septuagint trans. JM Phillips

Any of the readings from the burial office may be used in addition to or instead of the above.

Officiant Let us pray

Eternal God, in whose love nothing is lost: Into your hands we commit your servant *N.* whom you have known from before *she* was born and held in your watchful care.

As *her* body is changed back to the energies and elements of the earth from which it came, may *she* return to you to be clothed in a shining resurrection body and joined in the joyful company of all the saints in light. Bless us who hold *her* in memory and cherish the good love and labor of *her* life. When morning comes, turn our separation into reunion and transform our grieving into joy, through Jesus Christ our Redeemer and your Holy Spirit who is breath and fire of love, who dwell with you, one God, now and forever. *Amen.*

As the fire is lit, and the body is committed to the fire, silence is kept. Then the following is said

We have entrusted *N.* to God's mercy,
and now in preparation for burial,
we give *her* body to the fire,
We look for the fullness of the resurrection
when Christ shall gather all the saints
to reign in glory. *Amen.*

People

*Into your hands we commend her spirit,
for you have redeemed her O Lord, O God of truth.*

Keep her as the apple of your eye.

Hide her under the shadow of your wings.

Lord, have mercy;

Christ have mercy;

Lord have mercy.

Then the Officiant may say one or more of these anthems

Into paradise may the angels lead you.
At your coming, may the martyrs receive you,
and bring you into the holy city Jerusalem.

Lord, you now have set your servant free*
to go in peace as you have promised;
For these eyes of mine have seen the Savior,*
Whom you have prepared for all the world to see:
A light to enlighten the nations,*

and the glory of your people Israel.

The Spirit and the bride say “Come.” And let everyone who hears say, “Come.” And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift.

The ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isaiah 35:10*

My heart is glad and my spirit rejoices; my body also rests secure. For you do not give me up to Sheol, or let your faithful one see the Pit. You show me the path of life and in your presence there is fullness of joy; in your right hand are pleasures forevermore *Psalms 16:9-11*

The service concludes as follows:

People

*In you, God our Hope,
life is changed, not ended.*

To you we entrust our beloved one, N.

Receive her into your arms of mercy.

*May she dwell in your presence for ever
and rejoice to see you face to face.*

Officiant Go in peace, putting your trust in God. Alleluia.

People Thanks be to God. Alleluia.

A Service of Remembrance

For the forty day or yearly commemoration of a death, the following rite is adapted from the Orthodox service, and is traditionally used at home. It may be used in church at the conclusion of a Eucharist or the Daily Office.

Officiant Blessed is our God, always, now and for ever and to the ages of ages.

People Amen.

The Trisagion is sung or said three times. (Hymnal S 102)

Officiant and People

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

Anthem: Give rest, O Christ (Hymnal S 383)

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

O God of the living and the dead, you have trampled upon death and abolished the power of evil, giving life to your world. Give to your departed servant N. rest in a place of light, in a place of tranquility, in a place of refreshment, where there is no pain, nor sorrow, nor suffering. For you, Christ our God, are the resurrection, the life, and the repose of your servant N., and to you we give glory, with your eternal Father and your all-holy, good, and life-giving Spirit, now and for ever. *Amen.*

Officiant

May Christ, who rose from the dead and has authority over the living and the dead, have mercy on us and save us. May the prayers of the Blessed Virgin Mary, and all the saints in glory, strengthen us all and welcome N. in the heavenly places. *Amen.*

Anthem Christ is risen from the dead, trampling down death by death and giving life to those in the tomb.

[See also, *Rites of Passage*, page xx “Remembering a Departed Soul”]

