

Pastoral Offices

Concerning Marriage

Holy Matrimony is unique. In the other Sacraments the priest pours the water on the child; he breaks the Bread; he anoints with oil; he says the words of pardon; the Bishop lays his hands on persons to be confirmed or ordained. But in Holy Matrimony it is the couple who *make* the Sacrament by *their* vows before God, who gives them the grace to keep them.

Marriage is not a party, it is not a feast, not a filming and not a parade. It is not a "doing something" event; it is very simply, very profoundly a *willing*. The bride and groom *will* to live according to God's Holy Word and ordinance. A summation of the teaching of Holy Scripture concerning Marriage is found at the end of the Order for Marriage (1549).

The courtship is easy, for then each party is free. But Marriage is not a competition; rather it is a joint operation, a cooperative enterprise, a partnership on equal terms. After the vows are exchanged the very hard work of married life, the endless (till death us do part) task, the nothing thought, the nothing said, the nothing done - without first considering the spouse - begins.

Marriage is a union which, like all Sacraments, has two aspects - one physical, the other spiritual. It is a marriage of bodies *and* minds: broader horizons to be glimpsed, new depths of insight to be followed, and surely joy, patience and love developed.

Each day is new; "Let not the sun go down upon your wrath."

The Celebration and Blessing of a Marriage

At the time appointed, the persons to be married, with their witnesses, assemble in the church or some other appropriate place. During their entrance, a hymn, psalm, or anthem may be sung, or instrumental music may be played.

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

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

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

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

Then the Celebrant says to the persons to be married

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

The Declaration of Consent

The Celebrant says to the man

N., wilt thou have this woman to be thy wife; to live together in the covenant of marriage? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, be faithful unto her as long as ye both shall live?

The Man answers

I will.

The Celebrant says to the woman

N., wilt thou have this man to be thy husband; to live together in the covenant of marriage? Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, be faithful unto him as long as ye both shall live?

The Woman answers

I will.

The Celebrant then addresses the congregation, saying

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

People **We will.**

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

Celebrant Who giveth this woman to be married to
this man?

Presenter(s) I do.

A hymn, psalm, or anthem may follow.

The Ministry of the Word

The Celebrant then says to the people

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

Let us pray.

O gracious and everliving God, who hast created us male and female in thine image: Look mercifully upon this man and this woman who come unto thee seeking thy blessing, and so assist them with thy 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 liveth and reigneth with thee in the unity of the Holy Ghost, one God, for ever and ever. **Amen.**

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

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

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

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

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

I 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)

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

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

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

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

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

Matthew 5:1-10 (The Beatitudes)

Matthew 5:1-16 (You are the light...Let your light so shine)

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

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

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

After the Gospel, the Reader says

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

A homily or other response to the readings may follow.

The Marriage

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

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

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

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

They loose their hands.

The 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 hand and says

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

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

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

Those whom God hath joined together let no man put asunder.

People **Amen.**

The Prayers

The Lord's Prayer may be said, the Celebrant first saying "And now, as our Savior Christ hath taught us, we are bold to say..."

The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen.

Let us pray.

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

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

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

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

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

Bestow upon them, if it be thy will, the gift and heritage of children, and the grace to bring them up to know thee, to love thee, and to serve thee. **Amen.**

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

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

Grant that the bonds of our common humanity, by which all thy children are united one to another, and the living to the dead, may be so transformed by thy grace, that thy will may be done on earth as it is in heaven; where, O Father, with thy Son and the Holy Ghost, thou livest and reignest in perfect unity, now and forever. **Amen.**

The Blessing of the Marriage

The people remain standing. The husband and wife kneel, and the Priest says one of the following prayers

Most gracious God, we give thee thanks for thy 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 thee, also, for consecrating the union of man and woman in his Name. By the power of thy Holy Spirit, pour out the abundance of thy 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. Finally, in thy mercy, bring them to that table where thy saints feast for ever in thy heavenly home; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. **Amen.**

or this

O God, who hast so consecrated the covenant of marriage that in it is represented the spiritual unity betwixt Christ and his Church: Send therefore thy blessing upon these thy servants, 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; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. **Amen.**

The husband and wife still kneeling, the Priest adds this 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 ye may so live together in this life, that in the world to come ye may have life everlasting. **Amen.**

The Peace

The Celebrant may say to the people

The peace of the Lord be always with you.

People **And with thy spirit.**

The newly married couple then greet each other, 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.

At the Eucharist

The liturgy continues with the Offertory, at which the newly married couple may present the offerings of bread and wine.

Preface of Marriage

Communion of the People

At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers.

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

O God, the giver of all that is true and lovely and gracious: We give thee thanks for binding us together in these holy mysteries of the Body and Blood of thy Son Jesus Christ. Grant that by thy 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 thee; for the sake of Jesus Christ our Lord. **Amen.**

As the wedding party leaves the church, a hymn, psalm, or anthem may be sung; or instrumental music may be played.

The Blessing of a Civil Marriage

The Rite begins as prescribed for celebrations of the Holy Eucharist, using the Collect and Lessons appointed in the Marriage service.

After the gospel (and homily), the husband and wife stand before the Celebrant, who addresses them in these or similar words

N., and N., ye have come here today to seek the blessing of God and of his Church upon your marriage. I require, therefore, that ye promise, with the help of God, to fulfill the obligations which Christian Marriage demands.

The Celebrant then addresses the husband, saying

N., thou hast taken N. to be thy wife. Dost thou promise to love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, to be faithful to her as long as ye both shall live?

