

Wholeness and Healing

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For General Rules, see page 462.

¶ Theological Introduction

Baptism witnesses to God's gift of salvation, in which he gathers people into the new creation in Jesus Christ. Baptism points to the way in which God in Jesus Christ is overthrowing an order of life corrupted by sin and death and bringing to birth a renewed creation, a creation alive with the healing presence of God's Spirit. Baptism is a sign of individual and corporate forgiveness and renewal within the life of the baptized. That life proclaims not only the risen power won by Christ for us in his resurrection and exaltation, but also our identification as human beings with the constraints and suffering borne by Christ in his incarnation and on the cross.

With the incarnation of Jesus, God begins the renewal of our alienated, weakened and fragmented human condition (Romans 8.3,4). In St Matthew's Gospel Jesus' baptism expresses his solidarity with us in our weakness (Matthew 3.14,15) and his healing ministry is seen as the outworking of the suffering servant who 'took our infirmities and bore our diseases' (Matthew 8.17). The death and resurrection of Jesus Christ promise both the judgement of all that is flawed in human life and the recreation of our humanity. A powerful biblical image portrays the sufferings of the Messiah, of the creation, and of God's people, as the birth pains that herald the new age in which peace and righteousness reign (Luke 12.50; John 16.21; Romans 8.18-30; Colossians 1.24; Revelation 12). The Christ, the anointed one, is clothed with the Holy Spirit to bring good news to the afflicted and to proclaim the day of the Lord's favour (Luke 4.18-21).

It is apparent in Scripture that the physical, emotional, social and spiritual well-being of human beings are closely interconnected. Christ's work of reconciliation extends beyond the purely personal and relational to the social order and the whole creation (cf Colossians 1.15-27). The Gospels use the term 'healing' both for physical healing and for the broader salvation that Jesus brings. A common New Testament term for sickness is 'weakness' (*asthenia*) (Luke 5.15; 13.11,12; John 5.5); it carries broad associations of powerlessness and vulnerability, including human vulnerability in the face of the dominion of sin and death (Romans 5.6; 8.3). As Christians face weakness, they receive God's grace, expressed sometimes in an experience of healing and sometimes through the strength that comes in the bearing of weakness (2 Corinthians 12.9).

Furthermore, the New Testament also presents us with a picture of Christians in a running battle with forces of evil that are external to us but bear heavily upon our lives. Although the principalities and powers (Ephesians 6.12) are not always forces of evil, they can have an impact on the social and political order; the evil one not only brings temptation but takes people captive (Gospels, *passim*); the power of idols enslaves consciences (1 Corinthians 8); and pagan sacrifices are offered to demons with whom we must not be participants (1 Corinthians 10). This series of pictures, while not absolving us from personal responsibility for our actions, also strongly implies that without the grace of God we are at risk of being in the grip of an array of forces beyond our powers to resist or break. Yet there is victory in Christ, and we also learn that, in the final analysis, 'an idol is nothing in the world and there is no God but one' (1 Corinthians 8.4); and that victorious discernment categorizes all forces of spiritual evil as provisional and counterfeit. Their 'power' lies in their impact on us, and their 'reality' therefore is shadowy and interim only. But we nonetheless need deliverance from that power, and the language of healing and wholeness is entirely appropriate to that process.

Acts of healing in the Gospels are intimately related to the restoring of individuals to a place of worth within the social order (cf Mark 1.44; 5.15-20; 6.32-34; Luke 13.10-17). 'By his wounds you have been healed' (1 Peter 2.24) makes powerful links between human pain and vulnerability and the saving impact of Jesus' own suffering. The same interconnectedness is present where Scripture speaks of God's image in us to point to the way human life is marred and threatened by the impact of evil and is restored by the new creation in Christ (Romans 3.23; 2 Corinthians 3.18; Ephesians 2.13-16).

Healing, reconciliation and restoration are integral to the good news of Jesus Christ. For this reason prayer for individuals, focused through laying on of hands or anointing with oil, has a proper place within the public prayer of the Church. God's gracious activity of healing is to be seen both as part of the proclaiming of the good news and as an outworking of the presence of the Spirit in the life of the Church.

Such prayer needs to be sensitive to a number of simplifications or misunderstandings. It should not imply a simple link between sickness and sin; Jesus himself warned against the direct association of disability and sin (John 9.3). The receiving of forgiveness and the act of forgiving others may open the way to healing and wholeness. Prayer for healing and strengthening should not involve the rejection of the skills and activity of medicine which are also part of God's faithfulness to creation (cf Ecclesiasticus 38.9-12; Psalm 147.3). Prayer for healing needs to take seriously the way in which individual sickness and vulnerability are often the result of injustice and social oppression. Equally importantly such prayer should not imply that the restoration of physical wholeness is the only way in which Christ meets human need. Healing has always to be seen against the background of the continuing anguish of an alienated world and the hidden work of the Holy Spirit bringing God's new order to birth. It is a way of partaking in God's new life that will not be complete until it includes the whole creation and the destruction of death itself.

¶ *Introductory Note*

These forms of service are intended to recognize the links between prayer for healing and the wider celebration in the Church of reconciliation and renewal in the gospel of Jesus Christ.

- ¶ The first is a service most suitable for a diocesan or deanery occasion.
- ¶ The second, the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion, is intended for occasional use, when appropriate, as part of the regular liturgical life of a parish.
- ¶ The third, Prayer for Individuals in Public Worship, is primarily intended for use in churches where such prayer for individuals is a regular feature of Sunday worship.
- ¶ The fourth, Ministry to the Sick, is intended for use in the sickroom, whether in hospital or at home.
- ¶ The fifth comprises prayers for protection and peace for use with or by individuals at need.

Those who come for prayer with Laying on of Hands and/or Anointing should make careful preparation. They may receive the Laying on of Hands on behalf of others who are not present as well as for themselves.

Where prayer is offered for those who will minister to others, this should be seen as prayer for the grace and discernment of the Holy Spirit, as well as prayer for healing. All who minister to others in need should have careful regard for the duty of confidentiality which this privilege brings. As part of their preparation, those who minister need to be ready to recognize where specialist skills may be required.

If a need for a more particular ministry of exorcism or deliverance is perceived, then the bishop's instructions should be followed and his authorized advisor consulted.

A Celebration of Wholeness and Healing

(especially suitable for a diocesan or deanery occasion)

Structure

Optional parts of the service are indicated by square brackets.

¶ **The Gathering**

The Greeting
Dialogue
The Collect

¶ **The Liturgy of the Word**

Readings and Psalm
Gospel Reading
Sermon

¶ **Prayer and Penitence**

[Introduction]
Prayers of Intercession
Prayers of Penitence

¶ **Laying on of Hands and Anointing**

Prayer over the Oil
Laying on of Hands
[Anointing]
The Lord's Prayer – unless Holy Communion is celebrated

¶ **[The Liturgy of the Sacrament**

The Peace
Preparation of the Table
Taking of the Bread and Wine
The Eucharistic Prayer
The Lord's Prayer
Breaking of the Bread
Giving of Communion
Prayer after Communion]

¶ **The Sending Out**

Proclamation of the Gospel
The Peace – unless Holy Communion is celebrated
[Blessing – if Holy Communion is celebrated]
The Dismissal

For Notes, see pages 24–25.

A Celebration of Wholeness and Healing

(especially suitable for a diocesan or deanery occasion)

¶ The Gathering

At the entrance of the ministers, a hymn or chant may be sung.

The Greeting

The president greets the people using these or other suitable words

In the name of Christ, we welcome you.
We have been called out of darkness into God's marvellous light.
Grace and peace be with you

All and also with you.

The president may introduce the service, using one of the forms on pages 42–43 or other suitable words.

This dialogue or another suitable form may be used

The love of God has been poured into our hearts,
through the Holy Spirit who has been given to us:
we dwell in him and he lives in us.

