

Liturgical Resources for Mental Health and Wellbeing

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Introduction

'Which commandment is the first of all?' Jesus answered, 'The first is, "Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The second is this, "You shall love your neighbour as yourself." There is no other commandment greater than these.'

Mark 12.28–31

When asked what is the most important human activity, Jesus recalls the words of Moses in the Books of Deuteronomy and Leviticus. We are called to love God with all we are: heart, soul, mind and strength, and in order that we can love others as *they are*, we are called to love *who we are*. In the course of life, each of us experiences periods of both strength and weakness. It follows, therefore, that we are called to love God and to love others as we love ourselves not only in times of self-confidence, but also in times of fragility. And underlying all this is the love of God for us, which can be particularly vivid in times of mental suffering: 'The LORD is near to the broken-hearted, and saves the crushed in spirit' (Psalm 34.18).

When reflecting on our own mental health and that of others, faith brings a unique perspective because it draws upon our relationship with God our creator 'in whom we live and move and have our being... "For we are indeed his offspring".' (Acts 17.28)

Saint Paul, writing from the depths of his own experience, insists that God's power is 'made perfect in weakness'. He recognised that even in his own weaknesses 'the power of Christ dwells in me' and that God's grace was 'sufficient', 'for whenever I am weak, then I am strong'.

God's summons to love in all experiences of life is also a call to abide in God's love: 'As the Father has loved me, so I have loved you; abide in my love... This is my commandment, that you love one another as I have loved you' (John 15.9,12).

These liturgical resources endeavour to hold these eternal truths in mind and to help us abide in Christ, particularly in times of confusion, desolation or despair. They are designed for personal use, or with small groups, but can equally be used as part of an act of worship. They are offered alongside the myriad of other resources that are now available, both within faith circles and in the wider community.

As our Lord's summary of the law shows, our mental health is not in a separate compartment from the health of our soul or heart. What is being reached after is more than just knowledge: it is about our *being* because, as St Augustine reminds us, our hearts will remain restless till we find our rest in God.

As we enter this territory, there are prayers that can be usefully said, but sometimes words are wearisome and we just need to be still before God. Certain places can hold our restlessness. Sometimes the company of individuals, music or visual images can help. But sometimes we have no option other than to plead urgently with God for help here and now.

There are numerous examples in the Bible where people have found themselves in such predicaments. Deeply distressed by the social stigma of childlessness, Hannah wept bitterly in her prayer to the Lord at Shiloh. Exhausted emotionally, physically and spiritually, Elijah collapsed in a heap under a broom tree in the wilderness and

asked for death. Early in the morning in the garden, Mary Magdalene was so traumatised by bereavement that at first she did not recognise her beloved Lord.

These prayers have been gathered to help you find the inner freedom to be with God in all the situations of your life, including those times when you might feel cut off from God – or that God seems absent, distant or uncomfortable. Such feelings are normal, and acknowledging that sometimes nothing works is both important and biblical (*cf* Psalms 88 or 137). Whatever our age or stage of faith, all of us experience the challenge of maintaining our mental health and stability; so please use and adapt these resources to your use and the group you are working with.

The Bible readings, psalms and canticles in this suite of resources have been grouped under the following themes:

<i>Primary Theme</i>	<i>Mental Health and Wellbeing Themes</i>
1 Noticed and valued	Loneliness: feelings of rejection or betrayal
2 Cared-for and Waiting	Depression: bereavement, detachment
3 Listened-to and heard	Confusion: struggling and overwhelmed
4 Accepted and forgiven	Isolation: uncertainty: feeling detached from reality
5 Honest and understood	Stress: recovering from trauma
6 Beloved and defended	Self-esteem and self-care
7 Lament	Feeling separated from God

As you engage with these resources, it is worth reflecting on the comments of Philip Yancey: “One bold message in the book of Job is that you can say anything to God. Throw at him your grief, your anger, your doubt, your bitterness, your betrayal, your disappointment – he can absorb them all. As often as not, spiritual giants of the Bible are shown contending with God. They prefer to go away limping, like Jacob rather than to shut God out.”¹

¹ Philip Yancey, *Disappointment with God: Three Questions No One Asks Aloud* (Zondervan, 1988)

A Service of Healing

The Gathering

We meet in the presence of God
All who knows our needs,
hears our cries,
feels our pain,
and heals our wounds.

