



## Parish Retreat

September 28 – 29, 2018

*Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.*

The Book of Common Prayer, from the Baptismal Rite

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## Schedule and Overall Purpose, Areas of Focus

### Overall Purposes of Parish Retreats

Generally a mix of:

1. Helping to inform strategies and plans for the improvement of parish life & ministry. This is based on a process of reflecting on and learning about the whole, or some area of, parish life.
2. Community building among parishioners.
3. Spiritual development.
4. Increasing the common understanding of parishioners for the work above.

### Specific areas of interest for St. Catherine of Alexandria

1. Overall assessment of where the parish is at this point in its life, especially using lenses that fit with and nurture Episcopal culture and spiritual life.
2. Enjoy time together reflecting on our common life.
3. Provide additional informational to the rector and vestry about the parishes strengths and challenges. This will help inform work over the coming year.

*Note: Elements may be changed as needed to work with issues that emerge in the course of the work.*

### Friday Evening: 6:00 to 8:30

6:00 – 6:30 A light meal will be provided. We'll have a little time to get settled with our food before we begin the evening's work.

6:30 – 8:00 We will spend Friday evening learning more about the key purposes of the parish church and reflecting on how we each enter into the primary rhythms of spiritual life. We will have an opportunity to look at how St. Catherine of Alexandria supports those rhythms and where might be areas for further growth. There will be individual and small group work, as well as some teaching time in the whole group.

8:15 End with Compline.

### Saturday Feast of St. Michael and All Angels

8:30 Coffee available

9:00 to 11:45 We'll begin with Morning Prayer. Our first work session will then include assessments of parish life using the Life Cycle model and Benedictine frames of reference. Work will take place in small groups and in the whole group.

12:00 Eucharist

12:45 Lunch

1:45 to 2:50 Follow up on work from the morning.

3:00 End

## The Renewal – Apostolate Cycle: An Exercise

*Individuals use the sheet to make their own notes. Then each shares what they feel comfortable sharing with others. Sharing might best be received in silence and with respect.*

### **Renewal**

1. How are you renewed emotionally and physically?

2. How are you renewed spiritually?

3. What role does participation in the parish play in your renewal? How does it help? In what ways has it hindered?

### **Apostolate**

1. Where is it that you find yourself making a contribution to the welfare of humanity? Where are you aware of being an instrument of God's love?

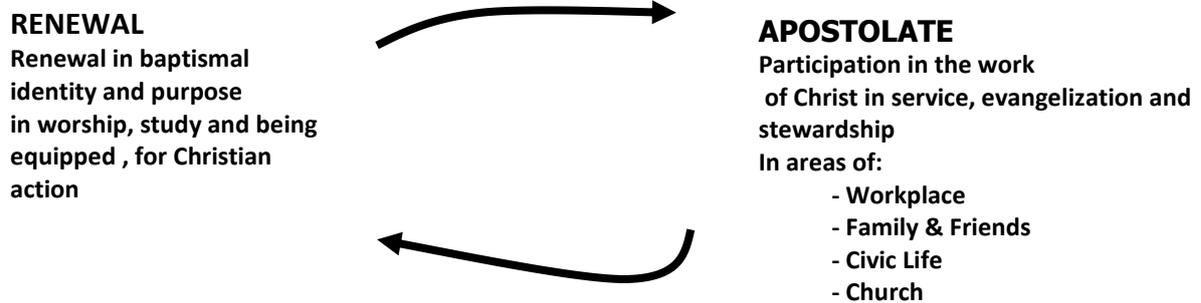
- In my family
- With friends
- In the work I do
- In my relationship with co-workers
- In some volunteer work I do
- In working with a civic group or community organization
- Other?

2. How has being part of the parish helped or hindered this?

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## The Renewal – Apostolate Cycle: A Diagram Overview

The Renewal - Apostolate Cycle is a way of describing a central dynamic of Christian life. The Cycle focuses our attention on the Christian's movement between being renewed in baptismal identity and purpose and living as instruments of God's love and grace in daily life. The Cycle is interested in both the individual's movement and in the ways in which the parish church supports and facilitates that movement.



### A Cycle

The cycle is between a conscious and intentional attention to God, prayer life, our relationships, Christian formation **and** a subconscious reliance upon God as members of the Body of Christ, in the workplace, family, civic life and congregational life.

