

PASTORAL RITES

CONCERNING PREPARATION FOR HOLY MATRIMONY

Marriage is a lifelong covenant between a man and a woman, binding both to self-giving love and exclusive fidelity. The rite of Holy Matrimony is a worship service of the Church, in which the couple exchanges vows to uphold this covenant. They do this before God and in the presence of witnesses, who pray that God will bless their life together.

The covenantal union of man and woman in marriage signifies the communion between Christ, the heavenly bridegroom, and the Church, his holy bride (EPHESIANS 5:32). While all do not marry, Holy Matrimony symbolizes the union all Christians share with their Lord.

In Holy Matrimony, God establishes and blesses the covenant between husband and wife, and joins them to live together in a communion of love, faithfulness, and peace within the fellowship of Christ and his Church. God enables all married people to grow in love, wisdom, and godliness through a common life patterned on the sacrificial love of Christ.

Great care should be taken to prepare all candidates for Holy Matrimony.

In preparing couples for Holy Matrimony, the clergy should comply with their Provincial and Diocesan Canons, and any Diocesan Customaries. The canons expect that both candidates are baptized. It is also the responsibility of the clergy to understand local law and to consult with the Bishop should they believe themselves compelled by law to act in a manner contrary to the teaching or canons of this Church.

BANNS OF MARRIAGE

The ancient custom of announcing the wedding publicly at least three times, also known as the “Banns of Marriage,” bids the prayers and support of the community. This speaks to the great necessity for the whole body of Christ to support those joined in Holy Matrimony and their witness in Church and in society.

If the Banns are published, it shall be in the following form:

“I publish the Banns of Marriage between *N.N.*, and *N.N.*, and I bid your prayers on their behalf. If any of you know cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first [second *or* third] time of asking.”

DECLARATION OF INTENTION

The text of the Declaration of Intention, to be signed and dated by both parties prior to the marriage, reads as follows:

“We, *N.N.* and *N.N.*, desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is established by God for the procreation of children, and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ’s kingdom in family, church, and society, to the praise of his holy Name. We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.”

It may also be appropriate to conduct the signing of the Declaration of Intention during a public liturgy, to signify that the betrothal has taken place and that both parties have agreed to be prepared by the Church for Holy Matrimony, and to bid the prayers of the Congregation.

A brief liturgy for the signing of the Declaration of Intention appears on page 213.

H O L Y M A T R I M O N Y

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

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

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

Dearly beloved: We have gathered together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony.

Almighty God established the bond and covenant of marriage in creation as a sign of the mystical union between Christ and his Church. Our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee, and it is commended by Holy Scripture to be held in honor among all people.

The union of husband and wife in heart, body, and mind was ordained by God: for the procreation of children and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands

and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name.

Therefore, marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was ordained by Almighty God.

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

The Officiant then continues, saying to the persons to be married

I require and charge you both, in the Name of God, from whom no secrets are hid, that if either of you know any impediment why you may not be married rightly, you do now confess it; being assured that those who are joined contrary to God's Word are not truly united in Holy Matrimony.

The Officiant says to the Man

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

The Man answers

I will.

The Officiant says to the Woman

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

The Woman answers

I will.

The Officiant then addresses the Congregation, saying

Will all of you witnessing these promises do all in your power to uphold this man and this woman in their marriage?

People **We will.**

If there is to be a Presentation, the Officiant asks the following, or some other suitable question.

Who presents *N.* [and *N.*] for Holy Matrimony?

Response We do.

THE COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.

People **And with your spirit.**

Officiant Let us pray.

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

THE LESSONS

One or more of the following passages is read.

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

GENESIS 2:4-9, 15-24 (*A man holds fast to his wife and they become one flesh*)

SONG OF SOLOMON 2:10-13; 8:6-7 (*Many waters cannot quench love*)

TOBIT 8:5B-8 (*That she and I may grow old together*)

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

Appropriate Psalms are 45, 67, 127, or 128.

1 CORINTHIANS 13:1-13 (*Love is patient and kind*)

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

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

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

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

MATTHEW 5:1-10 (*The Beatitudes*)

MATTHEW 5:13-16 (*You are the light . . . Let your light shine*)

MATTHEW 7:24-29 (*Like a wise man who built his house on the rock*)

MARK 10:6-16 (*They are no longer two but one*)

JOHN 2:1-11 (*The wedding at Cana*)

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

If Communion is to follow, a passage from the Gospels always concludes the Lessons. At a Eucharist, all stand, and the Deacon or Minister appointed says

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

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

After the Gospel, the Reader says

The Gospel of the Lord.

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

THE SERMON

THE MARRIAGE

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

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

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

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

They loose their hands. If there is to be an exchange of rings, the Bishop or Priest may ask God's blessing on a ring or rings as follows

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

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

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

The Officiant then joins the right hands of the husband and wife, and says

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

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

People **Amen.**

THE PRAYERS

If Communion is to follow, the Lord's Prayer may be omitted here.

All standing, the Officiant says

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

People and Officiant

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

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

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

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

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

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

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

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

The Deacon or other person appointed reads the following or other suitable prayers.

Let us pray, saying, "Hear our prayer."

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon this man and this woman whom you make one flesh in Holy Matrimony, and enable them to fulfill the vows they have made.

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

Give them courage, when they hurt each other, to recognize and acknowledge their faults, to seek your forgiveness, and to forgive and be reconciled to one another.

Reader Lord, in your mercy:

People **Hear our prayer.**

May their union in Holy Matrimony be a sign of the love between Christ and his Church, and a joyful witness to the world.