The minister may introduce the service.

Prayers of Penitence

Christ himself bore our sins in his body on the cross
so that, free from sin, we might live for righteousness;
by his wounds we have been healed.
Let us come before God, seeking his forgiveness and healing.

Appropriate psalm verses may be used to introduce the Kyrie, such as

My soul is in deep anguish.
How long, Lord, how long?
Lord, have mercy. *Ps 6.3*
All Lord, have mercy.

How long will you hide your face from me?
How long shall I harbour sorrow in my soul,
grief in my heart day after day? *Ps 13.2*
Christ, have mercy.
All Christ, have mercy.

God is our refuge and strength,
a very present help in trouble. *Ps 46.1*
Lord, have mercy.
All Lord, have mercy.

The minister declares God's forgiveness.

May the God of love and power
forgive *you* and free *you* from *your* sins,
heal and strengthen *you* by his Spirit,
and raise *you* to new life in Christ our Lord.
All Amen.

The Liturgy of the Word

Readings

One or more readings from Scripture (see themes listed on pp.9-16)

A [psalm](#) or scriptural song may be sung, or one of the responsories on p.20 may be said.

Sermon

On Sundays and other Holy Days an authorized affirmation of faith is said.

Prayers

- *Prayers of intercession for the church, the world and the community*
- *Prayer for healing for individuals, which may include laying on of hands*

The time of prayer for individuals may conclude with

Be with us, Spirit of God.

All Nothing can separate us from your love.

Breathe on us, breath of God;

All fill us with your saving power.

Speak in us, wisdom of God;

All bring strength, healing and peace.

The Lord is here.

All His spirit is with us.

Collect

The Collect of the Day or the following is said

Almighty God,
in whose service lies perfect freedom:
teach us to obey you
with loving hearts and steadfast wills;
through Jesus Christ our Lord.

All Amen.

Lord's Prayer

As our Saviour taught us, so we pray

**All 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.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

(or)

Let us pray with confidence as our Saviour has taught us

All Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

Conclusion

A hymn of praise may be sung.

Bless the Lord, O my soul;
All and forget not all his benefits;
who forgives all your sins
All and heals all your infirmities;
who redeems your life from the pit;
All and crowns you with faithful love and compassion.

The service ends with the Peace.

Peace to you from God our Father, who hears our cry.
Peace from his Son Jesus Christ, whose death brings healing.
Peace from the Holy Spirit, who gives us life and strength.

The peace of the Lord be always with you.
All And also with you.

(or)

May the God of hope fill you with all joy and peace in believing,
so that you may abound in hope by the power of the Holy Spirit.

The peace of the Lord be always with you.
All And also with you.

Worship in a small group

or with an individual

Introduction

The meeting may begin with a period of silence.

This or another opening prayer may be said.

Lord, speak to us
All that we may hear your word.

Move among us
All that we may behold your glory.

Receive our prayers
All that we may learn to trust you.
Amen.

Praise

A [psalm](#) or [canticle](#) of praise may be said. Songs or hymns may be sung.

Thanksgiving

Informal sharing of answers to prayer and other reasons to thank God may take place.

This form may be used to introduce the time of giving thanks:

The Lord is my strength and my song:
he has become my salvation.
**All The Lord is my strength and my song:
he has become my salvation.**

I shall not die, but live,
and declare the works of the Lord.
All He has become my salvation.

Glory to the Father and to the Son
and to the Holy Spirit.
**All The Lord is my strength and my song:
he has become my salvation.**

from Psalm 118

The thanksgiving may conclude with a short song, or with a [canticle](#) such as Great and Wonderful.

