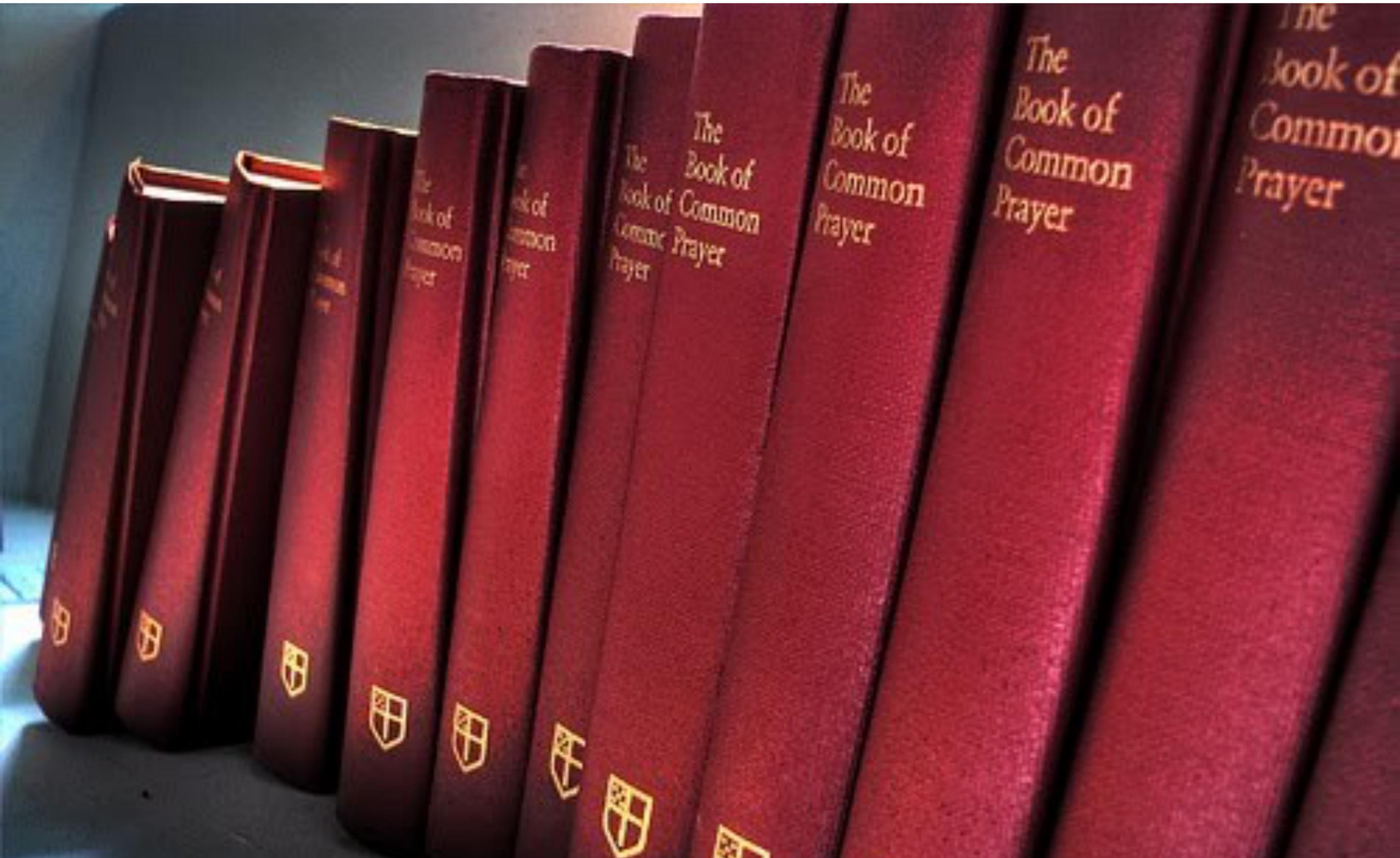


The Episcopal Prayer Book
The Rev. Kenneth Swanson, Ph.D.