The Husband answers I do.

The Celebrant then addresses the wife, saying

N., thou hast taken N. to be thy husband. Dost thou promise to love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, to be faithful to him as long as ye both shall live?

The Wife answers I do.

The Celebrant then addresses the congregation, saying

Will ye who have witnessed these promises do all in your power to uphold these two persons in their marriage?

People **We will.**

If a ring or rings are to be blessed, the wife extends her hand (and the husband extends his hand) toward the Priest, who says

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 Celebrant joins the right hands of the husband and wife and says

Those whom God hath joined together let no man put asunder.

The Congregation responds **Amen.**

The service continues with The Prayers on page 316.

Concerning the Service

The following is an adaptation of the Form of Solemnization of Matrimony from the First English Book of Common Prayer (1549). The service may be used in its entirety, or it may be used as a resource. The exhortation found at the end concerning the teaching of Holy Scripture on Marriage is particularly beneficial.

An Order for Marriage

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

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

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

Dearly beloved friends: We are gathered together here in the sight of God and in the face of this congregation to join together this man and this woman in Holy Matrimony, which is an honorable estate instituted of God in paradise, in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul

to be honored among all men. It therefore is not to be entered into or undertaken unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained.

The union of husband and wife in heart, body, and mind is intended by God for the procreation of children, who are to be brought up in the fear and nurture of the Lord and in praise of God. It was ordained also as a remedy against sin, and to avoid fornication, that such persons as be married might live chastely in matrimony and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity.

Into this holy estate *N. N.* and *N. N.* come now to be joined. Therefore if any man can show just cause why they may not lawfully be joined so together, let him now speak, or else hereafter for ever hold his peace.

Then the Celebrant says to the persons to be married

I require and charge you both, here in the presence of God (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be revealed) that if either of you do know any impediment why ye may not be lawfully joined together in matrimony, and in accordance with God's Word, ye do now confess it. For be ye well assured, that so many as be coupled together otherwise than God's word doth allow are not joined of God, neither is their marriage lawful.

The Declaration of Consent

The Celebrant says to the man

N., wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, keep thee only to her so long as you both shall live?

The Man answers

I will.

The Celebrant says to the woman

N., wilt thou have this man to thy wedded husband; to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only to him so long as ye both shall live?

The Woman answers

I will.

Then shall the Celebrant say

Who giveth this woman to be married to this man?

Presenter(s) I do.

The Marriage

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

I, N., take thee, N., to my wedded 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, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

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

I, N., take thee, N., to my wedded 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, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

They loose their hands.

The Priest may bless the ring(s), after which the giver places the ring on the ring-finger of the other's hand and says

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the man and the woman kneel down; and the Celebrant shall say

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy

blessing upon these thy servants, this man and this woman, whom we bless in thy name, that as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together; so these persons may surely perform and keep the vow and covenant betwixt them made, whereof *this ring* given and received, is a token and pledge. And may ever remain in perfect love and peace together; and live according to thy laws; through Jesus Christ our Lord. **Amen.**

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

Those whom God hath joined together let no man put asunder.

Forasmuch as *N. and N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by the giving and receiving of a ring, I pronounce that they be Man and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

And the Priest, or Bishop, if present, shall add this blessing

God the Father bless you. ✠ God the Son keep you: God the Holy Ghost lighten your understanding: The Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction, and grace, that you may have remission of your sins in this life, and in the world to come life everlasting. **Amen.**

Then shall be said or sung Psalm 128 or Psalm 67.

The man and woman kneeling before the altar the Celebrant shall say

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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 that trespass against us. And lead us not into temptation;

R. But deliver us from evil. Amen.

V. O Lord, save thy servant and thine handmaid;

R. Who put their trust in thee.

V. O Lord, send them help from thy holy place;

R. And evermore defend them.

V. Be unto them a tower of strength,

R. From the face of their enemy.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

Let us pray.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy Angel Raphael to Tobias and Sara, the daughter of Raguel, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they, obeying thy will and always being in safety under thy protection, may abide in thy love unto their life's end, through Jesus Christ our Lord. **Amen.**

The prayer following shall be omitted where the woman is beyond child-bearing age.

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased: We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty that they may see their children's children, unto the third and fourth generation, unto thy praise and honor, through Jesus Christ our Lord. **Amen.**

O God who by thy mighty power hast made all things of naught, who also after other things set in order didst appoint that out of man (created after thine own image and similitude) woman should take her beginning, and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one. O God, who hast consecrated the state of matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church, look mercifully upon these thy servants, that both this man may love his wife, according to thy word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. **Amen.**

Then shall the Priest bless the man and the woman, saying

Almighty God, who at the beginning did create our first parents Adam and Eve, and did sanctify and join them together in marriage: pour upon you the richness of his grace, sanctify and

✠ bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. **Amen.**

Then follows the Eucharist in the usual manner. The following exhortation declaring the teaching of Holy Scripture concerning Holy Matrimony may be read in place of a sermon.

All ye which be married, or which intend to take the holy estate of Matrimony upon you: Hear what Holy Scripture saith concerning the duty of husbands toward their wives, and wives toward their husbands.

Saint Paul, in the fifth chapter of his Epistle to the Ephesians, giveth this commandment to all married men:

Husbands, love your wives, even as Christ loved the Church and hath given himself for it, to sanctify it, purging it in the fountain of water through the word, that he might make it unto himself a glorious congregation, without spot or wrinkle or any such thing; but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife loveth himself. For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Church, for we are members of his body, of his flesh and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great, but I speak of Christ and the Church. Nevertheless let every one of you so love his own wife, even as himself.

