



**Pastoral Liturgies**  
**for Journeys of**  
**Gender Affirmation and Transition**

*Rites and Prayers Supplemental to*  
*The Book of Alternative Services*  
*Of The Anglican Church of Canada*

*Texts for Trial Use and Evaluation, 2021*

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## **Introduction**

The church's pastoral and vocational rites exist to accompany members of the Body of Christ through those stages, commitments, and callings of our lives through which God's claim on our lives is publicly made known and our commitment to Christ is confirmed. The rites and prayers in this collection may be used in contexts where a member of the Christian family wants to have their gender identity affirmed within a supportive community. This can be due to a gender transition process begun, in process, or completed, or due to a newfound awareness of a particular identity location on the gender spectrum.

The use of these rites requires wisdom and discernment on the part of community leadership, guided by pastoral wisdom grown from relationship with the persons being affirmed and from knowledge of the nature of the worshipping community.

The Church of England recently published guidelines for pastoral prayer, framing them in terms of the "welcoming" of transgender people into the church. However, as evidenced by gender-sensitive historical uncovering and by the present witness of the church, we know that gender non-binary and transgender people have been within the church, are baptised full members of the church and have always been present in the church. The use of these rites here presumes, rather, the active presence of a baptised Christian person within the congregation who is in some place on a journey of gender consciousness that comes with or without an external change. That change is what is to be welcomed and celebrated, and we presume a supportive community, one whose witness in these ways can become attractive to those who feel marginalized elsewhere in church and society.

Our society's consciousness of the full science behind gender identity is something that is still growing; our Christian appropriation of new learnings from science is slower, but the witness of transgender and gender non-binary persons to the Gospel compels us to learn. For we who have our identity in Christ, as Christ's own, the determinants of gender are part of who we are in offering our whole selves to God, and there is ample doctrinal ground and biblical witness to open questions about maleness, femaleness, creatureliness and identity boldly by listening to and journeying with those who have gone through journeys in gender identity – journeys that take place within the context of Christian faith in particular are voices we need to listen to. Our church's commitment to stand against the abuse and torment of gender queer people<sup>1</sup> compels

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<sup>1</sup> In 2010, Act #75 of the General Synod of 2010 committed our church, nationally, to "1. Deplore any legislation calling for punishments for gay, lesbian, bisexual and transgender persons and their supporters and encourage our partners in jurisdictions with such legislation to do the same; and 2. Request the Anglican Church of Canada at all levels to embrace the outcast and stand against the abuse and torment of gay, lesbian, bisexual and transgender persons."

us to us to seek out and to eliminate the roots of that torment and to listen to their stories and to seek wisdom together on matters having to do with the mysteries of human gender and theological anthropology. There is a growing community of gender non-binary and transgender theologians, including Anglicans, publishing in what is becoming a growing field of study, from which the church can learn. There has been much attention given to matters of human sexuality by The Anglican Church of Canada, but very little to matters of gender, and the two fields of study are very distinct.

### **About the Companion Resource:**

The paragraphs above are richly expanded in the accompanying pastoral and educational resource to these liturgical resources. *Transgender Pastoral Reflections* includes theological articles on gender and on pastoral presence and care with transgender persons and a comprehensive annotated bibliography. It is to be considered of prerequisite for study prior to the use of these rites.

### **Some Guidance for Pastoral Liturgical Practice:**

- These liturgical resources are intended for use by and with transgender and gender non-binary parishioners within the context of community or pastoral worship.
- These rites are offered to the church for use where permitted by the local Ordinary (the Diocesan Bishop).
- An active and supportive pastoral relationship with the candidate(s) is necessary and will assist in the discernment process on the part of the person seeking affirmation of a gender transition or claiming a distinct, newly articulated gender identity, to know if and when such a rite is appropriate. It is expected that the presider or someone appointed by the presider has prepared the candidate for this rite through pastoral conversation, spiritual counsel, and theological reflection. Good pastoral leadership will also ascertain and nurture the support of the community.
- There is considerable flexibility and choice embedded in these rites. Please note the use of *they/them/theirs* which is the consistent set of pronouns throughout, in italics to note the need to adjust to the needs of the candidate. Also note the rubrical choices that permit flexibility in which elements may be used. Adaptation to local context is encouraged.
- For much of Christian history, baptism is associated with the formal giving of a name to a newborn, or the claiming of a new, baptismal (or confirmation) name by an adult. Nothing in a gender transition or new awareness of identity removes the seal of the Holy Spirit made in baptism. This is an important, undergirding principle behind these

rites. It is, however, desirable that, if appropriate, the rites of Affirmation and Naming be accompanied by the Renewal of Baptismal Vows, both out of consideration of the renewal taking place in the life of the candidate and to emphasize the role of the whole community in its own continually renewing discipleship. If the full Renewal of Baptismal Vows is not appropriate in a given context, still the prayers for the one being affirmed and for the community emphasize that there is an aspect of renewal of discipleship that is being celebrated, and that it is not only something happening within a particular person.

