

Death of His Royal Highness The Prince Philip, Duke of Edinburgh

Advice for Worship and Prayer

Following the death of the Duke of Edinburgh, many will wish to remember him in prayer and to pray too for The Queen, the Royal Family and all who mourn. Churches everywhere will wish to give thanks for the late Duke's life and for his service to the nation and the Commonwealth.

This document explains the resources that are available for churches, individuals, and households to use throughout this time of mourning.

1. **Orders of Service** and structures for public worship and prayer at home are provided with this document. Included here are:
 - Brief prayers on hearing of the death;
 - A Service of Prayer after the death, for use at home or in church;
 - Holy Communion during the period of mourning;
 - A Service of the Word during the period of mourning.

Special Commemoration Services (Holy Communion and a special Service of the Word) have been approved by the Archbishops of Canterbury and York. These Commemoration Services will be published online by Cambridge University Press as soon as possible. Details of how to use them are below.

2. **Prayers** for contexts where it is pastorally appropriate to use direct language.
3. **Additional prayers and liturgical resources** including further prayers for individuals to use, and proper texts for services of Holy Communion.
4. **Structures for gatherings outside church.**
5. Some suggestions for **hymnody and musical settings**, where it is possible for music to be performed or recordings played.

By the time you receive this document, news of the death will be well known and the national structures will be communicating details of the official commemorative events and the State Funeral. These resources are to help you to offer what is appropriate in your context of ministry. It is not intended (or desirable) that provision everywhere should be identical (for instance, that every church should have a special service on the day the death is announced) but the resources here should give a sense of what is possible.

General suggestions about prayer and worship

- An informal time of prayer (or a more formal service) may be held as soon as practical. See *below for notes*.
- Other services may be held, in adherence to the current restrictions on activity.
- The worship provision for the Sunday falling within the mourning period should be reviewed, and some of the resources below could be used. See *below for notes*.
- One of the official Commemorative Services could be used as the principal service of mourning in your church during the period between death and funeral, or after the funeral. It should not be held on the day of the funeral itself. This need not be the form, or the only form, of worship which commemorates the death, but the Services have been approved by the Archbishops for this purpose.

I. ORDERS OF SERVICE

Several forms of service are included in this circulation in separate files to serve as models for local worship. They can be used as presented, or adapted to suit the context. These are:

- Brief prayers on hearing of the death;
- A Service of Prayer after the death, for use at home or in church;
- Holy Communion during the period of mourning;
- A Service of the Word during the period of mourning.

Special Commemorative Services

Cambridge University Press will shortly be publishing the Official Commemorative Services which have been authorized by the Archbishops for use in the Church of England¹ on the death of the Duke of Edinburgh. Other churches are welcome to use this material.

Services of Commemoration may be held before the Funeral and during the seven days after the Funeral but should not be held on the day of the Funeral itself.

The published resources include three different Forms of Service:

Form I: Holy Communion

Form II: Holy Communion (traditional language)

Form III: Special Commemoration Service

Appendix: Sentences, Responses and Prayers in traditional language for use with Form III

¹ These Forms of Service have been approved by the Archbishops of Canterbury and York for use in their respective Provinces pursuant to Canon B4. This material may be reproduced, either in whole or in part, by photocopying or other means to create multiple copies for distribution, without restriction and without written permission being required.

The guidance which follows is designed to help local churches make use of the authorized material, available below.

2. PRAYERS FOR MASS COMMUNICATION

There may be a need for prayers outside the formal provision of the Commemorative Services, particularly in contexts where direct language is preferred. It is imagined that these are the contexts in which the following prayers might be used.

God of our lives,
we give thanks for the life of Prince Philip,
for the love he shared among us,
and for his devotion to duty.
We entrust him now to your love and mercy,
through our Redeemer Jesus Christ. Amen.

Merciful God, be close to all who mourn,
especially The Queen and all members of the Royal Family.
May they know the hope of your promises
and the comfort of your love,
through Jesus Christ our Lord. Amen.

Eternal God, we give thanks for the life of Prince Philip,
founder of the Duke of Edinburgh's Award.
We remember his vision and imagination,
his interest in young people and his support for them.
Inspire us with the same commitment
to serve friend, neighbour, and stranger alike,
through Jesus Christ our Lord. Amen.