Reader Lord, in your mercy:

People **Hear our prayer.**

Bestow upon them, if it be your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you.

Reader Lord, in your mercy:

People **Hear our prayer.**

Grant that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace.

Reader Lord, in your mercy:

People **Hear our prayer.**

Give them such grace that together they may reach out in love and concern for others; and grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed.

Reader Lord, in your mercy:

People **Hear our prayer.**

Grant these our prayers, O Father, who with your Son and the Holy Spirit live and reign in perfect unity, now and for ever. **Amen.**

THE BLESSING OF THE MARRIAGE

The Husband and Wife kneel, and the Officiant says

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the Cross to be the way of life. We thank you, also, for consecrating the union of man and woman in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. In your mercy, bring them to your heavenly banquet where your saints feast for ever at the great marriage supper of the Lamb; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

The Husband and Wife still kneeling, the Bishop or Priest adds this nuptial blessing.

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. **Amen.**

THE PEACE

The Officiant may say to the People

The Peace of the Lord be always with you.

People **And with your spirit.**

The newly married couple may then exchange the Kiss of Peace, after which greetings may be exchanged throughout the Congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

When there is Communion, the liturgy continues with the Offertory, at which the newly married couple, or members of their family, may present the offerings of bread and wine.

The Proper Preface of Holy Matrimony is used (page 156).

At the Communion, it is appropriate that the newly married couple receive Communion first, after the Ministers, and then be seated in a place suitable to allow others to receive Communion.

The following Post Communion Prayer is used.

POST COMMUNION PRAYER

O God, the giver of all that is true and lovely and gracious: we thank you for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ, uniting us with him, and giving us a foretaste of the great marriage supper of the Lamb. Grant that by your Holy Spirit, *N.* and *N.*, now joined in Holy Matrimony, may become one in heart and soul, live in fidelity and peace, and obtain those eternal joys prepared for all who love you; for the sake of Jesus Christ our Lord. **Amen.**

ADDITIONAL DIRECTIONS

The entrance of the principals at Holy Matrimony may consist of two processions, one of the groom and one of the bride, or of a single procession or gathering. The father of the bride, or another appointed family member, may serve as the representative of both families in presenting the couple for Holy Matrimony.

In place of the examination of the man and the woman given in this liturgy (on pages 202-203), the following questions based on the 1662 *Book of Common Prayer* may be substituted:

The Officiant says to the Man

N. will you have this woman to be your wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Will you love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep yourself unto her alone, so long as you both shall live?

The Man answers

I will.

The Officiant says to the Woman

N. will you have this man to be your wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Will you obey him and serve him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep yourself unto him alone, so long as you both shall live?

The Woman answers

I will.

In place of the sentence given for the exchange of rings (on page 206), the following sentence based on the 1662 *Book of Common Prayer* may be substituted:

With this ring I marry you, with my body I honor you, and with you all my worldly goods I share: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The signing of the congregational register, if done publicly, occurs immediately after the Marriage and prior to the Prayers, or, if done outside the liturgy, immediately after the rite.

At the conclusion of the liturgy, the newly married couple may be introduced with these, or similar words:

“Dearly beloved, please greet _____.”

The liturgy may end with a procession of the bridal party and their families or according to local custom.

Should a Deacon, by lawful authority, be permitted by the Bishop to officiate at Holy Matrimony, there can be no blessing of rings, nor the nuptial blessing which begins, “God the Father, God the Son, God the Holy Spirit.” Such blessings should be received at a later time from a Priest or Bishop.

A BRIEF LITURGY FOR THE SIGNING
OF
THE DECLARATION OF INTENTION

This liturgy is intended for public use in the context of a normal Sunday Eucharist after the Peace, or at any other public gathering.

The Officiant says

Dearly beloved, two members of the Church have announced their desire to be married to one another in the sight of God and this Congregation. The pursuit of Holy Matrimony is a good and holy ambition, which requires thorough preparation and our prayerful support.

Therefore, *N. and N.* have come before us to declare their intention to be married and to profess and subscribe to the Church's Declaration of Intention, which reads:

The Officiant reads the Declaration

"We, *N.N. and N.N.*, desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is established by God for the procreation of children, and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name. We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

The Officiant then asks

Is this your intention?

The couple responds

It is.

The betrothed then sign the Declaration.

The Officiant says

Now that *N.* and *N.* have declared their intention for a Holy Marriage, and have begun the process of pre-marital preparation, let us pray for their relationship [and for their families].

Almighty God, we thank you for the love of *N.* and *N.*, and we ask your blessing upon them [and their families] during this time of preparation. Open their minds and hearts to one another, enable them faithfully to receive your Word and Sacrament, and help us to support them, that they may rightly prepare for their marriage. And, we pray, give us wisdom to uphold and encourage all who have been united in Holy Matrimony; through Jesus Christ our Lord. **Amen.**

THANKSGIVING *for the*
BIRTH *or* ADOPTION
of a CHILD

The Birth or Adoption of a Child is always an occasion for thanksgiving and prayer in family and community. This rite is provided for use in a hospital or home, during public worship, or in some other appropriate place. If used in public worship, this liturgy takes place at the Peace or at the close of the Office. If used apart from public worship, a passage of Scripture is first read. Luke 18:15-17 or the Gospel appointed for the day is appropriate.

FOR THE BIRTH OF A CHILD

The Officiant addresses the mother and father

Dear Friends: The birth of a child is a joyous and solemn occasion in the life of a family, and an occasion for rejoicing in the Church. It has pleased Almighty God, our heavenly Father, to bless you with the gift of *N.*, your *son*.

