

Liturgical Resources for the Ministry of Deliverance

General notes

1. Safeguarding

These resources should be used in conjunction with the House of Bishops' Safeguarding Guidance/Safeguarding Code of Practice, [Safeguarding Children, Young People and Vulnerable Adults 2021](#) and with the House of Bishops' *Guidelines for Good Practice in Deliverance Ministry 2023*.

2. Use

These resources have been written primarily with the expectation that they will be used in ministry to baptised Christians. Where those requesting ministry are from a different background, they can be adapted according to the minister's pastoral judgement.

The Blessing of a Home

Notes to the Blessing of a Home

1. The home

Homes vary in size and configuration. The officiating minister should make an appropriate selection from the prayers provided here, and is free to compose prayers in similar form for the blessing of rooms for which no specific provision is made. The minister will need to adapt the provision to each house or flat.

2. The use of the water of Baptism

It is a long-standing practice to sprinkle the water of baptism on the people, and on the home, during the blessing of a home. Such use is optional. Where it is not possible to take water directly from the font, the following or another suitable prayer may be used over the water, either before the service, or at the beginning of it.

Blessed are you, sovereign God of all,
to you be glory and praise for ever.
You are our light and our salvation.
From the deep waters of death
you have raised your Son to life in triumph.
Grant that all who have been born anew by water and the Spirit
may daily be renewed in your image,
walk by the light of faith,
and serve you in newness of life;
through your anointed Son, Jesus Christ,
to whom with you and the Holy Spirit
we lift our voices of praise.
Blessed be God, Father, Son and Holy Spirit.
Blessed be God for ever.

Common Worship: Christian Initiation p.125

3. Oil

Oil has since ancient times been used as symbol of the protecting power of Christ on the progress of a Christian through life, and the use of the oil of Chrism, over which the Bishop has prayed, has much to commend it, evoking the 'oil of gladness' (Psalm 45.7). Such use is entirely optional.

4. **Vesture**

It is customary for the minister to wear a surplice and white stole, but local custom may also be observed.

5. **The Entrance**

The place where the occupants meet the minister(s) will vary depending on the type and shape of the dwelling and whether or not it has land or a garden. The important thing is that the opening prayers are said at the entrance to the home. This might be the front door of a house, but could equally be in the corridor outside the door of a flat or of a workplace. In such cases, particular consideration should be given to other residents who share the corridor.

6. **Sign of the Cross**

It is a long-standing practice of the church to make the sign of the cross over people and places during services of this kind.

7. **Holy Communion**

If Holy Communion is celebrated during the Blessing of a Home, the Structure on the following page may be followed.

Structure

- ¶ **The Gathering**
 - At the Entrance
 - On the Land
- ¶ **Entry**
 - At the Main Door
- ¶ **In the Home**
 - Prayers of Penitence*
 - The Collect*
 - In Bedrooms
 - In a Study or Workroom
 - In the Kitchen
 - At a Table
 - In the Living Room
- ¶ **The Liturgy of the Word**
 - Reading(s)*
 - Gospel Reading*
 - [Sermon]*
- ¶ **Prayers**
- ¶ **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 Conclusion**

The Blessing of a Home

The minister(s) approach the home. Those who live or work in the place in which prayer will be said meet the minister(s) at the entrance to the home.

¶ The Gathering

At the entrance

The minister says

Dear friends in Christ,
we enter this home in the name of God,
Father, Son and Holy Spirit.

The Lord is here.

All **His Spirit is with us.**

[Alleluia. Christ is risen.

All **He is risen indeed. Alleluia]**

The minister, standing outside the entrance to the home, may sign the lintel of the main door or the gate to the house with the sign of the cross, saying

Enter the gates with thanksgiving in your heart;
and come into God's presence with praise.

On the land

Where appropriate, standing on the land on which the home stands, the minister may say

The earth is the Lord's and all that is in it,
the world and all who dwell therein.

The Lord your God cares for the land

All **God watches over it season by season.**

God of earth and sky,
you visit the land and bless it,
you greatly enrich it,
you water it abundantly and bless its growth with your goodness.

You form us from the dust of the ground

All **You breathe into us the breath of life.**

¶ Entry

At the main door

Crossing the threshold of the home, the minister says

Peace be to this home
All and to all who dwell here.

The householders then say

Welcome to our home.

The minister says

God is love, and those who live in God live in love, and God lives in them.

The householders respond

Blessed be God who gives peace and shelter.