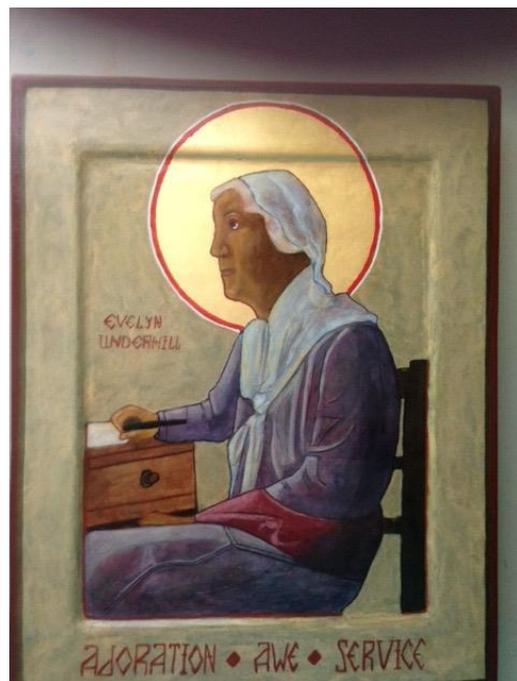
### In that Cycle:

<b>We need:</b>	<b>Which is helped by:</b>	<b>Which the parish helps by:</b>
To accept our dependence on God	Openness to spiritual guidance	An emphasis in its life on worship; nothing comes before the Eucharist and Daily Office. Also, more attention to formation and spiritual growth than other programs or ministries.
To accept responsibility for ordering our spiritual life	Establishing a rule of life	Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.
To accept our interdependence with others in the Church	Life in Christian community, a parish church	Being a healthy and faithful parish church and by helping people relate to the parish community in ways appropriate to their personality and the parish's capacities.

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 For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

“One’s first duty is adoration, and one’s second duty is awe and only one’s third duty is service.

And that for those three things and nothing else, addressed to God and no one else, you and I and countless human creatures evolved...We observe then that two of the three things for which our souls were made are matters of attitude, or relation:

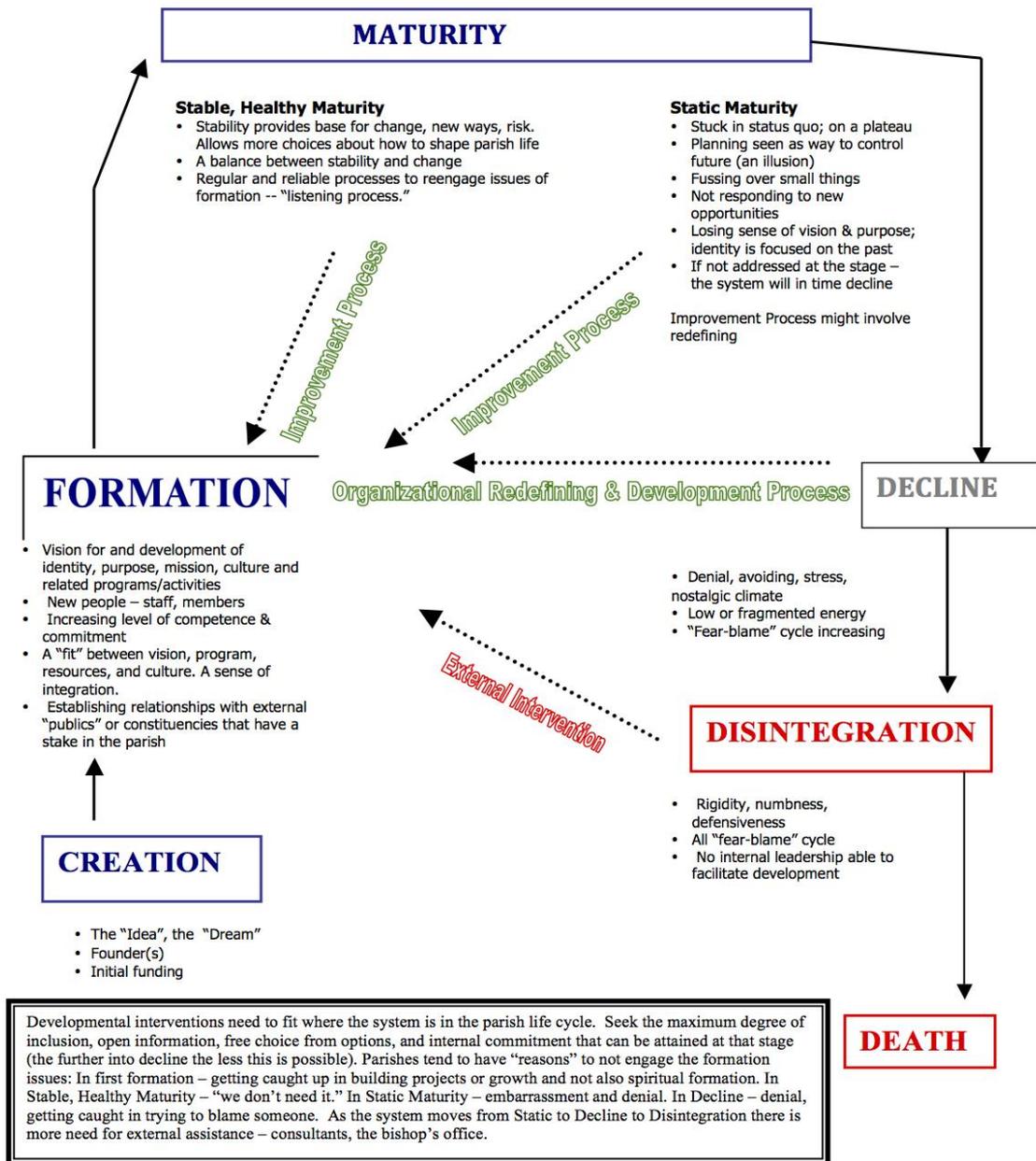


Icon from the collection of Fr. Robert Gallagher (“The Anglo-Catholics”). Written by Mary Ellen Watson

adoration and awe. Unless these two are right, the last of the triad, service, won’t be right.”

As we are formed in Christ, so we become Christ to the world. If the formation is shaky or poorly-developed, the service that grows out of it may also be shaky or poorly-developed. Evelyn Underhill wrote this in 1926: “We are drifting towards a religion which consciously or unconsciously keeps its eye on humanity rather than on Deity—which lays all stress on service, and hardly any of the stress on awe: and that is a type of religion which in practice does not wear well.” (*Concerning the Inner Life*, p 15)

# PARISH LIFE CYCLE



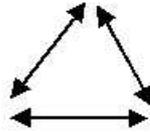
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## Parish Life Cycle: A Diagram Overview

## The Benedictine Promise: Overall Parish Assessment

The three elements of the Benedictine Promise, and the whole of Benedictine spirituality, can help us see some of the hidden dynamics of parish life.

**STABILITY** As a parish we find God here and now in the relationships and pattern of our life together.



**CONVERSION OF LIFE** As a parish we find God on our journey together and in the new places we will go as a parish; in losing life to find life; in our openness to transformation.

**OBEDIENCE** As a parish we find God as we listen deeply to the world; to Scriptures; to the church, now and through the ages; to each other; to the creation; and to the deepest longings and prayer of our heart.

### Look at the dynamics of parish life

<p>What is the predisposition you see in the parish's behavior toward stability, change, or listening processes? Which direction do we generally tilt towards? Which is our anxiety often focused upon?</p>	
<p>In the parish's expression of stability, conversion of life, and obedience what seems healthy to you, what unhealthy? Is the stability simply being static? Is the conversion simply being driven by an impulse to change? Is the obedience endless listening and process or too little listening?</p>	

### How are we doing in develop a parish culture that is marked by:

<p><b>Stability</b> – Especially seen in Liturgy, prayer and relationships.</p>	<p><b>Very Weak</b> <span style="margin-left: 100px;"><b>Very Strong</b></span></p> <p>1      2      3      4      5      6</p>
<p><b>Obedience</b> – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.</p>	<p><b>Very Weak</b> <span style="margin-left: 100px;"><b>Very Strong</b></span></p> <p>1      2      3      4      5      6</p>
<p><b>Conversion of Life</b> – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.</p>	<p><b>Very Weak</b> <span style="margin-left: 100px;"><b>Very Strong</b></span></p> <p>1      2      3      4      5      6</p>

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For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

# Stability

“Stability means that I must not run away from where my battles are being fought, that I have to stand still where the real issues have to be faced.” From *Seeking God*, by Esther de Waal

## A. Primary Key Measure: The Sunday Eucharist

The stability of this foundational element of Christian life involves things such as:

- It always happens (no canceling the Eucharist for a meeting or a service project)
- With the standard type of seasonal modifications the rite, ceremonies, and rhythms are the same week by week (for example - using an alteration between Rite One and Two is seasonal not weekly)
- Members are generally proficient in Eucharistic spirituality practices
- There is an overall Prayer Book spirituality pattern in the parish (Sunday Eucharist, Daily Office, training for personal devotions or reflectiveness)
- Nothing comes before the Eucharist (the exception would be an act of mercy that is responding to an emergency, people don't miss the Eucharist to prepare a parish breakfast, they don't leave before the dismissal so they can begin counting the offering).
- The parish has a behavior pattern of facing into the difficult and challenging issues that come along.

All in all these things allow the Sunday Eucharist to really be “common prayer.”

1. Your overall assessment of where the parish is (circle number that is closest)

We have stability grounded in our attempt to satisfy the different preferences of members about their piety

We have stability along the lines described above.

We have little stability

1	2	3	4	5
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2. Rate each of the descriptors

a. The Sunday Eucharist always happens

Very Low				Very High
1	2	3	4	5

b. With the standard type of seasonal modifications the rite, ceremonies, and rhythms are the same week by week

Very Low				Very High
1	2	3	4	5

c. Members are generally proficient in Eucharistic spirituality practices

Very Low					Very High
1	2	3	4	5	

d. There is an overall Prayer Book spirituality pattern in the parish (Sunday Eucharist, Daily Office, training for personal devotions or reflectiveness)

Very Low					Very High
1	2	3	4	5	

e. Nothing in the parish’s schedule or pattern of life comes before the Eucharist

Very Low					Very High
1	2	3	4	5	

f. The parish has a behavior pattern of facing into the difficult and challenging issues that come along.