Scripture reading

*One or more suitable passages from Scripture may be read (see themes on pp.9-16).
This may be followed by silence.*

Sharing of reflections on the readings may take place, a brief talk may be given, or a short meditation may be led.

Prayer

Needs for prayer may be shared and open prayer may follow.

The prayers may conclude with the Lord's Prayer.

The Dismissal

The [canticle](#) Nunc Dimittis may be said.

*The meeting may conclude with the saying of the Grace or the sharing of the Peace,
or*

Be anxious for nothing,
but in everything by prayer and supplication with thanksgiving
let your requests be made known to God.
And the peace of God, which surpasses all understanding,
will guard your heart and your mind in Christ Jesus.

All Amen.

Bible Readings

These readings may be used by

- Those concerned about their own mental health and wellbeing, who are looking for:
 - Biblical characters and situations with whom they can identify
 - words to express their own situation – when their own words don't come or don't feel right
 - words of comfort and support in the midst of depression or anxiety
 - words to express their response to words of comfort
 - words to carry with them during the day or night
 - arrow prayers to say by heart during the day or night
- Family members or friends of those with mental wellbeing concerns
- Individuals wanting to support and pray for those experiencing mental health challenges
- Churches, workplaces and communities wanting to find support and resources to which they can direct others

*See also the table of readings provided in *Common Worship for Wholeness and Healing* [here](#).*

Theme 1: Noticed and Valued

May reflect loneliness, feelings of rejection or betrayal

Readings

1 Samuel 1.15–17	Hannah in despair pours her heart out to God. Eli notices and intercedes.
1 Samuel 16.17–13	God directs Samuel which person to anoint king, but it is not the person Samuel thinks.
Daniel 3.14–18	Shadrach, Meshach and Abednego won't worship other gods and it's noticed.
Daniel 3.25–27	God joins Shadrach, Meshach and Abednego in the fire and saves them.
Mark 5.25–34	In the middle of a crowd, Jesus notices the woman who reaches out to him for healing.
Mark 12.41–44	Jesus notices and values the widow's offering.
Luke 19.1–10	In the middle of a crowd, Jesus notices Zacchaeus, and asks him to welcome him into his home.
John 9.1–12	Jesus restores the sight and the reputation of a man who was born blind.
1 Corinthians 12.14–26	Paul uses the metaphor of the human body to describe human interdependence and the dignity and value of every member, especially within the household of the church.

Psalms

Psalms 31.1–5	A plea for God to notice; valuing God as a strong fortress.
Psalms 70	Be pleased, O God, to deliver me. O Lord, make haste to help me!
Psalms 102	God feels distant; a reflection on human frailty.
Psalms 121	The difference that God can bring.
Psalms 143	Reflection on the holiness of God; longing for God's company and guidance.

Canticles

A Song of Entreaty

A Song of Lamentation

Theme 2: Cared-for and Waiting

May reflect depression, bereavement, detachment

Readings

Genesis 37.35	Jacob refuses to be comforted after being told of the death of his child.
1 Kings 19.4–8	Elijah, feeling desperate, alone and ready to die, regains his prophetic purpose after meeting God in the silence.
Isaiah 30.18–21	God's promise to hear Israel's cry
Isaiah 40.27–31	The constancy of God's promise of comfort and strength in response to Israel's cries of abandonment.
Matthew 11.28–30	Jesus' invitation to those who are weary and burdened.
Romans 8.26–28	We are met in weakness and helped.
Revelation 21.1–7	A vision of a new heaven and a new Earth – and an end to death itself.

Psalms

Psalms 16	A song of trust and security in God
Psalms 23	What it is like to live within the care of God?
Psalms 38	Do not forsake me, O Lord; O my God, do not be far from me; make haste to help me, O Lord, my salvation.
Psalms 62.1–2,5–6	Why the psalmist waits for God.
Psalms 90	A song of trust in God alone.
Psalms 130	A cry from the depths.

