

~~A Corporate Service of Penitence~~

(suitable for a diocesan, deanery or parish occasion)

Notes

1 Occasion

This Order may be adapted for use on a diocesan, deanery or parish occasion. It may be used as part of the observance of the penitential seasons of Advent and Lent or when Christian communities wish to respond to the call of the gospel to a deeper repentance, possibly as an expression of a desire for renewal or as a preparation for particular celebrations. A Corporate Service of Penitence is not intended for use as part of the Church's response to local, national or international events which call for penitence. Where it is desired to use material from this Order in respect of local events, the bishop's direction should be followed in the construction of an appropriate service in accordance with Canon B 4.3.

2 The President

The president of the rite is the bishop, or a priest, who presides over the whole rite.

3 Preparation

Careful preparation, both corporately and individually, according to the circumstances, is needed before this service.

4 Holy Communion

When this Order is used within the setting of a celebration of Holy Communion, the Peace follows the Absolution, followed by the Preparation of the Gifts and the Eucharistic Prayer. For Introductions to the Peace, a Prayer at the Preparation of the Table, Sentences, Short Prefaces, and an Extended Preface, see [here](#) and [here](#).

5 Readings

A table of suitable readings is provided [here](#). Other readings may be used where appropriate.

6 Individual Penitence

Where appropriate, an explicit link may be made between corporate penitence and the reconciliation of individual penitents. In some communities, provision for individual confession and absolution will be the natural pastoral outworking of such corporate services. The ministries of reconciliation and healing may take place either within the formal order, or at the conclusion, or on some other occasion, as numbers and pastoral circumstances dictate.

7 The Ministry of Personal Prayer

Provision is made within the rite for a ministry of prayer to individuals before the general absolution, where such a ministry has been introduced under the procedures required by Canon B 3. Such personal prayer may be accompanied by the laying on of hands, and may also be accompanied by anointing with the oil of healing (by the president or other ministers authorized for this ministry under Canon B 37). The provisions of Prayer for Individuals in Public Worship ([here](#)) should be followed.

8 Oil

Canon B 37 provides that when anointing the priest should use 'pure olive 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. It may also be appropriate to anoint the hands. The oil used in this service may be oil previously consecrated by the bishop of the diocese or the priest, or it may be consecrated during the service by the bishop or priest who presides. A suitable authorized form of Prayer over the Oil is the short form:

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.

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Structure

Optional parts of the service are indicated by square brackets.

¶ **The Gathering**

The Greeting

[Introduction]

The Comfortable Words

The Collect

¶ **The Liturgy of the Word**

Readings and Psalm

Gospel Reading

Sermon

¶ **Prayer and Penitence**

Prayers of Penitence

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**

Thanksgiving for Holy Baptism or Proclamation of the Gospel

The Peace – *unless Holy Communion is celebrated*

[Blessing – *if Holy Communion is celebrated*]

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¶ *The Gathering*

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

The Greeting

The president greets the people using these or other suitable words

Grace, mercy and peace

from God our Father

and the Lord Jesus Christ

be with you.

All and also with you.

The president may introduce the service.

A minister says

Hear the words of comfort our Saviour Christ says

to all who truly turn to him:

Come to me, all who labour and are heavy laden,

and I will give you rest.

Matthew 11.28

God so loved the world that he gave his only-begotten Son,

that whoever believes in him should not perish

but have eternal life.

John 3.16

Hear what Saint Paul says:

This saying is true, and worthy of full acceptance,

that Christ Jesus came into the world to save sinners.

1 Timothy 1.15

Hear what Saint John says:

If anyone sins, we have an advocate with the Father,

Jesus Christ the righteous;

and he is the propitiation for our sins.

1 John 2.1,2

The Collect

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

This, or another suitable collect, is said

Merciful Lord,

absolve your people from their offences,

that through your bountiful goodness

we may all be delivered from the chains of those sins

which by our frailty we have committed;

grant this, heavenly Father,

for Jesus Christ's sake, our blessed Lord and Saviour,

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 service takes place on a Sunday, Principal Feast, Principal Holy Day or Festival, the readings of the day are normally used. For other occasions a table of readings is provided [here](#).

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***

Prayers of Penitence

The prayers may be introduced by biddings arising from local circumstances. The following may be used (see [here](#)):

¶ *The Beatitudes*

or An Extended Form of Penitence based on the Beatitudes

¶ *The Ten Commandments*

¶ *The Summary of the Law*

¶ *A Litany of Penitence*

¶ *A Biblical Reflection on Penitence*

¶ *Veni, Creator Spiritus*

¶ *A penitential hymn or song*

or other forms may be used.

A period of silence is kept.

All Father eternal, giver of light and grace,

we have sinned against you and against our neighbour,

in what we have thought,

in what we have said and done,

through ignorance, through weakness,

through our own deliberate fault.

We have wounded your love,

and marred your image in us.

We are sorry and ashamed,

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 lead us out from darkness

to walk as children of light.

Amen.

Where appropriate, a ministry of prayer may be offered for individuals, and the laying on of hands and/or anointing with the oil of healing may be administered (see Notes 7–8, [here](#)). During this ministry suitable hymns or songs may be sung.

Absolution

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

Almighty God, our heavenly Father,

who in his great mercy

has promised forgiveness of sins

to all those who with heartfelt repentance and true faith turn to him:

have mercy on *you*;

pardon and deliver *you* from all *your* sins;

confirm and strengthen *you* in all goodness;

and bring *you* to everlasting life;

through Jesus Christ our Lord.

Amen.

Unless the Liturgy of the Sacrament follows immediately, the president introduces the Lord's Prayer (see [here](#))

Rejoicing in the forgiveness of sins,

as our Saviour taught us, so we pray

All Our Father in heaven, ...

(or)

Rejoicing in the forgiveness of sins,

let us pray with confidence as our Saviour has taught us

All Our Father, who art in heaven, ...

If the Liturgy of the Sacrament follows, the president continues with the Peace (see Note 4 [here](#)).

A hymn or song of thanksgiving may be sung.

¶ **The Sending Out**

Either the Thanksgiving for Holy Baptism or the Proclamation of the Gospel follows.