Give thanks to the Lord and call upon his name:
All make known his deeds among the peoples.

Sing to God, sing praises to his name:
All and speak of all his marvellous works.

Holy, holy, holy, is the Lord God almighty:
All who was and is and is to come.

The Collect

Silence may be kept.

Heavenly Father,
you anointed your Son Jesus Christ
with the Holy Spirit and with power
to bring to us the blessings of your kingdom.
Anoint your Church with the same Holy Spirit,
that we who share in his suffering and victory
may bear witness to the gospel of salvation;
through Jesus Christ, your Son our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

¶ The Liturgy of the Word

If this celebration takes place on a Sunday or Principal Festival the readings of the day are normally used. For other occasions a table of readings is provided on pages 44–45.

Either one or two readings from Scripture precede the Gospel reading. At the end of each, the reader may say

This is the word of the Lord.

All **Thanks be to God.**

The psalm or canticle follows the first reading, and other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading.

When the Gospel is announced, the reader says

Hear the Gospel of our Lord Jesus Christ according to N.

All **Glory to you, O Lord.**

At the end

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Sermon

Prayer and Penitence

As an introduction to this section, a minister may use one of the forms on pages 42–43, if it has not already been used at the beginning of the service.

Prayers of Intercession

At the Prayers of Intercession, the following Litany of Healing may be used. Additional petitions, including names, may be included.

God the Father, your will for all people is health and salvation.

All **We praise and bless you, Lord.**

God the Son, you came that we might have life,
and might have it more abundantly.

All **We praise and bless you, Lord.**

God the Holy Spirit, you make our bodies
the temple of your presence.

All **We praise and bless you, Lord.**

Holy Trinity, one God, in you we live and move and have our being.

All **We praise and bless you, Lord.**

Lord, grant your healing grace to all who are sick, injured
or disabled,
that they may be made whole.

All **Hear us, Lord of life.**

Grant to all who are lonely, anxious or depressed
a knowledge of your will and an awareness of your presence.

All **Hear us, Lord of life.**

Grant to all who minister to those who are suffering
wisdom and skill, sympathy and patience.

All **Hear us, Lord of life.**

Mend broken relationships, and restore to those in distress
soundness of mind and serenity of spirit.

All **Hear us, Lord of life.**

Sustain and support those who seek your guidance
and lift up all who are brought low by the trials of this life.

All **Hear us, Lord of life.**

Grant to the dying peace and a holy death,
and uphold by the grace and consolation of your Holy Spirit
those who are bereaved.

All Hear us, Lord of life.

Restore to wholeness whatever is broken by human sin,
in our lives, in our nation, and in the world.

All Hear us, Lord of life.

You are the Lord who does mighty wonders.

All You have declared your power among the peoples.

With you, Lord, is the well of life

All and in your light do we see light.

Hear us, Lord of life:

All heal us, and make us whole.

Let us pray.

A period of silence follows.

O Lord our God, accept the fervent prayers of your people;
in the multitude of your mercies look with compassion
upon us and all who turn to you for help;
for you are gracious, O lover of souls,
and to you we give glory, Father, Son, and Holy Spirit,
now and for ever.

All Amen.

Prayers of Penitence

The gospel calls us to turn away from sin
and be faithful to Christ.

As we offer ourselves to him in penitence and faith,
we renew our confidence and trust in his mercy.

Cast your burden upon the Lord

All and he will sustain you.

In returning and rest

All you shall be saved.

In quietness and trust

All shall be your strength.

There follows a period of silent reflection and self-examination.

One or other of the following or another suitable form may be used

You raise the dead to life in the Spirit:

Lord, have mercy.

All Lord, have mercy.

You bring pardon and peace to the sinner:

Christ, have mercy.

All Christ, have mercy.

You bring light to those in darkness:

Lord, have mercy.

All Lord, have mercy.

(or)

**All Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbour as ourselves.
In your mercy
forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly,
love mercy,
and walk humbly with you, our God.
Amen.**

Absolution

The president says the Absolution, using this or any other authorized form

God, the Father of mercies,
has reconciled the world to himself
through the death and resurrection of his Son, Jesus Christ,
not holding our sins against us,
but sending his Holy Spirit
to shed abroad his love among us.
By the ministry of reconciliation
entrusted by Christ to his Church,
receive his pardon and peace
to stand before him in his strength alone
this day and for evermore.

All Amen.

A hymn or chant may be sung.

¶ *Laying on of Hands and Anointing*

Oil for anointing is brought before the president.

Our help is in the name of the Lord
All who has made heaven and earth.

Blessed be the name of the Lord:
All now and for ever. Amen.

(or)

Praise God who made heaven and earth,
All who keeps his promise for ever.

Let us give thanks to the Lord our God,
All who is worthy of all thanksgiving and praise.

Blessed are you, sovereign God, gentle and merciful,
creator of heaven and earth.

Your Word brought light out of darkness,
and daily your Spirit renews the face of the earth.

When we turned away from you in sin,
your anointed Son took our nature and entered our suffering
to bring your healing to those in weakness and distress.
He broke the power of evil and set us free from sin and death
that we might become partakers of his glory.

His apostles anointed the sick in your name,
bringing wholeness and joy to a broken world.
By your grace renewed each day
you continue the gifts of healing in your Church
that your people may praise your name for ever.
By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
may they be made whole in body, mind and spirit.

Hear the prayer we offer for all your people.
Remember in your mercy those for whom we pray:
heal the sick, raise the fallen, strengthen the fainthearted
and enfold in your love the fearful and those who have no hope.

In the fullness of time complete your gracious work.
Reconcile all things in Christ and make them new,
that we may be restored in your image, renewed in your love,
and serve you as sons and daughters in your kingdom.

Through your anointed Son, Jesus Christ, our Lord,
to whom with you and the Holy Spirit
we lift our voices of thanks and praise:

**All Blessed be God, our strength and our salvation,
now and for ever. Amen.**

Alternative prayers may be used (pages 46–47).

*The laying on of hands is administered, using these or other
suitable words*

In the name of God and trusting in his might alone,
receive Christ's healing touch to make you whole.

May Christ bring you wholeness
of body, mind and spirit,
deliver you from every evil,
and give you his peace.

All Amen.

Anointing may be administered. The minister says

N, I anoint you in the name of God who gives you life.
Receive Christ's forgiveness, his healing and his love.

May the Father of our Lord Jesus Christ
grant you the riches of his grace,
his wholeness and his peace.

All Amen.

After the laying on of hands and anointing, the president says

The almighty Lord,
who is a strong tower for all who put their trust in him,
whom all things in heaven, on earth, and under the earth obey,
be now and evermore your defence.

May you believe and trust that the only name under heaven
given for health and salvation
is the name of our Lord Jesus Christ.

All Amen.

*Unless the Liturgy of the Sacrament follows immediately,
the president introduces the Lord's Prayer*

In confidence let us pray to the Father
for the coming of the kingdom among us:

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)

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.**

*If the Liturgy of the Sacrament follows, the president continues with
the Peace (see Note 2 on page 24).*

A hymn or song of thanksgiving may be sung.

¶ The Sending Out

The president may say

God who said: 'Let light shine out of darkness'

All **has caused his light to shine within us**
to give the light of the knowledge of the glory of God

All **revealed in the face of Jesus Christ.**

We have this treasure in earthen vessels

All **to show that the power belongs to God.**

A minister says

Hear the words of the Gospel according to N.

All **Glory to you, O Lord.**

A short passage from the Gospels is read (suggested passages are given on page 45).

At the end

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

The Peace and Dismissal

God has made us one in Christ.

He has set his seal upon us

and, as a pledge of what is to come,

has given the Spirit to dwell in our hearts.

The peace of the Lord be always with you

All **and also with you.**

A minister says

Go in the joy and peace of Christ. [Alleluia, alleluia.]