Very Low					Very High
1	2	3	4	5	

## B. Additional Measure of Stability: Daily Office

15 – 20% of those regularly attending a weekly Eucharist **say the Office in some form.**

Few or none in the parish say the Office	Probably 5%	Probably 10%	At least 15 – 20 %
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## C. Additional Measure of Stability: Relationships

1. We give adequate attention to the incorporation phases of inviting, greeting, orienting and incorporating.

Not at all					Very much so
1	2	3	4	5	

2. We facilitate the speedy incorporation of new people by orientation to the liturgical and social ways of the parish and having ways that allow them to develop relationships.

Not at all					Very much so
1	2	3	4	5	

3. We seek in those coming to the parish an attitude and behavior of accepting responsibility for their own inclusion. They work at establishing their own rhythm of solitude and intimacy, apartness and togetherness.

Not at all					Very much so
1	2	3	4	5	

## Obedience

### A. Primary Key Measure: Processes of Listening & Conversation

The parish's obedience can be measured by the extent to which it regularly and productively engages processes of listening and conversation. Methods of listening and conversation are integrated into the fabric of

parish life—into meetings of the whole parish community or its congregations, of the vestry and working groups (for example: Around the circle method, use of newsprint, care regarding arrangement of physical space, testing processes). "A community of mutual listening is a community hospitable to peace and charity. Harmony breathes where people truly listen, respect and respond to one another." Laura Swan, O.S.B.

*Obedience is best understood as deep, mutual listening, and deep, considered response to that listening.*

*We must listen and respond to ourselves, to parish leaders, and to other sources of authority, such as scripture, tradition, and the wider Church. Such listening and response demands the humility to be present to what we don't want to hear, to recognize that others have claims on the community that transcend our own, and that we may be called in a direction we don't want to go.* From *Shaping the Parish: A Pastoral Theology of the Parish Church*, by Michelle Heyne and Robert Gallagher

1. Your overall assessment of the extent to which the parish regularly and productively engages processes of listening and conversation (circle number that is closest)

Never	Rarely	Occasionally	A good bit	Frequently
1	2	3	4	5

2. Other Related Considerations

#### a. Feelings of people

Discounted or ignored				Respected and heard
1	2	3	4	5

#### b. Influence

Dominated by a few				All contribute adequately for group effectiveness
1	2	3	4	5

c. Climate

We are tentative with each other, too cautious

We are direct and kind with one another

1	2	3	4	5
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d. Task focus

We pay inadequate attention to the task

We pay adequate attention to the task

1	2	3	4	5
---	---	---	---	---

e. Relationship focus

We pay inadequate attention to the relationships

We pay adequate attention to the relationships

1	2	3	4	5
---	---	---	---	---

f. Respect for differences in working style, temperament and opinions

Not at all

Very much so

1	2	3	4	5
---	---	---	---	---

g. The congregation's practice of being still and silent in Liturgy

Poor

Very Competent

1	2	3	4	5
---	---	---	---	---

h. Managing group anxiety

Poor at that

Skilled

1	2	3	4	5
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B. Additional Measure of Obedience: Spiritual Discipline

A solid core of members (15 – 20 %) has a stable spiritual discipline that is grounded in Anglican tradition and revised in a process of personal reflection and listening to others (spiritual guide, group, reading)

Not the case

Very much so

1	2	3	4	5
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C. Additional Measure of Obedience: Listening to the Living Tradition

The parish community's general awareness of what has authority in the Christian Life—Scripture, Catholic & Apostolic Tradition, and Reason. Scripture is interpreted through

tradition and reason as a reliable guide in matters concerning salvation. The assumption is that we grow in faith by allowing our hearts and minds to be influenced by these sources. We recognize that people and communities may arrive at different conclusions based on the same sources of authority. Reason in this setting is more than rationality and logic. It also calls upon our empathy and imagination in sorting out and deciding on meaning, and on what is moral and what is to be done in a particular situation. Reason is a form of practical wisdom grounded in reality. Our willingness to learn from our experience is an expression of reason. Circle all statements that apply.