Thanksgiving for Holy Baptism

The congregation may go in procession to the font.

The president may say this prayer of thanksgiving and water may be poured into the font.

God in Christ gives us water welling up for eternal life.

With joy you draw water from the wells of salvation.

All Lord, give us this water and we shall thirst no more.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

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.

All Blessed be God for ever.

The president may say

Almighty God,

in our baptism you have consecrated us

to be temples of your Holy Spirit.

May we, whom you have counted worthy,

nurture this gift of your indwelling Spirit with a lively faith

and worship you with upright lives;

through Jesus Christ our Lord.

All Amen.

Water may be sprinkled over the people or they may be invited to use it to sign themselves with the cross.

Proclamation of the Gospel

(If the Thanksgiving for Holy Baptism has been used, the Proclamation of the Gospel is omitted.)

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 [here](#)).

At the end

This is the Gospel of the Lord.

All Praise to you, O Christ.

The Peace

If Holy Communion has not been celebrated, the president says

Christ is our peace.

He has reconciled us to God

in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you

All and also with you.

The Blessing

If Holy Communion has been celebrated, the president says this or another suitable blessing in place of the Peace

May God, who in Christ gives us a spring of water welling up to eternal life,

perfect in you the image of his glory;

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

A minister says

Go in peace.

Mend what is broken;

unite what is divided;

live the gospel.

All In the name of Christ. Amen.

A sign of peace may be exchanged.

The ministers and people depart.

Resources

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¶ **Sentences**

These sentences of Scripture may be used as part of the Gathering or the Dismissal. At celebrations of Holy Communion, they may also be used at the Preparation of the Table.

Alleluia. The Lord heals the brokenhearted and binds up all their wounds.

Psalm 147.1,3

Surely the Lord has borne our infirmities and carried away our sorrows.

Isaiah 53.4

When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.

Matthew 5.23,24

God was in Christ reconciling the world to himself, and entrusting to us the message of reconciliation.

2 Corinthians 5.19

A harvest of righteousness is sown in peace for those who make peace.

James 3.18

Confess your sins to one another, and pray for one another, so that you may be healed.

James 5.16

¶ *Opening Prayer*

God of unbounded grace,

you declare the power of your reconciling love

in the death and resurrection of our Saviour Jesus Christ.

Teach us, who live only in your forgiveness,

to forgive one another;

heal our divisions and cast out our fears;

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.

¶ *Resources for Prayer and Penitence*

The Beatitudes

Let us hear our Lord's blessing on those who follow him.

Blessed are the poor in spirit,

for theirs is the kingdom of heaven.

Blessed are those who mourn,

for they shall be comforted.

Blessed are the meek,

for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,

for they shall be satisfied.

Blessed are the merciful,

for they shall obtain mercy.

Blessed are the pure in heart,

for they shall see God.

Blessed are the peacemakers,

for they shall be called children of God.

Blessed are those who suffer persecution for righteousness' sake,

for theirs is the kingdom of heaven.

An Extended Form of Penitence based on the Beatitudes

The indented sections may be omitted or adapted to local circumstances.

Let us hear our Lord's blessing on those who follow him,

and let us confess our many failures to keep his way of life and truth.

Our Lord Jesus Christ said, 'Blessed are the poor in spirit,

for theirs is the kingdom of heaven.'

We have been proud and overbearing.

We have asserted our own importance and been jealous of others.

We have despised the weak and slandered those we envy and dislike.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are the meek, for they shall inherit the earth.'

We have been angry in our hearts and in our words.

We have returned evil for evil.

We have done violence ourselves and condoned the violence of others.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are those who weep, for they shall be consoled.'

We have not borne our own sorrow and suffering with the patience which comes from faith.

We have failed to show compassion and care for others who suffer.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are those who hunger and thirst after justice,

for they shall be satisfied.'

We have cared little for the injustice, inequality and poverty around us.

We have hungered and thirsted for our own comfort and safety, and turned away from the injustice done to others.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are the merciful, for they shall obtain mercy.'

We have looked on our neighbour's faults and weaknesses with a hard and intolerant eye.

We have failed to show understanding and sympathy, but judged harshly and too soon.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are the pure in heart, for they shall see God.'

We have been suspicious, distrustful and insincere in the thoughts of our hearts.

We have spoiled the joy and beauty of our senses and our love through lust and self-indulgence.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said, 'Blessed are the peacemakers,

for they shall be called the children of God.'

We have broken the loving peace of friends and families with quarrelling and selfishness.

We have disturbed the peace of our land with violence and civil strife.

We have filled the world with wars and the fear of war.

Lord, have mercy.

All Lord, have mercy.

Our Lord Jesus Christ said,

'Blessed are those who suffer persecution for the sake of justice, for theirs is the kingdom of heaven.'

We have neglected in our prayers and in our charity those who are persecuted for their faith, their beliefs, or their race.

We have encouraged or left unrebuked those who, in word or deed, deny the equality of the children of God.

Lord, have mercy.

All Lord, have mercy.

The Ten Commandments

Hear the commandments which God has given to his people, and examine your hearts.

I am the Lord your God: you shall have no other gods but me.

All Amen. Lord, have mercy.

You shall not make for yourself any idol.

All Amen. Lord, have mercy.

You shall not dishonour the name of the Lord your God.

All Amen. Lord, have mercy.

Remember the Sabbath and keep it holy.

All Amen. Lord, have mercy.

Honour your father and mother.

All Amen. Lord, have mercy.

You shall not commit murder.

All Amen. Lord, have mercy.

You shall not commit adultery.

All Amen. Lord, have mercy.

You shall not steal.

All Amen. Lord, have mercy.

You shall not bear false witness against your neighbour.

All Amen. Lord, have mercy.

You shall not covet anything which belongs to your neighbour.

All Amen. Lord, have mercy upon us and write all these your laws in our hearts.

(or)

Hear these commandments which God has given to his people, and examine your hearts.

I am the Lord your God: you shall have no other gods but me.

You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.

All Amen. Lord, have mercy.

You shall not make for yourself any idol.

God is spirit, and those who worship him must worship in spirit and in truth.

All Amen. Lord, have mercy.

You shall not dishonour the name of the Lord your God.