Songs for Burial Rites

Hymn	Tune/Lyricist/Composer	Source
Amazing Grace	<i>New Britain</i>	LEVAS II - 181
Be Still My Soul	<i>Finlandia</i> , Jean Sibelius	<i>Lead Me, Guide Me</i> - 163
Blessed Assurance	Fanny J. Crosby & Pheobe P. Knapp	LEVAS II - 184
Breathe on me, Breath of God	<i>Nova Vita</i>	<i>The Hymnal 1982</i> - 508
Christ the Victorious	<i>Russia</i> , Alexis Lvov	<i>The Hymnal 1982</i> - 358
Come and Go to that Land	Spiritual, arr. Pamela Warrick Smith	GIA Publications
Come to Me	Spiritual, arr. R. Nathaniel Dett	LEVAS II - 156
Deep River	Spiritual	LEVAS II - 8
For All the Saints	<i>Sine Nomine</i> Ralph Vaughn Williams	<i>The Hymnal 1982</i> - 287
God be in my Head	<i>Lytlington</i> , Sydney Hugo Nicholson	<i>The Hymnal 1982</i> - 694
Going up Yonder	Walter Hawkins	<i>Songs of Zion</i> - 181
Guide Me, O My Great Redeemer	<i>Zion</i>	<i>The New Century Hymnal</i> - 19
His Eye is on the Sparrow	Civilla Martin & Charles H. Gabriel	LEVAS II - 191
I'll Fly Away	Albert Brumley	<i>Lead Me, Guide Me</i> - 149
If I Can Help	Somebody Alma B. Androzzo	
It is Well with my Soul	Haratio Spafford & Philip P. Bliss	LEVAS II - 188
It's a Highway to Heaven	Mary Gardner & Thomas A. Dorsey	<i>African American Heritage Hymn</i>
Just a Closer Walk with Thee	American Folk Song	LEVAS II - 72
Kum Bah Yah	Spiritual	LEVAS II - 162
The Last Mile of the Way	Johnson Oatman, Jr., William Edie Marks	<i>New National Baptist Hymnal</i> - 235
May choirs of angels lead you	<i>Christus, der ist mein Leben</i>	<i>The Hymnal 1982</i> - 356
My Heavenly Father Watches Over Me	Charles H. Gabriel	LEVAS II - 59
O Father, on your Love we call	<i>Melita</i> / Jean Holloway, lyrics	Unknown
On Jordan's Stormy Banks I Stand	American Melody	LEVAS II - 9
Only a Look	Anna Shepherd	<i>Songs of Zion</i> - 197
Only What You Do for Christ Will Last	Raymond Rasberry	<i>Lead Me, Guide Me</i> - 286
Over My Head	Spiritual	<i>Songs of Zion</i> - 167
Shine on Me	Spiritual	<i>Lead Me, Guide Me</i> - 160
Soon and Very Soon	Andrae Crouch	LEVAS II - 14
Soon-a Will Be Done	Spiritual	<i>Songs of Zion</i> - 158
Steal Away	Spiritual	LEVAS II - 103
There's a Wideness in God's Mercy	<i>St. Helena</i> Calvin Hampton	<i>Hymnal 1982</i> - 469
Want to Go to Heaven When I Die	Spiritual	<i>Lead me Guide me</i> - 315
We Shall Behold Him	Dotty Rambo	<i>African American Hymnal</i> - 583
We'll Understand It Better By and By	Charles A. Tindley	LEVAS II - 207
We're Marching to Zion	Isaac Watts / Robert S. Lowry	LEVAS II - 12
When We All Get to Heaven	Eliza Hewitt & Emily Wilson	LEVAS II - 20

Notes for Burial Rites:

Introduction: [p. xx] Modeled on lengthier introductions to be found in the *Alternative Services Book* [1980], the *Book of Alternative Services* [1985], and *Common Worship* [2000], this piece illustrates the ritual process that has become customary in the Church's burial rites. It also provides a short 'teaching piece' for congregations that wish to reproduce something about the nature of the service in parish funeral bulletins.

Outline of the Rites: [p. xx] This provides a practical companion to the Introduction. It traces the ritual process noted there, listing useful sequences and options. It was inspired by the schematic included in an early version of the ELCA's *Renewing Worship* [2005].

Prayers for a Vigil: [p. xx] The first alternative augments the form of the rite found in BCP 1979, p. 465. The second comes from the Church of St. John the Evangelist, Boston, with antiphons from the *Proper of the Seasons* of the Society of St. Margaret.

Reception of the Body: [p. xx] The first alternative is a redaction of the rite found in BCP 1979, p. 466. The second alternative is a slight revision of the rite found in *Common Worship*. The third alternative is taken from *Renewing Worship*.

The Burial of the Dead: [p. xx]

Anthems, [p. xx] The first set of anthems are from the BCP 1979, p. 491, with quotations from the Revised Standard Version of the Bible replaced by material from the New Revised Standard Version. The second set of anthems is based on material in *Common Worship*. The third set has been revised from the BCP 1979, p. 492. The optional introductory sentence comes from *Common Worship*.

Collects: [pp. xx]

- #1. A revision of collect #2, BCP 1979, p. 493
- #2. from *Burial Services*, 1987, the Episcopal Church of Scotland
- #3. from the *Book of Alternative Services*
- #4. from *Common Worship*
- #5. an original composition
- #6. from *Renewing Worship*

Lectionary: [p. xx] The entire lectionary from BCP, 1979 is retained, with additions from the *Alternative Services Book* and the *Book of Alternative Services*. These additions offer the congregation and the preacher texts that address pastoral situations not necessarily covered in the BCP lectionary. The familiar readings from Romans and 1Corinthians suggest useful cuts that make those readings more compact.