- Even if the renewal of baptismal vows is not included in the service, it is appropriate for the rite of affirmation to take place at or near the font, as the symbol of our new life in Christ through baptism.
- *Pastoral Prayers:* The Rite of Blessing over a Process of Gender Transition (page 5) may be appropriate for either public worship or for a smaller context of pastoral prayer. In addition, liturgical resources for other specific pastoral contexts of prayer in gender transition and affirmation can be found in the Appendix.
- *Affirmation of Gender Identity:* These rites, (page 6ff) are intended to be public rites of the church. It is expected that they will be integrated within the Sunday or other regular public worship occasion in the life of the worshipping community. The use of symbol and gesture is encouraged especially in ways that add to the involvement of the whole community. It is best to embed the rites within a eucharistic celebration, thereby grounding the celebration in the larger salvation story of the community of faith.
- As public rites, it is necessary for the community leadership to ensure safety for all present and to pay attention to potential forces that might cause any form of harm to any persons involved.

## A Blessing over the Process of Gender Transition

*This Introduction and Blessing may be used in the context of a small gathering, in pastoral prayer, or within the community's regular public liturgy of the Word or of the Eucharist. The role given to the Deacon here may be exercised by another leader in the community, including friends and supporters of the person transitioning.*

*Presider* In the beginning, when God created the heavens and the earth, and the plants, the trees, and the creatures of the land, sea, and air, God created a human being in their image and called them very good. What Scripture tells us about this first human's gender is more poetic than clear cut – this first human embodiment included maleness, femaleness, and more than these - all of this was affirmed as very good.

*Deacon* So, we know that all bodies are made in God's image whether we recognize ourselves as female, male, or intersex; whether we are transgender, cisgender, or do not recognize ourselves in any of these labels. We are called by God both to care for and to be co-creators of all of creation and that includes our bodies. Taking steps physically or spiritually to manifest our gender identity more fully is to participate in God's commandment to tend and love all that God has made.

*Presider:* Today we ask God's blessing on this process of transition for (N)

We ask your blessing [on *their* family, *their* health care teams and] on all who will support them in this process. We ask that *they* would know your goodness and love in them: that you would guide and direct (*name*) (and their support team) in each step of this process.

Sustain and keep *them*. Surround *them* with care and comfort, especially on days that are hard. Keep *them* in your protective embrace.

And the blessing of God all Loving: † Father, Son, and Holy Spirit, be upon you, and remain with you now and always.

*Or*

And the blessing of the Holy and Undivided Trinity, † the God who creates, redeems and sanctifies, be upon you, and remain with you, now and always.

*All:* **Amen.**

## **Affirmation of Gender Identity**

### **with optional claiming of a new name, and the renewal of baptismal vows**

#### *Concerning the Service*

*This liturgy is intended for use by and with transgender, gender non-binary, and gender expansive parishioners within the context of public worship. The rite may be incorporated within a regular weekly parish Celebration of the Holy Eucharist or Service of the Word, or, if appropriate, in a special gathering. It is to be led collaboratively in community, with the priest reminding us of the baptismal journey and pronouncing the blessing and the deacon and lay leaders in the community in visibly supportive roles.*

*Though the rite provides opportunity for the Renewal of Baptismal Vows, this new beginning is not a re-baptism. It is, rather an affirmation of the new life in Christ begun in our baptism and a celebration of the journey of new creation underway in the life of the person transitioning.*

*It is particularly commended for use on a major feast day or any of the following occasions: Advent 3 (Gaudete); Holy Name (Jan. 1); Presentation in the Temple (Feb. 2); The Last Sunday After the Epiphany (Transfiguration Sunday); The Feast of the Transfiguration (Aug. 6).*

*Throughout the rite, the pronouns “they,” “their,” and “them” are included with corresponding verb forms. These pronouns should be adapted to the pronouns of the person receiving blessing or claiming a new name, with appropriate adjustment to the accompanying verbs.*

*Each section of the rite contains choices to be made from amongst several distinct possibilities. Additional prayers are provided in the Appendix. Here is the Basic Structure, with optional elements noted within parentheses:*