All **Thanks be to God. [Alleluia, alleluia.]**

A sign of peace may be exchanged.

The ministers and people depart.

Notes

1 Occasion

This Order is most suitable for use at a diocesan or deanery occasion. When the ministry of healing is a regular part of a parish's pattern of worship, the rites for the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion (pages 26–40) and Prayer for Individuals in Public Worship (pages 48–49) will be more appropriate.

2 Holy Communion

When this Order is used within the setting of a celebration of Holy Communion, the Peace follows the Laying on of Hands and Anointing, followed by the Preparation of the Gifts and the Eucharistic Prayer. A Proper Preface, the Post Communion and the blessing from the rite for the Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion may be used (pages 26–39).

3 Extended Celebration

When this Order is used for an extended celebration over a number of hours or a whole day, the Liturgy of the Word may be followed by an extended study period and a time for reflection. Prayer and Penitence may be introduced by the reading of a passage from the Gospels and the period of silence at the Prayers of Penitence may be prolonged. After the conclusion of the Laying on of Hands and Anointing, or after the distribution of communion if Holy Communion is celebrated, there may be a longer period of silence or thanksgiving.

4 Ministries

The president of the rite is the bishop, or a priest, who presides over the whole rite. The president may invite others to share in the prayers and the Laying on of Hands, and may delegate the ministry of Anointing to other ministers authorized for this ministry under Canon B 37.

5 Oil

The oil to be used at this celebration should be pure olive oil and normally be consecrated during this service by the bishop (or priest) who presides, rather than having been previously blessed. This will not only ensure an adequate supply of oil, but provide a prayer of thanksgiving at the heart of the rite. If preferred, the prayer may be used in the responsive form on pages 46–47. If oil which has previously been blessed is used, then the form of thanksgiving in the rite for Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion (page 33) may be used.

6 Introduction to Prayer over the Oil

Alternative versicles and responses are suggested at the beginning of the prayer over oil for anointing on page 20 (and page 46). The introductory dialogue printed first has traditionally been a distinctively episcopal text.

Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion

(suitable for occasional use as part of the regular liturgical life of a parish)

Structure

Optional parts of the service are indicated in square brackets.

- ¶ **The Gathering**
 - The Greeting
 - Prayers of Penitence
 - The Collect
- ¶ **The Liturgy of the Word**
 - Readings and Psalm
 - Gospel Reading
 - Sermon
- ¶ **Prayers of Intercession**
 - [Litany of Healing]
- ¶ **Laying on of Hands and Anointing †**
 - Prayer
 - Laying on of Hands
 - [Anointing]
- ¶ **The Liturgy of the Sacrament**
 - The Peace
 - Preparation of the Table
 - Taking of the Bread and Wine
 - The Eucharistic Prayer
 - The Lord's Prayer
 - Breaking of the Bread
 - Giving of Communion
 - Prayer after Communion
- ¶ **The Dismissal**
 - Blessing
 - The Dismissal

† Where this is offered as part of regular Sunday worship, it may be done during the Giving of Communion.

For Notes, see page 40.

Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion

An authorized Order for the Celebration of Holy Communion is used.

The Gathering

At the entry of the ministers a hymn may be sung.

The president may say

In the name of the Father,
and of the Son,
and of the Holy Spirit.

All **Amen.**

The Greeting

The president greets the people

All The Lord be with you
and also with you.

(or)

All Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you
and also with you.

From Easter Day to Pentecost this acclamation follows

All Alleluia. Christ is risen.
He is risen indeed. Alleluia.

The president may introduce the service using one of the forms from pages 42–43, or other suitable words.

Prayer of Preparation

This prayer may be said

All **Almighty God,**
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.

Prayers of Penitence

A minister uses a seasonal invitation to confession or other suitable words.

This form of the Kyrie eleison or an authorized confession may be used

Lord Jesus, you heal the sick:
Lord, have mercy.

All **Lord, have mercy.**

Lord Jesus, you forgive sinners:
Christ, have mercy.

All **Christ, have mercy.**

Lord Jesus, you give yourself to heal us
and bring us strength:
Lord, have mercy.

All **Lord, have mercy.**

The president says

Almighty God,
who forgives all who truly repent,
have mercy upon *you*,
pardon and deliver *you* from all *your* sins,
confirm and strengthen *you* in all goodness,
and keep *you* in life eternal;
through Jesus Christ our Lord.

All **Amen.**

The Gloria in excelsis may be used.

The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

On a Sunday or Principal Festival, the Collect of the Day is used; otherwise this Collect may be used

Heavenly Father,
you anointed your Son Jesus Christ
with the Holy Spirit and with power
to bring to us all the blessings of your kingdom.
Anoint your Church with the same Holy Spirit,
that we who share in his suffering and victory
may bear witness to the gospel of salvation;
through Jesus Christ, your Son our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

¶ The Liturgy of the Word

Readings

The readings and psalmody are either those of the day, or from the table of readings on pages 44–45.

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

This is the word of the Lord.

All **Thanks be to God.**

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading.

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to N.

All **Glory to you, O Lord.**

At the end

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Sermon

A Creed or authorized Affirmation of Faith may be used.

Prayers of Intercession

The following Litany of Healing may be used.

Additional petitions, including names, may be included.

God the Father, your will for all people is health and salvation.

All We praise and bless you, Lord.

God the Son, you came that we might have life,
and might have it more abundantly.

All We praise and bless you, Lord.

God the Holy Spirit, you make our bodies
the temple of your presence.

All We praise and bless you, Lord.

Holy Trinity, one God, in you we live and move and have our being.

All We praise and bless you, Lord.

Lord, grant your healing grace to all who are sick, injured
or disabled,
that they may be made whole.

All Hear us, Lord of life.

Grant to all who are lonely, anxious or depressed
a knowledge of your will and an awareness of your presence.

All Hear us, Lord of life.

Grant to all who minister to those who are suffering
wisdom and skill, sympathy and patience.

All Hear us, Lord of life.

Mend broken relationships, and restore to those in distress
soundness of mind and serenity of spirit.

All Hear us, Lord of life.

Sustain and support those who seek your guidance
and lift up all who are brought low by the trials of this life.

All Hear us, Lord of life.

Grant to the dying peace and a holy death,
and uphold by the grace and consolation of your Holy Spirit
those who are bereaved.

All Hear us, Lord of life.

Restore to wholeness whatever is broken by human sin,
in our lives, in our nation, and in the world.

All **Hear us, Lord of life.**

You are the Lord who does mighty wonders.

All **You have declared your power among the peoples.**

With you, Lord, is the well of life

All **and in your light do we see light.**

Hear us, Lord of life:

All **heal us, and make us whole.**

Let us pray.

A period of silence follows.

O Lord our God, accept the fervent prayers of your people;
in the multitude of your mercies look with compassion
upon us and all who turn to you for help;
for you are gracious, O lover of souls,
and to you we give glory, Father, Son, and Holy Spirit,
now and for ever.

All **Amen.**

¶ *Laying on of Hands and Anointing*

If Anointing is to be administered, oil may be brought before the president.

The president says

Praise God who made heaven and earth,
All **who keeps his promise for ever.**

Let us give thanks to the Lord our God,
All **who is worthy of all thanksgiving and praise.**

Blessed are you, sovereign God, gentle and merciful,
creator of heaven and earth.

Your Word brought light out of darkness,
and daily your Spirit renews the face of the earth.

Your anointed Son brought healing to those in weakness
and distress.

He broke the power of evil and set us free from sin and death
that we might praise your name for ever.

By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
may they be made whole in body, mind and spirit,
restored in your image, renewed in your love,
and serve you as sons and daughters in your kingdom.