Canticle

A Song of Humility

Theme 3: Listened-to and Heard

May reflect confusion, struggling and being overwhelmed

Readings

Genesis 32.22–31	God gives Jacob a new name: ‘Israel: one who struggles with God’.
Numbers 11.10–17	Moses feels overwhelmed by his responsibilities; the Lord provides helpers to share the burden with him.
Job 23.1–7	Job complains about his unjust treatment and seeks God so that he may present the case for his defence.
Isaiah 40.27–31	The Lord gives power to the faint and strength to the powerless. Those who wait for the Lord shall renew their strength.
Matthew 6.25–34	Jesus’ encouragement not to be overwhelmed by matters beyond our control.
Matthew 20.29–34 (Mark 10.46–52)	The crowd try to shut up the blind men’s call for help. With a heart of compassion Jesus heals.
Matthew 26.36–46	Jesus is overwhelmed with sorrow as he prays alone on the night of his betrayal.
Luke 8. 24–25	Jesus calms the storm.
Luke 10.38–42	Jesus visits the home of Martha, who is overwhelmed by her many tasks.
2 Corinthians 12.7–10	Paul repeatedly asks the Lord to be freed from a chronic ‘thorn in the flesh’ but, through God’s grace, gains strength in his weakness.

Psalms

Psalms 18.1–6, [7–24] 25–32, [33–45] 46–50	Love of a God who is our rock, yet listens and gives strength, lifting up the humble.
Psalms 34.1–22	The Lord hears us; listen to the Lord’s instruction!
Psalms 40	A psalm of patient hope in the midst of desolation.
Psalms 55	Complaint about a friend’s treachery/betrayal
Psalms 57	Praise and assurance under persecution

Canticle

A Song of Jonah

Theme 4: Accepted and Forgiven

May reflect isolation, uncertainty, feeling detached from reality.

Readings

Genesis 1.26–31a	God creates humankind in his image and likeness and blesses them. Indeed, everything that was made is very good.
Isaiah 43.1–2	Do not fear, for I have redeemed you; I have called you by name, you are mine.
Hosea 6.1–6	The prophet calls a torn and broken people to repentance, to healing and to life.
Matthew 6.25–34	Jesus' teaching on prayer and encouragement not to be overwhelmed by matters beyond our control.
Luke 7.36–50 (or Matthew 26, Mark 14, John 12)	Jesus speaks about hospitality and grace, contrasting the faith of a woman who washes Jesus' feet with her tears and the uncharitable judgementalism of his host.
Luke 15.1–10	Two parables about the joy in heaven over the repentance of even one sinner.
Luke 15.11–32	The parable of the Prodigal Son, a story of love, forgiveness, and acceptance and their impact.
Luke 18.10–14	How we see ourselves and come to God, and how God sees us and responds.
John 8.1–11	Jesus is challenged to pass verdict on a woman caught in adultery
John 16.32–33	Jesus speaks to his disciples of future troubles, of God's peace, and of ultimate victory.
Colossians 3.12–17	Living within forgiveness Paul instructs his readers to clothe themselves with love, and to treat each other with compassion, forgiveness, patience and thankfulness.

Psalms

Psalms 22.1–5, 11, 19–31	Feeling abandoned and forgotten, the psalmist recalls the testimony of previous generations and imagines future generations witnessing that God can indeed be trusted and will not abandon us.
Psalms 51.1–9	Have mercy on me, O God, according to your steadfast love, according to your abundant mercy.
Psalms 119.50–58	The comfort of following God, accepting God's ways
Psalms 139.1–18	God has intimate and complete knowledge of us which we cannot hide from God
Psalms 145.13–19	All blessings come from God and God upholds those who are falling.