- *Gathering (Opening Sentences or Responsorial)*
- *Liturgy of the Word*
- *Presentation*
- *(Testimonial)*
- *Affirmation*
- *(Recognition of new Name)*
- *Prayer over the Affirmed*
- *(Blessing)*
- *(Reaffirmation of Baptismal Vows, Creed)*
- *Prayers of the People*
- *(Giving of gifts, symbols)*

*The celebration of the Eucharist continues with the Confession and Absolution, as appropriate, and the Peace; a Service of the Word may conclude with a general Blessing, the Peace, and an appropriate hymn*

## **The Gathering**

*An opening Responsorial may be incorporated into the Eucharistic Service in the BAS, at the point of the **Gathering Rite**, following the Apostolic Greeting on page 185. It may also be used to open the service if a stand-alone rite is desired. Alternatively, a Responsorial may be used at the beginning of the **Presentation**, below.*

*All stand*

*The Presider addresses the congregation using one of the following three options, or in similar words:*

*Presider:* May God be with you  
[or The Lord be with you]

*All:* **And also with you**

*Presider:* Thus says the Holy One: you shall be called by a new name that the mouth of God will give.

*All:* **You shall be a crown in the hand of the Most High,  
And a royal diadem in the hand of your God.**

*Presider:* You shall no more be termed Forsaken, and the place where you dwell shall no more be termed Desolate.

*All:* **But you shall be called My Delight, and so shall your God rejoice over you**  
*(Isaiah 62)*

*Or:*

*Presider:* May God be with you  
[or The Lord be with you]

*All:* **And also with you**

*Presider:* Blessed be the God of Sarai revealed as Sarah, Jacob who became Israel, and Simon called Peter.

*All:* **Blessed be the God who dwells with us and sets us free.**

*Or:*

*Presider:* May God be with you  
[or The Lord be with you]

*All:* **And also with you**



*Presider:* Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it. (Revelation 2:17)

*All:* **Listen to what the Spirit is saying to the churches.**

*Then follows the Collect of the Day, or one of the following:*

*Presider* Blessed are you, God our Creator: yours is the breath that brings us to life and loves us through our journeys; yours is the new creation begun in us through Christ; yours is the comfort and challenge of the Holy Spirit's bidding us to integrity and to courage. Renew our hearts in your love and set us free to delight in your will and to walk in your ways, in the Holy Spirit and through Jesus Christ.

*People* **Amen**

*Or*

*Presider* God our home and our hope: in your love you made us, in your own image you fashioned us, and in your wisdom you see and know us fully in body, mind, and soul. Guide and strengthen us through seasons of change; renew our hearts with love for what you have created in us; and help us to pattern our lives according to your loving desire for our salvation. Turn us out into the world as disciples of Christ eager to serve your vision of a reconciled humanity, that the whole of creation may know healing and, in the fullness of time, behold your glory.

*People* **Amen**

### **The Affirmation**

*The candidate is presented to the community by the presider, a deacon, or by representatives of their community of support. This should be done in the visual centre of the gathering, whether in front of the altar, or at the steps of a sanctuary. The deacon, supportive community of the candidate, or other lay leaders then addresses the community in these or similar words. The words below are best seen as exemplars to be adapted as appropriate to the context. Note that some candidates may not want any mention of their name given at birth, and it is important that the primary pastor be sensitive to this, as well as to the family of origin dynamics of the candidate that will affect the wording choices below.*

*The candidate and worship leaders stand, the congregation may be seated.*

*Deacon or Lay Leader:* Today we honour the gifts of God and community that have made *N* who *they* are today, and for the love and care that nurtured and continue to shape *them*. We honor these gifts, and we give thanks for processes of growth, maturation, and deepening in wisdom and self-knowledge. We gather to acknowledge a new way in which *N* is seeking to be known [and *their* new name], signifying all that *N* has always been, is now, and is still becoming.

*Reader* Hear the words of Scripture:  
*A suitable passage of Scripture may be read here. See Appendix for Scripture suggestions. It is recommended that the choice of Scripture passage be chosen by the candidate.*

*Reader:* Hear what the Spirit is saying to the church.

*All:* Thanks be to God.

### **Affirmation 1**

*Presider* Dear friends in Christ, we come together as a community to celebrate and affirm *N* and to rejoice in all that God has created *them* to be. We bear witness together to the image of God revealed in *N* and we give thanks for *their* journey to this time, and pray that they may continue with faith, hope, and love. I invite you, as a child of God, to declare how you are to be known.

*Presider:* What is your name?

*Candidate:* My name is \_\_\_\_\_.

*Presider* How do you identify?