Through your anointed Son, Jesus Christ, our Lord,
to whom with you and the Holy Spirit
we lift our voices of thanks and praise:

All **Blessed be God, our strength and our salvation,
now and for ever. Amen.**

*The Laying on of Hands is administered using these or
other suitable words*

In the name of God and trusting in his might alone,
receive Christ's healing touch to make you whole.

May Christ bring you wholeness
of body, mind and spirit,
deliver you from every evil,
and give you his peace.

All **Amen.**

Anointing may be administered. The minister says

N, I anoint you in the name of God who gives you life.
Receive Christ's forgiveness, his healing and his love.

May the Father of our Lord Jesus Christ
grant you the riches of his grace,
his wholeness and his peace.

All **Amen.**

After the Laying on of Hands and Anointing, the president says

The almighty Lord,
who is a strong tower for all who put their trust in him,
whom all things in heaven, on earth, and under the earth obey,
be now and evermore your defence.

May you believe and trust that the only name under heaven
given for health and salvation
is the name of our Lord Jesus Christ.

All **Amen.**

¶ The Liturgy of the Sacrament

The Peace

*The president may introduce the Peace with a suitable sentence.
The following may be used*

God has made us one in Christ.
He has set his seal upon us
and as a pledge of what is to come
has given the Spirit to dwell in our hearts.

The peace of the Lord be always with you

All and also with you.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

The service continues with the Preparation of the Table. Presidential texts for the rest of the service are to be found in Common Worship: Services and Prayers for the Church of England (pages 155–335) and the President's edition (pages 381–524).

Preparation of the Table

Taking of the Bread and Wine

The Eucharistic Prayer

An authorized Eucharistic Prayer is used.

One of these Proper Prefaces may be used.

Short Proper Prefaces

For general use

- 1** And now we give you thanks
because you call us out of darkness into your marvellous light,
and by the power of your redeeming love you make us whole,
that we may be the first fruits of your new creation.

(traditional language)

And now we give thee thanks
because thou dost call us out of darkness into thy marvellous light,
and by the power of thy redeeming love dost make us whole,
that we may be the first fruits of thy new creation.

- 2** And now we give you thanks
that, taking upon himself our human nature,
he shared our joy and our tears,
bore all our sickness,
and carried all our sorrows.
Through death he brought us
to the life of his glorious resurrection,
giving for frailty eternal strength,
and restoring in us the image of your glory.

- 3** And now we give you thanks
that you have shown the greatness of your love for us
by sending him to share our human nature
and accomplish our forgiveness.
He embraces us in our weakness,
he suffers with the sick and the rejected,
and, bringing your healing to the world,
he rescues us from every evil.
- 4** And now we give you thanks
that through him the sick are healed:
the blind regain their sight,
the deaf hear, the lame walk,
and the outcast are brought home;
the poor receive good news
and the dead are raised to life.
- 5** *For use in particular sickness
(especially when the sick have been anointed)*
And now we give you thanks
because you provide medicine to heal our sickness,
and the leaves of the tree of life
for the healing of the nations,
anointing us with your healing power
so that we may be the first fruits of your new creation.

Extended Proper Preface

For general use

It is right to give you thanks
in sickness and in health,
in suffering and in joy,
through Christ our Saviour and Redeemer,
who as the Good Samaritan
tends the wounds of body and spirit.
He stands by us and pours out for our healing
the oil of consolation and the wine of renewed hope,
turning the darkness of our pain
into the dawning light of his kingdom.
And now we join with saints and angels
for ever praising you and saying:

The Lord's Prayer Breaking of the Bread Giving of Communion

Prayer after Communion

The following Post Communion may be used

God of all compassion,
by the dying and rising of your Christ
you restore us to yourself
and enfold us in your love.
May we who have been refreshed
with the bread of life and the cup of salvation
be renewed by your healing Spirit
and made ready for the coming of your kingdom;
through Jesus Christ our Lord.

All **Amen.**

The Dismissal

Blessing

The president may use the seasonal blessing, or another suitable blessing, or

May God the holy and undivided Trinity
preserve you in body, mind and spirit,
and bring you safe to that heavenly country
where peace and harmony reign;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

The Dismissal

Notes

1 **Ministries**

The president of the celebration of Holy Communion also presides over the ministry of Laying on of Hands and Anointing of the sick. The president may invite others to share in the prayers and the laying on of hands, and may delegate the ministry of anointing to other ministers authorized for this ministry under Canon B 37.

2 **Oil**

Canon B 37 provides that the priest should use 'pure olive oil consecrated by the bishop of the diocese or otherwise by the priest', for which forms are provided in the rite for a celebration of Wholeness and Healing on pages 20–21, and also on pages 46–47.

3 **Holy Communion**

Holy Communion is celebrated in accordance with any authorized rite making use of the special provisions included here.

4 **Celebration at Home or in Hospital**

Where this rite is celebrated at home or in hospital it should be adapted to the form of Holy Communion being followed. The Laying on of Hands and Anointing in this rite or the shorter form on pages 92–93 may be used at the Prayers.

Supplementary Texts

Introductions

One of these may be used by the president, either at the Greeting, or to introduce the Prayers of Intercession before the Laying on of Hands and Anointing.

- 1 We are gathered here in the name of our Lord Jesus Christ, who is present among us by his Spirit. He suffered for us on the cross to bring us healing and reconciliation. Having shared our weakness and learned obedience through suffering, he now lives as our great high priest and is able to save to the uttermost all who draw near to God through him. With our hope set on this great salvation we lay before God our weakness and our need.
- 2 Jesus sets before us the hope of the kingdom of God. All that is broken will be bound up in God's healing love. All that is marred by weakness and sin will be transformed by God's reconciling love.
In his humanity, Jesus took on himself our weakness and bore our sins. The Holy Spirit is present in the struggles and groaning of a world subject to decay, bringing to birth the freedom and glory of God's new creation. It is in this hope that we bring to God our prayers and our penitence, and look to God for the new life of the kingdom.
- 3 Christ taught his disciples to love one another. In his community of love, in praying together, in sharing all things and in caring for the sick, they recalled his words: 'In so far as you did this to one of these, you did it to me.' We gather today to witness to this teaching and to pray in the name of Jesus the healer that the sick may be restored to health and that all among us may know his saving power.

- 4 Our Lord Jesus Christ went about preaching the gospel and healing. He commanded his disciples to lay hands on the sick that they might be healed. Following his example, and in obedience to his command, we shall lay hands [on N], praying that the Lord will grant healing and peace according to his loving and gracious will.

Saint James writes, 'Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins he will be forgiven.' In fulfilment of this we shall anoint [N] with oil, praying that the Lord will grant healing and restoration and forgiveness according to his loving and gracious will.