Canticle

A Song of Mercy and Truth

Theme 5: Honest and Understood

May reflect feelings of stress: recovering from trauma

Readings

1 Samuel 25.23–27, 32–35	Abigail speaks honestly to David, saving her household, and David's anger subsides. They both leave in peace.
Matthew 6.31–34	Jesus' teaching on prayer and encouragement not to be overwhelmed by matters beyond our control.
Matthew 8.5–13	A centurion recognises Jesus' authority. Jesus delights in such faith and insight.
Mark 15.25–34	Jesus is crucified, mocked and taunted. In his pain and abandonment, Jesus recalls the words of the psalm he learned by heart as a child. <i>(see Psalm 22.1–5, 11, 19–31 on page 13)</i>
Luke 18.1–14	Two parables about the need for humility, honesty and endurance in prayer.
Luke 22.41–44	Jesus prays in agony in the Garden of Gethsemane.
John 14.1–7	Jesus reassures his disciples in the face of his coming passion and death.
John 11.17–44	Martha and Mary recognise Jesus as Messiah but struggle to grasp what that means in the light of their brother's death. Mourners question why Jesus did not prevent Lazarus from dying.
Romans 7.15–25	Paul writes about his inner conflicts and his inability to do what he knows to be right.

Psalms

Psalms 38.9–18	Honest about how the psalmist feels wrung out in pain.
Psalms 46	Be still and know that I am God.
Psalms 62	A Song of trust in God alone.
Psalms 71.4–12	Understanding what has been, and that God alone can save.
Psalms 126	Understanding the great things God has done.
Psalms 139.1–18	God's complete knowledge and understanding of us.

Canticle

A Song of the Wilderness

Theme 6: Beloved and Defended

May reflect the need for self-esteem and self-care (Eat, Rest, Sleep)

Readings

Isaiah 43.1–4	The Lord delights in creating you, will be with you and loves you.
Isaiah 49.1,3–10,13–15	Isaiah recalls God's eternal and relentless call to his servant even through discouragement and disillusionment.
Matthew 3.16–17	God's love and pleasure are revealed as Jesus is baptized by John.
John 13.1–17, 34	Jesus gives an example of loving service by washing the disciples' feet like a servant. He commands his followers to love one another in the same way.
1 Corinthians 13	Love makes a difference to all we do. Love has no end.
2 Corinthians 4.6–18	Paul writes of his experience of holding on to faith even in through the very worst afflictions.
1 John 3.1–2	We are God's children and will be like God.
1 John 3.16–18	A call to move beyond words and to love in truth and action.
1 John 4.11–12	A call to love one another in response to God's love for us.

Psalms

Psalms 4.4–8	Do not sin but trust God for gladness of heart.
Psalms 27.1–14	The Lord is my light and my salvation; whom shall I fear?
Psalms 91	Defended within the shelter of God.
Psalms 97.10–12	God loves those who hate evil.
Psalms 118.26–29	Blessed is the one who comes in the name of the Lord.

Canticles

A Song of Anselm
A Song of Julian of Norwich
Saviour of the World

Theme 7: Lament

May reflect feeling separated from God

Readings

Job 23.1–9	Job searches for God.
Job 23.15–17	Job is terrified of God and wishes to hide away.
Lamentations 3.1–9	Feeling punished by God.
Lamentations 3.31–33	The Lord will not reject for ever. Although he causes grief, he will have compassion.
Romans 3.23	All have sinned and fall short of the glory of God.
Romans 7.15	I do not understand my own actions.
Romans 7.18b–19	I can will what is right, but I cannot do it.
Romans 7.24	Wretch that I am! Who will rescue me from this body of death?

Psalms

Psalms 6.1–7	O Lord, do not rebuke me in your anger.
Psalms 10.1,12,14,17–18	Why, Lord, do you stand far off? Why do you hide yourself in times of trouble?
Psalms 13.1–3	How long will you hide your face from me?
Psalms 22.1–2,6–8,14–15	My God, my God, why have you forsaken me? Why are you so far from saving me?
Psalms 38.1–11	Lord, do not rebuke me in your anger.
Psalms 42	As a deer longs for flowing streams, so my soul longs for you, O God.
Psalms 69.1–3,13–17	Save me, O God, for the waters have come up to my neck.
Psalms 77.1–10	I cry aloud to God, that he may hear me.

