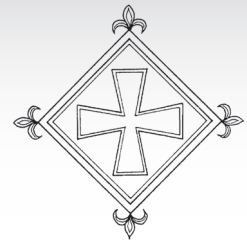


# Planning for Rites and Rituals

A Resource for Episcopal Worship, Year B, 2017–2018



Church Publishing  
NEW YORK



# Contents

## Introduction

Welcome . . . . .	ix
Year B: The Year of Mark and John . . . . .	xi

## Advent

Preparing for Advent. . . . .	3
An Expanded Advent . . . . .	7
Seasonal Rites for Advent . . . . .	11
First Sunday of Advent . . . . . December 3, 2017. . . . .	17
Second Sunday of Advent . . . . . December 10 . . . . .	21
Third Sunday of Advent . . . . . December 17 . . . . .	24
Fourth Sunday of Advent . . . . . December 24 . . . . .	27

## Christmas

Preparing for Christmas . . . . .	33
Seasonal Rites for Christmas . . . . .	37
Christmas Eve . . . . . December 24 . . . . .	40
The Nativity of Our Lord Jesus Christ: Christmas Day . . . . . December 25 . . . . .	43
The First Sunday after Christmas. . . . . December 31 . . . . .	46
The Holy Name of Our Lord Jesus Christ . . . . . January 1, 2018 . . . . .	49

## Epiphany

Preparing for Epiphany. . . . .	55
Seasonal Rites for Epiphany . . . . .	57
The Epiphany. . . . . January 6 . . . . .	65
The First Sunday after the Epiphany . . . . . January 7 . . . . .	68
The Second Sunday after the Epiphany . . . . . January 14 . . . . .	72
The Third Sunday after the Epiphany . . . . . January 21 . . . . .	76
The Fourth Sunday after the Epiphany . . . . . January 28 . . . . .	80

The Fifth Sunday after the Epiphany.....	February 4 .....	83
The Last Sunday after the Epiphany.....	February 11 .....	86

## Lent

Preparing for Lent.....		93
Seasonal Rites for Lent.....		97
Ash Wednesday.....	February 14 .....	103
The First Sunday in Lent.....	February 18 .....	105
The Second Sunday in Lent.....	February 25 .....	108
The Third Sunday in Lent.....	March 4.....	112
The Fourth Sunday in Lent.....	March 11 .....	116
The Fifth Sunday in Lent.....	March 18 .....	119

## Holy Week

Preparing for Holy Week .....		125
Seasonal Rites for Holy Week .....		129
The Sunday of the Passion: Palm Sunday .....	March 25 .....	133
Monday in Holy Week .....	March 26 .....	137
Tuesday in Holy Week .....	March 27 .....	139
Wednesday in Holy Week .....	March 28 .....	141
Maundy Thursday.....	March 29 .....	143
Good Friday.....	March 30 .....	146
Holy Saturday .....	March 31 .....	149

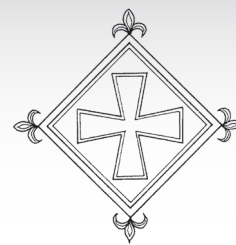
## Easter

Preparing for the Great Fifty Days .....		153
Seasonal Rites for Easter .....		157
The Great Vigil of Easter.....	March 31 .....	163
The Sunday of the Resurrection: Easter Day .....	Apr 1 .....	167
The Second Sunday of Easter .....	Apr 8.....	171
The Third Sunday of Easter .....	Apr 15.....	174
The Fourth Sunday of Easter .....	Apr 22.....	177
The Fifth Sunday of Easter.....	Apr 29.....	180
The Sixth Sunday of Easter.....	May 6 .....	183
Ascension Day.....	May 10 .....	186
The Seventh Sunday of Easter.....	May 13 .....	189

## Pentecost

Preparing for the Season after Pentecost . . . . .	195
Seasonal Rites for Pentecost . . . . .	197
The Day of Pentecost . . . . . May 20 . . . . .	211
The First Sunday after Pentecost: Trinity Sunday . . . . . May 27 . . . . .	215
The Second Sunday after Pentecost: Proper 4 . . . . . June 3 . . . . .	219
The Third Sunday after Pentecost: Proper 5 . . . . . June 10 . . . . .	223
The Fourth Sunday after Pentecost: Proper 6 . . . . . June 17 . . . . .	227
The Fifth Sunday after Pentecost: Proper 7 . . . . . June 24 . . . . .	230
The Sixth Sunday after Pentecost: Proper 8 . . . . . July 1 . . . . .	234
The Seventh Sunday after Pentecost: Proper 9 . . . . . July 8 . . . . .	237
The Eighth Sunday after Pentecost: Proper 10 . . . . . July 15 . . . . .	240
The Ninth Sunday after Pentecost: Proper 11 . . . . . July 22 . . . . .	243
The Tenth Sunday after Pentecost: Proper 12 . . . . . July 29 . . . . .	247
The Eleventh Sunday after Pentecost: Proper 13 . . . . . August 5 . . . . .	251
The Twelfth Sunday after Pentecost: Proper 14 . . . . . August 12 . . . . .	255
The Thirteenth Sunday after Pentecost: Proper 15 . . . . . August 19 . . . . .	259
The Fourteenth Sunday after Pentecost: Proper 16 . . . . . August 26 . . . . .	263
The Fifteenth Sunday after Pentecost: Proper 17 . . . . . September 2 . . . . .	267
The Sixteenth Sunday after Pentecost: Proper 18 . . . . . September 9 . . . . .	270
The Seventeenth Sunday after Pentecost: Proper 19 . . . . . September 16 . . . . .	274
The Eighteenth Sunday after Pentecost: Proper 20 . . . . . September 23 . . . . .	278
The Nineteenth Sunday after Pentecost: Proper 21 . . . . . September 30 . . . . .	282
The Twentieth Sunday after Pentecost: Proper 22 . . . . . October 7 . . . . .	286
The Twenty-First Sunday after Pentecost: Proper 23 . . . . . October 14 . . . . .	289
The Twenty-Second Sunday after Pentecost: Proper 24 . . . . . October 21 . . . . .	293
The Twenty-Third Sunday after Pentecost: Proper 25 . . . . . October 28 . . . . .	297
All Saints' Day . . . . . November 1 . . . . .	301
The Twenty-Fourth Sunday after Pentecost: Proper 26 . . . . . November 4 . . . . .	304
The Twenty-Fifth Sunday after Pentecost: Proper 27 . . . . . November 11 . . . . .	308
The Twenty-Sixth Sunday after Pentecost: Proper 28 . . . . . November 18 . . . . .	312
Thanksgiving Day . . . . . November 22 . . . . .	316
The Last Sunday after Pentecost: Christ the King . . . . . November 25 . . . . .	319
Index of Seasonal Rites . . . . .	323

# WELCOME



Welcome to the inaugural edition of *Planning for Rites and Rituals*. All of us at Church Publishing are pleased to bring you this new resource for liturgical planning.