Likewise, Saint Paul (writing to the Colossians) speaketh thus to all men that be married:

Men, love your wives and be not bitter unto them. [Coloss. 3]

Hear also what Saint Peter the apostle of Christ, who was himself a married man, saith to all married men:

Husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers are not hindered. [I Peter 3]

Hitherto you have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duty toward your husbands, as it is plainly set forth in Holy Scripture:

Saint Paul (in the Epistle to the Ephesians) teacheth you thus:

Ye women submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the Church, and he also is the savior of the whole body. Therefore as the Church is subject to Christ, so likewise let the wives be in subjection unto their own husbands in all things. [Ephesians 5]

And again he saith

Let the wife reverence her husband.

And, in his Epistle to the Colossians, Saint Paul giveth you this short lesson:

Ye wives, submit yourselves unto your own husbands, as is fitting in the Lord. [Coloss. 3]

Saint Peter also instructeth you in a truly godly manner, saying,

Let wives be subject to their own husbands, so that if any do not obey the word, they may be won without a word by the conduct of their wives when they behold your chaste conduct, coupled with fear. Let not your adornment be merely outward, with embroidery and trimming of gold and the putting on of gorgeous apparel, but let the hidden person in the heart be without corruption, so that the spirit is mild and quiet, which is a precious thing in the sight of God. For after this manner, in the old time, did the holy women who trusted in God clothe themselves, being subject to their own husbands, as Sarah obeyed Abraham, calling him lord. You are her daughters, if you do well and are not dismayed with any fear. [I Peter 3]

Concerning The Thanksgiving for a Child

The first commandment given by God to man was, "Be fruitful and multiply..." (Genesis 1:28). Procreation and the accompanying care of children is a sacred gift and responsibility calling for a human, religious act of thanksgiving.

Having its origin in the Jewish purification rituals (Leviticus 12) and in the Gospel account of the purification of the Blessed Virgin Mary and the presentation of Christ in the temple in Jerusalem (Luke 2:22-38), this pastoral office of the Church provides parents and other family members and friends with a service in which prayers, praise, and thanksgiving may be offered to Almighty God for the gift of a child. The service is an opportunity for a mother to give thanks for a safe delivery from the dangers and pain of childbirth. Whether by birth or adoption, a child is a merciful gift of a loving Father who calls us to be stewards of life itself.

Thanksgiving for the Birth of a Child

As soon as convenient after the birth of a child the parents, with other members of the family, should come to the church to be welcomed by the congregation and to give thanks to Almighty God.

A passage from Scripture may first be read. Either Luke 2:41-51, or Luke 18:15-17, is appropriate.

The Celebrant addresses the congregation in these or similar words

Dear Friends in Christ: The birth of a child is a joyous and solemn occasion in the life of a family. It is also an occasion for rejoicing in the Christian community. I bid you, therefore, to join this family in giving thanks to Almighty God our heavenly Father, the Lord of all life, for the gift of this child,
N. Let us say together:

Magnificat

✠ My soul doth magnify the Lord, *
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me, *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud
in the imagination of their hearts.
He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things, *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel, *
as he promised to our forefathers,
Abraham and his seed for ever.
Glory be to the Father, and to the Son, *
and to the Holy Ghost.
As it was in the beginning, is now and ever shall be, *
world without end. Amen.

The Celebrant then says

The Lord be with you.

People

And with thy spirit.

Let us pray: O God, who hast taught us through thy blessed Son that whoever receives a little child in the name of Christ receives Christ himself: We give thee thanks for the blessing thou hast bestowed upon this family in giving them a child. Confirm their joy by a lively sense of thy 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.**

The Celebrant may then say to the Mother

Forasmuch as it hath pleased Almighty God, of his goodness, to give thee safe deliverance, and to preserve thee in the great danger of childbirth; thou shalt therefore give hearty thanks unto God, saying

All join with the Celebrant and the Mother in the following

My delight is in the Lord; *

because he hath heard the voice of my prayer;

Because he hath inclined his ear unto me; *

therefore will I call upon him as long as I live.

I found trouble and heaviness; then called I upon the Name of the Lord; *

O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; *

yea, our God is merciful.

What reward shall I give unto the Lord *

for all the benefits that he hath done unto me?

**I will receive the cup of salvation, *
and call upon the Name of the Lord.**

**I will pay my vows now in the presence of all his people, *
in the courts of the Lord's house; even in the midst of
thee, O Jerusalem. Praise the Lord.**

Then shall the Celebrant say

Let us pray: O Almighty God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. **Amen.**

Grant, we beseech thee, O heavenly Father, that the child of these thy servants may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thy eternal joy; through Jesus Christ our Lord. **Amen.**

The Celebrant may then bless the family saying,

May God the Father, who by baptism hath adopted you as his children, grant you his grace; may God the Son, who sanctified a home at Nazareth, fill you with his love; may God the Holy Ghost, who hath united you in one family, keep you in his peace. And the blessing of God Almighty, the ✠ Father, the Son, and the Holy Ghost, be with you, and remain with you always. **Amen.**

The Peace may be exchanged.

Thanksgiving for the Adoption of a Child

As soon as convenient after the adoption of a child the parents, with other members of the family, should come to the church to be welcomed by the congregation and to give thanks to Almighty God.

A passage from Scripture may first be read. Luke 18:15-17 is appropriate.