(for use with young children)
Loving God,
We are sad that Prince Philip has died.
Thank you for his long life
and for his care for The Queen and our country.
Amen.

3. FURTHER PRAYERS AND LITURGICAL TEXTS

The official provision includes prayers which may be used at the Commemorative Services. The following prayers may be used in other contexts, or in private or small group prayer. In addition, the following can be added to forms of service or used in private or household prayer.

I – A prayer of thanksgiving

Eternal God, our heavenly Father, we bless your holy name for all that you have given us in and through the life of Philip, Duke of Edinburgh.

We give you thanks:

for his long and full life;

for his strength of character;

and for his devotion and service to family, nation and Commonwealth.

We praise you for:

his generosity;

the many contributions he made to our national life;

and the encouragement he gave to so many,

especially to the young.

Accept our thanks and praise, we pray,
through Jesus Christ our Lord. **Amen.**

2 – Prayers of commendation

Eternal God,

Creator of the universe and Lord of all life,

we have come together to remember

the life of Prince Philip, Duke of Edinburgh.

We give thanks for his long life,

for the love that he received from you and showed among us.

We recall with gratitude his devotion to duty,

his service in the Royal Navy

and his support for many causes.

Now we pray that he may know the joys of your everlasting kingdom,
where sorrow and pain are no more.

We pray in the name of Jesus Christ your Son, our Lord.

Amen.

Lord our God, lover of souls,

you give light to those who walk in the shadow of death.

Remember your faithful servant, Prince Philip, Duke of Edinburgh.

Receive him into your loving arms, that for him,

death may be the gate to life in your eternal presence;

through Jesus Christ your Son our Lord,

who lives and reigns with you,

in the unity of the Holy Spirit,

one God, world without end.

Amen.

God our creator and redeemer,
by your power Christ conquered death
and returned to you in glory.
Confident of his victory
and claiming his promises,
we entrust your servant Philip into your keeping
in the name of Jesus our Lord,
who, though he died, is now alive
and reigns with you and the Holy Spirit,
one God now and for ever. **Amen.**

*Common Worship**

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

You only are immortal, the creator and maker of all:
and we are mortal, formed from the dust of the earth,
and unto earth shall we return.

For so you ordained when you created me, saying:
'Dust you are and to dust you shall return.'

All of us go down to the dust,
yet weeping at the grave, we make our song:
Alleluia, alleluia, alleluia.

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

Orthodox Kontakion for the Departed

3 – Prayers for those who mourn

Father of all mercies and God of all consolation,
you pursue us with untiring love
and dispel the shadow of death
with the bright dawn of life.

Give courage to The Queen and the Royal Family
in their loss and sorrow.

Be their refuge and strength, O Lord;
reassure them of your continuing love
and lift them from the depths of grief
into the peace and light of your presence.

Your Son, our Lord Jesus Christ,
by dying has destroyed our death,
and by rising, restored our life.
Your Holy Spirit, our comforter,

speaks for us in groans too deep for words.
Come alongside your people,
remind them of your eternal presence
and give them your comfort and strength. **Amen.**

Merciful God, be close to all who mourn,
especially at this time,
to the Queen and all members of the Royal Family.
May they know the hope of your promises
and the comfort of your love,
through Jesus Christ our Lord.
Amen.

*Common Worship**

Support us, O Lord,
all the day long of this troublous life,
until the shades lengthen and the evening comes,
the busy world is hushed,
the fever of life is over
and our work is done.
Then, Lord, in your mercy grant us safe lodging,
a holy rest, and peace at the last;
through Jesus Christ our Lord. **Amen.**

John Henry Newman

Further resources for worship

¶ *Additional material for use at Services of Holy Communion (contemporary and, where appropriate, traditional language)*

INVITATION TO CONFESSION

God has shone in our hearts
to give the light of the knowledge of his glory
in the face of Christ.
But we have this treasure in earthen vessels
to show that the transcendent power belongs to God
and not to us.

As we acknowledge our human frailty,
we call to mind our sins of word, deed and omission,
and confess them before God our Father.