The editorial team (Nancy Bryan, Sharon Ely Pearson, and Milton Brasher-Cunningham) tasked with creating this volume worked with some amazing folks to bring you a wide range of thought-provoking, creative options for Sundays and holy days throughout the liturgical year. Looking for ways to engage a range of ages? It's here. Looking for help "seeing" the images in each week's scripture? We've got that. Want hymns keyed to the lectionary or brief introductions to the scriptures? It's all here, in a single resource.

You will find this resource offers two areas for engaging in planning, grouped by liturgical season and date. Each season begins with a "Preparing for . . ." section designed to get you thinking and your creative juices flowing. "Seasonal Rites" follows, offering expansive ideas for worship within or outside the primary Sunday service. Following these two overview documents, every Sunday's set of resources offers all you need for putting together a Sunday (or holy day) service as well as other ideas for formation and community engagement within and beyond your church doors.

Dozens of individuals were part of the creation of this all-in-one volume. Priests, educators, musicians, members of Altar Guilds, and many others are featured within these pages. Our intention is to provide a similar mix of established writers, new voices—those working in small parishes and those in larger ones, those in rural locales and those in cities, clergy and lay—in each new volume of this resource over the years to come.

Here is a description of the areas to deepen themes of each Sunday and holy day, along with those who have contributed their creative ideas this year:

*Engaging all ages* offers ideas for deepening all ages in their engagement with worship (children, youth, and adults). They include thoughts for the congregation to take home and discuss, things to

notice or highlight during worship (colors, senses, symbols, gestures), and ideas for action. Contributors for these portions are: Roger Hutchison, Director of Christian Formation and Parish Life at Palmer Memorial Church in Houston; Wendy Claire Barrie, Program Manager of Children and Youth at Trinity Wall Street; and Elizabeth Hammond, retired Christian educator of St. Paul's Episcopal Church in Greenville, South Carolina.

*Prayers of intercession* are the offerings of Lowell Grisham, priest at St. Paul's Episcopal Church in Fayetteville Arkansas.

*Ideas for the day* offers thoughts for approaching the day and its text in preaching and worship, including contemporary issues, movies, technology and social media, literature, historical events, and figures related to the Sunday lections and season. Contributing these ideas are: Linda Nichols, a Christian educator in Gadsen, Alabama; Jake Owensby is the fourth bishop of the Episcopal Diocese of Western Louisiana; Valerie Bailey Fischer, adjunct lecturer at Bexley Hall Seabury Western Theological Federation; Miguelina Espinal-Howell, dean of Christ Church Cathedral, Hartford, Connecticut; Emily Slichter Given, director of parish participation at Saint Thomas Church, Whitemarsh, Pennsylvania; Ernesto Medina, rector of St. Martha's Episcopal Church in Papillion, Nebraska; Mike Angell, rector of the Episcopal Church of the Resurrection in St. Louis; Jay Fluellen, composer, organist, and choir director of the African American Episcopal Church of St. Thomas in Philadelphia; and Sharon Ely Pearson, Christian educator from Norwalk, Connecticut.

*Making connections* offers insights into connecting our Episcopal tradition to each Sunday. This may take the form of referencing other areas of the Book of Common Prayer, our Baptismal Covenant, or faith in daily life. Contributors here are: Mark Bozzuti-Jones, priest for pastoral care at Trinity Wall Street; Demi Prentiss, small

congregation lay leader and ministry developer from Fort Worth; and Megan Castellan, associate rector and day school chaplain at St. Paul's Episcopal Church in Kansas City, Missouri.

*Images in the reading* taps into the metaphors, names, history, and theology that are found in the day's lections. Gail Ramshaw, well-known author and speaker, provides these rich resources.

*Hymn suggestions* are drawn from Carl Daw Jr. and Thomas Pavlechko's *Liturgical Music for the Revised Common Lectionary, Year B* (Church Publishing Incorporated, 2008). These compliment the theme and readings of the day and come from

*Hymnal 1982, Lift Every Voice and Sing II, and Wonder, Love, and Praise*

Your feedback and perspective, of course, are also critical to these efforts. Let us hear from you—what would you appreciate seeing? What was most helpful? Who are the writers you would recommend to us for future editions?

Thank you for the trust you put in Church Publishing Incorporated to provide liturgical planning tools for your parish use. We value our partnership on the journey and are grateful for the many ways in which you care for the church's worship.



**Advent**



# Preparing for Advent

## Overview

“O Come, O Come, Emmanuel.” (Hymn 56, *Hymnal 1982*)

“Come, Thou Long-Expected Jesus, born to set thy people free. . . .” (Hymn 66, *Hymnal 1982*)

“Lo! he comes with clouds descending, once for our salvation slain. . . .” (Hymn 57/58, *Hymnal 1982*)

Ending and Beginning.  
Darkness. Light. Hoping. Watching. Waiting.

The word Advent, of course, is from the Latin for “coming”. The hymns reference above make that clear. But for whom, or for what, are we waiting? Advent is often described as a season of preparation for Christmas. Yes, of course it is. But it is so much more than that. We wait for a baby to be born in Bethlehem two thousand years ago, as we depict in our Christmas pageants each year. But, equally importantly, we rejoice in the presence of our Lord Jesus with us now, every day and in every person. We look for (with both longing and holy fear) Christ’s Second Coming as the consummation of all things, when “we will see face to face” (1 Corinthians 13:12 NRSV). We are looking for “God’s coming in every way and time possible.”<sup>1</sup> William Petersen says that Advent is about, above all, “the manifestation of God’s reign”<sup>2</sup>

While the program year in many of our parishes begins in September, Advent is the beginning of the liturgical year in the western church. It is the dawn of the Paschal Mystery in which we participate through baptism and Eucharist. (While the Paschal Mystery is commonly thought of as Christ’s death and resurrection, in the early church it was often understood to

encompass all of Christ’s work, from Incarnation to Second Coming.) In Advent, we look toward Nativity, Incarnation, Epiphany, Passion, Resurrection, Ascension, Second Coming, and the Reign of God in its fullness. And while Advent has some parallels with Lent, it is, more than anything else, a season of faithful, expectant, joyful, watchful waiting.