Canticles

A Song of Entreaty

A Song of Lamentation

See also St John of the Cross on 'the dark night of the soul':

<https://www.poetseers.org/spiritual-and-devotional-poets/christian/the-works-of-st-john-of-the-cross/dark-night-of-the-soul/>

Prayers

The prayers that follow may be adapted for individual use, for example by substituting 'me' and 'my' for 'us' and 'our' as appropriate. Times of prayer are occasions to stop and pause or, in the middle of mundane and even stressful tasks, to remind ourselves of the presence of God. By not rushing through the words, but simply giving space to breathe, our body, mind and spirit can work in harmony wordlessly to release anxiety and tension, and to breathe in God's love and grace. Such breathing prayer can be literally 'inspirational'. For example:

Breathing out: I give you my pain and anxieties.

Breathing in: God, I receive your abundant love.

Breathing out: I give you all that stops me from receiving it.

Breathing in: God, I receive your mercy.

Breathing out: I give you my brokenness.

Breathing in: God, I receive your wholeness.

Breathing out: that I might live.

Breathing in: God, I receive your forgiveness.

Prayer of Welcome

Come and bring your hidden places.
Come and bring your hurting spaces.
Come and eat with hearts that break.
Come and drink, new worlds to make.
Come and feast, your vision spread.
Despair and Hope connects the fed.
Jesus says, 'Come!'

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Prayer for Wholeness

O Lord, penetrate those murky corners
where we hide memories and tendencies
on which we do not care to look,
but which we will not disinter
and yield freely up to you,
that you may purify and transmute them:
the persistent buried grudge,
the half-acknowledged enmity
which is still smouldering;
the bitterness of that loss
we have not turned into sacrifice;
the private comfort we cling to;
the secret fear of failure which saps our initiative
and is really inverted pride;
the pessimism which is an insult to your joy, Lord;
we bring all these to you,
and we review them with shame and penitence
in your steadfast light.

Evelyn Underhill

Psalm Prayers

- 1 Restless with grief and fear,
the abandoned turn to you:
in every hour of trial,
good Lord, deliver us,
O God most holy, God most strong,
whose wisdom is the cross of Christ.
- 2 Free us, God of mercy,
from all that keeps us from you;
relieve the misery of the anxious and the ashamed
and fill us with the hope of peace;
through Jesus Christ our Lord.
- 3 Open our ears, glorious Lord Christ,
to hear the music of your voice
above the chaos of this world;
open our eyes to see the vision of your glory,
for you are our King, now and for ever.
- 4 Lord Jesus Christ,
when scorn and shame besiege us
and hope is veiled in grief,
hold us in your wounded hands
and make your face shine on us again,
for you are our Lord and God.
- 5 O Christ, Son of the living God,
help us when we are too cast down to pray,
and grant that we may trust you all our days,
for you are with us in our living and our dying,
Jesus, Lord and God.
- 6 In the darkness of unknowing,
when your love seems absent,
draw near to us, O God,
in Christ forsaken,
in Christ risen,
our Redeemer and our Lord.
- 7 Lord, in all times of fear and dread,
grant that we may so cast our burdens upon you,
that you may bear us on the holy wings of the Spirit
to the stronghold of your peace;
through Jesus Christ our Lord.

- 8 How generous is your goodness, O God,
how great is your salvation,
how faithful is your love;
help us to trust you in trial
and praise you in deliverance;
through Jesus Christ our Lord.
- 9 In the depths of our isolation
we cry to you, Lord God;
give light in our darkness
and bring us out of the prison of our despair
through Jesus Christ our Lord.
- 10 Father, we commend to your faithful love
those who are crying from the depths;
help them to watch and pray
through their time of darkness,
in sure hope of the dawn of your forgiveness and redemption;
through Jesus Christ our Lord.
- 11 Jesus, our companion,
when we are driven to despair,
help us, through the friends and strangers we encounter on our path,
to know you as our refuge,
our way, our truth and our life.
- 12 Compassionate God,
as you know each star you have created,
so you know the secrets of every heart;
in your loving mercy bring to your table
all who are fearful and broken,
all who are wounded and needy,
that our hungers maybe satisfied
in the city of your peace;
through Christ who is our peace.