FOR AN ADOPTION

The Officiant addresses the mother and father

Dear Friends: The adoption of a child is a joyous and solemn occasion in the life of a family, and an occasion for rejoicing in the Church. Our heavenly Father has given us the Spirit of

adoption, that we who were strangers might become members of the household of God. It has pleased Almighty God, our heavenly Father, to bless you with the gift of *N. your son*.

The service continues with the Magnificat or Psalm 116, the Officiant first saying

Let us, therefore, give thanks to God in the words of Scripture.

MAGNIFICAT

The Song of Mary

My soul magnifies the Lord, *
and my spirit rejoices in God my Savior;
For he has regarded *
the lowliness of his handmaiden.
For behold, from now on, *
all generations will call me blessed;
For he that is mighty has magnified me, *
and holy is his Name.
And his mercy is on those who fear him, *
throughout all generations.
He has shown the strength of his arm; *
he has scattered the proud in the imagination of their hearts.
He has brought down the mighty from their thrones, *
and has exalted the humble and meek.
He has filled the hungry with good things, *
and the rich he has sent empty away.
He, remembering his mercy, has helped his servant Israel, *
as he promised to our fathers, Abraham and his seed for ever.
Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 1:46-55

or this

PSALM 116

(vv.1-2,3b-5,11-12,16)

- 1 I love the LORD,*
because he heard the voice of my prayer,
2 Because he inclined his ear to me;*
therefore will I call upon him as long as I live.
3b I suffered trouble and sorrow.
4 Then I called upon the Name of the LORD:*
“O LORD, I beseech you, deliver my soul.”
5 Gracious is the LORD and righteous;*
indeed, our God is full of compassion.
11 What shall I give unto the LORD*
for all the benefits that he has done unto me?
12 I will lift up the cup of salvation*
and call upon the Name of the LORD.
16 I will pay my vows unto the LORD in the sight of all
his people,*
in the courts of the LORD’s house, even in the midst of you,
O Jerusalem. Praise the LORD.

Glory be to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

The Kyrie and the Lord’s Prayer follow, unless this rite is used within public worship.

Officiant The Lord be with you.

People And with your spirit.

Officiant Let us pray.

Lord, have mercy upon us. Lord, have mercy.

Christ, have mercy upon us. *or* Christ, have mercy.

Lord, have mercy upon us. Lord, have mercy.

Officiant and People say together

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

Give us this day our daily bread.

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

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

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.**

Give us today our daily bread.

**And forgive us our sins
as we forgive those
who sin against us.**

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

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

If the occasion is the birth of a child, the Officiant may address the mother as follows. Otherwise, the liturgy continues with the Prayer for the Child.

N., as it has pleased Almighty God, of his goodness, to give you a safe delivery, and to preserve you in the trials of childbirth, let us give thanks to God:

Officiant O Lord, you have saved this woman, your servant,

People **Who put her trust in you.**

Officiant Be to her a strong tower,

People **Against the face of the enemy.**

Officiant O Lord, hear our prayer;

People **And let our cry come to you.**

Officiant Let us pray.

Almighty God, we give you humble thanks for graciously preserving, through the pain and peril of childbirth, your servant

N., who now desires to offer her praises and thanksgivings to you. Grant, we ask you, most merciful Father, that she, with your help, may faithfully live according to your will in this life, and may also partake in the everlasting glory of the life to come; through Jesus Christ our Lord. **Amen.**

PRAYER FOR THE CHILD

The Officiant then prays one or both of the following prayers.

Watch over your child *N.*, O Lord, as *his* days increase; bless *him* and guide *him*, and keep *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise *him* up if *he* falls; and in *his* heart may your peace which passes understanding abide all the days of *his* life; through Jesus Christ our Lord. **Amen.**

O eternal God, you have promised to be a father to a thousand generations of those who love and fear you: Bless this child and preserve *his* life; receive *him* and enable *him* to receive you, that through your grace and the Sacrament of Baptism *he* may become the child of God; through Jesus Christ our Lord. **Amen.**

The Officiant may add one or more of the following prayers.

FOR THE PARENTS

O God, you have taught us through your blessed Son that whoever receives a little child in the Name of Christ receives Christ himself: We give thanks for the blessing you have bestowed upon this family in giving them this child. Confirm their joy by a lively sense of your presence with them, and give them calm strength and patient wisdom as they seek to bring

this child to love all that is true and noble, just and pure, lovable and gracious, excellent and admirable, following the example of our Lord and Savior Jesus Christ. **Amen.**

FOR A SIBLING

Heavenly Father, your Son our Savior took young children into his arms and blessed them: Strengthen *N.* to be a wholesome and godly example, a companion, and an encourager to *his* new *brother*. Keep them from strife and discord, and when they hurt one another, give them your grace readily to forgive; through Jesus Christ our Lord. **Amen.**

FOR THE BIRTH PARENTS OF AN ADOPTED CHILD

Heavenly Father, we ask you to bless each of the birth parents of this child. Reveal to them the fullness of your love for them and for the child entrusted to this family; through Jesus Christ our Lord. **Amen.**

The Officiant prays for the family, saying

May God the Father, who through Baptism has adopted you as his children, grant you his grace. **Amen.**

May God the Son, who sanctified a home at Nazareth, fill you with his love. **Amen.**

May God the Holy Spirit, who makes the Church one family, keep you in his peace. **Amen.**

A Priest may then bless the family, saying

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

The Peace may be exchanged.

ADDITIONAL DIRECTIONS

The minister shall encourage parents not to defer the Baptism of their children. This rite does not serve to replace Holy Baptism, but provides the opportunity for families to give thanks upon the birth or adoption of a child.

The minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their children, and the duty of all persons, as stewards of God's provision, to make a will.

This liturgy may only be adapted with the permission of the Bishop. In difficult circumstances, this service may require particular pastoral sensitivity.

In the case of a single parent, the address "*N. and N.*" is shortened to "*N.*" In the case of the mother dying in childbirth or some other tragic event, the Church still proclaims, even through pain, that the child is a gift from God.

CONCERNING THE RITES OF HEALING
RECONCILIATION OF PENITENTS
MINISTRY TO THE SICK
COMMUNION OF THE SICK

Healing was central to the ministry of Jesus, our incarnate Lord. Healing is central to the ministry of the Church, the Body of Christ. Spoken prayer, anointing with oil, and the laying on of hands are the principal outward means employed by the Church for its ministry to those whose health is in any way impaired. The rite of Reconciliation and the reception of Holy Communion are also gifts through which healing takes place.

All Christians are called to be agents of healing. Nevertheless, the regular forms of healing ministry set forth in this Prayer Book are expected to be coordinated and ordered under the authority of the Diocesan Bishop and the Priest having spiritual charge. Some aspects of healing ministry, most notably absolution and formal blessings, are reserved to Bishops and Priests. The use of holy oils (healing and exorcism), like the ministries of which they are a sign, may be extended to lay ministers by the Bishop and Priest having pastoral jurisdiction. Similarly, lay persons may be trained and authorized to carry the consecrated elements of Christ's Body and Blood to the sick (or those otherwise confined or kept away from regular celebrations of the Holy Communion) under provisions set forward by the Ordinary.

Because physical, emotional, and spiritual healing are often interrelated, it is particularly appropriate to encourage confession, reconciliation, and forgiveness in the context of ministry to the sick. The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally binding for the confessor and is not to be broken.

These rites are foundational to the many ways that the Church ministers to those who suffer in body, mind, or spirit.

THE RITES OF HEALING
RECONCILIATION OF PENITENTS

The Penitent begins

Bless me, for I have sinned.

The Priest says

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

Penitent

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

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

The Priest then declares

Our Lord Jesus Christ, who has given power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

or

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord has put away all your sins.

Penitent **Thanks be to God.**

The following prayer may also be said

Let us pray.

O most loving Father, by your mercy you put away the sins of those who truly repent, and remember their sins no more. Restore and renew in your servant whatever has been corrupted by the fraud and malice of the devil, or by *his* own selfish will and weakness. Preserve and protect *him* within the fellowship of the Church; hear *his* prayers and relieve *his* pain; through Jesus Christ our Lord. **Amen.**

The Priest concludes

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

MINISTRY TO THE SICK

The Officiant begins

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

The Priest (or other authorized person) anoints the sick person's forehead with the Oil of the Sick by making the sign of the Cross. If appropriate, other parts of the body which suffer from sickness or injury may also be anointed. Others may join in the laying on of hands. The Officiant says

N., I anoint you with oil and I (or we) lay my (or our) hands upon you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Lord Jesus Christ, heal this your servant, sustain *him* with your presence, drive away all sickness of body, mind, and spirit, and give to *him* that victory of life and peace which will enable *him* to serve you both now and evermore. **Amen.**

A Priest may add the following prayer. If this rite is used with multiple persons, it is appropriate for this prayer to be used after all have received individual prayer.

As you are outwardly anointed with this holy oil, so may our heavenly Father grant you the inward anointing of the Holy Spirit.

Of his great mercy, may he forgive you your sins, release you from suffering, and restore you to wholeness and strength. May he deliver you from all evil, preserve you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Additional prayers or intercessions may be said. Additional prayers are on pages 231-235. See also Occasional Prayers #56-63 on pages 663-665.

The Lord's Prayer is said.

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen**

The Officiant then prays

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

A Priest may conclude the above prayer with a blessing.

COMMUNION OF THE SICK

This rite is used when the consecrated elements are brought from an earlier celebration of Holy Communion.

The Minister says

Grace to you and peace from God our Father and the Lord
Jesus Christ.

PHILIPPIANS 1:2

The Minister continues

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

A psalm may be prayed. Psalms 23, 62, 103, and 145 are particularly appropriate.

One of the following Gospel lessons is read, or the readings appropriate to the day.

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

JOHN 3:16^T

Jesus said, "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him."

JOHN 6:51, 55-56

Reflection on the Lessons may follow. Additional prayers may be offered.

The Minister may say the Confession, and the sick person joins in as able.

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

A Priest, if present, says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

A Deacon or lay person prays

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

Minister The peace of the Lord be always with you.

People **And with your spirit.**

Minister Let us pray.

Minister and People

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

Give us this day our daily bread.

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

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

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.**

Give us today our daily bread.

**And forgive us our sins
as we forgive those
who sin against us.**

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

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

Then may be said

Lamb of God, you take away the sin of the world;
have mercy on us.

Lamb of God, you take away the sin of the world;
have mercy on us.

Lamb of God, you take away the sin of the world;
grant us your peace.

The minister may say

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

The Sacrament is then distributed with the following words

The Body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life.

The Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life.

After Communion, the Minister says

**Almighty and everliving God,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament, of your favor and
goodness towards us:
that we are true members of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope,
of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace,
that we may continue in that holy fellowship,
and do all the good works that you have prepared for us to
walk in;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be all honor and glory, now and for ever. Amen.**

A Priest gives this blessing

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

A Deacon or lay person says the following

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

2 CORINTHIANS 13:14^T

Minister Let us bless the Lord.