Few if any have this understanding	Some have this understanding	Congregation is generally aware of this approach	Congregation is generally aware of this approach and a critical mass of members are competent in relating the sources of authority to their decision making.
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#### D. Additional Measure of Obedience: Rector – Lay leadership Relationship

A faithful and productive measure of this element includes: A generally positive and productive relationship; a trust in the rector’s ability to serve in that position including acting as the presiding person in all meetings of the parish community and vestry (the exception is when a professional consultant or facilitator is engaged to facilitate the meeting)

Poor relationship and trust				Excellent relationship and trust
1	2	3	4	5

### Conversion of Life

#### A. Primary Key Measure: Adaptability that maintains parish identity and integrity

1. *Stability and obedience as the base for healthy conversion and change.* The ground from which change develops in the parish has been conversion and change rising out of faithful stability and deep listening. Our life of stability and obedience has brought forth new challenges and opportunities related to the parish’s fully living into the Church’s nature and mission. We have a healthy expression of stability and obedience as seen in the ratings in those sections.

This is not true for our parish				Very true for our parish
1	2	3	4	5

2. Over the last generation or so the parish has changed in ways allowing us to make needed changes while maintaining an identity and integrity expressive of Anglican/Episcopal spirituality and the best of the parish’s own uniqueness.

This is not true for  
our parish

Very true for our  
parish

1	2	3	4	5
---	---	---	---	---

### B. Additional Measure of Conversion of Life: Openness to change

There is in the parish a spirit of openness to change more than a fear of change

There is a lot of fear  
of change

There is an openness  
to change

1	2	3	4	5
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### C. Additional Measure of Conversion of Life: Commitment to our own maturity as a parish

We have acted courageously and persistently toward an increased degree of emotional maturity and spiritual maturity in the Anglican/Episcopal tradition.

This is not true for  
our parish

Very true for our  
parish

1	2	3	4	5
---	---	---	---	---

### D. Additional Measure of Conversion of Life: Effectively Managing Change and Stability

The parish has effectively and productively managed the tension between change and stability. Differences are expressed and accepted. The level of conflict has been relatively low. We have used listening and conversation processes rather than avoidance or suppression in that management.