Common Worship: Times and Seasons

KYRIE CONFESSION

You raise the dead to life in the Spirit:
Lord, have mercy.

Lord, have mercy.

You bring pardon and peace to the broken in heart:
Christ, have mercy.

Christ, have mercy.

You make one by your Spirit the torn and divided:
Lord, have mercy.

Lord, have mercy.

Common Worship: Times and Seasons

GOSPEL ACCLAMATION

Alleluia, alleluia.

'It is the will of him who sent me', says the Lord,
'that I should lose none of all that he has given me,
but raise them up on the last day'.

Alleluia.

Common Worship: Times and Seasons

A LITANY OF THANKSGIVING

As we mourn the death of Prince Philip, let us give thanks to God in faith and trust.

For the gift of Christ Jesus and for all whose devotion to him has sustained the life of our Church and nation:

Let us bless the Lord.

Thanks be to God.

For our Sovereign Lady Queen Elizabeth, His Late Royal Highness the Duke of Edinburgh, and all the Royal Family; for the ministers of the Crown and all who bear the privilege and burden of government:

Let us bless the Lord.

Thanks be to God.

For all people touched by the Duke of Edinburgh's devotion to public service:

Let us bless the Lord.

Thanks be to God.

For our own lives, giving thanks for all who have gone before, and asking that we might go forward with confidence and hope:

Let us bless the Lord.

Thanks be to God.

O God,
in whom we live and move and have our being,
grant that your goodness and mercy shall follow us
all the days of our lives,
that we may ever trust in your unfailing love;
through Jesus Christ our Saviour. **Amen.**

INTRODUCTION TO THE PEACE

Jesus says: 'Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, neither let them be afraid.'

Common Worship: Times and Seasons

PRAYER AT THE PREPARATION OF THE TABLE

Be present, be present,
Lord Jesus Christ,
our risen high priest;
make yourself known in the breaking of bread.
Amen.

Common Worship

BLESSING

God grant to the living, grace;
to the departed, rest;
to the Church, the Queen, the Commonwealth,
and all humankind,
peace and concord;
and to us and all his servants, life everlasting;
and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

Common Worship

4. STRUCTURES FOR GATHERINGS OUTSIDE CHURCH

Several appropriate structures (a short time of prayer, and a service of 'prayers together') are provided with this document.

The following are suitable models which can be adapted as desired for the context. A selection of the prayers (including the intercessions) may be used in such a gathering.

A Service of Lament (New Patterns for Worship, p.444ff)
Worship in a Small Group (New Patterns for Worship, p.456.)

Suggestions (not exhaustive) for group study of Scripture:

2 Samuel 12.16-23

Isaiah 61.1-3

John 14.1-6

Revelation 21.1-7

5. HYMNODY AND MUSICAL SETTINGS

This list is not intended to be exhaustive; it is offered here in the hope that it may be useful.

HYMNS

Abide with me
All my hope on God is founded
Be still, my soul
Eternal Father, strong to save
Great is thy faithfulness
Guide me, O thou great Redeemer / Jehovah
I am the bread of life
In heavenly love abiding
Jesu, lover of my soul
Jesus lives! Thy terrors now
Lord, for the years
Lord of all hopefulness
Now is eternal life
Now thank we all our God
O God, our help in ages past
Praise, my soul, the King of heaven

*Praise to the Lord, the almighty
Rejoice, O land, in God thy might
Thine be the glory
We rest on thee, our shield and our defender*

METRICAL AND PARAPHRASE SETTINGS OF PSALMS

Psalm 16

*Lord, when the storms of life arise (Timothy Dudley-Smith)
O God my refuge, keep me safe (David Preston)*

Psalm 23

*Because the Lord is my shepherd (Christopher Walker)
The God of love my shepherd is (George Herbert)
The King of Love my shepherd is (H W Baker)
The Lord my pasture shall prepare (Joseph Addison)
The Lord's my shepherd (Scottish Psalter, 1650)
The Lord's my shepherd (Stuart Townend)*

Psalm 27

*The Lord is my light (John Bell)
The Lord is my light (Taizé Community)
The Lord is my light (Christopher Walker)*

Psalm 107

Give God thanks for he is gracious (David Mowbray)