*Candidate* I am \_\_\_\_\_

*Here may follow a testimonial by the candidate or a representative of their community of support.*

*If a new name is not being claimed, or if the Renewal of Baptismal Vows is used and includes a question about naming, the Re-Naming here may be omitted, as desired by the candidate. If omitted, the rite continues with Prayer over the One being Affirmed.*

### **Affirmation 2, with Renaming**

*If it is used, the candidate and worship leaders should remain standing, visible and audible to the congregation. The congregation remains seated.*

*Presider* Dear friends in Christ, we come together as a community to celebrate and affirm *N* and to rejoice in all that God has created them to be. We bear witness together to the image of God revealed in *N* and we give thanks for their journey to this time, and pray that they may continue with faith, hope, and love.

*Presider:* What we do here has echoes in the Bible. God called elderly Abram and Sari, struggling Jacob and the murderous Saul and transformed them into Abraham and Sarah whose descendants are more numerous than the stars, the patriarch Israel whose name became a nation and the Apostle Paul missionary of the Early Church. God looked on them with love and saw them in their truth, calling them both to their own true natures and to a renewed vocation symbolised by new names. In the book of Revelation, God comforts the besieged church with the promise of a new name: those who persevere in faith will be given a white stone on which is written their new name, and that new name is a sacred mystery known only to them.

Today *N* joins this honoured and holy tradition.

*The candidate may choose to share the significance of the name(s) they are now claiming as their own. In the situation where a new name is not being claimed, the candidate may speak a few words about the significance of the name they are keeping.*

*Presider:* I invite you, as a child of God, to claim the name by which you are now called.

*Candidate* My name is *N*

*Presider:* How do you identify?

*Candidate:* I am \_\_\_\_\_

*Deacon* Jesus said, 'Rejoice that your names are written in heaven!'"  
*All* Amen!

*Presider* Hear the words of our God: N, I have called you by name, and you are mine.  
(Isaiah 43:1)

*All* N., you are loved by God, N., we rejoice with you in God's call.

### **Prayer over the One Being Affirmed**

*Presider* Let us pray.

*Silence is kept*

*Presider* O God, in renaming your servants Abraham, Sarah, Jacob, Peter, and Paul, you gave them new lives and new tasks, new love and new hope. We now hold before you our friend N. Bless N with a new measure of grace as they take this new name. Hold N in your heart, written on your palm, and pour your blessing on all who here witness this celebration of life renewed. We who pray this in your name ask that we may be worthy to call ourselves Christian, for the sake of your Christ whose name is Love, and in whom, with you and the Spirit we pray.

*All* Amen.

*Deacon or All* We rejoice with you for all that God has done in you. As we follow Jesus, walking together, may the life and ministry we share always reflect the love of Christ, who calls us all to wholeness.

*The service may continue with the Renewal of Baptismal Vows. If the Renewal of Baptismal Vows is not being celebrated, the service can continue with the Creed or Affirmation of Faith, below, and resume at the Blessing of the Candidate.*

### **Affirmation of Faith (if Renewal of Baptismal Vows not used)**

*As suitable to the liturgical occasion, the Nicene or Apostles Creed may be recited, or the following affirmation of faith or others:*

*All stand*

*Presider* Together we affirm our faith.  
*All* **Though divine,  
Jesus did not cling to equality with God,  
but chose to become nothing,  
taking the form of a slave,  
and born as a human infant.  
As a servant, Jesus chose humility and obedience  
to the death, even the death of the cross.  
Therefore God has raised Christ on high,  
bestowing the name above every name:  
that at the name of Jesus  
every knee should bow,  
and every voice proclaim Christ Jesus above all,  
to the glory of God the Creator of all. Amen.**

### **The Renewal of Baptismal Vows**

*The candidate, worship leaders, and supporting members of the community if desired, move to the font. Remaining standing, the priest addresses the candidate. Note that the precise wording of questions regarding name, gender, and/or information should be decided between the candidate and their primary pastor; the question as given are suggestions only.*

*Presider:* What is your name?

*Candidate:* My name is \_\_\_\_\_.

*Presider* How do you identify?

*Candidate* I am \_\_\_\_\_

*Presider* Do you desire to live out the covenant  
which was made at your baptism,  
with this name and gender henceforward?

*Candidate* I do.

*Presider* Do you reaffirm your renunciation of evil?

*Candidate* I do.

*Presider* Do you renew your commitment to Jesus Christ?

*Candidate* I do.

*Presider* Do you put your whole trust in his grace and love?

*Candidate* I do, and with God's grace  
I will follow him as my Saviour and Lord.