You shall worship him with awe and reverence.

All Amen. Lord, have mercy.

Remember the Sabbath and keep it holy.

Christ is risen from the dead: set your minds on things that are above, not on things that are on the earth.

All Amen. Lord, have mercy.

Honour your father and mother.

Live as servants of God; let us work for the good of all,

especially members of the household of faith.

All Amen. Lord, have mercy.

You shall not commit murder.

Live peaceably with all; overcome evil with good.

All Amen. Lord, have mercy.

You shall not commit adultery.

Know that your body is a temple of the Holy Spirit.

All Amen. Lord, have mercy.

You shall not steal.

Be honest in all that you do, and care for those in need.

All Amen. Lord, have mercy.

You shall not be a false witness.

Let everyone speak the truth.

All Amen. Lord, have mercy.

You shall not covet anything which belongs to your neighbour.

Remember the words of the Lord Jesus:

'It is more blessed to give than to receive.'

Love your neighbour as yourself, for love is the fulfilling of the law.

All Amen. Lord, have mercy.

Summary of the Law

This may be used with or without the congregational response.

Our Lord Jesus Christ said:

The first commandment is this:

'Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,

with all your soul, with all your mind,

and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

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

All Amen. Lord, have mercy.

A Litany of Penitence

The minister may make a selection from the following petitions.

Other suitable responses may be used.

Christ our Saviour is our advocate with the Father:

with humble hearts let us ask him to forgive us our sins

and cleanse us from every stain.

You were sent with good news for the poor

and healing for the contrite.

All Lord, be merciful to me, a sinner.

You came to call sinners, not the righteous.

All Lord, be merciful to me, a sinner.

You forgave the many sins of the woman who showed you great love.

All Lord, be merciful to me, a sinner.

You did not shun the company of outcasts and sinners.

All Lord, be merciful to me, a sinner.

You carried back to the fold the sheep that had strayed.

All Lord, be merciful to me, a sinner.

You did not condemn the woman taken in adultery,

but said, 'Go and sin no more.'

All Lord, be merciful to me, a sinner.

You called Zacchaeus to repentance and a new life.

All Lord, be merciful to me, a sinner.

You promised Paradise to the repentant thief.

All Lord, be merciful to me, a sinner.

You are always interceding for us

at the right hand of the Father.

All Lord, be merciful to me, a sinner.

A Biblical Reflection on Penitence

The minister may make a selection from the following verses.

Other suitable responses may be used.

We were reconciled to God by your death, Lord Jesus,

and will be saved by your risen life.

All Lord, have mercy.

cf Romans 5.10

You died and were raised and sit at the right hand of God,

to make intercession for us.

All Lord, have mercy.

cf Romans 8.34

You became for us wisdom from God,

and our righteousness, sanctification and redemption.

All Lord, have mercy.

cf 1 Corinthians 1.30

You washed us, you sanctified us, you justified us,

in your name and in the Spirit of our God.

All Lord, have mercy.

cf 1 Corinthians 6.11

When we sin against members of your family,

we sin against you.

All Lord, have mercy.

cf 1 Corinthians 8.12

Though you were rich, yet for our sakes you became poor,

so that by your poverty we might become rich.

All Lord, have mercy.

cf 2 Corinthians 8.9

You gave yourself for our sins

to set us free from the present evil age.

All Lord, have mercy.

cf Galatians 1.4

You rose from the dead to rescue us from the wrath that is coming.

All Lord, have mercy.

cf 1 Thessalonians 1.10

You came into the world to save sinners.

All Lord, have mercy.

cf 1 Timothy 1.15

You gave yourself as a ransom for all.

All Lord, have mercy.

cf 1 Timothy 2.6

You abolished death

and brought life and immortality to light through the gospel.

All Lord, have mercy.

cf 2 Timothy 1.10

You will appear to judge the living and the dead.

All Lord, have mercy.

cf 2 Timothy 4.1

You have appeared, the grace of God for the salvation of all,

training us to renounce impiety and worldly passions.

All Lord, have mercy.

cf Titus 2.11,12

You gave yourself for us to redeem us all from iniquity

and to purify a people for your own who are zealous for good deeds.

All Lord, have mercy.

cf Titus 2.14

You are a merciful and faithful high priest in the service of God,

to make a sacrifice of atonement for the sins of the people.

All Lord, have mercy.

cf Hebrews 2.17

You became the source of eternal salvation for all who obey you.

All Lord, have mercy.

cf Hebrews 5.9

Through the eternal Spirit you offered yourself without blemish to God,

to purify our conscience from dead works.

All Lord, have mercy.

cf Hebrews 9.14

You were offered once to bear the sins of many.

All Lord, have mercy.

cf Hebrews 9.28

You suffered for sins once and for all,

the righteous for the unrighteous,

to bring us to God.

All Lord, have mercy.

cf 1 Peter 3.18

You are the atoning sacrifice for our sins

and the sins of the whole world.

All Lord, have mercy.

cf 1 John 2.2

You came as Son of Man to seek out and save the lost.

All Lord, have mercy.

cf Luke 19.10

You were given by the Father

so that everyone who believes in you may not perish

but may have eternal life.

All Lord, have mercy.

cf John 3.16

You were sent not to condemn the world,

but in order that the world might be saved.

All Lord, have mercy.

cf John 3.17

You have authority on earth to forgive sins.

All Lord, have mercy.

cf Mark 2.10

You invite all who are weary and are carrying heavy burdens

to come to you for rest.

All Lord, have mercy.

cf Matthew 11.28

You gave your apostles the keys of the kingdom of heaven,

the power to loose and to bind.

All Lord, have mercy.

cf Matthew 16.19;18.18

You commanded us to love the Lord our God

with all our heart and soul and mind,

and to love our neighbour as ourself.

All Lord, have mercy.

cf Matthew 22.37-39

Bread of life, you gave your flesh for the life of the world.

All Lord, have mercy.

cf John 6.48,51

Light of the world,

whoever follows you will never walk in darkness,

but will have the light of life.

All Lord, have mercy.

cf John 14.6

Good Shepherd,

you came that we may have life and have it abundantly.

All Lord, have mercy.

cf John 10.10,11

The resurrection and the life,

you promise that those who believe in you, though they die, will live.