In



Course Outline

- 9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer
- 9/19: Opening Items and the Calendar of the Church Year
- 9/26: The Daily Office: Morning Prayer, Part I
- 10/3: The Daily Office: Morning Prayer, Part II
- 10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer
- 10/17: Compline, Daily Devotions and The Great Litany
- 10/26: *Trunk or Treat*
- 10/31: Proper Liturgies for Ash Wednesday and Palm Sunday
- 11/7: Proper Liturgies for Holy Week
- 11/14: Holy Baptism
- 11/21: *Thanksgiving*
- 11/28: The Holy Eucharist: the History of the Eucharist
- 12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
- 12/12: The Holy Eucharist, Rite II: The Eucharistic Prayer
- 12/19: The Holy Eucharist, Rite II: The Prayers of the People and Additional Practices
- 1/16: Pastoral Offices: Confirmation and Marriage
- 1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent
- 1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead**
- 2/6: Episcopal Services: Ordination, New Ministry, and the Consecration of a Church
- 2/13: Prayers and Thanksgivings
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.
- 2/27: The extra liturgical books: The Book of Occasional Services 2003; Contemporary Office Book, A Great Cloud of Witnesses.

Ministration at the Time of Death



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

A Prayer for a Person near Death

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

The prayer, drawn from two prayers in the 1662 BCP may have been written by John Ashton

It left out the phrase 'in the midst of this miserable and naughty world'

By the early 4th century, the idea of communicating the dying for viaticum (sustenance for the journey) was considered to be an ancient practice

In the Middle Ages, visitation of the sick was seen more as a rite to shrive rather than heal, so prayers of commendation for the dying were added

The earliest Anglican Prayer Books had no separate rite for the dying, but followed the earlier practice of adding prayers and a litany for the dying to the visitation rite

The 1979 BCP is the first American Prayer Book to include a special form, functionally 'Last Rites'



Litany at the Time of Death

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

God the Father,
Have mercy on your servant.

God the Son,
Have mercy on your servant.

God the Holy Spirit,
Have mercy on your servant.

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

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

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

By your glorious Resurrection and Ascension, and by the Coming of the Holy Spirit,
Good Lord, deliver him.

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

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

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

The rubric notes it is desirable for others to join in the litany, which follows the same pattern as the Great Litany: invocation, deprecation, obsecrations, supplications, Agnus Dei, Kyrie, Lord's Prayer and final collect



That it may please you to give *him* joy and gladness in your kingdom, with your saints in light,
We beseech you to hear us, good Lord.
Jesus, Lamb of God:
Have mercy on him.

Jesus, bearer of our sins:
Have mercy on him.

Jesus, redeemer of the world:
Give him your peace.

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

Officiant and People

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

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.**

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

**Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.**

The Officiant says this Collect

Let us pray.

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

A Commendation at the Time of Death

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

A Commendatory Prayer

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

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

Both the Commendation and Commendatory Prayer first appeared the 1928 BCP, although based on Sarum and previous Prayer Books

The vigil, although in most late medieval Roman rites, was not taken into the 1549 BCP

It is restored in the 1979 BCP

The final commendation is taken from one developed at Gethsemane Abbey

Prayers for a Vigil

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

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

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

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

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

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

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

The Officiant concludes

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

Reception of the Body

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

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

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

Silence may be kept; after which the Celebrant says

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

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

Silence may be kept; after which the Celebrant says

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

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

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

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



New to the 1979 BCP, the prayers are based on others found in the Burial Office

Rubrics suggest additional psalms or anthems if the Burial Office does not immediately follow



The Burial of the Dead

Every culture and society has rites and ceremonies which took place between death and burial

They were designed for multiple purposes:

- To ensure the dead were truly dead

- To carry members of the family and community through their grief

- To realign family structure, redistribute property and community responsibilities

- To arrange for safe passage to the afterlife

Jewish rites and ceremonies included preparation of the body, mourning garments for the family, prayer and sacrifices for the dead, times for lamentations, and bread and wine placed on the tomb

Pagan ceremony included the viaticum, the last meal for the dead, or 'the corn of Charon'; the final kiss; preparing the body; procession to the grave; lamentations; the ceremony of farewell; the final oration

The earliest Christian rites drew on both Jewish and pagan traditions, but with a focus on hope in the resurrection

Communion was substituted for the viaticum, and certain psalms, lessons and prayer became customary

Christian burial was noted for its dignity and triumphant hope, with prayers for forgiveness and rest and a place in the communion of saints