Responsories

Fear not, for I have redeemed you.
I have called you by name; you are mine.

All **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.

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

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

All **Fear not, for I have redeemed you.**
I have called you by name; you are mine.

from Isaiah 43

Forsake me not, O Lord;
be not far from me, O my God.

All **Forsake me not, O Lord;**
be not far from me, O my God.

Make haste to help me,
O Lord of my salvation.

All **Be not far from me, O my God.**

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

All **Forsake me not, O Lord;**
be not far from me, O my God.

from Psalm 38

My soul is waiting for you, O Lord:
in your word is my hope.

All **My soul is waiting for you, O Lord:**
in your word is my hope.

There is forgiveness with you,
so that you shall be feared.

All **In your word is my hope.**

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

All **My soul is waiting for you, O Lord:**
in your word is my hope.

from Psalm 130

When you send forth your Spirit, we are created;
you renew the face of the earth.

All **When you send forth your Spirit, we are created;
you renew the face of the earth.**

O Lord, how manifold are your works;
in wisdom you have made them all.

All **You renew the face of the earth.**

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

All **When you send forth your Spirit, we are created;
you renew the face of the earth.**

from Psalm 104

Appendix 1: Music and Art

Whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.

1 Samuel 16.23

As this passage from Scripture reminds us, music and other forms of art can express what our heart longs to sing and can reveal things about ourselves and our relationship with God. Music and art help us through the journey of our life, whether in celebration or despair, and sometimes simply when we are still. It is not necessary to use music or art that takes an explicitly religious theme; depending on personal preferences and circumstances, a wide range of concepts and styles could be helpful.

Care should be taken not to attempt to express in words the totality of complex feelings that those present may bring with them. Worship should incorporate, wherever possible, a mixture of spoken word and music – whether participative or listened to in silence – and liturgical actions. Leaving space for stillness, symbol, gesture, action and movement is to be encouraged, for example, using *‘Prayers at the Foot of the Cross’*, worshippers might be invited to touch a suitably placed cross or crucifix, or to kneel and place their hands or head on the wood of the cross. This is an ideal opportunity to draw on the strengths of the traditions of the church you are worshipping in and remember all the senses. Those planning worship should ensure that all liturgical actions are as inclusive as possible towards all worshippers.

The refreshing and renewing power of music:

- Taizé: In the Lord I'll be ever thankful
Jesus, remember me
Nada te turbe (Nothing can trouble)
Wait for the Lord
Within our darkest night
- Margaret Rizza: Calm me, Lord, as you calmed the storm
- John Rutter: A Gaelic Blessing (Deep Peace)
- Iona: How long, O Lord
Wait for the Lord
- Other sources: Before the throne of God above, I have a strong, a perfect plea
Be still, for the presence of the Lord, the holy one, is here
Be still, my soul: the Lord is on thy side
Dear Lord and Father of Mankind
Faithful One, so unchanging
I heard the voice of Jesus say, "Come unto Me and rest"
Jesu, lover of my soul, let me to thy bosom fly
Just as I am, without one plea
Love divine, all loves excelling
O love that wilt not let me go
O the deep, deep love of Jesus
When I survey the wondrous cross
When peace, like a river attendeth my way (It is well with my soul)

Appendix 2: Useful Links

Church of England mental health resources

<https://www.churchofengland.org/resources/mental-health-resources>

Common Worship – list of readings for Wholeness and Healing

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/wholeness-and-healing/wholeness-and#p44>

Common Worship – Canticles

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/common-material#na>

Common Worship – Psalter

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/common-material/psalter>

Oremus Bible Browser

<http://bible.oremus.org/>

Inclusive Church

<https://www.inclusive-church.org/resources/mental-health-resources/> (with links to various resources)

Livability

<https://www.livability.org.uk/search-results/?q=mental+health&search=>

Mental Health Foundation

<https://www.mentalhealth.org.uk/your-mental-health/getting-help> (with further links to organisations offering support and help)