Advent can be a challenge. Society at large tends to start celebrating Christmas in October or November, and we may feel the temptation to rush to Christmas, too. Perhaps we, too, can’t wait, or we feel that it is fruitless to try and observe Advent in the midst of a society that has been in Christmas mode for weeks already. However, a well-thought-out Advent, fully and intentionally celebrated, provides needed preparation and a needed setting for a full and rich Christmas season.

## Environment

- ◆ Advent is an ideal time to assess your worship space. Is it being used as fully and creatively as possible? Are font, altar/table, and place where the Word of God is proclaimed equally accessible (both visually and aurally) and given equal dignity?
- ◆ If your space permits, create a path or walkway that emphasizes that Advent is a journey.

This is especially appropriate if you have candidates who are preparing for baptism on the feast of the Baptism of our Lord in January (one of the recommended baptismal days in the 1979 Book of Common Prayer)<sup>3</sup> This can work for Lent as well,

<sup>1</sup> *Sundays and Seasons Year C 2016* (Minneapolis: Augsburg Fortress, 2015), 23.

<sup>2</sup> <http://theadventproject.org/Documents/rationale.pdf>; accessed October 25, 2016.

<sup>3</sup> Advent is an ideal season for baptismal preparation, even if it is rarely used that way. *The Book of Occasional Services (BOS)* provides a form for the enrollment of candidates for baptism, and the rubrics note that candidates are enrolled at the beginning of Advent for baptism on the feast of the Baptism of Our Lord; *The Book of Occasional Services* (New York: Church Publishing, 2003), 116. How would our understanding of Advent change if we saw it as a time for baptismal preparation in addition to its other emphases?



especially if your parish has candidates who will be baptized at Easter.

- ◆ Think about how to decorate the worship space for Advent. Schedule an intergenerational event two or three weeks before Advent begins. At this, an Advent wreath for the parish, and Advent wreaths for the home, can be made. An Advent banner and/or stars for the worship space (referencing, perhaps, the Advent hymn “Creator of the Stars of Night”) are other possibilities.
- ◆ Think about ways to use a good quantity of blue or purple cloth in your worship space.

## Liturgy

Think about where seasonal elements would be appropriate:

- ◆ The Advent wreath. Make sure that it is an appropriate size for the space and that it is visually significant. The *Book of Occasional Services* recommends that the lighting of the wreath be done without “special prayers or ceremonial elaboration” (30). However, if your parish wishes to do more around the lighting, look at suggestions of The Advent Project (<http://theadventproject.org/Documents/AdventWreathLighting.pdf>; accessed November 12, 2016) and the resources in *Evangelical Lutheran Worship* (ELW) (Leaders Desk Edition, 60-63), *Sundays and Seasons* (S & S) (“Seasonal Rites”), and the *Book of Common Worship* of the Presbyterian Church (U.S.A.) (BCW) (165-167).<sup>4</sup>
- ◆ Opening Acclamation. Seasonal options are found in *Enriching Our Worship 1* (EOW 1) (50).<sup>5</sup>
- ◆ The *Gloria* is not sung during Advent. The *Trisagion* or *Kyrie* may be sung instead. Or, because “some other song of praise” is permitted in place of the *Gloria* (1979 BCP, 356), consider canticles such as “The Song of Mary” (15), “The Song of Zechariah” (16), “The First Song of Isaiah” (9), and “The Song of the Redeemed” (19). Possible canticles are found in the 1979 BCP (85-96) and EOW 1 (25-41).
- ◆ Prayers of the People. Consider using a different format for each season, and craft the petitions

with the season in mind. Look at the guidelines and suggestions in the 1979 BCP (383) and EOW 1 (54-55). “Maranatha!” or “Come, Lord Jesus!” are possible congregational responses to the petitions during this season. Be creative in the choice of a closing collect (see guidelines and provided collects in the 1979 BCP [394-395] and EOW 1 [54-55]). Look at the seasonal resources in ELW (60-63, 138-139), S & S (“Seasonal Rites”) the Church of England’s *Common Worship: Times and Seasons* (CW) (36-37),<sup>6</sup> and *A New Zealand Prayer Book* (NZPB) as well (525-526).<sup>7</sup> BCW contains fine seasonal resources, too (165-177), including a Litany for Advent, based on the O Antiphons (166-167), which could be used to structure the various categories for which we are called to pray. Consider another prayer from BCW to conclude the Prayers of the People: “Strengthen us, O God, in the power of your Spirit, to bring good news to the poor, and lift blind eyes to sight, to loose the chains that bind, and claim your blessing for all people. Keep us faithful in your service until Christ comes in final victory, and we shall feast with all your saints in the joy of your eternal realm. Through Christ . . .” (171).

- ◆ The eucharistic prayer. Think about the different emphases of the available Eucharistic prayers. Eucharistic Prayer B (1979 BCP, 367-369) and Eucharistic Prayer 3 (EOW 1, 62-65) would be especially appropriate for Advent.
- ◆ Fraction Anthem. See the options in EOW 1 (69).
- ◆ Postcommunion Prayer. EOW 1 provides an alternative (69).
- ◆ Blessing. This is required in Rite I and optional in Rite II. See the options in BOS (22-23), EOW 1 (70-71), CW (41), and NZPB (526).
- ◆ Think about using “An Order of Worship for the Evening,” one of the underused gems of this prayer book. A version including Advent elements is available on The Advent Project’s website: <http://theadventproject.org/Documents/Practica.pdf>, 12-15; accessed November 13, 2016. It may be used on its own or may replace the entrance rite of the Eucharist (1979 BCP, 112).
- ◆ Think about ways to use the O Antiphons; e.g., at the lighting of the Advent wreath, as responses

<sup>4</sup> *Sundays and Seasons 2016* (Minneapolis: 1517 Media).

<sup>5</sup> Standing Liturgical Commission, *Enriching Our Worship: Supplemental Liturgical Materials* (New York: Church Publishing Incorporated, 1998).

<sup>6</sup> *Common Worship: Times and Seasons*. Church House Publishing ©The Archbishop’s Council 2006.

<sup>7</sup> *A New Zealand Prayer Book*. Collins Liturgical Publications ©1989 The Church of the Province of New Zealand.

during the Liturgy of the Word, at the offertory, or during communion.

In every season, think about how to include children and teens whenever possible.