*Addressing the congregation, the priest says:*

*Presider* Will you who witness these vows  
do all in your power to support *N* in their life in Christ?

*All* **We will.**

*Prayers may be offered for the newly affirmed, as follows or in similar words:*

*Presider* Let us now pray for *N*,  
who here receives the gift of *their* name.  
Deliver *them*, O Lord, from the way of sin and death.

*All* **Merciful God, hear our prayer.**

*Presider* Open *their* heart to your grace and truth.

*All* **Merciful God, hear our prayer.**

*Presider* Fill *them* with your holy and life-giving Spirit.

*All* **Merciful God, hear our prayer.**

*Presider* Teach *them* to love others in the power of the Spirit.

*All* **Merciful God, hear our prayer.**

*Presider* Send *them* into the world in witness to your love.

*All* **Merciful God, hear our prayer.**

*Presider* Bring *them* to the fullness of your peace and glory.

*All* **Merciful God, hear our prayer.**

*Presider* Grant, O God, that all of us who are baptized  
into the death of Jesus Christ your Son  
may live in the power of his resurrection  
and look for Christ to come again in glory;

who lives and reigns now and forever.  
*All*           **Amen.**

*If an oil of blessing is to be used, then, in the hearing of the congregation, the priest will ask for consent to anoint the newly affirmed.*

*Presider*       N, you are God's beloved child.

*The priest anoints the person's forehead with oil, making the sign of the cross.*

*Presider*       Through this holy anointing may God's love and mercy uphold you by the grace and power of the Holy Spirit.

*Or the following blessing may be offered:*

*Presider*       N., receive the blessing of God, the Holy and Undivided Trinity. Walk in the Spirit, this day and always, knowing that God has made an everlasting covenant with you that shall never be cut off.

*All*               **Amen.**

*Presider*       Jesus said, 'Rejoice that your names are written in heaven.'" (Luke 10:20)

*All*               **Amen. Alleluia.**

*Turning to face the congregation, the presider and deacon and other worship leaders and supporters standing flanking the newly affirmed, make a presentation to the congregation.*

*Presider*       My friends, I present to you N.

### **Thanksgiving over the Water**

*The service continues with the Renewal of Baptismal Vows. The form for the Thanksgiving over the Waters below may be used, or another suitable Thanksgiving may be used, e.g. page 330 of The Book of Alternative Services.*

*Presider*       God be with you.  
*All*               **And also with you.**

*Presider*       Let us give thanks to God our Creator.  
*All*               **It is right to give our thanks and praise.**

*Presider*

Blessed are you, Holy God.

*The Deacon pours water into the font.*

You are the creator of the waters of the earth. You are the fire of our rebirth. You poured out your Spirit in your people Israel. You breathed life into our dry bones. Your Son Jesus the Christ promised to send the Spirit to us that the world may know your peace and truth. Pour out your Holy Spirit, and breathe new life into those who have been baptized, and those who seek a deeper life in you. By your Spirit adopt us all as your children, through our Saviour Jesus the Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

*All*

**Amen.**

*The Renewal of Baptismal Vows continues following page 331 of The Book of Alternative Services.*

### **Prayers of the People**

*It is appropriate for members of the community who have been supporting the newly affirmed to offer the prayers of the people, remembering before God the wider church, the world, the local church community and neighbourhood, and those in need.*

*The service continues as appointed for the Holy Eucharist or Service of the Word.*



## Appendix: Additional Prayers and Pastoral Prayer Resources

### Opening Responsorials and Prayers

Fear not, for I have redeemed you.

**I have called you by name; you are mine.**

Fear not, for I have redeemed you.

**I have called you by name; you are mine.**

When you pass through the waters, I will be with you.

**When you walk through fire, you shall not be burned.**

I have called you by name; you are mine.

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

**Fear not, for I have redeemed you.**

**I have called you by name; you are mine.**

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I waited patiently for the Lord;

**God leaned towards me.**

In confusion and desolation I waited;

**God heard my cry.**

I was sinking, but God stood me upright.

**God walked with me.**

My steps are now secure and now I can sing:

**God put a new song in my mouth!**

Many will see what God has done

**God's song is bursting forth!**

Happy are those who put their trust in God.