Bible Readings

Old Testament

Psalm

Advent

Isaiah 26.16-19

Psalm 46.1-7

Christmas

Isaiah 55.1-3,10-11

Psalm 145.14-end

Epiphany

Isaiah 42.1-7

Psalm 27.1-6 or 1-10

Lent

Isaiah 53.3-6

Psalm 103.1-5,8-14

Lamentations 3.17-24

Psalm 38.9-15

2 Chronicles 28.15

Psalm 23

or Jeremiah 17.5-10,14

Easter

1 Kings 17.17-24

Psalm 30.6-12

Pentecost

Isaiah 61.1-3

Psalm 139.1-17 or 1-11

All Saints

Ezekiel 47.1-12

Psalm 87

Eucharist

Isaiah 55.1-3,10-11

Psalm 145.14-end

General

2 Kings 5.9-14

Psalm 66.15-end

2 Kings 20.1-5

Psalm 130

1 Samuel 16.14-23

Psalm 91.1-6,9-13

New Testament	Gospel	Dismissal Gospel	
<i>Advent</i>			
Romans 8.18-23	Matthew 24.3-13	Matthew 5.14-16	<i>Birth pangs of new age</i>
<i>Christmas</i>			
Colossians 3.14-17	John 6.47-51	John 6.63-64,66-69	<i>Bread of Life</i>
<i>Epiphany</i>			
Acts 9.10-19a	John 9.1-7	John 9.34b-38	<i>The opening of eyes</i>
<i>Lent</i>			
Romans 5.6-11	Mark 2.1-12	Mark 5.18-20	<i>Sin & forgiveness</i>
2 Corinthians 12.7b-10	Mark 14.32-38	Mark 13.34-36	<i>Powerlessness & grace</i>
James 5.14-16	Mark 6.7-13	Mark 6.54-56	<i>Anointing</i>
<i>Easter</i>			
Acts 20.7-12	Mark 5.35-end	Mark 6.7-13	<i>Resurrection</i>
<i>Pentecost</i>			
Romans 8.12-17	Luke 4.16-21	Luke 4.33-37	<i>Power of the Spirit</i>
<i>All Saints</i>			
Revelation 21.22; 22.5	Matthew 28.16-20	Matthew 28.9-10	<i>Healing of the nations</i>
<i>Eucharist</i>			
Colossians 3.14-17	John 6.47-51	John 6.63,64,66-69	<i>Bread of Life</i>
<i>General</i>			
Romans 10.5-11	Luke 17.11-19	Luke 17.20-21	<i>Cleansing & response</i>
James 5.13-16	Mark 9.16-29	Mark 9.38-40	<i>Prayer</i>
Acts 10.36-43	Mark 1.21-28 or 5.1-20	Mark 5.25-34	<i>Deliverance</i>

Prayers over the Oil

Either of these forms may be used.

A Responsive Form of Prayer over the Oil

Our help is in the name of the Lord
All **who has made heaven and earth.**

Blessed be the name of the Lord:
All **now and for ever. Amen.**

(or)

Praise God who made heaven and earth,
All **who keeps his promise for ever.**

Let us give thanks to the Lord our God,
All **who is worthy of all thanksgiving and praise.**

Blessed are you, sovereign God, gentle and merciful,
creator of heaven and earth.

Your Word brought light out of darkness,
and daily your Spirit renews the face of the earth.
All **To you be glory and praise for ever.**

When we turned away from you in sin,
your anointed Son took our nature and entered our suffering
to bring your healing to those in weakness and distress.
He broke the power of evil and set us free from sin and death
that we might become partakers of his glory.
All **To you be glory and praise for ever.**

His apostles anointed the sick in your name,
bringing wholeness and joy to a broken world.
By your grace renewed each day
you continue the gifts of healing in your Church
that your people may praise your name for ever.
All **To you be glory and praise for ever.**

By the power of your Spirit may your blessing rest
on those who are anointed with this oil in your name;
may they be made whole in body, mind and spirit.
All **Hear us, good Lord.**

Hear the prayer we offer for all your people.
Remember in your mercy those for whom we pray:
heal the sick, raise the fallen, strengthen the faint-hearted
and enfold in your love the fearful and those who have no hope.

All **Hear us, good Lord.**

In the fullness of time complete your gracious work.
Reconcile all things in Christ and make them new,
that we may be restored in your image, renewed in your love,
and serve you as sons and daughters in your kingdom.

All **Hear us, good Lord.**

Through your anointed Son, Jesus Christ, our Lord,
to whom with you and the Holy Spirit
we lift our voices of thanks and praise:

All **Blessed be God, our strength and our salvation,
now and for ever. Amen.**

A Short Form of Prayer over the Oil

Lord, holy Father, giver of health and salvation,
as your apostles anointed those who were sick and healed them,
so continue the ministry of healing in your Church.
Sanctify this oil, that those who are anointed with it
may be freed from suffering and distress,
find inward peace, and know the joy of your salvation,
through your Son, our Saviour Jesus Christ.

All **Amen.**

Prayer for Individuals in Public Worship

- 1 A ministry of prayer for individuals may be offered in the context of public worship and should be introduced under the procedures required by Canon B 3. Suitable forms of prayer, including any approved under Canon B 4, may be used.
- 2 This public ministry of prayer may be accompanied by laying on of hands, and may also be accompanied by anointing with oil. It may be helpful to make clear in advance the form of ministry that is intended, which may take a number of forms, such as prayer for individuals who do not explain their particular need; prayer following a brief explanation to those who will pray with them of a person's need or concern; or prayer following an explanation to the whole congregation of a person's need or concern. (The Laying on of Hands may be received on behalf of a third person who is not present.)
- 3 Those who will be ministering to individuals should be offered appropriate help in preparing for this ministry. Before the service it is normally appropriate for them to pray together for grace and discernment.
- 4 In the context of a celebration of Holy Communion this personal ministry may be offered at one of the following points:
 - ¶ as part of the Prayers of Intercession (which may, where appropriate, include prayers of penitence)
 - ¶ at the time of the giving of communion
 - ¶ at the end of the service.

- 5 The Order of the Celebration of Holy Communion may be varied as follows:
- ¶ the Prayers of Penitence may be replaced by other suitable material
 - ¶ on occasion the Creed may be omitted or an authorized Affirmation of Faith may be used
 - ¶ when ministry to individuals is incorporated into the Prayers of Intercession, psalms of lament or hope or other appropriate material may be used as a form of introduction to such prayer.
- 6 Whichever pattern is adopted, care needs to be taken to integrate ministry to individuals with the corporate prayer of the whole people. Where ministry to individuals takes place during or after the distribution of communion it is important that the gift and promise of communion is not overshadowed by prayer for individual needs. In places where ministry to individuals during or after the distribution of communion is a regular pattern, it may sometimes be helpful to focus such prayer by including prayer for them earlier in the service and on occasion to change the pattern to include this ministry earlier in the service.

Ministry to the Sick

The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

Note

Forms of service for a celebration of Holy Communion may be modified or shortened in the light of pastoral need and of the context within which they are used. Any material from authorized rites (such as forms of confession and absolution) may be used. When the Holy Communion is celebrated in the presence of the sick an authorized Eucharistic Prayer, the Breaking of the Bread and the Lord's Prayer are always included.

For further Notes, see page 73.

- ¶ *Two sample services follow, using Order One (pages 53–61) and Order One in Traditional Language (pages 63–72).*
- ¶ *If Order Two is used, the service follows the pattern in Common Worship: Services and Prayers for the Church of England, pages 228–266.*

The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

Order One

The Gathering

The Greeting

Peace to this house and to all who live in it.

(or)

The peace of the Lord be always with you.

Prayer of Preparation

This prayer may be said

All **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

Prayers of Penitence

This or another invitation to confession may be used

[Come to me, all who labour and are heavy laden,
and I will give you rest.]

God shows his love for us
in that while we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

This or another authorized Confession is used

All **Almighty God, our heavenly Father,**
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

The president says

Almighty God,
who forgives all who truly repent,
have mercy upon *you*,
pardon and deliver *you* from all *your* sins,
confirm and strengthen *you* in all goodness,
and keep *you* in life eternal;
through Jesus Christ our Lord.

All **Amen.**

The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The Collect is said, and all respond

All **Amen.**

¶ The Liturgy of the Word

Readings

Either one or two readings from Scripture are used.

The Gospel reading follows.

Prayers of Intercession

Appropriate intercessions may be made.

The Laying on of Hands with Prayer and Anointing may follow (pages 92–93).

¶ The Liturgy of the Sacrament

The Peace

If this greeting has not already been used, the president may introduce the Peace with a suitable sentence, and then says

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

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

Taking of the Bread and Wine

The table is prepared and bread and wine are placed upon it.

At the preparation of the table this or another suitable prayer may be said

Pour upon the poverty of our love
and the weakness of our praise
the transforming fire of your presence.

All **Amen.**

The president takes the bread and wine.

The Eucharistic Prayer

This or another authorized Eucharistic Prayer is used.

