

The church is dark, or partially so, when the service is to begin.

All stand, and the Officiant greets the people with these words.

Officiant Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

The following, or some other Short Lesson of Scripture appropriate to the occasion or to the season, may then be read

If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to you, O Lord; the night is as bright as the day; darkness and light to you are both alike. *Psalm 139:10-11*

The Officiant then says the Prayer for Light, using any one of the following or some other suitable prayer, first saying

Let us pray.

Grant us, Lord, the lamp of charity which never fails, that it may burn in us and shed its light on the spirits of Indigenous women and girls, murdered or missing, and that by its brightness they may find their way home to their people who wait, who wait for their return. And may we have a vision of that holy City, where dwells the true and never-failing Light, Jesus Christ our Lord. *Amen. (adapted from BCP p. 110)*

The candles at the Altar are now lighted, as are other candles and lamps as may be convenient.

During the candle-lighting silence is kept.

The following hymn, or a metrical version of it, or some other hymn, is then sung – suggested #25 1982 Hymnal – or said

O Gracious Light *Phos hilaron*

O gracious light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.

You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

The service may then continue in any of the following ways:

- 1. With Evening Prayer, beginning with the Psalms; or with some other Office or Devotion;*
- 2. OR, With the celebration of the Holy Eucharist, beginning with the Salutation and Collect of the Day;*
- 3. OR, it may be followed by a meal or other activity, in which case Phos hilaron may be followed by the Lord's Prayer and a grace or blessing;*
- 4. OR, it may continue as a complete evening Office with the following elements:*

Selection from the Psalter. Silence, or a suitable Collect, or both, may follow the Psalmody. *Suggested: Psalm 130*

Bible Reading. A sermon or homily, a passage from Christian literature, or a brief silence, may follow the Reading. *Suggested: Job 19:21-27a and John 10:11-16*

Canticle. The Magnificat or other canticle, or some other hymn of praise. *Suggested: Canticle 12/Section II (BCP, p. 89)*

Prayers. A litany, or other suitable devotions, including the Lord's Prayer. *Suggested:*

For our Indigenous sisters, let us pray to our Lord Jesus Christ who said, "I am Resurrection and I am Life."

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

Hear us, Lord.

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

Hear us, Lord.

You raised the dead to life; give our Indigenous sisters eternal life.

Hear us, Lord.

You promised paradise to the thief who repented; bring our Indigenous sisters home to their people, and failing that, bring them to the joys of heaven.

Hear us, Lord.

Comfort us in our sorrows at the disappearance and death of our Indigenous sisters; let our faith be our consolation, and eternal life our hope. *(Adapted from the BCP, P. 497)*

Silence is kept.

God of hope and love,
Today we stand somewhere between peace and joy,
unsure where to find them
in a world where women continue to be subject to violence
because they are women, because they are Indigenous.
Today it is hard for us to imagine the lamb and the lion together,
to know that our hearts will rejoice at the arrival of justice.
And yet we persevere.
We remember, and we persevere.

United Church of Canada

—an Advent prayer by Sara Stratton, written for the National Day of Remembrance and Action on Violence Against Women and in honour of Missing and Murdered Indigenous Women and Girls

The officiant offers a concluding prayer:

Father of all, we pray to you for our Indigenous sisters, and for all those whom we love but see no longer. Grant to them eternal rest. Let light perpetual shine upon them. May their souls and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*
(Adapted from the BCP, P. 498)

Blessing or Dismissal, or both. The Peace may then be exchanged.

A bishop or priest may use the following or some other blessing or grace

The Lord bless you and keep you. *Amen.*
The Lord make his face to shine upon you

and be gracious to you. *Amen.*
The Lord lift up his countenance upon you
and give you peace. *Amen.*

*A deacon or lay person using the preceding blessing substitutes "us"
for "you."*

A dismissal may be used (adding "Alleluia, alleluia" in Easter Season)

The People respond

Thanks be to God.

In Easter Season the People respond

Thanks be to God. Alleluia, alleluia.