**God's song rings to the ends of the earth!**

### *Prayers over the person transitioning*

God our true home and our true hope, we pray for your servant *N.*, with thanks for the journey and awakening that have brought *them* to this moment, for *their* place amongst your people, and for *their* gifts and calling to serve you. **Amen.**

Loving God, in renaming your servants Abraham, Sarah, Jacob, Peter, and Paul, you gave *them* new lives and new tasks, new love and new hope. We now hold before you our companion *N.* Bless *them* with a new measure of grace as they take this new name. Hold *them* in your heart, written on your palm. And grant that we may all be held in your presence, for the sake of Christ whose name is Love, in whom, with you and the Spirit, we pray. **Amen**

God our provider, you loved us into birth, and even more love us through the changes of our life. We pray for our friend, *N.*, who this day stands with us in your presence seeking blessing on the transition *they* are beginning [*or have begun*]. To those who persevere in faith, you show us wonders, O Holy One, and we delight as the mystery of *N.*'s self is revealed in these new ways. Give *them* courage and deep compassion for self and others throughout the challenges in the times ahead, and open their mouths anew to proclaim your praise. **Amen.**

### **Remembering the Baptismal Gift of Light**

*This may be used as part of the Renewal of Baptismal Vows, or any similar ceremony.*

*The priest, deacon, or other lay leader lights a candle from the paschal candle and presents it to the newly named as the priest says:*

*Priest*        *N.*, God has brought us out of darkness into their glorious light. Receive afresh the light of Christ: in this light you are revealed as a child of God, in this light you are guided to the fulness of life, in this light you are found the person God created you to be.

*All*            **Shine as a light of the world to the glory of the God who made you wonderfully in their image.**

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*The priest lights a candle from the paschal candle and presents it to the newly named.*

*Priest*        *N.*, God's presence enlightens our path and warms our hearts as we journey together as followers of Jesus. Receive this candle in renewed faith, hope, and love this day, and know through it the constant presence of Christ who is your guide through all the changes and challenges of this life.

*All*            **Know the presence of Christ with you, and our companionship as we share that journey with you.**

## **Blessings**

*Presider* N, we know you now by your true name and gender.  
Bear this name in the Name of Christ, and may the Holy Spirit,  
who has begun a good work in you, direct and uphold you  
in the service of Christ and his Kingdom;  
in the name of the Holy and Undivided Trinity.  
[in the name of the Father, and of the Son, and the Holy Spirit.]

*All* **Amen.**

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*In the hearing of the congregation, the priest will ask for consent to mark the newly affirmed with the sign of the cross.*

*Presider* N, receive the sign of the cross, a sign of God's endless love and mercy for you.  
That you may hear the gospel of Christ, the Word of life, receive the cross on  
your ears  
That you may see the light of Christ illumining your way, receive the cross on  
your eyes.  
That you may sing the praise of Christ, the joy of the Church, receive the cross on  
your lips.  
That God may dwell within you by faith, receive the cross on your heart.  
That you may bear the gentle yoke of Christ, receive the cross on your shoulders.  
That God's mercy may be known in your work, receive the cross on your hands.  
That you may follow in the way of Christ, receive the cross on your feet<sup>2</sup>

*All* **Amen**

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## **A Treatment Blessing**

Creator God, your Word moved upon the void and called into being all the elements of this earth, and us, our own souls and bodies, our various needs and longings, the creative skill of our intellects, and the compassion of our hearts. We bring before you [this T/this estrogen/these medications] and ask your blessing upon it, and upon N., who will make use of it. May it be a source of health, growth, and comfort; may it help N to live more fully and truly, and bring *them* deeper into the wholeness of your life. In Jesus' name we pray. **Amen.**

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<sup>2</sup> From Cormac's name change – check with Margaret source

## Preparations for Surgery

### Litany and Anointing

Reading: Luke 7:1-17

Hymn: *We cannot measure how you heal*

*Presider* Come and strengthen *N* through this holy anointing:

*All* **Help *them* and heal *them*.**

*Presider* Free *N* from all harm:

*All* **Help *them* and heal *them*.**

*Presider* Free *N* from fear and anxiety

*All* **Help *them* and heal *them*.**

*Presider* Give courage and faith to *N* as *they* prepare for surgery.

*All* **Help *them* and heal *them*.**

*Presider* Assist all those dedicated to the care of *N*.

*All* **Help *them* and heal *them*.**

*Presider* Let us pray: Loving and healing Jesus, the gospels are full of your healing miracles. We ask you to keep safe our beloved *N* as *they* prepare for surgery. Be with *them* and all who are engaged in the care of *N* in this time. And with oil I now anoint *them* as a symbol of your healing.