The minister says either or both of the following prayers

May the door of this home be wide enough
to welcome all who need love and friendship.
May the door of this home be narrow enough
to shut out pettiness and pride, envy and enmity.
May its threshold be no stumbling block
to young or aged feet.
May it be too high to admit complacency or selfishness
May this home be for all who enter,
the doorway to your eternal kingdom
in Jesus Christ our Lord.
Amen.

After Thomas Ken

God of hearth and home,
be present in this home, and drive from it all that is evil.
Defend from harm all who pass through this door,
and bless them in their going out and coming in;
through Jesus Christ our Lord.

All Amen.

In the Home

If the Eucharist is to be celebrated, the Prayers of Penitence and Collect may be said here.

Prayers are used in individual rooms as appropriate. Rooms for which no provision here is made, as well as corridors, may be sprinkled with the water of baptism if desired.

In bedrooms

In peace I will lie down and sleep
All **for you alone, Lord, make us dwell in safety.**

O Lord, our heavenly Father,
you neither slumber nor sleep:
Guard with your unfailing love all who take their rest here,
that, refreshed by the gift of sleep,
they may serve you joyfully day by day;
through Jesus Christ our Lord.

All **Amen.**

In a child's room

Almighty God,
whose blessed Son shared at Nazareth the life of an earthly home:
bless with your protection the *children* of this household
and grant wisdom and understanding to those who care for them,
that they may grow up in security and love;
through Jesus Christ our Lord.

All **Amen.**

In a study or workroom

Seek your God and he will be found.

All **Search for God with all your heart, and with all your mind.**

O God, the source of all wisdom,
may this be a place of reflection,
knowledge and understanding.
Lead us in paths of truth and integrity,
lest we go about in ignorance;
reveal yourself to us,
for in you we know the incarnate Word.

All **Amen.**

In the kitchen

Jesus said: Which is the greater, the one who sits at table
or the one who serves?

All **but I am among you as one who serves.**

Lord, by your blessing grant to all who work here
that they may serve you in serving others,
and share in your perfect service,
and that, in the noise and clutter of the kitchen,
they may possess you in peace,
through Jesus Christ our Lord.

All **Amen.**

At a table

God, you give good things liberally and grudge not:
may all who eat and drink together at this table
be joined in true fellowship,
praise you with thankful hearts,
and be ever mindful of the needs of others;
through Jesus Christ our Lord.

All **Amen.**

In the living room

Jesus entered a certain village;

All **and a woman named Martha received him into her home.**

Lord, you have said,
'I have called you friends'.
May this be a place where true fellowship is known,
and bless all who sit or talk or work together here;
through Jesus Christ our Lord.

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.**

¶ The Conclusion

Lord, abide with your servants who dwell here.
Be their shelter when they are at home,
their companion when they are away,
and their welcome guest when they return;
and let your blessing come down upon them,
now and for ever.

All Amen.

Adapted from the RC Book of Blessings

The Blessing of a Home within a celebration of Holy Communion

Notes

1. The rite for 'The Blessing of a Home' is followed, up to the point at which all the rooms have been prayed in. The Liturgy of the Eucharist then follows.
2. **Vesture**
It is customary to wear a white stole (over surplice or alb), but local custom may also be observed. Note should be taken of Canon B 8(3), which addresses vesture at the Eucharist. A small selection of prayers and information on liturgical colours for different "intentions" may be found in *Common Worship: Daily Prayer* (pp.535-6).
3. **Preparation for Holy Communion**
The service will flow more smoothly if all is prepared for the celebration of Holy Communion before the House Blessing begins. This will include establishing which of those attending wish to receive communion, and who might wish or prefer to receive a blessing.
4. The following texts may be used at the appropriate points in the service:

Prayers of Penitence

The grace of God has dawned upon the world
with healing for all.

Let us come to him, in sorrow for our sins,
seeking healing and salvation.

Unless the Lord builds the house,
those who build it labour in vain.

Lord, have mercy.

All Lord, have mercy.

I would rather stand at the threshold of the house of my God
than dwell in the tents of ungodliness.

Christ, have mercy.

All Christ, have mercy.

The Lord will defend your going out and your coming in
from this time forward for evermore.

Lord, have mercy.

All Lord, have mercy.

Collect

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

All **Amen.**

Readings

The Lord spoke to Moses, saying: Speak to Aaron and his sons, saying,
Thus you shall bless the Israelites: You shall say to them,
The Lord bless you and keep you;
the Lord make his face to shine upon you, and be gracious to you;
the Lord lift up his countenance upon you, and give you peace.
So they shall put my name on the Israelites, and I will bless them.