Psalm 121

*I lift my eyes to the quiet hills (Timothy Dudley-Smith)
I to the hills will lift mine eyes (Scottish Psalter, 1650)*

Psalm 139

*There is no moment of my life (Brian Foley)
O God, you search me and you know me (Bernadette Farrell)
You are before me, God / Lord, you are behind (Ian Pitt-Watson)*

CHORAL ANTHEMS

*And I saw a new heaven (Edgar Bainton)
Bring us, O Lord God (William H Harris)
Faire is the heaven (William H Harris)
God be in my head (H Walford Davies / John Rutter)
Holy is the true light (William H Harris)
How lovely are thy dwellings fair (Johannes Brahms)*

I know that my Redeemer liveth (G F Handel)
If we believe that Jesus died (John Goss)
Jesus Christ, the apple tree (Elizabeth Poston /
Andrew Carter)
Justorum animae (William Byrd / C V Stanford)
Lead me, Lord (S S Wesley)
O rest in the Lord (Felix Mendelssohn)
O taste and see (Ralph Vaughan Williams)
Settings of Nunc Dimittis
The Lord bless you and keep you (John Rutter)
They that go down to the sea in ships (Herbert Sumsion)
Thou wilt keep him in perfect peace (S S Wesley)

APPENDIX: GUIDANCE FOR USING THE SPECIAL COMMEMORATIVE SERVICES

- **Form I** (p 3 of the typeset PDF version) is a set of texts for use at a Service of Holy Communion in contemporary language (i.e. *Common Worship Holy Communion Order One* [MV, p 166] or *Holy Communion Order Two in Contemporary Language* [MV, p 249])
 - The texts provided are
 - Collect
 - Readings
 - Proper Preface
 - Post Communion
 - **Collect**

Three Collects are provided. One of these should be chosen and should replace the Collect of the Day. It should be prefaced by a period of silent prayer, and introduced with the words ‘Let us pray’ or a more specific bidding.
 - **Readings**

Three readings from Scripture are provided. They should replace the readings appointed for the day. The Gospel reading is mandatory at a Service of Holy Communion, and either one or two readings should precede the Gospel reading. The Psalm follows the first reading.
 - **Proper Preface**

Three texts are provided, one of which should be chosen. These are ‘short prefaces’ designed to be used with Eucharistic Prayers A, B or C. They are not suitable for use with any other Eucharistic Prayer.
 - **Post Communion**

Three prayers are provided, one of which should be chosen. It should replace the Post Communion of the day.
 - **Additional Material**

Some additional liturgical material for use in Holy Communion services (contemporary language) is available below.
 - **Suggested hymnody and musical settings**

Some suggested hymns, metrical versions of Psalms and choral anthems for use with the Special Forms of Service are available below.
- **Form II** (p 5) is a set of texts for use at a Service of Holy Communion in traditional language (i.e. *Holy Communion* from the *Book of Common Prayer*,

Common Worship Holy Communion Order One in Traditional Language [MV, p 207] or Holy Communion Order Two [MV, p 228])

- The texts provided are
 - Collect
 - Readings
- **Collect**

Two Collects are provided. One of these should be chosen and should replace the Collect of the Day. It should be prefaced by a period of silent prayer, and introduced with the words ‘Let us pray’ or a more specific bidding.
- **Readings**

Three readings from Scripture are provided. They should replace the readings appointed for the day. The Gospel reading is mandatory at a Service of Holy Communion, and either one or two readings should precede the Gospel reading. The Psalm follows the first reading. Note: The verse numbering of the Psalm is that in the *Book of Common Prayer*.
- **Form III** (p 6) is a fully-worked non-Eucharistic Special Commemoration Service. For the most part, it uses contemporary language, but traditional language versions of Sentences, Responses and Prayers may be found in the Appendix (p 15). Some Additional Prayers and Readings may be found on page 12.

This Service is designed to ‘stand alone’ and might be used on an occasion outside a church’s regular pattern of worship, perhaps when several congregations or members of the local community gather together. Its non-Eucharistic nature means that it might be held in place of a scheduled service of Morning or Evening Prayer.