Proper prefaces: [p. xx] The two additional proper prefaces are original compositions.

Postcommunion prayer: [p. xx] This is an original revision of the BCP text.

The Commendation: [p. xx] The substitution of the first person plural in the *kontokian* follows a suggestion by Marion Hatchett. The prayer “God our creator...” comes from *Common Worship*. The alternative final prayer for use when the Committal does not follow immediately is the concluding prayer from the BCP Good Friday Rite.

The Committal: [pp. xx] The new alternative prayer “We have entrusted...” comes from *Common Worship*, while “Holy God...” comes from *Renewing Worship*. The optional litany, p. 110, is from *Renewing Worship*.

Committal under Special Circumstances: [pp. xx] This provides for situations not covered by the texts in BCP, 1979, including the transfer of bodies from a major burial rite held in one place to a committal held elsewhere, as well as the reality that there are a growing number of cemeteries that do not permit graveside rites. The new alternative committal prayers come from *Renewing Worship*.

Consecration of a Grave: [p. xx] The first alternative is from *Renewing Worship*. The second is adapted from BCP 1979. The third comes from *Common Worship*.

Burial of one who does not profess the Christian Faith [pp. xx] Sometimes, there are pastoral reasons for a burial office that acknowledges a non-believing member of an otherwise churching family. In the case of an interfaith marriage, the deceased may have family and friends who continue to embrace another tradition, although he or she attended church with their spouse. The design of the rite follows the pattern in Bernardin’s *Burial Services*, although most of the prayers are original.

Additional Prayers:

- #1 through #9 [pp. xx] These are revisions of material from BCP, 1979.
- #10 [p. xx] From *A New Zealand Prayer Book*, Collins, 1989
- #11 [p. xx] From *Burial Services*, 1987, The Episcopal Church of Scotland
- #12 [p. xx] From *Burial Services*, 1987, The Episcopal Church of Scotland
- #13 [p. xx] From the Greek Orthodox Burial Service
- #14 [p. xx] From *Burial Services*, The Episcopal Church of Scotland
- #15 [p. xx] From *Celebrating Common Prayer*, Mowbray’s, 1992

- #16 [p. xx] From *Celebrating Common Prayer*, Mowbray's, 1992
- #17 [p. xx] An original composition
- #18 [p. xx] An original composition
- #19 [p. xx] An original composition
- #20 [p. xx] Adapted from BCP, 1979
- #21 [p. xx] An original composition
- #22 [p. xx] An original composition
- #23 [p. xx] An original composition
- #24 [p. xx] An original composition
- #25 [p. xx] An original composition
- #26 [p. xx] A prayer of St. Anselm – see *Enriching Our Worship 2*, p.57, and note on p. 148.
- #27 [p. xx] From the Mozarabic tradition

Prayers for a Committal of a body at a Crematory [p.127]

Readings: [p. xx] The version of Lamentations 3: 22 and Wisdom 3: 1-7, 9b represent an original translation by the Rev. Dr. J.M. Phillips.

Prayers: “Eternal God...” [p. xx] and “We have entrusted...” [p. xx] are original compositions. “In you, God our hope...” [p. xx] is an original composition.

A Service of Remembrance; [p. xx] As noted in the introductory rubric, this is adapted from the Orthodox tradition – an original composition.

ADDITIONAL RESOLUTIONS

Resolution A077 Revised Common Lectionary

- 1 *Resolved*, the House of _____ concurring, That this 75th General Convention direct that the Revised Common
- 2 Lectionary shall be the Lectionary of this Church, effective the First Sunday of Advent, 2007; with the provision
- 3 for continued use of the previous Lectionary for purposes of orderly transition, with the permission of the
- 4 Ecclesiastical Authority, until the First Sunday of Advent.

EXPLANATION

This Lectionary, produced by the Consultation on Common Texts, composed of a wide number of church bodies, is a revision of the Common Lectionary, which was authorized for trial use by the 67th and 68th General Conventions. This revision reflects the concerns about the Common Lectionary communicated to the Consultation on Common Texts through the Standing Liturgical Commission as a result of trial use. It also reflects issues addressed by Resolution A088 of the 70th General Convention directing the Standing Liturgical Commission to study revision of the Sunday lectionary of the Book of Common Prayer. The Lectionary was again authorized for trial use by the 71st, 72nd, 74th Conventions.

The Revised Common Lectionary is becoming the common lectionary among Christian denominations. Positive responses from congregations who have used the lectionary and the growing number of denominations and provinces of the Anglican Communion using the lectionary lead the commission to recommend this table of readings as the lectionary for the Book of Common Prayer.