Prayer E

The president says

All The Lord be with you (or) The Lord is here.
and also with you. His Spirit is with us.

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

It is right to give you thanks
in sickness and in health,
in suffering and in joy,
through Christ our Saviour and Redeemer,
who as the Good Samaritan
tends the wounds of body and spirit.
He stands by us and pours out for our healing
the oil of consolation and the wine of renewed hope,
turning the darkness of our pain
into the dawning light of his kingdom.

All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
[Blessed is he who comes in the name of the Lord.
Hosanna in the highest.]**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

This or another acclamation is used

[Great is the mystery of faith:]

All **Christ has died:
Christ is risen:
Christ will come again.**

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with [N and] all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All **Amen.**

The 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.**

Breaking of the Bread

The president breaks the consecrated bread.

The Agnus Dei may be used as the bread is broken.

Giving of Communion

The president says this or another invitation to communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

This prayer may be said before the distribution

All **We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him and he in us.
Amen.**

The president and people receive communion.

Authorized words of distribution are used and the communicant replies

Amen.

Prayer after Communion

Silence is kept.

The Post Communion or the following prayer, or another suitable prayer, is said

All **Almighty God,**
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of your Spirit
to live and work
to your praise and glory.
Amen.

Conclusion

The president may use a suitable blessing, or

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

The Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

Order One *in Traditional Language*

The Gathering

The Greeting

Peace to this house and to all who live in it.

(or)

The peace of the Lord be always with you.

Prayer of Preparation

This prayer may be said

All **Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ our Lord.
Amen.**

Prayers of Penitence

This or another invitation to confession may be used

[Come to me, all who labour and are heavy laden,
and I will give you rest.]

God shows his love for us
in that while we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

The following or another authorized confession is used

All **Almighty God, our heavenly Father,**
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.

The president says

Almighty God,
who forgives all who truly repent,
have mercy upon *you*,
pardon and deliver *you* from all *your* sins,
confirm and strengthen *you* in all goodness,
and keep *you* in life eternal;
through Jesus Christ our Lord.

All **Amen.**

The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The Collect is said, and all respond

All **Amen.**

¶ The Liturgy of the Word

Readings

Either one or two readings from Scripture are used.

The Gospel reading follows.

Prayers of Intercession

Appropriate intercessions may be made.

The Laying on of Hands with Prayer and Anointing may follow (pages 92–93).

¶ The Liturgy of the Sacrament

The Peace

If this greeting has not already been used, the president may introduce the Peace with a suitable sentence, and then says

The peace of the Lord be always with you
All and with thy spirit.

These words may be added

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

Taking of the Bread and Wine

The table is prepared and bread and wine are placed upon it.

At the preparation of the table this or another suitable prayer may be said

Pour upon the poverty of our love
and the weakness of our praise
the transforming fire of thy presence.

All Amen.

The president takes the bread and wine.

The Eucharistic Prayer

This or another authorized Eucharistic Prayer is used.

Prayer C

The Lord be with you. (or) The Lord is here.
All **And with thy spirit.** **His Spirit is with us.**

Lift up your hearts.
All **We lift them up unto the Lord.**

Let us give thanks unto the Lord our God.
All **It is meet and right so to do.**

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father,
almighty, everlasting God,
through Jesus Christ thine only Son our Lord.

This or another short Proper Preface may be used

And now we give thee thanks
that thou hast shown the greatness of thy love for us
by sending him to share our human nature
and accomplish our forgiveness.
He embraces us in our weakness,
he suffers with the sick and the rejected,
and, bringing thy healing to the world,
he rescues us from every evil.

Therefore with angels and archangels,
and with all the company of heaven,
we laud and magnify thy glorious name,
evermore praising thee and *saying*:

All **Holy, holy, holy, Lord God of hosts,
heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.
[Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.]**

All glory be to thee,
almighty God, our heavenly Father,
who, of thy tender mercy,
didst give thine only Son Jesus Christ
to suffer death upon the cross for our redemption;
who made there,
by his one oblation of himself once offered,
a full, perfect and sufficient sacrifice, oblation and satisfaction
for the sins of the whole world;
and did institute,
and in his holy gospel command us to continue,
a perpetual memory of that his precious death,
until his coming again.

Hear us, O merciful Father, we most humbly beseech thee,
and grant that, by the power of thy Holy Spirit,
we receiving these thy creatures of bread and wine,
according to thy Son our Saviour Jesus Christ's holy institution,
in remembrance of his death and passion,
may be partakers of his most blessed body and blood;

who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:
Drink ye all of this;
for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it,
in remembrance of me.

One of the following may be used

[Great is the mystery of faith:]

All **Christ has died:**
Christ is risen:
Christ will come again.

(or)

[Jesus Christ is Lord:]

All **O Saviour of the world,**
who by thy cross and precious blood hast redeemed us,
save us, and help us, we humbly beseech thee, O Lord.

Wherefore, O Lord and heavenly Father,
we thy humble servants,
having in remembrance
the precious death and passion of thy dear Son,
his mighty resurrection and glorious ascension,
entirely desire thy fatherly goodness
mercifully to accept this our sacrifice of praise
 and thanksgiving;
most humbly beseeching thee to grant that
by the merits and death of thy Son Jesus Christ,
and through faith in his blood,
we and all thy whole church may obtain remission of our sins,
and all other benefits of his passion.
And although we be unworthy, through our manifold sins,
to offer unto thee any sacrifice,
yet we beseech thee
to accept this our bounden duty and service,
not weighing our merits, but pardoning our offences;
and to grant that all we, who are partakers of this holy communion,
may be fulfilled with thy grace and heavenly benediction;

through Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty,
world without end.

All **Amen.**

The Lord's Prayer

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.**

(or)

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.**

Breaking of the Bread

The president breaks the consecrated bread.

The Agnus Dei may be used as the bread is broken.

Giving of Communion

The president says this or another invitation to communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.

All **Lord, I am not worthy that thou shouldst come
under my roof,
but speak the word only, and my soul shall be healed.**

This prayer may be said before the distribution

All **We do not presume
to come to this thy table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under thy table.
But thou art the same Lord
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him and he in us.
Amen.**

The president and people receive communion.

Authorized words of distribution are used and the communicant replies

Amen.

Prayer after Communion

Silence is kept.

The Post Communion or the following prayer, or another suitable prayer, is said

All **Almighty God,**
we thank thee for feeding us
with the body and blood of thy Son Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of thy Spirit
to live and work
to thy praise and glory.
Amen.

¶ *Conclusion*

The president may use a suitable blessing, or

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

Notes to the Celebration of Holy Communion at Home or in Hospital

with the Sick and Housebound

1 Prayers of Penitence

These may be omitted when the service has been preceded by a penitential rite.

2 Seasonal Material

Seasonal or Sunday provision may be used in place of that provided here. At Christmas, Easter and Pentecost some at least of the seasonal provision for the Festival should be used.

3 Laying on of Hands and Anointing

The form on pages 92–93 may be used at the Prayers/Prayers of Intercession (Order One) or between the Absolution and Comfortable Words (Order Two).

4 Anointing

Canon B 37 provides that the priest should use ‘pure oil consecrated by the bishop of the diocese or otherwise by the priest himself’ and that the anointing should be made on the forehead with the sign of the cross. In some circumstances it may also be appropriate to anoint on the hands.

5 Reception of the Consecrated Bread and Wine

Communion should normally be received in both kinds separately, but where necessary may be received in one kind, whether of bread or, where the communicant cannot receive solid food, wine.

6 Spiritual Communion

Believers who cannot physically receive the sacrament are to be assured that they are partakers by faith of the body and blood of Christ and of the benefits he conveys to us by them.

7 Residential Homes

These forms may be used in residential homes where pastorally appropriate.

The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

An Outline Order (Order One)

For Notes, see pages 78–79.