All Lord, have mercy.

cf John 11.25

The way, the truth and the life,

you bring us to the Father.

All Lord, have mercy.

cf John 14.16

True vine,

your Father prunes every branch that bears fruit

to make it bear even more fruit.

All Lord, have mercy.

cf John 15.1,2

Veni, Creator Spiritus

Come, Holy Ghost, our souls inspire,

and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart.

Thy blessed unction from above
is comfort, life and fire of love;
enable with perpetual light
the dullness of our blinded sight.

Anoint and cheer our soiled face
with the abundance of thy grace;
keep far our foes, give peace at home;
where thou art guide no ill can come.

Teach us to know the Father, Son,
and thee, of Both, to be but One;
that through the ages all along,
this may be our endless song:

Praise to thy eternal merit,
Father, Son and Holy Spirit.

Amen.

John Cosin

(or)

Creator Spirit, Lord of grace,
come, make in us your dwelling place;
O purest Light, in darkness shine;

fill loveless hearts, O Love Divine.

Consoler, hear your people's cry;

come down, O Gift of God, Most High.

Descend in peace, O heav'nly Dove;

come Fount of Life; come Flame of Love.

As once on Christ the Servant's head

the oil of sevenfold grace you shed,

so now anoint from love's deep springs

your chosen prophets, priests and kings.

Of ev'ry gift the living source,

of mighty deeds the unseen force,

the Father sends his promised One

to speak for all who serve his Son.

Keep far all those who wish us ill,

O Dove of Peace, be with us still,

in ev'ry danger at our side

O Friend, befriend us; be our guide.

Reveal to us the Father's love,

reveal his Son, who reigns above.

To truth, O Truth, make us all true;

in love, O Love, make all things new.

Amen.

James Quinn SJ (Tune: LM)

¶ *Invitations to Confession*

1

God shows his love for us in this:

while we were still sinners Christ died for us.

Sure of the reconciliation through the death of his Son,

we confess our sins to God.

2

Christ himself bore our sins in his body on the cross

so that, free from sin, we might live for righteousness;

by his wounds we have been healed.

Let us confess our sins.

3

Let us confess to God the sins and shortcomings of the world;

its pride, its selfishness, its greed; its evil divisions and hatreds.

Let us confess our share in what is wrong,

and our failure to seek and establish the peace which God wills for his children.

¶ *Kyrie Confessions*

Note

The following Kyrie Confessions are not intended for major services of penitence or reconciliation; at these a fuller form of penitence should be used. They are provided for use at, for example, weekday celebrations of the Holy Communion during penitential seasons or occasions such as the Week of Prayer for Christian Unity or One World Week when reconciliation may be a particular intention of the liturgy.

1

Lord Jesus, you came to reconcile us

to one another and to the Father:

Lord, have mercy.

All Lord, have mercy.

Lord Jesus, you heal the wounds of sin and division:

Christ, have mercy.

All Christ, have mercy.

Lord Jesus, you intercede for us with your Father:

Lord, have mercy.

All Lord, have mercy.

2

Lord Jesus, you came into the world to save sinners:

Lord, have mercy.

All Lord, have mercy.

Our sin has brought sorrow and hurt to you,

to others and to ourselves:

Christ, have mercy.

All Christ, have mercy.

Forgive what we have been, amend what we are,

and direct what we shall be.

Lord, have mercy.

All Lord, have mercy.

3

You came to heal and to restore.

Lord, have mercy.

All Lord, have mercy.

You came to bring pardon and peace.

Christ, have mercy.

All Christ, have mercy.

You live to intercede for us at the right hand of the Father.

Lord, have mercy.

All Lord, have mercy.

¶ *A Table of Readings*

Advent

Old Testament Isaiah 64.6-12

Psalm Psalm 80.1-7

Psalm Romans 13.8-14

Gospel Luke 21.29-36

Dismissal Gospel John 5.19-25

Christmas

Old Testament Genesis 3.8-15

Psalm Psalm 85.4-11

New Testament¹ John 4.7-10

Gospel Matthew 1.18-21

Dismissal Gospel John 14.14-18

Epiphany

Old Testament Isaiah 60.17b-20

Psalm Psalm 99.1-5

New Testament Titus 2.11-14

Gospel John 1.29-34

Dismissal Gospel John 1.35-37

Lent

Old Testament Exodus 20.1-17

Psalm Psalm 51.6-12

New Testament 1 John 3.4-10

Gospel Luke 18.9-14

Dismissal Gospel Luke 15.3-7

Old Testament Isaiah 53.3-6

Psalm Psalm 103.1-5, 8-14

New Testament Romans 5.6-11

Gospel Mark 2.1-12

Dismissal Gospel Mark 5.18-20

Old Testament Jeremiah 17.5-10,14

Psalm Psalm 23

New Testament 2 Corinthians 12.7b-10

Gospel Mark 14.32-38

Dismissal Gospel Mark 13.34-36

Easter

Old Testament Hosea 6.1-6

Psalm Psalm 116.12-19

New Testament Colossians 1.17-23

Gospel John 20.19-23

Dismissal Gospel Luke 24.44-48

Pentecost

Old Testament Ezekiel 36.24-29a

Psalm Psalm 51.6-12

New Testament Galatians 5.18-26

Gospel John 16.7-15

Dismissal Gospel John 20.19-23

All Saints

Old Testament Deuteronomy 27.16-19

Psalm Psalm 15

New Testament 1 Peter 1.13-16

Gospel Matthew 7.43-48

Dismissal Gospel John 14.15-17

Reconciliation

Old Testament Jeremiah 31.31-34

Psalm Psalm 133

New Testament 2 Corinthians 5.16-21

Gospel Matthew 5.23-26

Dismissal Gospel John 17.20-22

Healing and cleansing

Old Testament 2 Kings 5.9-14

Psalm Psalm 41.1-4

New Testament James 5.13-16

Gospel Mark 2.1-12

Dismissal Gospel Luke 24.45-48

Healing of the nations

Old Testament Ezekiel 47.1-12

Psalm Psalm 87

New Testament Revelation 21.22; 22.5

Gospel Matthew 28.16-20

Dismissal Gospel Matthew 28.9-10

In time of trouble or distress

Old Testament Daniel 9.18-19

Psalm Psalm 130

New Testament 2 Corinthians 4.8-11

Gospel John 11.32-37

Dismissal Gospel John 16.29-33

¶ ***Gospel Acclamations***

1

Alleluia, alleluia.