The Celebrant addresses the congregation in these or similar words

Dear Friends in Christ: It has pleased God our heavenly Father to answer the earnest prayers of this Christian family for the gift of a child. I bid you join with them in offering heartfelt thanks for the joyful and solemn responsibility which is theirs by the coming of *N.* to be a member of their family.

The Celebrant first asks the parents

Parents Do you take this child for your own?
I do.

Then if the child is old enough to answer, the Celebrant asks

Child *N.*, do you take this woman as your mother?
I do.

Celebrant Do you take this man as your father?
Child I do.

Then the Celebrant, holding or taking the child by the hand, gives the child to the mother or father, saying

As God the Father hath made us his children by adoption and grace, may you receive *N.* as your own son (daughter).

Then one or both parents say these or similar words

May God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, bless this child *N.*, and us; and may our name be named upon him that we may live together in love and affection; through Jesus Christ our Lord. Amen.

The Celebrant says

Since it hath pleased God to bestow upon this family the gift of a child, let us now give thanks to him, and say together:

Magnificat

✠ **My soul doth magnify the Lord, ***
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me, *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud
in the imagination of their hearts.

**He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things, *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel, *
as he promised to our forefathers,
Abraham and his seed for ever.
Glory be to the Father, and to the Son, *
and to the Holy Ghost.
As it was in the beginning, is now and ever shall be, *
world without end. Amen.**

The Celebrant then says

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

Let us pray: O God, who hast taught us through thy blessed Son that whoever receives a little child in the name of Christ receives Christ himself: We give thee thanks for the blessing thou hast bestowed upon this family in giving them a child. Confirm their joy by a lively sense of thy 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.**

Grant, we beseech thee, O heavenly Father, that the child of these thy servants may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thy eternal joy; through Jesus Christ our Lord. **Amen.**

The Celebrant may then bless the family saying,

May God the Father, who by baptism hath adopted you as his children, grant you his grace; may God the Son, who sanctified a home at Nazareth, fill you with his love; may God the Holy Ghost, who hath united you in one family, keep you in his peace. And the blessing of God Almighty, the ☩ Father, the Son, and the Holy Ghost, be with you, and remain with you always. **Amen.**

The Peace may be exchanged.

Additional Prayers

For Families

O Lord Jesus Christ, who by thy wondrous holiness didst adorn a human home, and by thy subjection to Mary and Joseph didst consecrate the order of earthly families: Grant that we, being enlightened by the example of their life with thee in thy holy family and assisted by their prayers, may at last be joined with them in thine eternal fellowship; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Almighty God, our heavenly Father, who settest the solitary in families: We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vainglory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh. Turn the hearts of the parents to the children, and the hearts of the

children to the parents; and so enkindle fervent charity among us all, that we may evermore be kindly affectioned one to another; through Jesus Christ our Lord. **Amen.**

For the Gift of a Child

Heavenly Father, who didst send thine own Son into this world: We thank thee for the life of this child, *N.*, entrusted to our care. Help us to remember that we are all thy children, and so to love and nurture *him*, that *he* may attain to that full stature intended for *him* in thy eternal kingdom; for the sake of thy dear Son, Jesus Christ our Lord. **Amen.**

Concerning Reconciliation or Confession

The power to forgive sins was given to the Church by our risen Lord on the first evening of Easter: "Jesus breathed on the disciples, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'" (John 20:22-23) At the heart of the Gospel is the call to repentance, the call to turn from sin toward God. (Mark 1:14-15) In the Sacrament of Reconciliation, we have the means for forgiveness of sin committed after Baptism.

In its essence, Penance is something extremely simple - we kneel beside another and confess to God our sins, laying bare the real failures of every day which honest thinking compels us to admit. A confession is not a portrait of vague disgust with ourselves, but revealing those concrete occasions in which we have sinned. Confession and the granting of God's forgiveness, or Absolution, not only gives us, but also compels us to seek a new and enriched relationship with the Savior of the world, with our neighbors, and with ourselves. By our penance, we enter into the joy of our Lord.

The four stages of this Sacrament of the Gospel of grace are: *Contrition*, or sorrow for our sins. By careful self-examination, we know what our sins are and the extent to which we have offended God's love and goodness. *Confession*: we own up to our sins simply, honestly, and completely. We make our confession to a Priest as a minister of God and as a representative of his holy Church. *Absolution*: God washes away the stain of sin from our souls and gives us strength to resist sin in the future. *Satisfaction*: we do our penance as a sign that we will try to do God's holy will in the future, resolving not to sin again, by the help of God's grace.

Reconciliation of a Penitent or Confession

The Penitent, kneeling, begins

Bless me, Father, for I have sinned.

The Priest says

The Lord be in thy heart and upon thy lips, that thou mayest truly and humbly confess all thy sins: In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. **Amen.**

Penitent

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

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

The Priest then pronounces this absolution

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee all thine offenses; and by his authority

committed unto me, I absolve thee from all thy sins: In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. **Amen.**

or this

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, and who conferred power on his Church to forgive sins, ✠ absolve thee through my ministry by the grace of the Holy Spirit, and restore thee in the perfect peace of the Church. **Amen.**

The Priest adds

The Lord hath put away all thy sins.

Penitent Thanks be to God.

The Priest concludes

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

Another Form for Confession

The Penitent, kneeling, begins:

Bless me, Father, for I have sinned.

The Priest responds:

The Lord be in thy heart and upon thy lips, that so thou mayest worthily confess all thy sins; In the Name of the Father, and of the ☩ Son, and of the Holy Ghost. Amen.