People **Thanks be to God.**

ADDITIONAL PRAYERS

FOR A SICK PERSON

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

FOR RECOVERY FROM SICKNESS

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

or this

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

FOR A SICK CHILD

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

or this

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

BEFORE AN OPERATION

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

FOR STRENGTH AND CONFIDENCE

Heavenly Father, giver of life and health: Comfort and relieve your sick servant *N.*, and give your power of healing to those

who minister to *his* needs, that *he* may be strengthened in *his* weakness and have confidence in your loving care; through Jesus Christ our Lord. **Amen.**

FOR THE SANCTIFICATION OF ILLNESS

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

FOR HEALTH OF BODY AND SOUL

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

THANKSGIVING FOR A BEGINNING OF RECOVERY

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

FOR A SICK PERSON WHEN THERE IS
LITTLE HOPE OF RECOVERY

O Father of mercies and God of all comfort, our only help in time of need; We fly to you for aid on behalf of this your servant, here lying in great weakness of body. Look graciously

upon *him*, O Lord; that as *he* outwardly fades away, you would strengthen *him* inwardly with your grace and Holy Spirit. Give *him* true repentance for all the errors of *his* life, and steadfast faith in your Son Jesus; that *his* sins may be done away by your mercy, and *his* pardon sealed in heaven; through your Son Jesus Christ, our Lord and Savior. **Amen.**

PRAYERS FOR USE BY A SICK PERSON

FOR TRUST IN GOD

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

IN PAIN

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

A PRAYER WHEN TAKING MEDICINE

Almighty God, in your goodness you created the earth and all its elements, and have given us skill to make medicines that heal and relieve our pain. All healing comes from you, and in you I put my trust. Grant that this medication may, in your mercy, give comfort and bring healing to my body; through Jesus Christ our Lord. **Amen.**

FOR SLEEP

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

IN THE MORNING

This is another day, O Lord. I know not what it will bring forth, but make me ready, Lord, for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to sit quietly. If I am to lie low, help me to do it patiently. And if I am to do nothing, help me to do it gallantly. Make these words more than words, and give me the Spirit of Jesus. **Amen.**

SCRIPTURES FOR USE BY A SICK PERSON

For perseverance in suffering: ISAIAH 53, I PETER 2:21-25, I THESSALONIANS 5:16-24, 2 CORINTHIANS 12:7-10, ROMANS 8:18-39

For hope for healing: 2 KINGS 5:1-14, JAMES 5:13-20, LUKE 5:12-26, LUKE 13:10-17, ACTS 3:1-10

For the hope of eternity: LUKE 2:25-35, JOHN 14, I CORINTHIANS 15:42-58, 2 CORINTHIANS 4:7-18, I THESSALONIANS 4:13-18

See also the Selections of Psalms on page 269.

CONCERNING MINISTRY TO THE DYING

For Christians, death is a defeated enemy. In Christ, death has become the gateway to everlasting life. As St. Paul reminded the Church at Corinth:

‘Death is swallowed up in victory.

O death, where is your victory?

O death, where is your sting?’

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

I CORINTHIANS 15:54-57

When a person is near death, the minister should be notified. This rite is a customary part of the Church’s pastoral care.

This liturgy is intended to be prayed with one who has received Jesus Christ as Savior and Lord. The Officiant may appropriately inquire of the dying person as to his or her acceptance of the Christian faith. If the person has not been baptized, Emergency Baptism (page 173) should be administered before the use of this rite.

MINISTRY *to the* DYING

The Officiant begins

Peace be to this house [*or place*], and to all who dwell in it.

LUKE 10:5^T

The Officiant continues with the following prayer

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

LITANY AT THE TIME OF DEATH

The following may be said. When possible, it is desirable that those present join in the responses.

O God the Father,
Have mercy on your servant.

O God the Son,
Have mercy on your servant.

O God the Holy Spirit,
Have mercy on your servant.

O Holy Trinity, one God,
Have mercy on your servant.

Lord Jesus Christ, deliver your servant from all evil, sin, and tribulation;

Good Lord, deliver *him*.

By your holy Incarnation, by your Cross and Passion, by your precious Death and Burial,

Good Lord, deliver *him*.

By your glorious Resurrection and Ascension, and by the Coming of the Holy Spirit,

Good Lord, deliver *him*.

We sinners beseech you to hear us, Lord Christ: That it may please you to deliver the soul of your servant from the power of evil, and from eternal death,

We beseech you to hear us, good Lord.

That it may please you mercifully to pardon all *his* sins,

We beseech you to hear us, good Lord.

That it may please you to give *him* joy and gladness in your kingdom, with your saints in light,

We beseech you to hear us, good Lord.

That it may please you to raise *him* up at the last day,

We beseech you to hear us, good Lord.

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

Son of God, we beseech you to hear us.

Son of God, we beseech you to hear us.

O Lamb of God, you take away the sin of the world;

Have mercy upon *him*.

O Lamb of God, you take away the sin of the world;
Have mercy upon *him*.

O Lamb of God, you take away the sin of the world;
Grant *him* your peace.

O Christ, hear us
O Christ, hear us.

Lord, have mercy upon us. Lord, have mercy.
Christ, have mercy upon us. *or* Christ, have mercy.
Lord, have mercy upon us. Lord, have mercy.

Officiant and People say together

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.
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Officiant O Lord, show your mercy upon us;
People As we put our trust in you.

The Officiant prays

Let us pray.