Laurence Hull Stookey reminds us that “worship during Advent should ever clearly and forcefully proclaim the fullness of the coming of Christ into our midst—future, past, and present.”<sup>8</sup>

## Lectionary

In Year B, key themes are longing for divine intervention; hope in, and watchfulness for, Jesus’ second coming; faithfulness in working and waiting; repentance (especially in the message of John the Baptist); the revelation of the mystery of God in Emmanuel, “God with us”; and rejoicing in that revelation.

## Music

- ◆ *Hymnal 1982*, and many other resources, contain wonderful Advent hymns and songs. These tend to get overlooked if we rush to start singing Christmas carols too soon. Think outside the box. “Joy to the World,” for example, is as appropriate for Advent as it is for Christmas. Think about songs of light (e.g., “I Want to Walk as a Child of the Light”), songs of waiting and hope (“Wait for the Lord” [Taize] and “O God Our Help in Ages Past”), and songs that look toward the Reign of God (“Jesus Shall Reign” and “O Day of Peace”). Consider options in the hymnal under “The Kingdom of God” and “Christian Responsibility.” *Lift Every Voice and Sing* is a rich resource, as are *Wonder, Love, and Praise* and *Voices Found*.
- ◆ Consider Advent hymn texts that have been set to Christmas tunes. The United Methodist Church has compiled a helpful list: <http://www.umcdiscipleship.org/resources/advent-hymns-set-to-christmas-tunes>; accessed December 3, 2016.
- ◆ A service of Advent Lessons and Carols is not only a beautiful service for the season but a great opportunity to sing old favorites and classics and introduce new songs. See the options in *BOS* (31-34) and *CW* (44-49).
- ◆ Remember the importance of silence. Advent is an ideal time to begin practicing and becoming comfortable with silence in worship.

<sup>8</sup> Laurence Hull Stookey, *Calendar: Christ’s Time for the Church* (Nashville: Abingdon Press, 1996), 131.

## Formation/Activities

- ◆ Consider holding intergenerational events (one just before each season, perhaps). These can provide an organizing structure for the season ahead and reinforce the unity of the community. They also provide an opportunity for ongoing—*lifelong*—formation and learning. A pre-Advent event can be a time to make Advent wreaths and other decorations for both church and home, and to talk about the Advent season and how to embrace it fully.
- ◆ Organize a season-long study session around the O Antiphons.

## Through the Eyes of a Child

During Advent, we, along with our families and all who are the church, wait for the birth of the baby Jesus, who is a gift God gave to us and to all people because God loves us so much and has made us one big family. It is a time we prepare for when Jesus will come again to earth, and God will be in all and make all things new. During this season, we ask what we can give to others to celebrate the fact that in Jesus, God loves us so much his promise to be with us always is complete. In Advent, we tell stories of hope and promise and wonder how the light breaks through the darkness. The Advent wreath helps us to count the days and weeks toward Christmas, a circle of ever-green shows us that God’s love never ends, and we light candles (one for each Sunday of Advent) to help us remember that Jesus brings the light into the world.

## Through the Eyes of Youth

In Advent we advertise that we have faith in the birth of Jesus as well as faith that Christ will come again. We in the church prepare for the birth of Christ by giving the gift of ourselves as we wait in joy. It is a time of action: Hold onto the promise that Christ will come again by hosting an “alternative gift fair” such as an angel tree in which members of your community can provide gifts to those in your community who are in need. Pray, ask, and respond: Who are the people in our world who need the message of God’s love? What are our hopes for how people today can receive the message of God’s love? How do we help others know God’s love?

## Through the Eyes of Daily Life

Advent is a time of preparation, of patience, of remembering what grounds and sustains us. The function of Advent is to remind us who God is and who we are meant to be, as well. Advent is about the riches of emptiness. God coming as an infant without retinue or riches is the metaphor of a humility that requires us to remember how really small we are in the universe. In our secular culture, a tone of wanting more, spending more, and accumulating riches on earth surround us. As Christians, we long for our society to live up to God's vision, for the kingdom to come in its fullness outside of materialism. The cry of Advent, "Wake up! Be alert! Watch for his coming" is difficult amidst the busyness of the season. We can practice some simple, but not easy, disciplines. We can fast from the media to become more alert to the still small voice of God. We can focus on the giving of ourselves to God. Plan to spend time apart from the busyness of the season each day so you can be alert to God in the silent, the small, and the simple.

## Through the Eyes of the Global Community

Advent is a time of concern for God's judgment, particularly in reference to the coming kingdom. The power of this theme of judgment brings about a realization of the sinfulness of the present age. As Christians, we believe it is Jesus who bears this judgment through his life, death, and resurrection, revealing the reign of God to the church in every generation. Our Eucharistic Prayer reminds us that Christ will come again. This is the hope for Advent, and this is the hope we find in the Lord's Prayer in "thy will be done" and "thy Kingdom come." These familiar words call us into a reality of the real presence of Christ in our lives

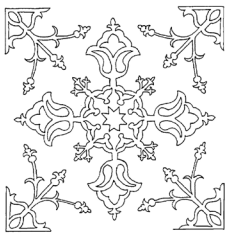
as we look at our own response to today's world. The Collects of Advent remind us how we are living in the reality of Christ's presence that allows us to approach ethical, social justice, and global issues.

## Seasonal Checklist

- ◆ Think about how to celebrate a rich Advent and Christmas without scheduling so much that people are overwhelmed. Often less is more.
- ◆ Consider holding the annual pageant on the Second Sunday after Christmas (or at some point during the Christmas season) instead of on the Fourth Sunday of Advent or on Christmas Eve. This has several advantages. The integrity of Advent is maintained. The parish is not trying to cram too much into Christmas Eve, when children are already excited and parents frazzled. It is more likely that a full cast will be available, too, since Mary and Joseph, shepherds and angels, will be back from their Christmas visits with the grandparents!
- ◆ Think about outreach projects for each season. For Advent—perhaps in cooperation with other churches or community groups—sponsor or participate in a toy or clothing drive (especially coats and sweaters and warm baby clothes, for those in colder climates) or a food drive. Plan an ingathering for the Third Sunday of Advent, with a special coffee hour after to prepare and box the donations.
- ◆ Advent Lessons and Carols
- ◆ Greening of the Church/Preparation of Nativity Scene



**Christmas**



# The First Sunday after Christmas

December 31, 2017

*God came in Jesus fully to reveal God's love and forgiveness to all.*

**Color** White

**Preface** Of the Incarnation

## Collect

Almighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

## Readings and Psalm

*Isaiah 61:10-62:3*

In our Hebrew Bible reading, the prophet joyfully responds on behalf of all God's people to the Lord's promises for a redeemed Jerusalem. He is a messenger to those who are poor and have suffered many troubles. Now he feels himself clothed in salvation and integrity, like a bridegroom or bride. In the sight of all people, this nation shall become like a fresh garden. The prophet will not keep silence until the deliverance of Jerusalem is known throughout the world.