The Penitent then makes his Confession, using the following or a similar formula:

I confess to Almighty God, to all the Saints, and to thee, Father, that I have sinned very much, in thought, word, deed, and omission, by my own great fault. Since my last confession which was _____, when I received absolution and performed my penance, I have committed these sins:

He confesses his sins and continues:

For these and all other sins which I cannot now remember, I am very sorry. I will try to do better, and I humbly ask pardon of God; and of you Father, I ask for penance, advice and absolution. Amen.

After the Confession is ended, the Priest may address a few words of counsel to the penitent, and will then assign a suitable penance.

Penance having been enjoined and accepted, the Priest shall say

Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. Amen.

The Almighty and merciful Lord grant thee pardon,
✠ absolution, and remission of thy sins. **Amen.**

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offenses: And by his authority committed unto me, I absolve thee from all thy sins, In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. **Amen.**

May the Passion of our Lord Jesus Christ, the merits of his holy Mother the Blessed Virgin Mary, and of all the Saints, together with whatsoever good thou hast done, or evil thou hast endured, be unto thee for the forgiveness of sins, the increase of grace, and the reward of eternal life: And the blessing of God Almighty, the Father, the ✠ Son, and the Holy Ghost, be upon thee and remain with thee always. **Amen.**

Go in peace, the Lord hath put away all thy sins. And pray for me, a sinner.

Concerning Healing and the Laying on of Hands

The Church's ministry to those who are ill in body, mind, or spirit is commanded by Holy Scripture (James 5:14-16). It is also understood as the continuation of the ministry of the risen Lord, Jesus Christ, into whose Body we are grafted by our Baptism. The Church's sacramental ministry to the sick includes Confession and Absolution, Unction (anointing with blessed oil), and Holy Communion together with prayer and the Laying on of Hands. Our Lord often touched those whom he healed, and even modern social science acknowledges the healing power of touch.

When the healing sacraments are administered to a sick person, with prayer, both the Church's Minister and the sick person will approach the ministry with faith in the reality of God's action through Christ. The sick person, by faith, places himself in God's hands to receive whatever He may give. To not believe in the power of God to heal is to become an obstacle to His desire to heal. However, such faith, and even sacramental ministries, are not spiritual *magic*, nor some attempt to manipulate the supernatural power of the Holy Trinity. God does act, but in His own way and in His own time. We are certain, however, through the witness of Jesus Christ, of God's love and compassion, and His desire for the salvation of every soul: a desire to make whole or perfect that which is ill or broken.

While the medical profession concentrates on the physical side of a human being, the Church concentrates on the spiritual side. These are not mutually exclusive ministries, however, but equally important parts of God's care of His people. It is incumbent upon all Christians in need to seek healing of mind and soul, as well as body, and equally to seek God's will in the midst of suffering and illness. Ministry to the sick, of course, also involves ministry to the dying; and for the Christian, this involves preparation for death with the promise of eternal life.

Ministration to the Sick

In case of illness, the Priest is to be notified.

The service of Communion of the Sick may be found on page 304.

If desired, the Laying on of Hands and Anointing may take place either after the Prayers of the People or after the Post-Communion prayer before the Blessing at services of Holy Communion. They may also occur as a separate ministration.

Laying on of Hands and Anointing

If oil for the Anointing of the Sick is to be blessed, the Priest says

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

The following anthem may be said

Savior of the world, who by thy cross and precious blood hast redeemed us;
Save us and help us, we humbly beseech thee, O Lord.

The Priest then lays hands upon those who desire it and says one of the following

N., I lay my hands upon thee in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching our Lord Jesus Christ to sustain thee with his presence, to drive away all

sickness of body and spirit, and to give thee that victory of life and peace which will enable thee to serve him both now and evermore. **Amen.**

or this

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

or this

N., I lay my hands upon thee in the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body, mind, and spirit being put to flight, the blessing of health may be restored unto thee. **Amen.**

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

N., I anoint thee with oil in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Priest may add

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

The Priest concludes

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

Here a blessing and dismissal may be given.

Prayers for the Sick

For a Sick Person

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

For Recovery from Sickness

O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to thy servant *N.* the help of thy 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, who, by the might of thy command, drivest away from our bodies all sickness and all infirmity: Be present in thy goodness with thy servant *N.*, that *his* weakness may be banished and *his* strength restored; and that, *his* health being renewed, *he* may bless thy holy Name; through Jesus Christ our Lord. **Amen.**

For a Sick Child

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

or this

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

Before an Operation

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

or this

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

For Strength and Confidence

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

For the Sanctification of Illness

Sanctify, we beseech thee, O Lord, the sickness of this thy servant; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. **Amen.**

For the Despondent

Comfort, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. **Amen.**

For Doctors and Nurses

Sanctify, O Lord, those whom thou hast called to the study and practice of the arts of healing, and to the prevention of disease

and pain. Strengthen them by thy life-giving Spirit, that by their ministries the health of the community may be promoted and thy creation glorified; through Jesus Christ our Lord.
Amen.

Thanksgiving for a Beginning of Recovery

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

Prayers for use by a Sick Person

For Trust in God

O God, the source of all health: So fill my heart with calm faith in thee, that with patient hope I may allow thy love to heal me; through Jesus Christ our Lord. Amen.