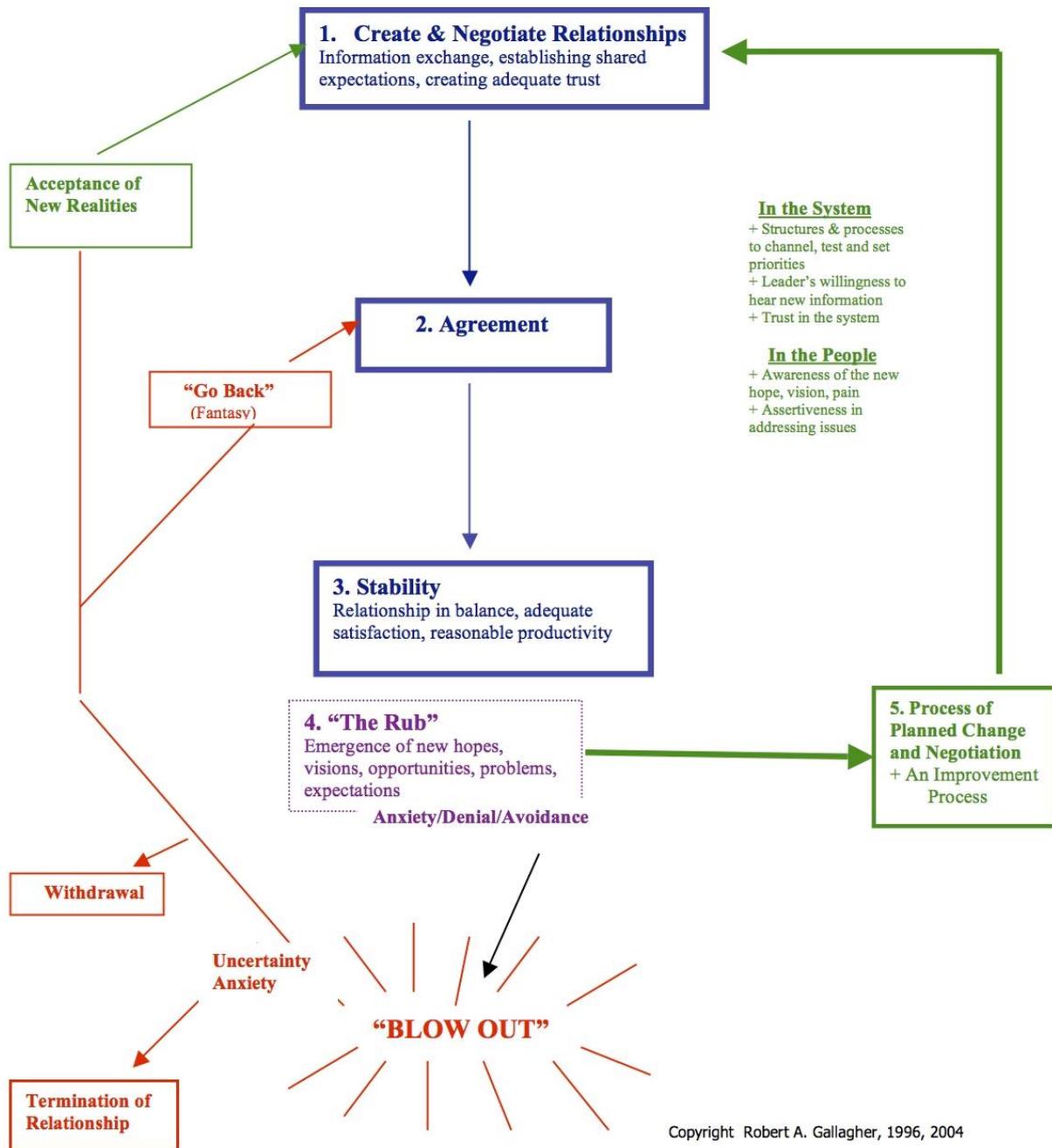
This is not true for  
our parish

Very true for our  
parish

1	2	3	4	5
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# RELATIONSHIP CYCLE IN ORGANIZATIONS



Relationship Cycle in Organizations: A Diagram Overview

## Green Lines – Routine and Reliable Practices for Listening in Community

- Yearly retreat with external consultant:
  - Every year, roughly the same time
  - Enough time—e.g., two days, an overnight, etc. Often valuable to go off-site.
  - Leadership involved. All leaders are invited, with agreement to do 3 months' work in follow-up
  - Use same consultant for at least three years
  - If facing lack of funds, consider having three parishes combine resources and hold the retreat together.
  
- Some survey-feedback processes:
  - Mini—testing
  - Mid—channeling
  - Focused theme—e.g., spiritual life, incorporation of new members
  
- Parish-wide community meetings – 2 to 3 times per year:
  - 1 to 1.5 hours on a Sunday with shorter coffee hour
  - At least one meeting should be a broad check-in about parish health
  - The other meetings can be around some specific issue
  - Held face-to-face. Incorporate small group and some form of survey-feedback.
  - Those who participate end up with more “voice” than those who don't participate.
  
- Climate for listening—silence/stillness, calm
  - Incorporate silence into worship
  - Focus on actively creating a sense of calmness in the parish (versus busy-ness, over-work, etc.)
  - Use specific methods that help listening in groups

### **Green lines are *not*:**

“Open door”

Suggestion box

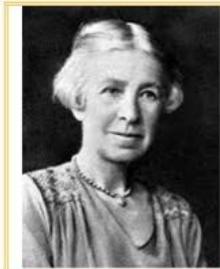
“You can always come talk with me.”

## Green Lines: Methods for Increasing Participation and Gathering Meaningful Data

Anyone can use these methods. It's particularly helpful if parish leaders routinely use them in meetings. If they forget, parishioners can remind them!

- Testing Process
  - Need to be willing to work with the actual results, not what the results "should" be.
  - Not a vote: information to consider; authority still rests with the priest and/or priest & vestry, and/or some other designated person or group. If testing results indicate the broader community is not ready for or not interested in something the leadership cares deeply about, that doesn't mean it won't happen. It does mean the leadership needs to learn more about why there's a disconnect and come up with ways to bridge the gap.
  - Get the wording right—it matters that there are real spectrums. For example, if the vestry wants to move forward with a new feeding program and is testing where the congregation is, the spectrum should include, "We're not ready to do this now and I don't want to pursue it," as well as, "We're ready and let's go now." An example of a phony spectrum would be a range between, "I have a few more questions before I'm ready," and "We're ready and let's go now."
  - Not everything lends itself to testing processes
  - Very helpful to get a quick read on a particular question or issue ("Have we talked about this enough for now? Hold up 5 fingers if you're ready to move on now; 1 finger if you want to keep discussing and there are significant issues we haven't covered.")
  
- Likes/Concerns/Wishes
  - Can be used to assess general health or around a specific theme
  - Brainstorm in each category – what do you like about this, what concerns you, and what do you wish for?
  - Be sure to prioritize and narrow the focus after brainstorming. For example, let each person put a mark next to their top two likes, top two concerns, and top two wishes. We can only take action on a limited set of choices. Also, we can't know what people really care about unless we prioritize.
  - Don't change the wording on the items listed before prioritizing. There may be important differences in tone or focus. Once you prioritize, you can go back and see if there are similar themes that were worded differently and that can be usefully combined.
  - Can use to channel into action by having people agree to take next steps on improvement process.
  
- Go around the circle – allow each person to speak for a short period of time. This allows everyone a voice and helps prevent a few people from dominating. Requires the leader/facilitator to be assertive.
  
- Small groups—have two or three talk together before sharing in the broader group.
  
- Have people write their thoughts down before sharing. This helps extraverts collect and focus their thoughts and it helps introverts get their thoughts out into the group.