Numbers 6.22–27

Therefore, brothers and sisters, holy partners in a heavenly calling, consider that Jesus, the apostle and high priest of our confession, was faithful to the one who appointed him, just as Moses also ‘was faithful in all God’s house.’ Yet Jesus is worthy of more glory than Moses, just as the builder of a house has more honour than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God’s house as a servant, to testify to the things that would be spoken later. Christ, however, was faithful over God’s house as a son, and we are his house if we hold firm the confidence and the pride that belong to hope.

Hebrews 3.1–6

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’

John 20.19–23

Preface to the Eucharistic Prayer

And now we give you thanks
that all our help comes from you,
that you watch over us by day and by night,
in our going out and in our coming in.

Post-communion prayer

Eternal Spirit,
enfold this home with love,
fill this home with joy,
and build this home in peace,
now and forever.

All **Amen.**

Blessing

God, who has prepared for us a city with eternal foundations,
bring you to the triumphant joy of the city of the great King;
and the blessing...

(Note: This is a proper blessing at the end of the Eucharist and not 'the blessing of a house', so should be of the faithful and not the building.)

A celebration of Holy Communion at which the departed are especially remembered

Notes

1. Ministers will often find that the unquiet or disturbance that is reported in a place is connected to unresolved issues of grief or mourning, and to the circumstances in which a person or persons has died in that place. The celebration of a Eucharist at which the departed are especially remembered can powerfully allay this sense of disturbance. *Common Worship: Pastoral Services* (especially pp. 274-401) contains abundant provision which can be drawn on for such a celebration.
2. In settings where purple or black vesture will generally be used for funerals, those colours would also be appropriate here, as an alternative to white. White should always be used in the case of a child.

Proper preface

And now we give you thanks
because through him you have given us
the hope of a glorious resurrection;
so that, although death comes to us all,
yet we rejoice in the promise of eternal life;
for to your faithful people life is changed, not taken away;
and when our mortal flesh is laid aside
an everlasting dwelling place is made ready for us in heaven.

Agnus Dei may be used in this distinctive form, associated with the Funeral Service within a Celebration of Holy Communion.

**Lamb of God, you take away the sins of the world:
grant them rest.**

**Lamb of God, you take away the sins of the world:
grant them rest.**

**Lamb of God, you take away the sins of the world:
grant them rest eternal.**

After the people have received communion, the following prayer may be said.

Visit this place, O Lord, we pray,
and drive far from it the snares of the enemy;
may your holy angels dwell with us and guard us in peace,
and may your blessing be always upon us;
through Jesus Christ our Lord.

All **Amen.**

Post-communion Prayer

God be in my head,
and in my understanding;
God be in my eyes,
and in my looking;
God be in my mouth,
and in my speaking;
God be in my heart,
and in my thinking;
God be at my end,
and at my departing.

All **Amen.**

The Dismissal

Where it is desired to end the service in a shape which resembles the traditional Funeral Service within a Celebration of Holy Communion, the following may be used.

Rest eternal grant unto them, O Lord

All **and let light perpetual shine upon them.**

May they rest in peace

All **and rise in glory.**

May God give to you and to all those you love
his comfort and his peace,
his light and his joy,
in this world and the next;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be upon you, and remain with you always.

All **Amen.**

Go in the peace of Christ.

All **Thanks be to God.**

Prayers for Protection and Peace

The following resources are taken from Common Worship: Pastoral Services (pp94-99). The selection below represents the wide provision found in that volume. These prayers may be used by any minister, where it would be pastorally helpful to pray with someone suffering a sense of disturbance or unrest.

For a person or persons

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.

Adapted from Psalm 91

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.

Visit this place, O Lord, we pray,
and drive far from it the snares of the enemy;
may your holy angels dwell with us and guard us in peace,
and may your blessing be always upon us;
through Jesus Christ our Lord.

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

Amen.

Prayers to leave with people

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.

Be present, O merciful God,
and protect us through the silent hours of this night,
so that we who are wearied by the changes and chances of this fleeting
world may repose upon your eternal changelessness;
through Jesus Christ our Lord.

Amen.

The Renunciation of Evil and the Reaffirmation of Baptismal Vows

Notes to the Renunciation of Evil and Reaffirmation of Baptismal Vows

1. Location

This service may take place in the home of the person seeking ministry, or in church. If it takes place at home, it is to be encouraged that a public reaffirmation of faith is made in church at a later date.

2. The Minister and Vesture

It is customary to wear a white stole (over surplice or alb) for this rite. Where the rite is celebrated privately, the minister will be able to judge what, if any, distinctive vesture is appropriate.

3. Renunciations

It is important that specific renunciations are made, especially where occult practice has been taking place. That which is being turned from should be named. The material in *Common Worship: Christian Initiation* (pp266-289) may also be used.