In Pain

Lord Jesus Christ, who by thy patience in suffering, didst both sanctify earthly pain and give us the example of obedience to thy Father's will: When I am weak and in pain, be near me; when I doubt, invite me to touch thy wounds; when I am ill, heal me according to thy will; and whatever the circumstances, grant that I may acknowledge thee my Lord and my God, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For Sleep

O heavenly Father, who givest thy beloved sleep: Keep me, I beseech thee, in that perfect peace which thou hast promised to those whose minds are stayed on thee; that in the hours of silence I may be still and know that thou art God; through Jesus Christ our Savior. Amen.

In the Morning

O Lord, who dost see the end from the beginning: Grant that I may be ready for whatever this day may bring forth; if I am to stand up, that I may stand bravely; if I am to sit still, that I may sit quietly; if I am to lie down, that I may do it patiently; if I am to do nothing, that I do it as an offering to thee; through Jesus Christ our Lord. Amen.

Appropriate Psalms for use by sick persons in their devotions include Psalm 20, 27, 42, 43, 91, 103, 121, 138, and 146.

Ministration at the Time of Death

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

Prayers at the Time of Death

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Savior; beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. **Amen.**

Almighty and merciful God, who bestowest upon mankind both the remedies of health and the gifts of life everlasting: Look mercifully upon thy servant *N.*, now laboring under great weakness of body, and comfort the soul which thou hast created; so that at the hour of *his* departure, *he* may be presented without spot by the hands of thy holy Angels unto thee, *his* Creator. Through thy Son, Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. **Amen.**

For a dying child

O Lord Jesus Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of those who sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; who livest and reignest with the Father and the Holy Ghost, one God world without end. **Amen.**

Entering the sick person's room, the Priest shall say

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

Then he may sprinkle the sick person and others present with holy water, saying

Thou shalt purge me with hyssop, O Lord, and I shall be clean:
Thou shalt wash me, and I shall be whiter than snow.

Litany at the Time of Death

O God the Father,
Have mercy upon the soul of thy servant.

O God the Son,
Have mercy upon the soul of thy servant.

O God the Holy Ghost;
Have mercy upon the soul of thy servant.

From all evil, from all sin, from all tribulation;
Good Lord, deliver *him*.

By thy holy Incarnation, by thy Cross and Passion, by thy
precious Death and Burial;
Good Lord, deliver *him*.

By thy glorious Resurrection and Ascension, and by the coming
of the Holy Ghost;
Good Lord, deliver *him*.

We sinners do beseech thee to hear us, O Lord God; that it may
please thee to deliver the soul of thy servant from the power
of the evil one, and from eternal death;
We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins.
We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment and
everlasting blessedness;
We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy
kingdom, with thy saints in light;
We beseech thee to hear us, good Lord.

O Lamb of God, that takest away the sins of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sins of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sins of the world;
Grant *him* thy peace.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father...

Let us pray: O Sovereign Lord, who desirest not the death of a sinner; we beseech thee to loose the spirit of this thy servant from every bond, and set *him* free from all evil; that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. **Amen.**

Here the Priest may say

The almighty and merciful Lord grant thee ✠ pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit. **Amen.**

If Holy Unction is desired, it may follow here, the form for anointing on page 349, or the following, any of which may be omitted for reasonable cause.

At the eyes (which should be closed)

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by seeing. **Amen.**

At the ears

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by hearing. **Amen.**

At the nostrils

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by smelling.
Amen.

At the lips (which should be closed)

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by tasting and speaking. Amen.

At the hands

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by touching.
Amen.

At the feet

By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by walking.
Amen.

A Commendation at the Time of Death

Depart, O Christian soul, out of this world;
In the Name of God the Father Almighty who created thee;
In the Name of Jesus Christ who redeemed thee;
In the Name of the Holy Ghost who sanctifieth thee.
[*In communion with the blessed saints, and aided by angels and archangels, thrones and dominations, principalities and powers, and all the armies of the heavenly host:.*]
May thy rest be this day in peace,
and thy dwelling place in the Paradise of God.

A Commendatory Prayer

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

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

Here may be added

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

Concerning Christian Death and Burial

From the beginning of the Church, Christian burial has been an important and integral part of catholic *life*. The death and resurrection of Jesus Christ put an end to the power of death; thus followers of the Good Shepherd believe that death is but the entrance to new and eternal life with Him. We hope for the final resurrection; and for the body which awaits that resurrection we show a proper reverence.

For one who has lived in Christ and with Christ, death is the beginning of eternal joy with our God and Father. Since the Holy Eucharist is the Church's principal offering of sacrifice, prayer, and praise, it is most appropriate that a Mass of Requiem be celebrated in connection with every Christian's death. This liturgy is a service of thanksgiving (*eucharistia*) to God for His redemption of an earthly life that has come to an end. It is equally a commitment of one we love to the mercies of God in the faith that He will preserve our loved one in peace. It is an offering in which joy and sorrow are mixed, for while we say an earthly farewell, we know that the dead live in Christ. The Mass points us to the One in whom there is life, for in it we "do show the Lord's death till he come." (I Cor. 11:26)

A Requiem is a testament of triumph and hope, for those of us who remain know that we also journey toward the same eternal home. In the communion of saints we, the Church on earth, are joined with the Church Triumphant and Expectant in worshiping before the same Throne of Grace. In the Holy Eucharist, which transcends all time and space, we are closest to our faithful departed loved ones, joining our prayers and praises to theirs. We pray for them, as we believe that they pray for us, so that all may be strengthened in their lives of service.

The Requiem Mass

At the entrance of the ministers, one or more of the following anthems are sung or said

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

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

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

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

or the following Introit

Rest eternal grant unto them, O Lord: and let light perpetual shine upon them. (Psalm 65) Thou, O God, art praised in Zion, and unto thee shall the vow be performed in Jerusalem: thou that hearest the prayer, unto thee shall all flesh come. Rest eternal...