By the late Middle Ages the form of the rite was set: commendations, Vespers, Matins, the Eucharist, committal and anniversary commemorations

But the tone changed from resurrection triumph to fear and trepidation of hell fire, focusing on penance



The Reformers totally rejected notions of purgatory and Masses for the dead

But the Protestants were too imbued with the morose Catholic piety to champion the baptismal and paschal imagery of early Christians

The 1549 BCP had a burial rite with four parts: procession, burial, an office, and the Eucharist

The 1552 BCP drastically reduced the burial rite, but still included the same four parts

The 1662 book began with, 'the Office ensuing is not to be used for any that die unbaptised, or excommunicate or have laid hands on themselves'

American Prayer Books kept the basic form of the earlier English books

The 1928 BCP changed the initial rubric in earlier books to allow discretion to the minister about who qualified for the rite of Christian burial

The 1979 Book has burial rites in both traditional and contemporary language, modelled on the Sunday Eucharist with word and sacrament, with many options added, restoring omitted texts and ceremonies



The Burial of the Dead

Concerning the Service

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

Baptized Christians are properly buried from the church. The service should be held at a time when the congregation has opportunity to be present.

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

If necessary, or if desired, all or part of the service of Committal may be said in the church. If preferred, the Committal service may take place before the service in the church. It may also be used prior to cremation.

A priest normally presides at the service. It is appropriate that the bishop, when present, preside at the Eucharist and pronounce the Commendation.

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

When the services of a priest cannot be obtained, a deacon or lay reader may preside at the service.

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

It is customary that the celebrant meet the body and go before it into the church or towards the grave.

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

The expectations of the church concerning burial are set forth in the rubrics

Christians are properly buried from the church, at a time convenient for the congregation and family

The coffin should be closed during the service, and the remains covered by a pall

The committal and burial may take place before the service in the church

The 1979 BCP is the first book to acknowledge cremation

The roles of the four orders are clearly delineated

Special provision for the burial of a child was introduced in the 1928 BCP

A form for the reception of the body or remains is first given in the 1979 BCP

Another rubric allows a lay person to lead the procession with the paschal candle

Since the body or remains are often in the church before the service, anthems may be said at the ministers' entrance

The Burial of the Dead

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

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

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

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

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

Or else this anthem

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

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

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

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

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

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

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



All four of the initial anthems are found in medieval rites, drawn from scripture, used in various places in different missals and sacramentaries

Rite II offers an alternative anthem, used in the 1549 BCP at the grave

The Celebrant then says

The Lord be with you.

People **And also with you.**

Celebrant **Let us pray.**

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

At the Burial of an Adult

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

or this

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

or this

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

At the Burial of a Child

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

The Celebrant may add the following prayer

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



The people sit.

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

The Liturgy of the Word

From the Old Testament

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

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

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

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

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

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

From the New Testament

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

1Corinthians 15:2-26,35-38,42-44,53-58 (The imperishable body)

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

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

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

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

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

The Gospel

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

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

John 5:24-27 (He who believes has everlasting life)

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

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

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

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

At the end of the Gospel, the Reader says

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

Here there may be a homily by the Celebrant, or a member of the family, or a friend.



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

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

Celebrant and People

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

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

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

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

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

And is seated at the right hand of the Father.

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

I believe in the Holy Spirit,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen.

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



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

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

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

Hear us, Lord.

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

Hear us, Lord.

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

Hear us, Lord.

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

Hear us, Lord.

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

Hear us, Lord.

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

Hear us, Lord.

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

Silence may be kept.

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

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

or this

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

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

At the Eucharist

The service continues with the Peace and the Offertory

Preface of the Commemoration of the Dead

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

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

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

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

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

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

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

The Celebrant, facing the body, says

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

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

Let us go forth in the name of Christ.

Thanks be to God.

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

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

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

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

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

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

or one of these Canticles,

The Song of Zechariah, *Benedictus*

The Song of Simeon, *Nunc dimittis*

Christ our Passover, *Pascha nostrum*

The Committal

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

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

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

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

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

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

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

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

The Lord's Prayer is said here.

Other prayers may be added.

Then may be said

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

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

The Celebrant dismisses the people with these words

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

Celebrant Let us go forth in the name of Christ.

People Thanks be to God.

or with the following

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



Next Week: The Episcopal Offices