It contains the following elements:

¶ (Gathering)	Sentence(s) [Hymn] Greeting [Introduction] Versicle & Response, Prayer, <i>Gloria Patri</i>
¶ (The Word of God)	Psalm Scripture Reading Anthem or Hymn [Sermon]

¶	(Prayers)	Lesser Litany – The Lord’s Prayer – Versicles and Responses Prayers
¶	(Commendation)	Commendation Hymn
¶	(Conclusion)	The Blessing The National Anthem

Although a number of people may take various roles during the service (e.g. the reading of a lesson, the leading of prayers) the minister who presides over the service should

- greet the congregation
- introduce the service
- lead the Commendation
- pray the concluding prayer
- give the blessing

- Sentence(s)
 - 4 Sentences from Scripture are provided, together with a Sentence from an Orthodox Easter Hymn – reflecting the Duke’s Orthodox background, one or more of which may be used.
- [Hymn]
 - A hymn may be sung. Some suggestions of appropriate hymnody may be found below.
- Greeting
 - This should be said by the minister who presides over the service.
- [Introduction]
 - A form of words is suggested. The minister is free to use other words at his or her discretion.
- Versicle & Response, Prayer, *Gloria Patri*
 - In churches where it is the custom to sing versicles and responses, these may be sung to a suitable setting.

- Psalm
 - Four Psalms are provided (23, 27, 107.23-32, 121, 139.1-12), one of which should be chosen. The verses from Psalm 107 are particularly appropriate, given Prince Philip’s naval background.
 - It may be said or sung.
 - Suggested metrical settings of these Psalms may be found below.
- Scripture Reading
 - Four Lessons are provided, one of which should be chosen.
- Anthem or Hymn
 - Suggestions of suitable anthems and hymns may be found below.
- [Sermon]
 - A Sermon is optional.

- Lesser Litany – The Lord’s Prayer
– Versicles and Responses
 - Prayers
 - A selection of prayers is provided, from which choices may be made.
 - It is suggested that the chosen selection should include
 - thanksgiving for the life of the departed;
 - prayer for the Royal Family, and all who mourn;
 - prayer for the readiness to live in the light of eternity.
 - Commendation
 - The opening prayer should be prayed by the minister presiding over the service.
 - Further prayers of commendation may be added at the discretion of the minister. Suitable material may be found in *Common Worship: Pastoral Services*, pp 342, 373-375 and in *Common Worship: Times and Seasons*, p 570.
 - The *Kontakion of the Departed* may be said or sung. Musical settings may be found in the following hymn books: *Common Praise* (350), *New English Hymnal* (526), *BBC Hymnbook* (511), *English Hymnal* (744)
 - The concluding prayer should be prayed by the minister presiding over the service
 - Hymn
 - The text of the hymn *O God, our help in ages past* is provided. This, or another hymn, may be sung.
 - Suggestions of suitable hymns may be found below.
 - The Blessing
 - This should be prayed by the presiding minister. If he or she is a deacon or lay person, *us* is substituted for *you* in the text
 - The National Anthem
 - One verse only is sung
- ***Additional Prayers and Readings (p 13)***
 - The texts on pages 13 and 14 may be used with Form III.
 - Louise Haskins’ words, ‘I said to the man who stood at the Gate of the Year.....’ might be used immediately before the Blessing.
 - Bede’s ‘Christ is the morning star....’ Might be used at the Commendation or, if sung, as a response to one of the Lessons. It is especially appropriate as a response to either of the two passages from Revelation.

- The carol *Jesus Christ the apple tree* might be a suitable anthem for a non-eucharistic service, or might be sung as a communion motet. The best-known settings are by Elizabeth Poston and Andrew Carter.
St Columba's text 'Alone with none but thee...' might be used at the Commendation. A longer version of this text (with four verses) might be sung as a hymn or anthem. It is available in the *Irish Church Hymnal* (560) the *Church Hymnary*, 3rd Edition (398) and at www.oremus.org/hymnal/a/a248.html
 - The final four prayers (by King Henry VI, from the Gelasian Sacramentary, from the Office of None and the prayer adapted from the Naval Prayer) might be incorporated within the prayers.
- Some of these additional texts might also be incorporated within a service of Holy Communion.