*The Lord's Prayer*

## **Suggested Scripture readings**

The rubrics note: *It is particularly commended for use on a major feast day or any of the following occasions: Advent 3 (Gaudete); Holy Name (Jan. 1); Presentation in the Temple (Feb. 2); The Last Sunday After the Epiphany (Transfiguration Sunday); The Feast of the Transfiguration (Aug. 6).*

Other occasions in the church's liturgical calendar may serve very well and liturgical leaders are encouraged to use the appointed Revised Common Lectionary cycle's readings. However, there may be occasions where it is appropriate to substitute a reading or to alter a particular pericope in the appointed reading. These suggested scripture readings are offered for those purposes, as well as to encourage biblically-focussed additional liturgical resources that might be created locally, such as the Prayers of the People and other portions of the service where appropriate.

Genesis 17:1-7, 15-17 - *God changes the name of Sarai to Sarah*

Genesis 32: 22-31 - *Jacob wrestles at Peniel, becomes Israel*

Exodus 3:1-15 - *Moses is called to serve the God named I AM*

Isaiah 42:1-9 - *Here is my servant whom I uphold*

Isaiah 43:1-7 - *I have called you by name, you are mine*

Isaiah 45:3-4 *I call you by your name*

Isaiah 56: 1-8 - *I will give them an everlasting name*

Psalms 8 - *How majestic is God's name*

Psalms 23 - *The Lord is my Shepherd*

Psalms 40 - *[God] put a new song in my mouth*

Psalms 96 - *Sing to the Lord a new song*

Psalms 139: 1-18- *For it was you who formed my inward parts*

Matthew 16:13-19 - *You are Peter*

Matthew 17:1-9 - *The Transfiguration*

Luke 2:15-21 - *The naming of Jesus*

Luke 10:20b - *Your names are written in heaven*

John 1: 35-42 *Jesus renames Simon as Peter*

John 20:11-18 - *The risen Lord calls Mary by name*

John 20: 19-29 - *Blessed are those who have not seen but believe*

2 Corinthians 3:17-18 - *We are transformed from glory to glory*

2 Corinthians 5:14-21 - *In Christ, there is a new creation*

Galatians 3:27-28 - *In Christ there is no longer Jew or Greek...*

Philippians 2:9-13 - *Christ's name above all names*

1 John 3:1-2 - *What we will be has not yet been revealed*

Revelation 2:17: *On the white stone is written a new name*

Revelation 21:1-6 - *'See, I am making all things new'*

## **Appropriate Hymnody**

An invaluable resource can be found in *Songs for the Holy Other*, published by the Canadian Hymn Society and available at <https://thehymnsociety.org/resources/songs-for-the-holy-other/>

Additional hymns are suggested below. The acronyms and numbers refer to the hymn book sources in which they can be found. Many can also be found online in copyright licensing programs.

CP	=	Common Praise, The Anglican Church of Canada, 1998
SNC	=	Sing a New Creation, The Anglican Church of Canada, 2022
ELW	=	Evangelical Lutheran Worship, The Evangelical Lutheran Church of America and The Evangelical Lutheran Church in Canada, 2004
ACS	=	All Creation Sings, The Evangelical Lutheran Church of America and The Evangelical Lutheran Church in Canada, 2020

1. All Creation Danced in Answer	SNC#96
2. All who are Thirsty	ACS#981
3. Amazing Grace	CP#352, ELW #779
4. As the Wind Song Through the Trees	SNC#157
5. Be Thou my Vision	CP#505, ELW #793
6. Born, Reborn	ACS#956
7. Bring Us Love	SNC#158
8. Christ Sophia	SNC#150
9. Come, Share the Spirit	ACS#1045
10. Come to the Water of Life	ACS#955
11. Comfort Comfort All My People	CP#100
12. Don't be Afraid	SNC#123
13. Draw the Circle Wide	CP#418
14. From the Highest of Heights	SNC#94
15. Give Thanks for Life	SNC#88
16. God is Calling Through the Whisper	SNC#97
17. God's Work, Our Hands	ACS#1000
18. Guide Me O My Great Redeemer	CP#565
19. Here In This Place New Light Is Streaming	CP#465
20. Hey Nay Yana	SNC#166
21. I Come With Joy	CP#60, ELW #482
22. I Will Not Abandon You	SNC#110
23. If You Love Me	SNC#101
24. In a Deep, Unbounded Darkness	SNC#111, ACS#1093
25. In Sacred Manner May We Walk	SNC#92
26. Jesu, Jesu, Fill Us With Your Love	CP#504, ELW#708
27. Jesus Before Me	SNC#151
28. Joyful Joyful We Adore You	CP#425
29. Just As I Am	CP#613, ELW#592
30. Kneeling in the Dust to Form Us	SNC#113, ACS#1099
31. Let Us Build A House	SNC#10, ELW 641
32. Let Us Speak the Unsearchable Riches	SNC#167