# The Daily Office



*The real significance of the Divine Office is that in its recitation the individual or group enters the ancient cycle of prayer, by which day by day and hour by hour the church in the name of all creation adores and implores the eternal God.* -Evelyn Underhill

## Compline

*We begin in silence.*

*Officiant:* The Lord grant us a peaceful night and a perfect end. *Amen.*

Our help is in the name of the Lord.  
*The maker of heaven and earth.*



*Officiant* Let us confess our sins to God

Almighty God, our heavenly Father:  
We have sinned against you,  
through our own fault,  
in thought, and word, and deed,  
and in what we have left undone.  
For the sake of your Son our Lord Jesus Christ,  
forgive us all our offenses;  
and grant that we may serve you  
in newness of life,  
to the glory of your Name. Amen.

*Officiant*

May the Almighty God grant us forgiveness of all our  
sins, and the grace and comfort of the Holy Spirit.  
*Amen.*

O God make speed to save us.  
*O Lord make haste to help us.*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is  
now, and will be for ever. Amen.

*Except in Lent, add Alleluia.*

## A Psalm

+Beginning on the side of the Officiant  
+A distinct pause is made at the asterisk

### Psalm 4 *Cum invocarem*

1 Answer me when I call, O God,  
defender of my cause; \* you set me  
free when I am hard-pressed;  
have mercy on me and hear my  
prayer.

2 "You mortals, how long will you  
dishonor my glory; \* how long will you  
worship dumb idols and run after false  
gods?"

3 Know that the LORD does wonders  
for the faithful; \* when I call upon the  
LORD, he will hear me.

4 Tremble, then, and do not sin;  
\* speak to your heart in silence upon  
your bed.

5 Offer the appointed sacrifices \* and  
put your trust in the LORD.

6 Many are saying, "Oh, that we might  
see better times!" \* Lift up the light of  
your countenance upon us, O LORD.

7 You have put gladness in my heart,  
\* more than when grain and wine and oil  
increase.

8 I lie down in peace; at once I fall  
asleep; \* for only you, LORD, make me  
dwell in safety.

Glory to the Father, and to the Son, and to  
the Holy Spirit: \* as it was in the  
beginning, is now, and will be for ever.  
Amen.

## A Reading

Lord, you are in the midst of us, and we are called by your  
Name: Do not forsake us, O Lord our God. *Jeremiah 14:9,22*  
*People* Thanks be to God.

Silence

### Hymnal 24

1 The day thou gavest, Lord, is ended,  
the darkness falls at thy behest;  
to thee our morning hymns ascended,  
thy praise shall sanctify our rest.

2 We thank thee that thy church unsleeping  
while earth rolls onward into light,  
through all the world her watch is keeping,  
and rests not now by day or night.

3 As o'er each continent and island  
the dawn leads on another day,  
the voice of prayer is never silent,  
nor dies the strain of praise away.

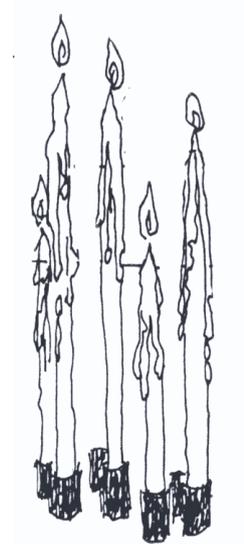
4 So be it, Lord; thy throne shall never,  
like earth's proud empires, pass away:  
thy kingdom stands, and grows forever,  
till all thy creatures own thy sway.

V. Into your hands, O Lord, I commend my spirit;  
R. *For you have redeemed me, O Lord, O God of truth.*  
V. Keep us, O Lord, as the apple of your eye;  
R. *Hide us under the shadow of your wings*

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

*Officiant and People*

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.



Officiant: Lord, hear our prayer;  
People: *And let our cry come to you.*  
Officiant: Let us pray.

Look down, O Lord, from your heavenly throne, and illumine this night with your celestial brightness; that by night as by day your people may glorify your holy Name; through Jesus Christ our Lord. *Amen.*

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

Intercessions and thanksgivings are invited

*All* Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.

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

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

*All* Guide us waking, O Lord, and guard us sleeping; that awake we may  
watch with Christ, and asleep we may rest in peace.

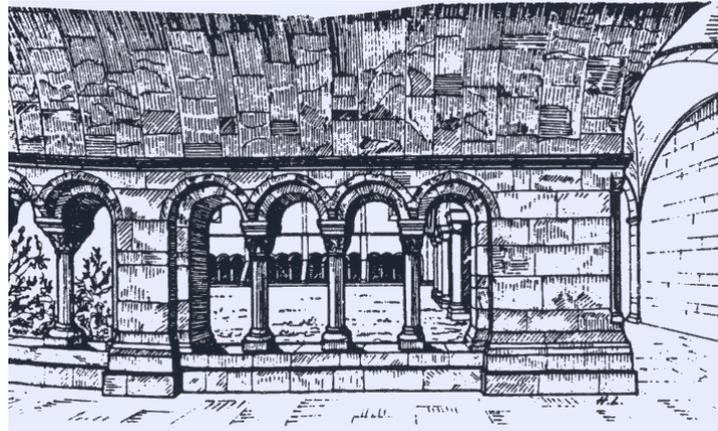
*Officiant:* Let us bless the Lord.