*Psalm 147 or . . .*

A hymn of praise featuring God's power over nature and in history, redeeming those who are faithful.

*Psalm 147:13-21*

*Galatians 3:23-25; 4:4-7*

In this epistle lesson, Paul explains what the role of the law has been and how, in our new relationship of faith, we have become sons and heirs of the Father. Before the coming of Christ and justification by faith, we were like small children who had to be closely watched. God's own Son was born a subject of the law. Through

him we now are given the status of sons coming into their maturity. We are enabled, through the Spirit of his Son, to call upon God with the same Aramaic word for Father that Jesus is remembered to have used, *Abba*.

*John 1:1-18*

In the first chapter of John's gospel, Jesus is first introduced from a spiritual point of view, then as the Christ to whom John the Baptist points. Christ is described as the Word who was with God from the beginning and through whom all things come to be. No one has ever seen God. "And the Word became flesh and lived among us, full of grace and truth." John summarizes the Christmas story in this one sentence. Grace and truth, two weighty words in John's gospel, perfectly describe this incarnate Word. The only Son, who is with the Father, has made him known.

## Prayers of the People

*Presider: In Christ God's Word has become flesh dwelling among us, full of grace and truth. Let us pray to the true light which enlightens the world, that from the fullness of God all creation may receive grace upon grace, saying: What has come into being in Christ was life, and the life was the light of all people.*

*Litanist: Clothe your Church with the garments of salvation and cover her with robes of righteousness, O Gracious One, that we may be your witnesses to testify to the light.*

What has come into being in Christ was life,

*and the life was the light of all people.*

Inspire the leaders of our nation and all in authority in the ways of grace and truth, that we may no longer be a people enslaved under the law but may know ourselves to be heirs, adopted as God's children.

What has come into being in Christ was life,

*and the life was the light of all people.*

Be our light in the darkness for all the world, that the fullness of your heart may be made known for the healing of the earth.

What has come into being in Christ was life,

*and the life was the light of all people.*

Live among us, O Word made flesh, and reconcile this community to your light.

What has come into being in Christ was life,

*and the life was the light of all people.*

May your people be a crown of beauty and a royal diadem in your hand, as we pray in faith for \_\_\_\_.

Hear our gratitude for your glory manifest among us, especially for \_\_\_\_.

Receive those who have died as heirs of eternal life, especially \_\_\_\_.

What has come into being in Christ was life,

*and the life was the light of all people.*

Presider: *Loving and gracious Creator, from the beginning you have brightened our darkness with the light of your life: Let your vindication shine out like the dawn, and your salvation like a burning torch, that your Word made flesh may bring grace upon grace to all the earth, in the power of your Holy Spirit, through Jesus Christ our Savior. Amen.*

## Images in the Readings

In the Ancient Near East, some religious practice required parents to sacrifice their firstborn son, giving their child to the gods, who would then give to the parents many healthy children. Numbers 18:16 stipulates that instead of death, parents are to present a redemption price. So the infant Jesus is redeemed, and Paul writes of our redemption. When we redeem bottles and cans, we receive value for something that seemed worthless. The New Testament often uses the imagery of redemption as a way to describe salvation.

The white robe of baptism, which is the white robe of the vestment we call an alb, is a sign of our joy in the presence of God. We shine with the light of God.

Julian of Norwich, a fifteenth-century mystic who lived in a hut attached to a church, described believers as being the crown of beauty that God wears.

Most scholars agree that *Abba* was the way in first-century Aramaic that children named their father. Still today, Christians are unlikely to address their prayers to Daddy or Mommy. Yet the access

that Christ gives to believers is surprising, even disorienting.

## Ideas for the Day

- ♦ John writes that Jesus is the true light that enlightens everyone. He is drawing on a cultural backdrop shaped by Plato and the neo-Platonic thinkers. In *The Republic*, Plato drew an analogy between the sun and the Good (507b–509c). Like the sun, the Good illuminates the truth. Jesus is God's self-revelation. In addition, the sun's light makes all growth possible. Without light, everything would wither and die. By analogy, Jesus is the source of life, eternal life. And finally, the Good shines through the sun and all lesser lights. The Light of the World, Jesus, shines through his disciples.
- ♦ The Psalmist (147: 4) says God calls each of the stars by name. What is in a name? What is the story behind your name? In Advent, we hear Isaiah 9:6, the child born would be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Jesus calls to us, "Who do you say I am?" Reflect on the attributes each of these names ascribes to God. Which name do you use most often when addressing God? (See: *Praying the Names of God* by Ann Spangler, Zondervan ©2004)
- ♦ Though technically Christmas is not a season, since the Sundays are numbered "after Christmas Day," the tradition of the "twelve days of Christmas" is familiar partly from the well-known carol. Twelfth Night, the night before the Feast of the Epiphany, traditionally ends the Christmas "season."

## Making Connections

The first Sunday of Christmas is the last day of the year. We remember that Christmas is not a one-day event—there are actually twelve days of Christmas. The fact that the last day of this year is the first Sunday in Christmas comes as a special gift to us.

The gospel reading from this Sunday describes Christ as the Word from the beginning and through whom all things came to be. No one has ever seen God. The only Son, who is with the Father, has made him known.

In Isaiah we hear: "he has clothed me with the garments of salvation." In the early church, those who were baptized were given new white garments to wear as a sign of their redeemed relationship with God and the church. Later, the vesting of the priest became associated with being clothed with "the robe of righteousness."

## Engaging all Ages

What we say and how we say it carries a great deal of power. Words matter. Words give life. Words destroy. Today is the first Sunday in the twelve days of Christmas and we celebrate the power of the “Word of God.” We read in John “In the beginning was the Word, and the Word was God. He was in the beginning with God.” We then read “And the Word became flesh and lived among us.” Jesus is the Word. Let us reflect today on Jesus, the Word and how this influences the words we speak.

## Hymns for the Day

### *The Hymnal 1982*

Arise, shine, for your light has come S 223ff  
 How bright appears the Morning Star 496, 497  
 Father eternal, Ruler of creation 573  
 Let all mortal flesh keep silence 324  
 Of the Father’s love begotten 82  
 Word of God, come down on earth 633

### *Wonder, Love, and Praise*

From the dawning of creation 748  
 Arise, shine, for your light has come 883

A decorative graphic consisting of a vertical line on the left side and a horizontal line at the bottom, both composed of a light gray outer band and a white inner band. At the intersection of these lines, there are four small black squares arranged in a 2x2 grid.