O Sovereign Lord Christ, deliver your servant, *N.*, from all evil, and set *him* free from every bond; that *he* may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. **Amen.**

The Officiant may invite those present to offer words of thanksgiving, reconciliation, or farewell. The Officiant may conclude with words of comfort.

COMMENDATION AT THE TIME OF DEATH

Here a Priest may anoint the dying person with oil.

The Priest says

Depart, O Christian soul, out of this world;
In the Name of God the Father Almighty who created you;
In the Name of Jesus Christ who redeemed you;
In the Name of the Holy Spirit who sanctifies you.
May your rest be this day in peace, and your dwelling place in the Paradise of God.

A COMMENDATORY PRAYER

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

The Officiant and People may say

NUNC DIMITTIS
The Song of Simeon

Lord, now let your servant depart in peace, *
according to your word.

For my eyes have seen your salvation, *
which you have prepared before the face of all people;

To be a light to lighten the Gentiles, *
and to be the glory of your people Israel.

Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 2:29-32

CLOSING PRAYER

The Officiant prays

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

ADDITIONAL DIRECTIONS

This rite is designed to be flexible in length. It may be adjusted according to the circumstances and condition of the dying person. Different portions of the rite may be used at different times, provided the order of the various elements is retained. In cases of great urgency, the Commendation at the Time of Death may be used alone. In the absence of a member of the clergy, this service may be led by any Christian.

The minister may inquire of the dying person as to his or her desire to be reconciled to both God and neighbor. If the dying person feels troubled in conscience with any matter, the minister should offer the rite

of Reconciliation of a Penitent. On evidence of repentance, the minister shall give assurance of God's mercy and forgiveness.

If desired, Holy Communion may be administered using the rite for Communion of the Sick. It is appropriate for others present to receive the Sacrament as well. If the dying person cannot receive both the consecrated bread and wine, it is suitable to administer the Sacrament in one kind only. If he or she desires to receive, but by reason of extreme sickness is unable to consume either element, the minister is to assure the person that all the benefits of Holy Communion are conveyed, even though the elements are not received with the mouth.

PRAYERS *for a* VIGIL

It is appropriate that family and friends come together prior to a funeral. This rite may be used on such an occasion, whether at the church, a funeral home, or elsewhere.

The Minister says

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

A psalm may be prayed. Psalms 23 and 121 are particularly appropriate.

One or more of the following Lessons is read.

But we do not want you to be uninformed, brothers and sisters, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

I THESSALONIANS 4:13-15

In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. JOHN 14:2-3

The following and other additional prayers may be said. The Litany at the Time of Death (pages 237-239) may also be used.

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 Christ, 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.**

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

The Minister says

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

Minister and People say together

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.**

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

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

The Minister says

May the God of hope fill us with all joy and peace in believing
through the power of the Holy Spirit. Amen.

ROMANS 15:13

The Minister may say

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

People And may light perpetual shine upon them. Amen.

REGARDING CHRISTIAN DEATH AND BURIAL

The burial of a Christian is an occasion of both sorrow and joy—our sorrow in the face of death, and our joy in Jesus’ promise of the resurrection of the body and the life everlasting. As the burial liturgy proclaims, “life is changed, not ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.”

The Christian burial liturgy looks forward to eternal life rather than backward to past events. It does not primarily focus on the achievements or failures of the deceased; rather, it calls us to proclaim the Good News of Jesus and his triumph over death, even as we celebrate the life and witness of the deceased.

The readings should always be drawn from the Bible, and the prayers and music from the Christian tradition. A wake preceding the service and a reception following the service are appropriate places for personal remembrances. Where possible, the burial liturgy is conducted in a church, and it is often celebrated within the context of the Eucharist.

The *Book of Common Prayer* has always admonished Christians to be mindful of their mortality. It is therefore the duty of all Christians, as faithful stewards, to draw up a Last Will and Testament, making provision for the well-being of their families and not neglecting to leave bequests for the mission of the Church. In addition, it is important while in health to provide direction for one’s own funeral arrangements, place of burial, and the Scripture readings and hymns of the burial liturgy, and to make them known to the Priest.

RECEPTION OF THE BODY

The following form may be used at whatever time the body is brought to the church.

The Officiant meets the body at the door of the church and says

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

Silence may be kept; after which the Officiant says

O Sovereign Lord Christ, deliver your servant, *N.*, from all evil, and set *him* free from every bond; that *he* may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. **Amen.**

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

Silence may be kept; after which the Officiant says

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

If a funeral pall is to be used, it should be draped over the casket at this time.

CONCERNING THE BURIAL OF THE DEAD

The death of a member of the Church should be reported as soon as possible to, and arrangements for the funeral should be made in consultation with, the Minister of the Congregation.

The Baptized are properly buried from a church.

This Burial Office is intended for those who have been baptized and profess the Christian Faith. Portions of this Office may be adapted for other circumstances.

The coffin is to be closed before the liturgy, and it remains closed thereafter. It is appropriate that it be covered with a funeral pall or other suitable covering.

The Committal normally follows the burial liturgy, at the place where the remains are to be interred. If necessary, the Committal and interment may take place before the burial liturgy. The Committal may also be used prior to cremation.

A Priest normally presides at the liturgy. It is appropriate that the Bishop, when present, preside at the Eucharist and pronounce the Commendation. When the services of a Priest cannot be obtained, a Deacon or lay reader may preside at the liturgy.

It is desirable that the Lesson from the Old Testament and the Epistle be read by lay persons. At the burial of a child, the passages from Lamentations, 1 John, and John 6, together with Psalm 23, are recommended.

It is customary that the Officiant meet the body and go before it into the church (page 247) or towards the grave.