33. Lift up Your Heads	ACS#1032
34. Lion and Lamb Lying Together	CP#597
35. Listen Up!	SNC#99
36. Look Who Gathers at Christ's Table	ACS#977
37. Love has Brought us Here Together	ACS#1040
38. Making Their Way	ACS#979
39. More Than We Can Ask or Imagine	CP#86
40. My Soul Cries Out (Magnificat)	SNC#77
41. Not for Tongues of Heaven's Angels	CP#494
42. Now the Green Blade Rises	CP#237
43. Now There Is No Male or Female	CP#36
44. O Beauty, Ever Ancient	SNC#81
45. O Blessed Spring	SNC#114, ELW#447
46. O God, you Search me	ACS#1082
47. One Bread, One Body, One Lord of All	CP#73, ELW #496
48. Praise God for this Holy Ground	SNC#84
49. Praise to God	SNC#89
50. Shout for Joy!	SNC#165
51. Sometimes a Healing Word is Comfort	SNC#117
52. Spirit, Open My Heart	SNC#160
53. Take My Life and Let It Be	CP#435, ELW#583, #685
54. Take, O Take Me	SNC#98, ELW#814
55. The Play of the Godhead	ACD#946
56. The Call is Clear and Simple	SNC#103
57. The Word Who Sand the Light into Creation	ACS#973
58. To Christ Belong, in Christ Behold	ACS#958
59. Walking and Wheeling	SNC#135
60. We Sing a Love that Sets All People Free	SNC#163
61. We're Bound on a Journey	SNC#9
62. What is the World Like	ACS#1047
63. When Hands Reach out Beyond Divides	SNC#133
64. When it Seems the Day will End	ACS#1034
65. When We are Living	SNC#118, ELW#639
66. When You Go From Here	SNC#171
67. Will You Come And Follow Me ('The Summons')	CP#430, ELW#798
68. Womb of Life and Source of Being	ACS#948
69. You Are God's Work of Art	CP#39
70. You Are Holy	SNC#86, ELW#525
71. You who Dwell in the Shelter of the Lord	CP#531, ELW 787

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*Blessing over the process of Gender Transition*, Marnie Peterson and Caitlin Beck, 2021-03-02, inspired by TransTorah, [http://transtorah.org/PDFs/Blessing\\_for\\_Transitioning\\_Genders.pdf](http://transtorah.org/PDFs/Blessing_for_Transitioning_Genders.pdf)

Portions of *Concerning the Service*, the first Responsorial on page 8, the introduction to Affirmation I on page 10, and the first paragraph (“Dear friends in Christ”...) in Affirmation 2, with Renaming, adapted from *Affirming the Newly Named: a liturgy of celebration for people who are transgender, gender non-binary, and gender expansive, authorized for use in the Diocese of Niagara on an interim basis*.

Commendation for specific feast days and explanation of pronoun use in *Concerning the Service*, from TEC, the Blessing on page 15, from *Rite for Receiving or Claiming a New Name*, in *The Book of Occasional Services*, 2018

Presider’s address, “What we do has echoes in the Bible” and Litany and Anointing on page 20 from Chris Dowd and Christina Beardsley, *Transfaith: A Transgender Pastoral Resource, with Bible Studies and Liturgies*. London: Darton, Longman, and Todd, 2018

Prayer over the One Being Affirmed, page 12, adapted from *Many Voices: A Black Movement for Gay and Transgender Justice*, <https://www.manyvoices.org/resources/?/naming-transitioning/>

Prayer over the Water, page 16, and Blessing Prayer of Anointing on page 19 developed at the parish of St. John’s, West Toronto.

Blessing, “N, we know you now by your true name and gender,” page 19, developed at the parish of St. Stephen in the Fields, Toronto

A Treatment Blessing, page 19, by Maggie Helwig

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The process for the development of these liturgical texts began with the collection of existing rites from dioceses in Canada, as well as numerous liturgical texts from dioceses in The Church



of England, The Anglican Church of Australia, from the authorized texts of The Episcopal Church (USA), and from ecumenical and interfaith partners. These texts formed the research base from which the group wrote new texts and adapted others to form this collection of liturgical resources.

Working in tandem with the liturgical considerations, we also reviewed existing resources that speak theologically and pastorally to the realities of transgender persons. Please see *Transgender Pastoral Reflections*, which contains a theological reflection on gender, language, and God, an overview of pastoral care and presence with transgender persons, and an extensive annotated bibliography of books about transgender persons and Christian faith.