**Lent**





## Seasonal Rites for Lent

### Lenten Blessings<sup>1</sup>

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

*The Deacon or, in the absence of a deacon, the Celebrant says:*

Bow down before the Lord.

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

### Ash Wednesday

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

### Lent 1

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

### Lent 2

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

### Lent 3

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

### Lent 4

Look down in mercy, Lord, on your people who kneel before you; and grant that those whom you have

<sup>1</sup> *The Book of Occasional Services 2003* (New York: Church Publishing, 2004), 23-24.

nourished by your Word and Sacraments may bring forth fruit worthy of repentance; through Christ our Lord. *Amen.*

### Lent 5

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

### Ash Wednesday Prayer

*This collect is appropriate for a service with children, at home, at Morning Prayer, with grace, or at bedtime.*

God of all mercy, you love all that you have made. You forgive the sins of all who are truly sorry. Create and make in us clean hearts, that we, humbly confessing our sins and knowing our brokenness, may receive forgiveness and blessing; through Jesus Christ our Lord, who lives with you and the Holy Spirit, one God, for ever and ever. *Amen.*<sup>2</sup>

### Let's Go! An Ash Wednesday Service for Children<sup>3</sup>

*This interactive children's service for Ash Wednesday is suitable for children aged four through ten. The service consists of four interactive stations and a fifth station for the Imposition of Ashes and Eucharist. The fourth station includes the shrouding of an Alleluia Banner that can be created on the last Sunday of the Season after the Epiphany or at a Shrove Tuesday Pancake Supper. Ideally it should be cloth and large enough to hang from a banner or chart stand. Choose a location for each station; place the appropriate props at each station. Create a simple tune to go with the words of the chant to use as you process to the stations. Review and memorize a simple version of the two Bible stories. Prepare a take-home Lenten box for each*

<sup>2</sup> Anne E. Kitch, *The Anglican Family Prayer Book* (Harrisburg, PA: Morehouse Publishing, 2004), 133.

<sup>3</sup> This service was developed by Elizabeth Hammond and is part of the *Skiturgies: Pageants, Plays, Rites, and Rituals* collection from Church Publishing. [www.skiturgies.com](http://www.skiturgies.com)

*child: small wooden boxes, each one with a small container of water, of oil, of ashes, and a votive candle. Tie a purple ribbon around each box.*

Scenery/Props: Station One—Water: small table, container of water; Station Two—Oil: small table, container of oil; Station Three—Light: small table, candle, matches or lighter. (A slightly darker location is best, if possible; lighting the candle should make a noticeable difference.); Station Four—Alleluia Banner: Alleluia Banner, banner or chart stand, purple net; Station Five—Ashes/Eucharist: container of ashes, small altar/table (a small child-height table placed in front of the main altar works well), purple cloth, cross, Bible, chalice and paten, Lenten boxes, bread, wine.

Gather/Introduction: Welcome the children and sit together in the area where you will conclude with the Eucharist. Say a short prayer. Using language personalized for your parish and children, explain that we are now in the season of Lent. Share what Lent is, how it is different from other seasons, why we have Lent, and some of your parish customs. Teach the words of the song and practice the first verse a few times.

Process to Station—Water . . . singing . . . Come into God's presence singing: "Alleluia, Alleluia, Alleluia."

Tell the story of Jesus' baptism. (Matthew 3:13-17, Mark 1:4-11, Luke 3:15-17, 21-22.) Invite the children to wonder about all the ways we use water.

*Leader:* Jesus wanted John to baptize him. Jesus went right under the water so he saw and felt and heard water everywhere! Jesus must have felt clean and refreshed! When we are baptized it is just the same for us. We are clean and refreshed. Jesus shows us how to get ready to follow him.

Invite the children to dip their fingers into the water. They might want to touch their foreheads with their wet fingers. Share a simple prayer of thanks.

Process to Station—Oil . . . singing . . . Come into God's presence singing: "Water that cleans, water that cleans, water that cleans."

Tell the story of the anointing at Bethany (John 12:1-8.)

*Leader:* Jesus received a very special gift—Mary's gift of extravagant love. Jesus loved Mary. Mary may have felt tears because of so much love. Jesus shows us how to show love to the people around us.

Invite the children to dip a finger into the oil and, if they are comfortable, anoint one another on the backs of their hands. Share a simple prayer of thanks.

Process to Station—Light . . . singing . . . Come into God's presence singing: "Blessed by the oil, blessed by the oil, blessed by the oil."

*Leader:* Long, long ago, the people felt afraid and uncertain. They were very lonely. Jesus said to them, "I am the Light. I am always with you." When we light a candle, we know Jesus is close and we feel his love in our hearts. Jesus shows us how to shine in the world.

Invite the children to watch as you light the candle. (If you are feeling brave, have a votive for each child to light.) Share a simple prayer of thanks.

Process to Station—Alleluia Banner . . . singing . . . Come into God's presence singing: "Jesus the Light, Jesus the Light, Jesus the Light."

*Leader:* Alleluia is one of our special church words. It is a word of celebration. We don't say the word Alleluia during Lent, and we won't say it again until Easter.

Invite the children to help you hang/place/attach the banner to a stand or a wall. Shroud it with the purple net. Explain to the children that the net allows us to still see the word but not say it. (If appropriate for your congregation, allow the banner to stay in full view throughout Lent.)

Process to Station—Ashes/Eucharist . . . singing . . . Come into God's presence singing: "We are in Lent, we are in Lent, we are in Lent."

Show the container of ashes and talk about their significance and why we use ashes on this day. Invite the children to be anointed with ashes. The children may want to help say the words each time someone is anointed . . . "Remember that you are dust . . ."

Set the table together with a purple cloth, cross, Bible, chalice and paten. Continue with a Eucharist, a very simple retelling of the Last Supper. Invite the children to serve/share the bread to/with each other. Have an adult administer the chalice. End with a simple prayer of thanks.

Show the Lenten boxes. Remind the children of the stories we shared today. Invite them to find a special place at home for their box. Share a simple final prayer. Offer a blessing.