God has reconciled us to himself through Christ,

and has given us the ministry of reconciliation.

2 Corinthians 5.19

All Alleluia.

(or)

Praise to you, O Christ, King of eternal glory.

God has reconciled us to himself through Christ,

and has given us the ministry of reconciliation.

2 Corinthians 5.19

All Praise to you, O Christ, King of eternal glory.

2

Alleluia, alleluia.

The Lord has borne our griefs and carried away our sorrows.

All Alleluia.

Isaiah 53.4

(or)

Praise to you, O Christ, King of eternal glory.

The Lord has borne our griefs and carried away our sorrows.

All Praise to you, O Christ, King of eternal glory.

Isaiah 53.4

¶ ***A Form of Intercession***

Eternal God, your Son is King and Head of the Church.

We pray for your people across the world,

that what is divided by doctrine or race,

by class or creed,

may be united in your name.

Lord, in your mercy

All hear our prayer.

Eternal God,

your Son is Ruler of nations.

We pray for those in authority,

that those who lead us may work for peace and reconciliation,

and that by your wisdom and their vision

the world may reflect your kingdom.

Lord, in your mercy

All hear our prayer.

Eternal God,

your Son is the Prince of peace.

We pray for a peaceful world,

where children grow up without fear,

and security rests on trust rather than threats,

and where nations fight against poverty

rather than against each other.

Lord, in your mercy

All hear our prayer.

Eternal God,

your Son is the healer of our sickness.

We pray for those who are ill

or who are passing through times of testing,

that they may know the power of Christ to sustain them.

Lord, in your mercy

All hear our prayer.

Eternal God,

your Son is the Resurrection and the Life.

Confirm our faith in the communion of saints,

that, inspired by all who have gone before us in faith,

we may seek the things which are above,

where Christ reigns,

and live on earth the life of heaven.

Lord, in your mercy

All hear our prayer.

Almighty God,

who called your Church to bear witness

that you were in Christ reconciling the world to yourself:

help us to proclaim the good news of your love,

that all who hear it may be drawn to you;

through him who was lifted up on the cross,

and reigns with you in the unity of the Holy Spirit,

one God, now and for ever.

All Amen.

The Lord's Prayer

Rejoicing in the forgiveness of sins,

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)

Rejoicing in the forgiveness of sins,

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.

¶ *Introductions to the Peace*

1

Christ is our peace.

He has reconciled us to God

in one body by the cross.

We meet in his name and share his peace.

2

Blessed are the peacemakers:

they shall be called children of God.

We meet in the name of Christ and share his peace.

3

Blessed be Christ the Prince of peace.

He breaks down the walls that divide us:

praise Christ who is our peace.

4

The Lord keeps in perfect peace those who trust in him.

In returning and rest you shall be saved,

in quietness and trust shall be your strength.

¶ *Prayer at the Preparation of the Table*

Gather up, O Lord, the broken fragments of our humanity,
that in your wounded hands we might find our healing.

All Blessed be God for ever.

¶ *Short Prefaces*

1

And now we give you thanks
because in his victory over the grave a new age has dawned,
the long reign of sin is ended,
a broken world is being renewed
and humanity is once again made whole.

2

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 Preface*

Father, all-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord

for your presence and action in the world.

In the midst of conflict and division

you turn our minds to thoughts of peace.

Your Spirit changes our hearts:

enemies find reconciliation,

those who were estranged stretch out their hands in friendship,

and nations forsake war to walk the paths of peace.

Your Spirit breathes upon our world

when understanding puts an end to strife,

when hatred is quenched with mercy

and vengeance gives way to forgiveness.

And so we worship and adore you

and join the choirs of heaven

as they sing for ever the song of your glory:

¶ ***Acclamation***

I saw water flowing from the threshold of the temple.

All Wherever the river flows

everything will spring to life. Alleluia.

On the banks of the river grow trees bearing every kind of fruit.

All Their leaves will not wither nor their fruit fail.

Their fruit will serve for food,

their leaves for the healing of the nations.

All For the river of the water of life

flows from the throne of God and of the Lamb.

¶ ***Blessings***

1

May Christ,

who out of defeat brings new hope and a new future,

fill you with his new life;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be among you and remain with you always.

All Amen.

2

May God,

who in Christ has reconciled all things in heaven and earth,

grant you grace to walk the path of forgiveness;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be among you and remain with you always.

All Amen.

¶ ***Ending***

God has enlisted you in the ministry of reconciliation:

go in his peace.

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.

The Reconciliation of a Penitent

¶ *Introductory Note*

These orders may be appropriately used when a person's conscience is burdened with a particular sin, when a person wishes to make a new beginning in the Christian life, or as part of a regular personal discipline.

The Book of Common Prayer includes the following pastoral exhortation: '... if there be any of you, who by this means [self-examination, confession and repentance] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.'

The aim of such a ministry of comfort and counsel is to establish an individual in the freedom and forgiveness of Christ. It can be exercised in a variety of ways at the discretion of the minister. The provision of these two orders is not intended to limit such discretion.

The reconciliation of a penitent, even when celebrated privately, remains a corporate action of the Church, because sin affects the unity of the body; through the absolution the penitent is restored to full fellowship in Christ. Two forms of the rite are provided. The first form is more simple, and follows the traditional pattern of the western Church. The second form is an individual renewal of the baptismal covenant and may be used in situations where someone has been separated from the Church's fellowship because of sin or personal circumstances.

¶ *Explanatory Guidelines*

Preparation

The priest and penitent should prepare themselves carefully for this ministry. This includes both the desire for the illuminating presence of the Holy Spirit and the willingness to examine self in the light of God's commandments and the example of Christ.

The Greeting

The priest welcomes the penitent warmly and gives any necessary explanatory help to enable the penitent to participate fully in the rite.