4. Ministry of Reconciliation

The Ministry of Reconciliation may take place within this service, and may precede, replace or augment the fourth renunciation. When the rite takes place privately, it must be clear to the penitent when it begins and ends, especially if it includes a formal confession and absolution. The use of a (purple) stole for this section of the service can help to make this clear. The material in *Common Worship: Christian Initiation* (pp266-289) may also be used.

5. The use of the water of Baptism

It is a long-standing practice to use the water of baptism during this rite. Such use is optional. Where it is not possible to take water directly from the font, the following or another suitable prayer may be used over the water either at the beginning of the service, or prior to it.

Blessed are you, sovereign God of all,
to you be glory and praise for ever.
You are our light and our salvation.
From the deep waters of death
you have raised your Son to life in triumph.
Grant that all who have been born anew by water and the Spirit
may daily be renewed in your image,
walk by the light of faith,
and serve you in newness of life;
through your anointed Son, Jesus Christ,
to whom with you and the Holy Spirit
we lift our voices of praise.

Blessed be God, Father, Son and Holy Spirit.

Blessed be God for ever.

Common Worship: Christian Initiation p.125

The Renunciation of Evil and the Reaffirmation of Baptismal Vows

The Gathering and the Liturgy of the Word may be omitted in cases of pastoral necessity.

¶ The Gathering

Blessed be God, Father, Son and Holy Spirit.

All **Blessed be his kingdom, now and for ever. Amen.**

[Alleluia Christ is risen.

All **He is risen indeed. Alleluia.]**

There is one body and one spirit.

All **There is one hope to which we were called;**

one Lord, one faith, one baptism,

All **one God and Father of all.**

The Lord be with you

All **and also with you.**

Heavenly Father,

by the power of your Holy Spirit

you give to your faithful people new life in the water of baptism.

Guide and strengthen us by the same Spirit,

that we who are born again may serve you in faith and love,

and grow into the full stature of your Son, Jesus Christ,

who is alive and reigns with you in the unity of the Holy Spirit

now and for ever.

All **Amen.**

¶ The Liturgy of the Word

One or more readings from scripture are used.

The Renunciation of Evil and Repentance of Sins

The minister asks those affirming their faith

Have you been baptized in the name of the Father,
and of the Son,
and of the Holy Spirit?

I have.

Are you ready with your own mouth and from your own heart
to affirm your faith in Jesus Christ?

I am.

In baptism, God calls us out of darkness into his marvellous light.
To follow Christ means dying to sin and rising to new life with him.

Therefore I ask:

Do you reject the devil and all rebellion against God?

I reject them.

Do you renounce the deceit and corruption of evil?

I renounce them.

[Do you renounce ... a *specific practice or practices may be named.*

I renounce it/them.]

Do you repent of the sins that separate us from God and neighbour?

I repent of them.

The ministry of Reconciliation may be offered at this point.

Do you turn to Christ as Saviour?

I turn to Christ.

Do you submit to Christ as Lord?

I submit to Christ.

Do you come to Christ, the way, the truth and the life?

I come to Christ.

The minister may say

May God who has given you the desire to follow Christ
give you strength to continue in the Way.

Amen.

Affirmation of Baptismal Faith

Do you believe and trust in God the Father,
source of all being and life,
the one for whom we exist?

I believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

I believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

I believe and trust in him.

This is the faith of the Church.

This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.**

Declaration

Those affirming their faith

I answer the call of God my creator.

I trust in Jesus Christ as my Saviour.

I seek new life from the Holy Spirit.

If the service takes place in church, those affirming their faith may come forward to the font and sign themselves with water. If it takes place elsewhere than in church, the minister may sprinkle them with water of baptism.

Almighty God,
we thank you for our fellowship in the household of faith
with all who have been baptized into your name.
Keep us faithful to our baptism,
and so make us ready for that day
when the whole creation shall be made perfect in your Son,
our Saviour Jesus Christ.

All Amen.

The minister extends his/her hands towards those who seek to affirm their baptismal faith, and says

God of mercy and love,
in baptism you welcome the sinner
and restore the dead to life.
You create a clean heart in those who repent,
and give your Holy Spirit to those who ask.
Grant that these your servants may grow

into the fullness of the stature of Christ.
Equip them with the gifts of your Holy Spirit,
and fill them with faith in Jesus Christ
and with love for all your people,
in the service of your kingdom.

All **Amen.**

The minister lays his/her hand on each one, saying

N, may God renew his life within you,
that you may confess his name this day and for ever.

All **Amen.**

A Blessing *concludes the service.*