Resolution A078 Liturgical Development and Episcopal Authority

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention direct the Office of Liturgy and
- 2 Music to invite bishops and the larger church into dialogue about the relations between local liturgical initiatives
- 3 and ordered authority; and be it further
- 4 *Resolved*, That the SCLM be directed to develop frameworks for resolving the theological, pastoral, canonical
- 5 and liturgical issues involved in the creation of new rites, and to provide facilitated conversations at the meetings
- 6 of Provincial Synods in which bishops and the larger church enter into dialogue about the relation between
- 7 liturgical initiative and ordered authority; and be it further
- 8 *Resolved*, That the SCLM in consultation with the Standing Commission on Constitution and Canons examine
- 9 canons and rubrics that govern the development and use of liturgical materials and propose amendments
- 10 authorizing appropriate local and regional liturgical initiatives; and be it further
- 11 *Resolved*, That the SCLM report its findings with recommendations to the 76th General Convention.

EXPLANATION

The multiplication of liturgical and musical materials intended for occasional use at the direction of the Diocesan bishop (BCP, *Enriching our Worship 1 and 2*, The Hymnal 1982, *LEVAS II*, *El Himnario*, *Wonder, Love and Praise*, *Voices Found*, *My Heart Sings Out*, *Enriching our Music 1 and 2*) has rendered the meanings of prayer book phrases like *forms set for by authority with this Church* and *subject to the direction of the bishop* (BCP p. 13) and *hymns...authorized by this Church* (BCP p. 14) difficult to interpret. Certainly, the library of resources commended and/or recommended by the General Convention will continue to grow in years to come. It is time to give serious to consideration to a structure in which these resources can be understood and evaluated, in order to honor the spirit of prayer book rubrics (which addressed a circumstance with one prayer book, one hymnal, and a small collection of resources for special occasions) in a church which is becoming ever more diverse.

Resolution A079 Leadership Program for Musicians Serving Small Congregations

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention endorse the continuation of the
- 2 Leadership Program for Musicians Serving Small Congregations (LPM), which provides musicians who serve
- 3 small congregations with continuing education for musical leadership in liturgy; and be it further

- 1 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 2 consider a budget allocation of \$75,000 for the implementation of this resolution and that this appropriation
- 3 be administered by the Office for Liturgy and Music.

EXPLANATION

The Leadership Program for Musicians Serving Small Congregations (LPM) is committed to preparing capable and confident musical leaders, who, working with clergy and educators, can create worship that is vibrant, participatory and transformational. The program consists of seven courses, ten classes in each course offered during a two-year period. Each course emphasizes the theological, musical, and pastoral principles that inform our church music practices. Diocesan coordinators are trained annually at a week-long summer conference which is led in collaboration with members of the Evangelical Lutheran Church in America (ELCA), joint partners in LPM. A parallel enrichment track for continuing education is also offered at the annual summer music conference.

The effectiveness of LPM has been confirmed by participating musicians, their clergy and parishes, and by bishops who have observed the positive changes in worship that result when musicians experience professional formation and growth.

To date almost 500 musicians and clergy throughout the country have received the Presiding Bishop's Certificate in Church Music after completing the two-year LPM program; approximately 177 others have audited individual courses. 46 states have sent coordinators for training, and presently there are nearly 20 dioceses operating local training programs, which are self-supporting. We are anticipating that 24 new programs will begin during this next year.

The LPM is at a critical moment in its journey. The LPM national board met in September 2005 to re-envision the project in order to develop creative ways to reach those musicians and clergy serving in the smallest and most remote congregations and to make it attractive across denominational boundaries. Experience with the ELCA as partners has made it clear that LPM is potentially attractive to a broad range of denominations in the United States and Canada. The Presbyterian Church, through the Presbyterian Association of Musicians (PAM), joined in the project the Fall of 2005. LPM received non-profit status as a 501c3 Corporation in 2004. With this new status achieved and as more denominations participate in the program, strategies for funding will change. However, at this moment, the continued support of the Episcopal Church, as developer of this valuable and popular program, is essential to the future of LPM.

Resolution A080 Revise the Catechumenal Materials in the *Book of Occasional Services*

- 1 *Resolved*, the House of _____ concurring, That the Standing Commission on Liturgy and Music be directed to
- 2 review the rites of the catechumenate and its parallel rites contained in the *Book of Occasional Services* and propose
- 3 revisions of those rites to the 76th Convention of the Episcopal Church; and be it further
- 4 *Resolved*, That the General Convention request the Joint Standing Committee on Program, Budget and Finance
- 5 to consider a budget allocation of \$25,000 for the implementation of this resolution.