The anthems at the beginning of the liturgy are sung or said as the body is borne into the church, or during the entrance of the Ministers, or by the Officiant standing in the accustomed place.

THE
BURIAL *of the* DEAD

PROCESSION OF THE BODY

All stand while the following anthems are said or sung. A hymn, psalm, or some other suitable anthem may also be used.

I am the resurrection and the life, says the Lord.
Whoever believes in me,
though he die, yet shall he live,
and everyone who lives and believes in me
shall never die.

JOHN 11:25-26^T

For I know that my Redeemer lives,
and at the last he will stand upon the earth.
And after my skin has been thus destroyed,
yet in my flesh I shall see God,
whom I shall see for myself,
and my eyes shall behold, and not another.

JOB 19:25-27

For none of us lives to himself,
and none of us dies to himself.
For if we live, we live to the Lord,
and if we die, we die to the Lord.
So then, whether we live or whether we die,
we are the Lord's.

ROMANS 14:7-9

For we brought nothing into the world,
and it is certain we carry nothing out.
The LORD gave, and the LORD has taken away;
blessed be the name of the LORD. 1 TIMOTHY 6:7^T; JOB 1:21

Blessed are the dead who die in the Lord;
Even so, says the Spirit,
for they rest from their labors. REVELATION 14:13^T

*The Officiant may greet the Congregation and briefly introduce the purpose of
Christian Burial.*

The Officiant then says

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

AT THE BURIAL OF AN ADULT

O God, who by the glorious resurrection of your Son Jesus Christ destroyed death and brought life and immortality to light: Grant that your servant *N.*, being raised with Christ, 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.**

AT THE BURIAL OF A CHILD

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

The Officiant may add the following prayer

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

The People sit.

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

THE LESSONS

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

ISAIAH 61:1-3 (*To comfort all who mourn*)

LAMENTATIONS 3:22-26, 31-33 (*The Lord is good to those who wait*)

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

JOB 19:21-27A (*I know that my Redeemer lives*)

A suitable psalm, hymn, or canticle may follow. The following Psalms are appropriate: 39, 42:1-7, 46, 90:1-12, 121, 130, 139:1-11^v.

ROMANS 8:14-19, 34-39 (*The glory that is to be revealed*)

I CORINTHIANS 15:20-26, 35-38, 42-44, 53-58 (*The imperishable body*)

2 CORINTHIANS 4:16—5:9 (*Things that are unseen are eternal*)

I JOHN 3:1-2 (*We shall be like him*)

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

REVELATION 21:2-7 (*Behold, I am making all things new*)

A suitable psalm, hymn, or canticle may follow.

The following Psalms are appropriate: 23, 27, 106:1-5^v, 116.

JOHN 5:24-27 (*Whoever believes has eternal life*)

JOHN 6:37-40 (*All that the Father gives me will come to me*)

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

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

JOHN 14:1-6 (*In my Father's house are many rooms*)

If Communion is to follow, a passage from the Gospels always concludes the Lessons. At a Eucharist, all stand, and the Deacon or Minister appointed says

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

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

After the Gospel, the Reader says

The Gospel of the Lord.

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

THE SERMON

THE APOSTLES' CREED

The Officiant invites the people to stand and says

Let us confess the Faith in the words of the Apostles' Creed:

Officiant and People

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

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

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

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

He descended to the dead.

On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

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

If Communion is not to follow, the Lord's Prayer is said here, and the liturgy continues with the Prayers of the People, or with other suitable prayers.

When there is Communion, the following form of the Prayers of the People is used.

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says the following or other appropriate prayers.

Let us pray, saying, "Hear our prayer."

Almighty God, you knit together your elect in one communion and fellowship, in the mystical body of your Son Jesus Christ our Lord: Grant, we pray, to your whole Church in heaven and on earth, your light and peace.

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People **Hear our prayer.**

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

Reader Lord, in your mercy:

People **Hear our prayer.**

Grant to your faithful people pardon and peace, that we may be cleansed from all our sins, and serve you in faithful obedience.

Reader Lord, in your mercy:

People **Hear our prayer.**

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

Reader Lord, in your mercy:

People **Hear our prayer.**

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

Reader Lord, in your mercy:

People **Hear our prayer.**

Grant us grace to entrust *N.* to your never-failing love; receive *him* into the arms of your mercy, and remember *him* according to the favor which you show to all your people.

Reader Lord, in your mercy:

People **Hear our prayer.**

Grant that, increasing in knowledge and love of you, *he* may go from strength to strength in the life of perfect service in your heavenly kingdom.

Reader Lord, in your mercy:

People **Hear our prayer.**

Silence may be kept.

The Officiant concludes with the following or some other prayer

Almighty God, grant us, with all who have died in the hope of the resurrection, the fullness of life in your eternal and everlasting glory, and, with all your saints, to receive the crown of life promised to all who share in the victory of your Son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

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

AT THE EUCHARIST

The liturgy continues with the Peace and the Offertory. An offertory hymn or anthem may be sung.

The Proper Preface of Burial is used (page 156).

POST COMMUNION PRAYER

The following Post Communion Prayer is used

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. **Amen.**

If the body is not present, the liturgy continues with the blessing and dismissal; otherwise, the following Commendation is used.

THE COMMENDATION

The Officiant and other ministers take their places at the body.

Officiant Give rest, O Christ, to your servant with your saints,
All **Where sorrow and pain are no more, neither sighing,
but life everlasting.**

Officiant You only are immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and to earth shall we return. For so did you decree, 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.