Readings

In Form 1, the priest uses one or more short readings to encourage the penitent to recognize his or her sins in the light of God's word and to have confidence in his mercy. The reading of verses from Psalm 51 enables priest and penitent to acknowledge their common sinfulness and need of God's forgiveness. Where appropriate, the penitent may be invited to read a passage from the Bible.

In Form 2, one of the responsories is used.

Confession and Counsel

The confession of sins may be made in the penitent's own words, or using the forms provided with the optional insertion of particular named sins. The priest should give whatever help may be required to enable the penitent to articulate those sins for which absolution is desired. Such help will often be given before the liturgical rite is celebrated as part of an extended pastoral conversation; however, where circumstances dictate, this may take place within the rite. Sometimes, in the light of such counsel, particular issues may be clarified and motives examined; the role of the priest is to enable the penitent to make confession with integrity. This underlies the reference in the rubric to assisting the penitent 'to complete' his or her confession. The priest should seek to enable the penitent to recognize the reality of human frailty and God's all-embracing mercy and grace.

In Form 2, as this rite is a conscious recalling of baptism, the penitent may make the sign of the cross with water in response to confession.

After confession, the priest may, with the goodwill of the penitent, offer counsel or advice.

The rubric referring to restitution is related to the desire for amendment of life. In some cases, a particular course of action will recommend itself – just as, in the Gospel tradition, Zacchaeus makes restitution to those he had defrauded (Luke 19.8). In other cases, this may be a willingness to seek practical reconciliation with others. This leads naturally into the Act of Contrition.

The priest may recommend some prayer or action as a sign of repentance, thanksgiving, and growth in discipleship. This may include Bible reading or other devotional reading, almsgiving, or the renewal of a personal rule of life. Prayer texts such as the Lord's Prayer, the 'Jesus Prayer' or other well-known devotional prayers are often recommended. It should always be stressed that the role of such penances is to assist the penitent in walking in newness of life; it is not about 'earning forgiveness' or being 'punished'.

In some circumstances and in some traditions of the Church, there may be a discernment that the ministry of personal prayer is a natural response to confession and counsel before absolution is pronounced. Such prayer ministry may be accompanied by the laying on of hands and/or anointing with the oil of healing. Where this ministry is unfamiliar to the penitent, care should be taken in explaining its function and form. While both forms of the rite suggest that such ministry precedes absolution, nevertheless, there may be circumstances, at the discretion of the priest, where it may follow the Absolution.

Act of Contrition

The act or prayer of contrition arises from the desire, as expressed in the Collect for Ash Wednesday, that God should create and make in us new and contrite hearts. The act of contrition expresses the desire and intention before God to turn away from sin and to walk in newness of life. The penitent may use his or her own words or the form provided.

Absolution

The priest lays hands on the penitent, or extends hands over the penitent. The priest may make the sign of the cross over the penitent, or on the penitent's forehead, recalling the baptismal liturgy. The priest uses an authorized form of absolution.

Thanksgiving

The priest and penitent may make an act of thanksgiving, followed by a prayer which celebrates the reconciliation of the penitent to God and to the Church. The Lord's Prayer may be said.

The Dismissal

The priest may bless the penitent before the formal dismissal.

Notes

1 Confidentiality

The ministry of reconciliation requires that what is said in confession to a priest may not be disclosed, as is set out more fully in the *Guidelines for the Professional Conduct of the Clergy* approved by the Convocations of Canterbury and York in 2003:

7 Call their hearers to repentance

In Christ's name absolve, and declare forgiveness of sins

7.1 The ministry of reconciliation, as an extension of Jesus' own ministry, lies at the heart of this vocation. It is to be exercised gently, patiently and undergirded by mutual trust.

7.2 There can be no disclosure of what is confessed to a priest. This principle holds even after the death of the penitent. The priest may not refer to what has been learnt in confession, even to the penitent, unless explicitly permitted. Some appropriate action of contrition and reparation may be required before absolution is given. A priest may withhold absolution.

7.3 Where abuse of children or vulnerable adults is admitted in the context of confession, the priest should urge the person to report his or her behaviour to the police or social services, and should also make this a condition of absolution, or withhold absolution until this evidence of repentance has been demonstrated.

7.4 If a penitent's behaviour gravely threatens his or her well-being or that of others, the priest, while advising action on the penitent's part, must still keep the confidence.

Note *An appeal to the tradition of the Church demonstrates this understanding of the 'seal of the confessional' and the relevant provision in the Canons of 1604 (Canon 113) was left unrepealed by the Canons of 1969, which superseded the earlier Canons in almost every other respect. Whether the civil courts will always respect this principle of absolute confidentiality remains uncertain.*

2 Training

Except in emergencies, this ministry should only be exercised after training. Any directions issued by the bishop should be followed.

3 Form 2

The service may take place at the font, which may be filled with water set apart for use in Holy Baptism. It is appropriate that those who seek to be reconciled to the Church through this rite should be encouraged in due course to make a public Affirmation of Baptismal Faith.

4 Pastoral Circumstances

In cases of pastoral necessity or emergency, only the confession, an expression of contrition and the absolution are mandatory. Other parts of the rite may be used by the penitent privately according to opportunity.

5 Confession and Counsel

As on many occasions the priest and penitent will have had an extended conversation before the actual liturgical rite, the amount of counsel given within the rite will probably be small.

6 Restitution and tokens of repentance

In giving advice to the penitent, the priest should encourage restitution where this is appropriate and may recommend some prayer or action as a token of repentance.

7 Ministry of Prayer, Laying on of Hands and Anointing

Before pronouncing absolution the priest may, where appropriate, offer the ministry of prayer which may be accompanied by the laying on of hands, and may also be accompanied by anointing with the oil of healing. Alternatively, the anointing may be administered after the Absolution.

When anointing is administered, the following form of words is used:

'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.'

8 Oil

Canon B 37 provides that when anointing the priest should use 'pure olive 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. It may also be appropriate to anoint the hands.

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.

The Reconciliation of a Penitent

Structure

Optional parts of the service are indicated by square brackets.