The Greeting

This may be

Peace to this house and to all who live in it.

Words of Introduction

These or other suitable words may be used

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

[Prayer of Preparation]

Prayers of Penitence

These may include this invitation to confession

[Come to me, all who labour and are heavy laden,
and I will give you rest.]

God shows his love for us
in that when we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

The Collect

Reading(s) and Prayers

[Laying on of Hands and Anointing]

The Lord's Prayer

Invitation to Communion

[Prayer of Humble Access]

Giving of Communion

Prayer after Communion

This may include the following varied form

All **Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of your Spirit
to live and work
to your praise and glory.
Amen.**

The Grace or a Blessing

The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

An Outline Order (Order Two)

For Notes, see pages 78–79.

The Greeting

This may be

Peace be to this house, and to all that dwell in it.

Words of Introduction

These or other suitable words may be used

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

[Prayer of Preparation]

The Collect

Reading(s) and Prayers

Prayers of Penitence

These may include this invitation to confession

[Come unto me, all that travail and are heavy laden,
and I will refresh you.]

God shows his love for us
in that when we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

[Laying on of Hands and Anointing]

[Prayer of Humble Access]

Invitation to Communion

Giving of Communion

The Lord's Prayer

Prayer after Communion

This may include the following varied form

All **Almighty God,
we thank thee for feeding us
with the body and blood of thy Son Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of thy Spirit
to live and work
to thy praise and glory.
Amen.**

The Grace or a Blessing

Notes to the Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

1 The Distribution of Communion to the Sick and Housebound

- ¶ Ministers may be either ordained or lay persons authorized by the bishop to assist in the distribution of Holy Communion.
- ¶ When the consecrated bread and wine are to be conveyed directly from a celebration to those not present, they are given to the ministers at the distribution or at the end of the service. The ministers may receive communion either at the celebration or with those to whom they take the elements, or on both occasions.
- ¶ When Holy Communion is distributed at other times to those absent from a celebration, the minister may receive with them but need not do so.
- ¶ Words of introduction linking the consecrated elements with the celebration at which they were consecrated must be used.

2 Prayers of Penitence

These may be omitted when the service has been preceded by a penitential rite.

3 Seasonal Material

Seasonal or Sunday provision may be used in place of that provided here. At Christmas, Easter and Pentecost some at least of the seasonal provision for the Festival should be used.

4 Laying on of Hands and Anointing

The form on page 92 may be used at the Prayers/Prayers of Intercession (Order One) or between the Absolution and Comfortable Words (Order Two).

5 Anointing

Canon B 37 provides that the priest should use 'pure oil consecrated by the bishop of the diocese or otherwise by the priest himself' and that the anointing should be made on the forehead with the sign of the cross. In some circumstances it may also be appropriate to anoint on the hands.

6 Reception of the Consecrated Bread and Wine

Communion should normally be received in both kinds separately, but where necessary may be received in one kind, whether of bread or, where the communicant cannot receive solid food, wine.

7 Spiritual Communion

Believers who cannot physically receive the sacrament are to be assured that they are partakers by faith of the body and blood of Christ and of the benefits he conveys to us by them.

8 Residential Homes

These forms may be used in residential homes where pastorally appropriate.

The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

A Sample Service (Order One)

This form of service follows the Outline Order on pages 74–75.

For Notes, see pages 78–79.

The Greeting

Peace to this house and to all who live in it.

(or)

The peace of the Lord be always with you.

Words of Introduction

These or other suitable words may be used

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

Prayer of Preparation

This prayer may be said

All **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

Prayers of Penitence

This or another invitation to confession may be used

[Come to me, all who labour and are heavy laden,
and I will give you rest.]

God shows his love for us
in that while we were still sinners, Christ died for us.
Let us then show our love for him
by confessing our sins in penitence and faith.

This or another authorized confession is used

All **Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve you in newness of life
to the glory of your name.
Amen.**

The minister says

Almighty God,
who forgives all who truly repent,
have mercy upon us,
pardon and deliver us from all our sins,
confirm and strengthen us in all goodness,
and keep us in life eternal;
through Jesus Christ our Lord.

All **Amen.**

The Collect

The minister introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The Collect is said, and all respond

All **Amen.**

Reading(s) and Prayers

Either one or two readings from Scripture are read.

The Gospel reading follows.

Appropriate intercessions may be made.

The Laying on of Hands with Prayer and Anointing may follow (pages 92–93).

The 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.**

Giving of Communion

The minister says this or another invitation to communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

This prayer may be said before the distribution

All **We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him and he in us.
Amen.**

The minister and people receive communion.

Authorized words of distribution are used and the communicant replies

Amen.

Prayer after Communion

The following, or another suitable prayer is said

All **Almighty God,**
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of your Spirit
to live and work
to your praise and glory.
Amen.

Conclusion

The minister says the Grace or a suitable blessing.

The Distribution of Holy Communion at Home or in Hospital

to the Sick and Housebound

A Sample Service (Order Two)

This form of service follows the Outline Order on pages 76–77.

For Notes, see pages 78–79.

The Greeting

Peace be to this house, and to all that dwell in it.

(or)

The peace of the Lord be always with you.

Words of Introduction

These or other suitable words may be used

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

Prayer of Preparation

This prayer may be said

Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ our Lord.

All **Amen.**

This Summary of the Law or the Kyrie eleison may be said

Our Lord Jesus Christ said:

Hear, O Israel, the Lord our God is one Lord;
and thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind,
and with all thy strength.

This is the first commandment.

And the second is like, namely this:

Thou shalt love thy neighbour as thyself.

There is none other commandment greater than these.

On these two commandments hang all the law
and the prophets.

**All Lord, have mercy upon us,
and write all these thy laws in our hearts, we beseech thee.**

The Collect

The minister says the Collect.

Reading(s) and Prayers

Either one or two readings from Scripture are used.

The Gospel reading follows.

Appropriate intercessions may be made.

Invitation to Confession

This or another invitation to confession may be used

[Come unto me, all that travail and are heavy laden,
and I will refresh you.]

God shows his love for us

in that while we were still sinners, Christ died for us.

Let us then show our love for him

by confessing our sins in penitence and faith.

Confession

All Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
we acknowledge and bewail our manifold sins
and wickedness,
which we, from time to time,
most grievously have committed,
by thought, word and deed,
against thy divine majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us;
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honour and glory of thy name;
through Jesus Christ our Lord.
Amen.

The minister says

Almighty God, our heavenly Father,
who of his great mercy
hath promised forgiveness of sins
to all them that with hearty repentance and true faith
turn unto him:
have mercy upon us;
pardon and deliver us from all our sins;
confirm and strengthen us in all goodness;
and bring us to everlasting life;
through Jesus Christ our Lord.

All Amen.

*The Laying on of Hands with Prayer and Anointing may follow
(pages 92–93).*

The Comfortable Words

Hear what comfortable words our Saviour Christ saith
unto all that truly turn to him:

Come unto me, all that travail and are heavy laden,
and I will refresh you. *Matthew 11.28*

So God loved the world, that he gave his only-begotten Son,
to the end that all that believe in him should not perish,
but have everlasting life. *John 3.16*

Hear also what Saint Paul saith:
This is a true saying, and worthy of all men to be received,
that Christ Jesus came into the world to save sinners. *1 Timothy 1.15*

Hear also what Saint John saith:
If any man sin, we have an advocate with the Father,
Jesus Christ the righteous;
and he is the propitiation for our sins. *1 John 2.1*

Prayer of Humble Access

This prayer may be said

We do not presume
to come to this thy table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under thy table.
But thou art the same Lord,
whose property is always to have mercy:
grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.

All **Amen.**

Giving of Communion

The minister and people receive communion. To each is said

The body of our Lord Jesus Christ, which was given for thee,
preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for thee,
and feed on him in thy heart by faith with thanksgiving.