EXPLANATION

The catechumenal materials in the *Book of Occasional Services* were last revised in 1988. Much has changed in the culture in which the rites are used, the racial and cultural constituency of the church and principles and strategies of Christian Educators. It is time to re-examine the rites, their use, and adaptations that have already been implemented at the regional and local level, in order to create renewed rites and guidelines to address current needs.

Resolution A081 International Anglican Liturgical Consultation

- 1 *Resolved*, the House of _____ concurring, That the 75th General Convention appropriate the necessary funds
- 2 for the Church's participation in the International Anglican Liturgical Consultation; and be it further
- 3 *Resolved*, That the General Convention request the Joint Standing Committee of Program Budget and Finance
- 4 to consider a budget allocation of \$10,000 for the implementation of this resolution.

EXPLANATION

The International Anglican Liturgical Consultation meets officially every four years, with the goal of gathering liturgists from every province of the Anglican Communion. It is an opportunity for Anglicans world-wide to engage in dialogue about important issues in the worship life of the global church. This funding helps to assure participation in the gathering from provinces not otherwise able to afford the travel.

REPORT OF THE CUSTODIAN OF THE STANDARD BOOK OF COMMON PRAYER TO THE 75TH GENERAL CONVENTION

Once again, I wish to thank the Presiding Bishop for the opportunity to serve him and the Church as Custodian of the Book of Common Prayer. During the last triennium I have attended all meetings of the Standing Commission on Liturgy and Music as an *ex officio* member, and have assisted the Commission's work, as directed. Just before the 74th General Convention I granted Certificates to "Oracion Comun" and "Priere Commune," the English/Spanish and English/French Selections from the Book of Common Prayer, published for the Convocation of American Churches in Europe by St. James Church, Florence, Italy. During the previous triennium I granted a Certificate to "Ausgewahlte Liturgien," the English/German Selections from the Book of Common Prayer, with invaluable assistance from the Rev. Michael G. Mayer. I also consulted with Morehouse Publishing on several matters and granted a Certificate to a Baptismal presentation booklet published by them. The Church owes a major debt of gratitude to the Rt. Rev. Jeffery Rowthorn and the Rt. Rev. Pierre Whalon, for their vision and determination in giving us four excellent bi-lingual service books. Particular gratitude is due to Ms. Christina N. Caughlan and her team at St. James Church, Florence, Italy. They not only produced four very attractive books, they also did some notable layout work which should be of interest to the designers of the next edition of the Book of Common Prayer. Finally, some readers may not realize that two of those volumes moved well beyond their original intended purpose. Bishop Whalon presented a copy of "Ausgewahlte Liturgien" to Pope Benedict at the audience on the day after the Pope's installation. Shortly thereafter, Bishop Whalon presented a copy of "Priere Commune" to the Patriarch of the Chaldean Church in Iraq while His Beatitude Emmanuel III Delly, was visiting Paris. In November 2005, I granted a Certificate to the Oxford University Press for a new, reset pocket edition of their Book of Common Prayer/NRSV Bible combination. I hope that the next Presiding Bishop will appoint a new Custodian of the Book of Common Prayer to continue this ministry.

Respectfully submitted,

The Rev. Canon Gregory Michael Howe

Custodian of the Standard Book of Common Prayer

BUDGET REPORT

Meeting Expenses for the SCLM

The Standing Commission on Liturgy and Music will meet approximately six times during the next triennium. This will require \$35,000 for 2007, \$50,000 for 2008, and \$15,000 for 2009 for a total of \$100,000 for the triennium.

Project Expenses for the work of the SCLM

The work projected by this report will require an implementation budget of \$315,000.00 to be distributed among these projects. These monies are included in the appropriate resolutions.

- Revision of *Lesser Feasts and Fasts* \$5,000.00
- Revision of the catechumenal materials in *The Book of Occasional Services* \$20,000.00
- Preparation of revised *Book of Occasional Services* text for distribution to General Convention \$5,000.00
- Development of Resources for Multi-sensory Worship \$60,000.00
- Continue the development of the *Enriching our Worship* Series
 - Daily Office \$20,000.00
 - Eucharistic Prayers \$20,000.00
 - Rites in the Context of Adoption \$20,000.00
 - Burial/Reconciliation Rites \$20,000.00
- Continued work on New Music
 - Praise and World Music \$25,000.00

Ethnic Music	\$35,000.00
• Support of the International Anglican Liturgical Consultation	\$10,000.00
• Leadership Program for Musicians in Small Congregations	\$75,000.00