*People:* *Thanks be to God.*

*Officiant:* The almighty and merciful Lord, Father, Son, and Holy Spirit,  
bless us and keep us. *Amen.*

And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are infolded  
Into the crowned knot of fire  
And the fire and the rose are one.

T.S. Eliot



## Morning Prayer

St. Michael and All Angels

### The Invitatory

*Officiant* Lord, open our lips.

*People* And our mouth shall proclaim your praise.

*Officiant and People*

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.

*Except in Lent, add Alleluia.*

**All:** Alleluia. The Lord is glorious in his saints: Come, let us adore him. Alleluia.

**Venite** *Psalm 95:1-7*

Come, let us sing to the Lord; \*  
let us shout for joy to the Rock of our salvation.  
Let us come before his presence with thanksgiving \*  
and raise a loud shout to him with psalms.

For the Lord is a great God, \*  
and a great King above all gods.  
In his hand are the caverns of the earth, \*  
and the heights of the hills are his also.  
The sea is his, for he made it, \*  
and his hands have molded the dry land.

Come, let us bow down, and bend the knee, \*  
and kneel before the Lord our Maker.  
For he is our God,  
and we are the people of his pasture and the sheep of his hand. \*  
Oh, that today you would hearken to his voice!

**All:** Alleluia. The Lord is glorious in his saints: Come, let us adore him. Alleluia.



Give thanks to the LORD, for he is good, \* for his mercy endures for ever. (Ps 136)

*An asterisk divides each verse into two parts for reading or chanting. In reading, a distinct pause should be made at the asterisk.*

*Psalter p 583 BCP*

**Psalm 8** *Domine, Dominus noster*  
the asterisk

+Beginning on the side of the Officiant; +A distinct pause is made at

1 O Lord our Governor, \*  
how exalted is your Name in all the world!

6 You have made him but little lower than the angels; \*  
you adorn him with glory and honor.

2 Out of the mouths of infants and children; \*  
your majesty is praised above the heavens.

7 You give him mastery over the works of your hands; \*  
you put all things under his feet.

3 You have set up a stronghold against your adversaries, \*  
to quell the enemy and the avenger.

8 All sheep and oxen, \*  
even the wild beasts of the field,

4 When I consider your heavens, the work of your fingers; \*  
the moon and the stars you have set in their courses,

9 The birds of the air, the fish of the sea; \*  
and whatsoever walks in the paths of the sea.

5 What is man that you should be mindful of him? \*  
the son of man that you should seek him out?

10 O Lord our Governor; \*  
how exalted is your Name in all the world!

*At the end of the Psalms is sung or said*

Glory to the Father, and to the Son, and to the Holy Spirit: \* as it was in the beginning, is now, and will be for ever. Amen.

**Reading – Hebrews 1:1-14**

Before: A reading from the Letter to the Hebrews

After: The Word of the Lord.

Answer *Thanks be to God.*

*Silence may be kept*

**The Prayers**

Officiant: The Lord be with you.

People: *And also with you.*

Officiant: Let us pray.

*Officiant and People*

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.

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

## Collect

Officiant:

Everlasting God, who has ordained and constituted in a wonderful order the ministries of angels and mortals: Mercifully grant that, as your holy angels always serve and worship you in heaven, so by your appointment they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Hymnal 287

4. O blest communion, fellowship  
divine!  
We feebly struggle, they in glory shine;  
yet all are one in thee, for all are thine.  
Alleluia, Alleluia!

5. And when the strife is fierce, the  
warfare long,  
steals on the ear the distant triumph  
song,  
and hearts are brave, again, and arms  
are strong.  
Alleluia, Alleluia!

6. The golden evening brightens in the  
west;  
soon, soon to faithful warriors cometh rest;  
sweet is the calm of paradise the blest.  
Alleluia, Alleluia!

7. But lo! there breaks a yet more glorious  
day; the saints triumphant rise in bright  
array; the King of glory passes on his way.  
Alleluia, Alleluia!

8. From earth's wide bounds, from ocean's  
farthest coast,  
through gates of pearl streams in the  
countless host,  
singing to Father, Son, and Holy Ghost:  
Alleluia, Alleluia!

## Intercessions and thanksgivings are invited

Let us bless the Lord.  
*Thanks be to God.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.  
*Amen. 2 Corinthians 13:14*



*To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.* William Temple