Then may be sung or said

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

The Celebrant says one of the following Collects, first saying

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

At the Burial of an Adult or at a votive Requiem

or one of the prayers beginning on page 141 may be used.

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

At the Burial of a Child

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

The people sit. One or 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*

The Word of the Lord.

People **Thanks be to God.**

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

*The following Gradual, Tract, and the Sequence Dies Irae are sung,
or some other suitable Psalm, hymn, or anthem may follow each
Reading. The King James version of Psalm 23 may be found on page
381.*

Rest eternal grant unto them, O Lord: and let light perpetual
shine upon them. The righteous shall be had in
everlasting remembrance: he will not be afraid of any
evil tidings.

Absolve, O Lord, the souls of all the faithful departed: from
every chain of sin. And by the help of thy grace, may
they be worthy to escape the judgment of condemnation: and
attain the fruition of everlasting light.

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

The Lord be with you.

People **And with thy spirit.**

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

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

After the Gospel, the Reader says

The Gospel of the Lord.

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

A homily may be preached, the people being seated.

Then is said the following form of the Prayers of the People, the Deacon, or other Leader saying

In peace, let us pray to the Lord.

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

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

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

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

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

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

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

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

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

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

A Confession of Sin may be said here, the Deacon or Celebrant saying

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking

from henceforth in his holy ways: Draw near with faith, [*and take this holy Sacrament to your comfort,*] and make your humble confession to Almighty God, devoutly kneeling.

or this

Let us humbly confess our sins unto Almighty God.

Silence may be kept.

Minister and People

**Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins
and wickedness,
which we from time to time most grievously have
committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.**

or this

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

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

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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 Peace traditionally occurs following the Fraction; or, if desired, it may be said here. All stand, the Celebrant saying to the people

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

At the Offertory, the following or some other suitable hymn, psalm, or anthem may be said or sung

O Lord Jesus Christ, King of Majesty, deliver the souls of all the faithful departed from the hand of hell, and from the pit of destruction: deliver them from the lion's mouth, that the grave devour them not; that they go not down to the realms of darkness: but let Michael, the holy standard-bearer, make speed to restore them to the brightness of glory: which thou hast promised in ages past to Abraham and his seed. Sacrifice and prayer do we offer to thee, O Lord: do thou accept them for the souls departed, in whose memory we make this oblation: and grant them, Lord, to pass from death unto life: which thou hast promised in ages past to Abraham and his seed.

The Celebrant may then face the people and say

Pray, brethren, that this my sacrifice and yours may be acceptable to God the Father Almighty.

People **May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, both to our benefit and that of all his holy Church.**

The Great Thanksgiving

Alternate forms will be found beginning on page 269.

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

People **The Lord be with you.**
Celebrant **And with thy spirit.**
People **Lift up your hearts.**
Celebrant **We lift them up unto the Lord.**
People **Let us give thanks unto our Lord God.**
People **It is meet and right so to do.**

Then, facing the Altar, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; who rose victorious from the dead, and doth comfort us with the blessed hope of everlasting life; for to thy faithful people, O Lord, life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place in the heavens.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

Celebrant and People

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.**

**✠ Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.**

The people kneel. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be \texttimes filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

Here may be added

Remember, Lord, also the souls of thy servants and handmaidens, which are gone before us with the mark of faith, and rest in the sleep of peace, [*N. (and N.)*]. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light, and of peace. And vouchsafe to give unto us some portion and fellowship with thy holy Apostles and Martyrs..., and with all thy Saints; within whose fellowship we beseech thee to admit us.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

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

People and Celebrant

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

Give us this day our daily bread.

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

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

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

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

**[Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]**

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter season.

or the following

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

The following is then sung or said

**O Lamb of God, that takest away the sins of the world,
grant them rest.**

**O Lamb of God, that takest away the sins of the world,
grant them rest.**

**O Lamb of God, that takest away the sins of the world,
grant them rest eternal.**

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

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

Facing the people, the Celebrant may say the following Invitation

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

or the following

**✠ Behold the Lamb of God; behold him that taketh away
the sins of the world.**

Celebrant and People

Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my soul shall be healed.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. During the ministrations of Communion, the following, or other suitable hymns, Psalms, or anthems may be sung.

May light eternal shine, O Lord, upon them, for endless ages with thy blessed ones, for thou art gracious. Rest eternal grant unto them, O Lord: and let light perpetual shine upon them, for endless ages with thy blessed ones, for thou art gracious.

After Communion the Celebrant says

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

Let us pray.

The People may join in saying this prayer

Almighty God, we thank thee that in thy great love thou hast fed us with the spiritual food and drink of the Body and Blood of thy Son Jesus Christ, and hast given unto us a foretaste of thy heavenly banquet. Grant that this Sacrament may be unto 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 thy saints; through Jesus Christ our Savior. Amen.

If the body is not present, the service continues with the following dismissal. If the body is present, unless the Committal follows immediately in the church, the following Commendation is used, or the Absolution of the Dead, page 378.