¶ **The Gathering**

The Greeting

[Introduction]

¶ **The Liturgy of the Word**

Readings

¶ **Confession and Counsel**

Confession

[Giving of Counsel]

[The ministry of prayer and/or anointing]

¶ **Reconciliation**

Act of Contrition

Absolution

[Thanksgiving]

[The Lord's Prayer]

¶ **The Dismissal**

[Blessing]

The Dismissal

The Reconciliation of a Penitent: Form One

¶ *The Gathering*

The Greeting

The priest may say

In the name of the Father,

and of the Son,

and of the Holy Spirit.

Amen.

The priest welcomes the penitent, saying

The Lord Jesus, who came to reconcile sinners,

welcomes all who are penitent.

Grace, mercy and peace be with you

and also with you.

¶ *The Liturgy of the Word*

Readings

The priest may say

The Lord our God is gracious and merciful; he does not desire the death of sinners but rather that they should turn from their sins and live. He has given power and commandment to his ministers, to declare and pronounce to his penitent people the absolution and remission of their sins. He pardons and absolves all those who truly repent and believe in his holy gospel. Let us therefore pray that he will grant you true repentance and the grace and comfort of the Holy Spirit.

(or)

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1.8,9

The priest and penitent say together

Have mercy on me, O God, in your great goodness;

according to the abundance of your compassion blot out my offences.

Wash me thoroughly from my wickedness

and cleanse me from my sin.

Make me a clean heart, O God,

and renew a right spirit within me.

Psalm 51.1,2,11

Other suitable verses from Scripture may be said

Matthew 6.14,15; Matthew 11.28; Mark 1.14,15;

Luke 6.31-38; Luke 15.1-7; John 3.16; John 10.19-23;

Romans 5.6-9; 8.1-2; Romans 8.38,39; Ephesians 5.1,2;

¶ **Confession and Counsel**

The priest says

The Lord be in your heart and on your lips

that you may truly and humbly confess your sins.

Confession

The penitent makes confession of sins in his or her own words, beginning

I confess to almighty God,

before the whole company of heaven and before you ...

or this form may be used

Almighty God,

long-suffering and of great goodness:

I confess to you,

I confess with my whole heart

my neglect and forgetfulness of your commandments,

my wrong doing, thinking, and speaking;

the hurts I have done to others,

and the good I have left undone.

In particular I confess [since my last confession in ... /

I in this my first confession] ...

O God, for these, and all other sins that I cannot now remember,

I ask your forgiveness.

Forgive me, for I have sinned against you;

and raise me to newness of life;

through Jesus Christ our Lord.

Amen.

The priest may give appropriate counsel or guidance and whatever help is necessary to enable the penitent to complete his or her confession. The priest encourages the penitent to make restitution, and may recommend some prayer or action as a sign of repentance.

The priest may, where appropriate, offer the ministry of prayer (see Note 7, [here](#)).

¶ **Reconciliation**

Act of Contrition

The penitent makes an act of contrition using these or similar words

My God, for love of you

I desire to hate and forsake all sins

by which I have ever displeased you;

and I resolve by the help of your grace

to commit them no more;

and to avoid all opportunities of sin.

Help me to do this,

through Jesus Christ our Lord.

Amen.

Absolution

The priest lays hands on, or extends hands over, the penitent. The priest may make the sign of the cross over the penitent or on the penitent's forehead.

The priest pronounces an authorized Absolution ([here](#)).

Thanksgiving

The priest and penitent may give thanks

Know that there is joy in heaven over each one who repents.

Give thanks to the Lord, for he is gracious,

for his faithfulness endures for ever.

For as the heavens are high above the earth,

so great is his mercy upon those who fear him.

As far as the east is from the west,

so far has he set our sins from us.

Psalm 106.1;103.11,12

The priest may say

Merciful Lord,

we thank you that you have delivered this your servant from the power of sin

and restored him/her to your peace

in the fellowship of your Church;

strengthen him/her by your Spirit,

that he/she may please you

until he/she comes to the fullness of your eternal kingdom;

through Jesus Christ our Lord.

Amen.

God of grace and life,

in your love you have given us a place among your people;

keep us faithful to our baptism,

and prepare us for that glorious day

when the whole creation will be made perfect

in your Son our Saviour Jesus Christ.

Amen.

The Lord's Prayer

The priest and penitent may say the Lord's Prayer.

**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)

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 Dismissal*

The priest may say a blessing

May Christ,

who out of defeat brings new hope and a new future,

fill you with his new life;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be upon you and remain with you always.

Amen.

(or)

May God,

who in Christ has reconciled all things in heaven and earth,

grant you grace to walk the path of forgiveness;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be upon you and remain with you always.

Amen.

The Dismissal

Priest The Lord has put away your sins.

Penitent Thanks be to God.

Priest Go in peace, and pray for me, a sinner.

The Reconciliation of a Penitent: Form Two

(An Individual Renewal of the Baptismal Covenant after Sin)

¶ ***The Gathering***

The Greeting

The priest may say

In the name of the Father,

and of the Son,

and of the Holy Spirit.

Amen.

The priest welcomes the penitent and together in silence they prepare for the celebration of this ministry.

¶ ***The Liturgy of the Word***

Readings

The priest says

All who have been baptized into Christ Jesus were baptized into his death. Therefore we have been buried with him by baptism into death, so that, as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

Romans 6.3,4

A brief silence is kept. Then the priest and penitent say one of the following

The Lord is loving to everyone

and his mercy is over all his creatures.

The Lord is near to those who call upon him,

to all who call upon him faithfully.

He fulfils the desire of those who fear him;

he hears their cry and saves them.

Psalm 145. 9,19,20

(or)

The Lord is full of compassion and mercy,

slow to anger and of great kindness.

He will not always accuse us,

neither will he keep his anger for ever.

He has not dealt with us according to our sins,

nor rewarded us according to our wickedness.

As a father has compassion on his children,

so is the Lord merciful towards those who fear him.

For he knows of what we are made;

he remembers that we are but dust.

Psalm 103. 8-10,13,14

(or)

Have mercy on me, O God, in your great goodness;

according to the abundance of your compassion blot out my offences.

Wash me thoroughly from my wickedness

and cleanse me from my sin.

Make me a clean heart, O God,

and renew a right spirit within me.

Cast me not away from your presence

and take not your holy spirit from me.