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

The Officiant, facing the body, says

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

The Priest, or the Bishop if present, may then bless the people, and a Deacon or other Minister may dismiss them, saying

Alleluia, alleluia. Let us go forth in the Name of Christ.
People **Thanks be to God. Alleluia, Alleluia**

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

Christ is risen from the dead, trampling down death by death,
and giving life to those in the tomb.
The Sun of Righteousness is gloriously risen,
giving light to those who sat in darkness
and in the shadow of death.

The Lord will guide our feet into the way of peace,
having taken away the sin of the world.
Christ will open the kingdom of heaven
to all who believe in his Name, saying,
Come, O blessed of my Father;
inherit the kingdom prepared for you.

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

or one of the following Canticles

BENEDICTUS
The Song of Zechariah

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.
Through his holy prophets he promised of old
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness
and in the shadow of death, *
and to guide our feet into the way of peace.
Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 1:68-79

NUNC DIMITTIS
The Song of Simeon

Lord, now let your servant depart in peace, *
according to your word.
For my eyes have seen your salvation, *
which you have prepared before the face of all people;
To be a light to lighten the Gentiles, *
and to be the glory of your people Israel.
Glory be to the Father, and to the Son, and to the Holy Spirit; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

LUKE 2:29-32

PASCHA NOSTRUM
Christ our Passover

Alleluia. Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; *
death no longer has dominion over him.
The death that he died, he died to sin, once for all; *
but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.
Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.
For since by a man came death, *
by a man has come also the resurrection of the dead.
For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.

I CORINTHIANS 5:7-8; ROMANS 6:9-11; I CORINTHIANS 15:20-22

THE COMMITAL

The following anthems may be said

Man born of woman has but a short time to live, and is full of misery. He springs up, and is cut down like a flower; he flees like a shadow, and never continues the same.

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

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

You know, O Lord, the secrets of our hearts; shut not your ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, most worthy Judge eternal; do not let us, in our final hour, through the pains of death, fall away from you.

or this

All that the Father gives me will come to me, and whoever comes to me I will never cast out. JOHN 6:37

He who raised Jesus Christ from the dead will also give new life to our mortal bodies through his Spirit who dwells within us. ROMANS 8:11^T

Therefore my heart is glad and my soul rejoices. My flesh also shall rest in hope. PSALM 16:10

You shall show me the path of life; in your presence is the fullness of joy, and at your right hand there is pleasure for evermore. PSALM 16:12

The grave may be blessed. The Priest may use the following prayer here, or before the liturgy of Committal, or at some other convenient time.

O God, whose blessed Son was laid in a tomb in the garden: Bless, we pray, this grave, set apart for the repose of your servant *N.*, that *he* whose body is buried here may rest from *his* labors in peace and quietness, until the resurrection on the last day, when the New Jerusalem comes down, the dead are raised, and the righteous are called to the marriage supper of the Lamb; through Jesus Christ our Lord. **Amen.**

Then, while earth is cast upon the coffin, the Officiant says these words

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

Or this

Forasmuch as it has pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* [*or this beloved child*], here departed, we therefore commit his body to the ground [*or the deep or its resting place*]; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our perishable body, that it may be like his own glorious body, according to the mighty working of his Spirit, whereby he is able to subdue all things to himself. **Amen.**

Officiant The Lord be with you.

People **And with your spirit.**

Officiant Let us pray.

Officiant and People

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

Give us this day our daily bread.

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

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

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.**

Give us today our daily bread.

**And forgive us our sins
as we forgive those
who sin against us.**

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

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

The following prayer or other Additional Prayers (pages 263–265) may be added.

Almighty God, with whom do live the spirits of those who depart in the Lord, and with whom the souls of the faithful are in joy and felicity: We praise and magnify your holy Name for all your servants who have finished their course and kept the faith; and committing our *brother N.* to your gracious keeping, we pray that, together with *him* and with all those who are departed in the true faith of your holy Name, we may have our perfect consummation and bliss, both in body and soul, in your eternal and everlasting glory; through Jesus Christ our Lord. **Amen.**

Then may be said

Officiant Rest eternal grant to *him*, O Lord; and may *his* soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

People **And may light perpetual shine upon them.**

A Priest may bless the people saying

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, by the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

Amen.

The Officiant may dismiss the people with these words

Alleluia, alleluia. Let us go forth in the Name of Christ.

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

ADDITIONAL PRAYERS

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

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

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

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

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

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

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

For a veteran of the armed forces.

O Ruler of the universe, Lord God, by the strength of your own arm you have won for us final victory over the power of sin and death: We give you thanks for your servant *N.* who served as a (*soldier, seaman, airman, mariner, etc.*) in the armed forces of our nation, giving of *his* life for the defense of liberty and the preservation of freedom. Grant to *him* a place of eternal rest and peace in your eternal dwelling place, that with all the heavenly host, the noble army of martyrs, and all the powers of heaven *he* may praise your great and glorious Name unto the ages of ages. **Amen.**

ADDITIONAL DIRECTIONS

It is particularly appropriate to light the Paschal Candle for the Burial of the Dead. It may be carried in procession and placed near the body.

If the Committal is long delayed from the time of the Burial Office, one of the lessons from the Burial Office may be read at the Committal, followed by a brief homily.

AT CREMATION

At the cremation of a body, this alternate committal prayer may be used:

In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, we commend to Almighty God our *brother N.*, and we commit *his* body to be consumed by fire; earth to earth, ashes to ashes, dust to dust. The Lord bless *him* and keep *him*, the Lord make his face to shine upon *him* and be gracious unto *him*, the Lord lift up his countenance upon *him* and give *him* peace. **Amen.**