Priest The Lord be with you.
People **And with thy spirit.**
Priest May they rest in peace.
People **Amen.**

The Commendation

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

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

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

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

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

The Celebrant, facing the body, says

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

The people are dismissed in the following manner

Priest The Lord be with you.
People **And with thy spirit.**
Priest May they rest in peace.
People **Amen.**

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

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

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

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

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

Into paradise may the angels lead thee; and at thy coming may the martyrs receive thee, and bring thee into the holy city Jerusalem. [*May the choirs of angels receive thee, and mayest thou, with Lazarus once poor, have everlasting rest.*]

Absolution of the Dead

The Celebrant and other ministers take their places at the body. The Celebrant then says

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified, unless thou grant him remission of all his sins. We therefore beseech thee, let not the sentence of thy judgment press hard upon him, whom the reasonable prayer of thy faithful Christian people commendeth unto thee: but grant that by the succor of thy grace, he who while living was sealed with the sign of the Holy Trinity, may be counted worthy to escape thine avenging judgment. Who livest and reignest, world without end. **Amen.**

This Responsory is then sung or said.

Deliver me, O Lord, from death eternal in that day of trembling: when heaven and earth shall be shaken: when thou shalt come to judge the world by fire.

V. Trembling taketh hold upon me, and fearfulness, as the sifting draweth on and the wrath to come: when heaven and earth shall be shaken.

R. Ah, that day, that day of anger, of calamity and misery; ah that great day, and exceeding bitter! When thou shalt come to judge the world by fire.

V. Rest eternal grant unto them, O Lord: and let light perpetual shine upon them.

Deliver me, O Lord...

The Priest having put incense into the censer and blessed it, the following is said

Priest Lord, have mercy upon us.
People **Christ, have mercy upon us.**
Priest Lord, have mercy upon us.

And the Priest says aloud:

Our Father:

While the Lord's Prayer is being silently repeated, the Priest goes around the bier, sprinkling it with holy water thrice on each side; in like manner, he censes it thrice on each side, and then says aloud

V. And lead us not into temptation.
R. **But deliver us from evil.**
V. From the gate of hell.
R. **Deliver *his* soul, O Lord.**
V. May *he* rest in peace.
R. **Amen.**
V. O Lord, hear my prayer.
R. **And let my cry come unto thee.**
V. The Lord be with you.
R. **And with thy spirit.**
Let us pray.

O God, whose nature and property is ever to have mercy and to forgive: receive our humble petitions, for the soul of thy servant *N.* (thine handmaid *N.*), whom thou hast bidden to depart out of this world: deliver *him* not into the hand of the enemy, neither forget *him* forever; but command thy holy Angels to receive *him* and bring *him* into the country of paradise; that forasmuch as *he* hoped and believed in thee, *he*

may not suffer the pains of hell, but possess the joys of eternal life. Through Jesus Christ our Lord. **Amen.**

Then the Priest, making the sign of the cross over the bier, says

V. Rest eternal grant unto *him*, O Lord.

R. And let light perpetual shine upon *him*.

V. May *he* rest in peace.

R. **Amen.**

Again making the sign of the cross over the bier, the Priest says

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

While the body is being borne from the church to the grave, the following anthem may be said or sung

May the Angels lead thee into Paradise; and the Martyrs receive thee and bring thee into the holy city Jerusalem. May the choirs of Angels receive thee, and mayest thou, with Lazarus once poor, have everlasting rest.

Psalm 23 *King James Version*

The Lord is my Shepherd; *
I shall not want.

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

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

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

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

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

The Committal

At the grave or other place of interment, the following anthem is sung or said

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

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

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

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

or this

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

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

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fullness of joy, and at thy right hand there is pleasure for evermore.

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

Unto almighty God, we commend the soul of *N.*, our *brother* departed, we commit *his body to the ground*; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then may be said or sung

I heard a voice from heaven, saying unto me, (Write:) From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

Here may follow the Benedictus Dominus Deus

✠ **Blessed be the Lord God of Israel, ***
for he hath visited and redeemed his people;
And hath raised up a mighty salvation for us *
in the house of his servant David,
As he spake by the mouth of his holy prophets, *
which have been since the world began:
That we should be saved from our enemies, *
and from the hand of all that hate us;
To perform the mercy promised to our forefathers, *
and to remember his holy covenant;
To perform the oath which he sware to our
forefather Abraham, *
that he would give us,

That we being delivered out of the hand of our enemies *
might serve him without fear,
In holiness and righteousness before him, *
all the days of our life.
And thou, child, shalt be called the prophet of the Highest, *
for thou shalt go before the face of the Lord
to prepare his ways;
To give knowledge of salvation unto his people *
for the remission of their sins,
Through the tender mercy of our God, *
whereby the dayspring from on high hath visited us;
To give light to them that sit in darkness
and in the shadow of death, *
and to guide our feet into the way of peace.
Rest eternal grant unto *him*, O Lord:
And let light pertepual shine upon *him*.

I heard a voice from heaven, saying unto me, (Write:) From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

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

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

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

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

The Priest may sprinkle the body or ashes with holy water. Then he may say

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

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

Then may be said

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

May *he* rest in peace. **Amen.**

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

Additional Prayers

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

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

Into thy hands, O Lord, we commend thy servant *N.*, our dear *brother*, as into the hands of a faithful Creator and most merciful Savior, beseeching thee that *he* may be precious in thy sight. Wash *him*, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that, whatsoever defilements *he* may have contracted in the midst of this earthly life being purged and done away, *he* may be

presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. **Amen.**

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

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

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

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

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

O Lord Jesus Christ, who by thy death didst take away the sting of death; grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. **Amen.**

A Commemoration of the Saints and Faithful Departed

Let us commemorate before God the saints and faithful departed.

V. The righteous live for evermore;
R. **Their reward also is with the Lord.**

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