## Enrollment of candidates for baptism<sup>4</sup>

*The enrollment of candidates for baptism at the Great Vigil of Easter normally takes place on the First Sunday in Lent. After the Creed, the catechumens to be enrolled are invited to come forward with their sponsors. A book for them (and their sponsors) should be available to sign at the conclusion of this enrollment.*

**Catechist:** I present to you these catechumens, who have been strengthened by God's grace and supported by the example and prayers of this congregation, and I ask that *they* be enrolled as *candidates* for Holy Baptism.

**Celebrant:** Have they been regular in attending the worship of God and in receiving instruction?

**Sponsors:** They have. (*He* has.)

**Celebrant:** *Are they* seeking by prayer, study, and example to pattern their lives in accordance with the gospel?

**Sponsors:** They are. (*He* is.)

**Celebrant:** As God is your witness, do you approve the enrolling of *these catechumens* as *candidates* for Holy Baptism?

**Sponsors and congregation:** We do.

**Celebrant:** Do you desire to be baptized?

**Catechumens:** I do.

**Celebrant:** In the Name of God, and with the consent of this congregation, I accept you as candidates for Holy Baptism, and direct that your names be written in this book. God grant that they may also be written in the Book of Life.

## Welcoming those who are preparing for the reaffirmation of the Baptismal Covenant<sup>5</sup>

*This rite is used at the principle Sunday Eucharist for those baptized persons who have returned to the life of the Church after a time away, for those baptized in other traditions, or those seeking to reaffirm their baptism at the Rite of Confirmation. This takes place at the time of the Prayers of the People*

**Member of the community:** *N.,* We present to you these persons (*or N., N.,*) who are baptized members of the Body of Christ, and we welcome them to our community as they undertake a process of growth in the meaning of their baptism.

**Celebrant:** (*to each baptized person*) What do you seek?

**Renewal of my life to Christ.**

**Celebrant:** In baptism, you died with Christ Jesus to the forces of evil and rose to new life as members of his Body. Will you study the promises made at your baptism, and strive to keep them in the fellowship of this community and the rest of the Church?

**I will, with God's help**

**Celebrant:** Will you attend the worship of God regularly with us, to hear God's word and to celebrate the mystery of Christ's dying and rising?

**I will, with God's help.**

**Celebrant:** Will you participate in a life of service to those who are poor, outcast, or powerless?

**I will, with God's help.**

**Celebrant:** Will you strive to recognize the gifts that God has given you and discern how they are to be used in the building up of God's reign of peace and justice?

**I will, with God's help.**

**Celebrant:** (*to the sponsors/companions/friends*) You have been chosen by this community to serve as companions to these persons. Will you support them by prayer and example and help them to grow in the knowledge and love of God?

**We will, with God's help.**

**Celebrant:** (*to the congregation*) Will you who witness this new beginning keep (*N., N.*) in your prayers and help them, share with them your ministry, bear their burdens, and forgive and encourage them?

**We will, with God's help.**

*In full view of all, the baptized write their names in the church's register of baptized persons.*

**Celebrant:** (*extending both hands toward the baptized, with sponsors placing a hand on the candidates' shoulders*) Blessed are you, our God, our Maker, for you form us in your image and restore us in Jesus

<sup>4</sup> *The Book of Occasional Services* 2003, 122-123.

<sup>5</sup> *Ibid.*, 140-141.

Christ. In baptism, N., N., were buried with Christ and rose to new life in him. Renew them in your Holy Spirit, that they may grow as members of Christ. Strengthen their union with the rest of his Body as they join us in our life of praise and service; through our Savior, Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever.

*Amen.*

*Celebrant:* Please welcome the new members of the community.

*We recognize you as members of the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.*

## Lenten Litany<sup>6</sup>

*This litany can be used during a weekly Lenten study or at the end of a meal.*

Create in us a clean heart, O God.  
And renew a right spirit within us.

*Create in me a clean heart, O God.  
and renew a right spirit within me.*

Have mercy on me, O God, according to your loving-kindness  
In your great compassion blot out my offenses.

*Renew a right spirit within me.*

Wash me through and through from my wickedness  
And cleanse me from my sin.

*Renew a right spirit within me.*

For I know my transgressions  
and my sin is ever before me.

*Renew a right spirit within me.*

Purge me from my sin, and I shall be pure;  
Wash me, and I shall be cleaned indeed.

*Renew a right spirit within me.*

<sup>6</sup> Adapted from Psalm 51 by Anne E. Kitch. *The Anglican Family Prayer Book* (Harrisburg, PA: Morehouse Publishing, 2004), 134-136.

Give me the joy of your saving help again  
And sustain me with your bountiful Spirit.

*Renew a right spirit within me.*

Glory to the Father, and to the Son, and to the Holy Spirit.

*Create in me a clean heart, O God.  
and renew a right spirit within me.*

## “ONE Sunday”

### February 18

*The first Sunday in Lent is part of the Episcopal Church's ongoing commitment to fight extreme poverty and achieve the Millennium Development Goals (MDGs). It is designated as a day of prayer for fulfillment of the eight goals. "As Christians around the world begin their Lenten journeys with commitments to acts of personal devotion, prayer, and almsgiving, congregational celebration of "ONE Sunday" provides an opportunity to deepen our commitment to actively participate in God's mission of healing the world." The Most Reverend Katharine Jefferts Schori<sup>7</sup>*

*The eight Millennium Development Goals (MDGs) – which range from halving extreme poverty rates to halting the spread of HIV/AIDS and providing universal primary education, all by the target date of 2015 – form a blueprint agreed to by all the world's countries and all the world's leading development institutions. They have galvanized unprecedented efforts to meet the needs of the world's poorest. The UN is also working with governments, civil society and other partners to build on the momentum generated by the MDGs and carry on with an ambitious post-2015 development agenda.*

## MDG Prayers of the People<sup>8</sup>

We pray for the one billion people who live on less than one US dollar per day and for each child of God who dies every 3½ seconds from hunger.  
Lead us to eradicate extreme poverty and hunger.  
Lord in your mercy,

*Hear our prayer*

<sup>7</sup> [www.episcopalchurch.org/posts/publicaffairs/jefferts-schori-calls-marking-one-sunday-near-beginning-lent](http://www.episcopalchurch.org/posts/publicaffairs/jefferts-schori-calls-marking-one-sunday-near-beginning-lent); accessed August 14, 2017.

<sup>8</sup> See more at: <http://www.episcopalrelief.org/church-in-action/worship-resources/prayers-and-liturgies#sthash.Tg62fEQB.dpuf>; accessed August 14, 2017.