The blood of our Lord Jesus Christ, which was shed for thee,
preserve thy body and soul unto everlasting life.

Drink this in remembrance that Christ's blood was shed for thee,
and be thankful.

The Lord's Prayer

As our Saviour Christ hath commanded and taught us,
we are bold to say

All **Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that 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.**

Prayer after Communion

The following or another suitable prayer is said

All **Almighty God,**
we thank thee for feeding us
with the body and blood of thy Son Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Strengthen us
in the power of thy Spirit
to live and work
to thy praise and glory.
Amen.

The Blessing

The minister says the Grace or a suitable blessing.

Laying on of Hands with Prayer and Anointing

This form may be used at the prayers during the visitation of the sick, either at Holy Communion with the sick or as part of another form of prayer at the bedside. If Anointing is administered, the minister must be authorized for this ministry as required by Canon B 37.

Blessed are you, sovereign God, gentle and merciful.

Your anointed Son brought healing to those in weakness
and distress;

he broke the power of evil and set us free from sin and death
that we might become partakers of his glory.

Remember in your mercy all for whom we pray;

in the fullness of time complete your gracious work

that we may be restored in your image, renewed in your love,
and for ever praise your great and holy name,

Father, Son and Holy Spirit.

Holy God, in whom we live and move and have our being,
we make our prayer to you saying,

Lord, hear us.

Lord, graciously hear us.

Grant to [N and] all who seek you

the assurance of your presence, your power and your peace.

Lord, hear us.

Lord, graciously hear us.

Grant your healing grace to [N and] all who are sick,

that they may be made whole in body, mind and spirit.

Lord, hear us.

Lord, graciously hear us.

Grant to all who minister to the suffering
wisdom and skill, sympathy and patience.

Lord, hear us.

Lord, graciously hear us.

Sustain and support the anxious and fearful
and lift up all who are brought low.

Lord, hear us.

Lord, graciously hear us.

Hear us, Lord of life.

Heal us, and make us whole.

A period of silence follows.

O Lord our God, accept the fervent prayers of your people;
in the multitude of your mercies look with compassion
upon us and all who turn to you for help;
for you are gracious, O lover of souls,
and to you we give glory, Father, Son, and Holy Spirit,
now and for ever.

Amen.

The Laying on of Hands is administered.

In the name of God and trusting in his might alone,
receive Christ's healing touch to make you whole.

May Christ bring you wholeness
of body, mind and spirit,
deliver you from every evil,
and give you his peace.

Amen.

These words are used when Anointing is administered

N, I anoint you in the name of God who gives you life.
Receive Christ's forgiveness, his healing and his love.

May the Father of our Lord Jesus Christ
grant you the riches of his grace,
his wholeness and his peace.

Amen.

The minister says

The almighty Lord,
who is a strong tower for all who put their trust in him,
whom all things in heaven, on earth and under the earth obey,
be now and evermore your defence.

May you believe and trust that the only name under heaven
given for health and salvation
is the name of our Lord Jesus Christ.

Amen.

Prayers for Protection and Peace

Notes

- 1** The following material may be used where it would be pastorally helpful to pray with those suffering from a sense of disturbance or unrest.
- 2** These pastoral prayers may be used by any minister as appropriate. The ministry of exorcism and deliverance may only be exercised by priests authorized by the bishop, who normally requires that permission be obtained from him for each specific exercise of such a ministry.
- 3** On occasions when exorcism and deliverance are administered, it is for the bishop to determine the nature of the rite and what form of words should be used.

Prayers for Protection and Peace

For a person or persons

May the Lord hear you in the day of trouble,
the name of the God of Jacob defend you;

Send you help from his sanctuary
and strengthen you out of Zion;

Remember all your offerings
and accept your burnt sacrifice;

Grant you your heart's desire
and fulfil all your mind.

Psalm 20.1-4

Amen.

Our Lord Jesus Christ,
present with us now in his risen power,
enter into your body and spirit,
take from you all that harms and hinders you,
and fill you with his healing and his peace.

Amen.

Christ be with you: Christ within you;
Christ before you: Christ behind you;
Christ on your right: Christ on your left;
Christ above you: Christ beneath you;
Christ around you: now and ever.

Bind unto yourself the name,
the strong name of the Trinity;
by invocation of the same,
the Three in One and One in Three.
Of whom all nature hath creation,
Eternal Father, Spirit, Word:
praise the Lord of your salvation,
salvation is of Christ the Lord.

Amen.

Almighty God, heavenly Father,
breathe your Holy Spirit into the heart of this your servant N
and inspire *him/her* with love for goodness and truth.
May *he/she*, fearing only you, have no other fear;
knowing your compassion, be ever mindful of your love;
and serving you faithfully unto death, live eternally with you;
through Jesus Christ our Lord.

Amen.

For a place

Visit, Lord, we pray, this place
and drive far from it all the snares of the enemy.
Let your holy angels dwell here to keep us in peace,
and may your blessing be upon it evermore;
through Jesus Christ our Lord.

Amen.

Christaraksha – an Indian Prayer

This prayer may be used in any of the following forms

I *For a person before sleep*

May the cross of the Son of God,
which is mightier than all the hosts of Satan
and more glorious than all the hosts of heaven,
abide with you in your going out and in your coming in.
By day and by night, at morning and at evening,
at all times and in all places may it protect and defend you.
From the wrath of evildoers, from the assaults of evil spirits,
from foes visible and invisible, from the snares of the devil,
from all passions that beguile the soul and body:
may it guard, protect and deliver you.

Amen.

(or)

2 *As a blessing*

May the risen and ascended Christ,
mightier than the hordes of hell,
more glorious than the heavenly hosts,
be with you in all your ways.

Amen.

May the cross of the Son of God
protect you by day and by night,
at morning and at evening,
at all times and in all places.

Amen.

May Christ Jesus guard and deliver you
from the snares of the devil,
from the assaults of evil spirits,
from the wrath of the wicked,
from all base passions
and from the fear of the known and unknown.

Amen.

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you and remain with you always.

Amen.

(or)

3 *For individuals to say before sleep*

May the cross of the Son of God,
which is mightier than all the hosts of Satan,
and more glorious than all the hosts of heaven,
abide with me in my going out and my coming in.
By day and by night, at morning and at evening,
at all times and in all places may it protect and defend me.
From the wrath of evildoers, from the assaults of evil spirits,
from foes visible and invisible, from the snares of the devil,
from all passions that beguile the soul and body:
may it guard, protect and deliver me.

Amen.

Psalm responsories

Based on Psalm 91

Whoever dwells in the shelter of the Most High,
and abides under the shadow of the Almighty,

Shall say to the Lord, 'My refuge and my stronghold,
my God, in whom I put my trust.'

For he shall deliver you from the snare of the fowler
and from the deadly pestilence.

He shall cover you with his wings
and you shall be safe under his feathers;
his faithfulness shall be my shield and buckler.

You shall not be afraid of any terror by night,
nor of the arrow that flies by day;

Of the pestilence that stalks in darkness,
nor of the sickness that destroys at noonday.

Because you have made the Lord your refuge
and the Most High my stronghold,

There shall no evil happen to you,
neither shall any plague come near my tent.

For he shall give his angels charge over you,
to keep me in all my ways.

Based on Psalm 121

We lift up our eyes to the hills;
from where is our help to come?

Our help comes from the Lord,
the maker of heaven and earth.

He will not suffer your foot to stumble;
he who watches over you will not sleep.

Behold, he who keeps watch over Israel
shall neither slumber nor sleep.

The Lord himself watches over you;
the Lord is your shade at your right hand,

So that the sun shall not strike you by day,
neither the moon by night.

The Lord shall keep you from all evil;
it is he who shall keep your soul.

The Lord shall keep watch over your going out
and your coming in,
from this time forth for evermore.