We pray for the more than 100 million children who are not in school this day.  
Lead us to achieve universal primary education for all children.  
Lord in your mercy,

*Hear our prayer*

We pray for women who because of their gender never realize their full potential.  
Lead us to promote gender equality and empower women.  
Lord in your mercy,

*Hear our prayer*

We pray for those precious children under the age of five who die every 3 seconds due to disease caused by unclean water, sanitation and poor nutrition.  
Lead us to reduce child mortality.  
Lord in your mercy,

*Hear our prayer*

We pray for the more than 500,000 women who die each year from complications of pregnancy and childbirth.  
Lead us to improve maternal health.  
Lord in your mercy,

*Hear our prayer*

We pray for those who die each day from preventable diseases like HIV/AIDS, malaria, and tuberculosis.  
Lead us to combat these diseases.  
Lord in your mercy,

*Hear our prayer*

We pray for our environment. Make us good stewards of your creation so that all of your children may lead productive and fruitful lives.  
Lead us to ensure environmental sustainability.  
Lord in your mercy,

*Hear our prayer*

We pray for a fair trading system, increased international aid, and debt relief for developing countries so that all peoples may realize their dreams and their potential.

Lead us to create a global partnership for development.  
Lord in your mercy,

*Hear our prayer*

## **Presidents' Day**

*February 19*

Almighty God, who has given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable ministry, sound learning, and pure manners. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues. Endow with thy spirit of wisdom those whom in thy name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all of which we ask through Jesus Christ our Lord. Amen. (BCP, 820)

## **World Day of Prayer**

*March 2*

*Sponsored by Church Women United, a Christian group of women that strives to work for justice and peace, the origin of World Day of Prayer dates back to 1887, when Mary Ellen Fairchild James, a Methodist from Brooklyn, New York, called for a day of prayer for home missions. Each year, Church Women United selects a women's group from a different part of the world to write a prayer service for the day. Then, everyone, men and women alike, are encouraged to attend a prayer service using what the group wrote. The theme for 2018 is "All God's Creation is Very Good!" and will be written by the women of Suriname. The prayer service will be available here: <http://worlddayofprayer.net/national-committees.html> and <http://www.wdp-usa.org>.*

## **International Women's Day**

*March 8*

Grant, O God, that all may recognize women as equal partners in creation and prophesy. By

the grace of the Holy Spirit, empower women at home, at work, in government, and in the hierarchies of churches, temples, mosques, synagogues, and all other places of worship. Provide safety and protection, O Gracious Divinity, and inspire just laws against all forms of violence against women. We ask this through Christ our Savior, Amen.<sup>9</sup>

*The theme for 2018 is “All God’s Creation is Very Good!” and will be written by the women of Suriname. The prayer service will be available here: <http://worlddayofprayer.net/national-committees.html> and <http://www.wdp-usa.org>.*

## World Water Day

### March 22

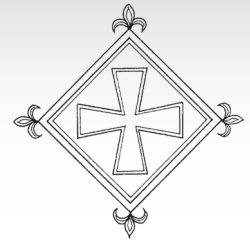
*Held annually as a means of focusing attention on the importance of freshwater and advocating for the sustainable management of freshwater resources, the theme for 2018 is “Nature-based Solutions for Water.”<sup>10</sup>*

We thank you, Almighty God, for the gift of water. Over it your Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage . . . In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life. (BCP, 306)

<sup>9</sup> Christ Knight, “Equal Partners,” in *Lifting Women’s Voices: Prayers to Change the World*, Margaret Rose, Jenny Te Paa, Jeane Person, Abigail Nelson, editors (New York: Morehouse Publishing, 2009), 101-102.

<sup>10</sup> Learn more: [www.unwater.org/new-decade-water/](http://www.unwater.org/new-decade-water/); accessed September 6, 2017.

# INDEX OF SEASONAL RITES



- An Advent Bidding Prayer for an End to Global Poverty and Instability, 13-14
- Advent Festival of Lessons & Hymns, 12
- An Advent Litany of Darkness and Light, 15-16
- The Advent Wreath, 4, 5, 11
- An All Hallows' Eve Liturgy, 203
- An Ascensiontide Litany, 162
- Back to School Prayers and Blessings, 199-200
- Blessing for a Home, 57
- Blessing of a Christmas Tree, 37
- A Blessing of Pets, 201-202
- Blessings Over Food at Easter, 157
- Blessings for the Season of Pentecost, 197
- Burying the Alleluia, 62-63
- Candlemas, 57-58
- The Celebration of Our Lady of Guadalupe, 12-13
- A Chancel Drama for the Pentecost Season, 206-209
- A Children's Christmas Presentation, 38
- Christmas Blessing, 37
- The Christmas Creche, 37
- Christmas Festival of Lessons & Music, 37
- An Easter Pageant: He is Lord, 157-161
- Earth Day Litany, 161
- Easter Season Blessing, 157
- Election Day Prayers, 203
- Enrollment of Candidates for Baptism, 99
- Epiphany Blessing, 57
- Feast of the Holy Innocents, 38
- Feast of Lights: An Epiphany Pageant, 60-62
- Graduation Prayers, 197-198
- Holy Week Blessing, 129
- An Independence Day Litany, 198-199
- International Women's Day, 101
- Labor Day Prayer, 199
- Las Posadas, 13
- Lenten Blessings, 97
- Lenten Litany, 100
- Let's Go! An Ash Wednesday Service for Children, 97-98
- A Litany for Children's Sabbath, 203
- A Litany for the International Day of Peace, 200
- A Litany for St. Francis Day, 201-202
- Martin Luther King, Jr. Day Prayer, 58
- Maundy Thursday Blessings, 129-130
- A Mother's Day Prayer, 162
- A Native American Thanksgiving for the Americas and Their People, 202
- The Nicene Creed: A Chancel Drama, 204-206
- ONE Sunday: MDG Prayers of the People, 100
- A Play for the Feast of St. Francis, 209-210
- A Prayer for Memorial Day, 197
- A Prayer on One's Confirmation, 161
- Presidents' Day, 101
- Remembering September 11, 2001 Prayer, 200
- Rogation Days, 161
- Service for New Year's Eve, 38-39
- The Stations of the Cross for Children, 130-131
- A Stewardship Litany, 204

324 INDEX OF SEASONAL RITES

Super Bowl Sunday: Souper Bowl of Caring Prayer, 60

Tenebrae, 129

Theological Education Sunday Litany, 59-60

Week of Prayer for Christian Unity Litany, 58-59

Welcoming Those Who Are Preparing for the Reaffirmation of the Baptismal Covenant, 99-100

World Day of Prayer, 101

World Water Day, 102