Give me again the joy of your salvation

and sustain me with your gracious spirit.

O Lord, open my lips

and my mouth shall proclaim your praise.

Psalm 51.1,2,11-13,16

¶ **Confession and Counsel**

The priest says

At your baptism you repented of the sins that separate you from God and your neighbour, you were cleansed from your sins and born again, you were washed with the Holy Spirit and made clean. Do you desire once again to walk in newness of life by confession of your sins?

I do.

Confession

Now in the presence of Christ and of me, his minister, confess your sins with a humble and obedient heart to almighty God, our creator and redeemer.

The penitent makes confession of sins in his or her own words, beginning

I confess to almighty God,

before the whole company of heaven and before you ...

or this form may be used

Holy God, heavenly Father,

you formed me from the dust in your image and likeness,

and redeemed me from sin and death

by the cross of your Son Jesus Christ.

Through the water of baptism you clothed me

with the shining garment of righteousness,

and established me among your children in your kingdom.

But I have squandered the inheritance of your saints

and have wandered in a far country.

Especially, I confess to you and before the Church ...

Therefore, O Lord, from these and all other sins I cannot remember,

I turn in sorrow and repentance.

**Receive me again into the arms of your mercy,
and restore me to the blessed company of your faithful people;
through him in whom you have redeemed the world,
your Son our Saviour, Jesus Christ.**

Amen.

The penitent may make the sign of the cross with water.

The priest may give appropriate counsel or guidance and whatever help is necessary to enable the penitent to complete his or her confession. The priest encourages the penitent to make restitution, and may recommend some prayer or action as a sign of repentance.

The priest may, where appropriate, offer the ministry of prayer (see Note 7, [here](#)).

¶ Reconciliation

Act of Contrition

The penitent makes an act of contrition using these or similar words

My God, for love of you

I desire to hate and forsake all sins

by which I have ever displeased you;

and I resolve by the help of your grace

to commit them no more;

and to avoid all opportunities of sin.

Help me to do this,

through Jesus Christ our Lord.

Amen.

Absolution

The priest lays hands on, or extends hands over, the penitent. The priest may make the sign of the cross over the penitent or on the penitent's forehead.

The priest pronounces an authorized Absolution ([here](#)).

Thanksgiving

The priest and penitent may give thanks

Know that there is joy in heaven over each one who repents.

Give thanks to the Lord, for he is gracious,

for his faithfulness endures for ever.

For as the heavens are high above the earth,

so great is his mercy upon those who fear him.

As far as the east is from the west,

so far has he set our sins from us.

Psalm 106.1;103.11,12

The Lord's Prayer

The priest and penitent may say the Lord's Prayer.

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)

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 Dismissal*

The priest may say a blessing

May Christ,

who out of defeat brings new hope and a new future,

fill you with his new life;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be upon you and remain with you always.

Amen.

(or)

May God,

who in Christ has reconciled all things in heaven and earth,

grant you grace to walk the path of forgiveness;

and the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be upon you and remain with you always.

Amen.

The Dismissal

Priest The Lord has put away your sins.

Penitent **Thanks be to God.**

Priest Go in peace, and pray for me, a sinner.

Resources

¶ A Form of Confession

suitable for use with individuals

Almighty God,

long-suffering and of great goodness:

I confess to you,

I confess with my whole heart

my neglect and forgetfulness of your commandments,

my wrong doing, thinking, and speaking;

the hurts I have done to others,

and the good I have left undone.

O God, forgive me, for I have sinned against you;

and raise me to newness of life;

through Jesus Christ our Lord.

Amen.

¶ **An Act of Contrition**

suitable for use with individuals

My God, for love of you

I desire to hate and forsake all sins

by which I have ever displeased you;

and I resolve by the help of your grace

to commit them no more;

and to avoid all opportunities of sin.

Help me to do this,

through Jesus Christ our Lord.

Amen.

¶ **Authorized Absolutions**

suitable for use with individuals

1

Our Lord Jesus Christ,

who has left power to his Church to absolve all sinners who truly repent and believe in him,

of his great mercy forgive you your offences:

and by his authority committed to me,

I absolve you from all your sins,

in the name of the Father,

and of the Son, and of the Holy Spirit.

Amen.

2

God, the Father of mercies,

has reconciled the world to himself

through the death and resurrection of his Son, Jesus Christ,

not counting our trespasses 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 evermore.

Amen.

3

Almighty God, our heavenly Father,

who in his great mercy

has promised forgiveness of sins

to all those who with heartfelt repentance and true faith turn to him:

have mercy on you,

pardon and deliver you from all your sins,

confirm and strengthen you in all goodness,

and bring you to everlasting life,

through Jesus Christ our Lord.

Amen.

4

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.

Amen.

5

The Lord enrich you with his grace,

and nourish you with his blessing;

the Lord defend you in trouble and keep you from all evil;

the Lord accept your prayers,

and absolve you from your offences,

for the sake of Jesus Christ, our Saviour.

Amen.

6

The almighty and merciful Lord

grant you pardon and forgiveness of all your sins,

time for amendment of life,

and the grace and strength of the Holy Spirit.

Amen.

A Celebration of Wholeness and Healing

¶ Introductory Note

This form of service is 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. It is a service most suitable for a diocesan or deanery occasion.

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.

For a Theological Introduction to the services of Wholeness and Healing, see Common Worship: Pastoral Services, pages 9–11.

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 [here](#).

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 [here](#) 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 [here](#).

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 [here](#), 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 ([here](#)).

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 [here](#)).

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 [here](#)).

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 (*Common Worship: Pastoral Services*, [here](#)) and Prayer for Individuals in Public Worship (pages 264–265) 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 (*Common Worship: Pastoral Services*, pages 26–40).

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 [here](#).

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 (*Common Worship: Pastoral Services*, 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 [here](#) (and [here](#)). The introductory dialogue printed first has traditionally been a distinctively episcopal text.

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	New Testament	Gospel	Dismissal Gospel	
<i>Advent</i>					
Isaiah 26.16-19	Psalm 46.1-7	Romans 8.18-23	Matthew 24.3-13	Matthew 5.14-16	<i>Birth pangs of new age</i>
<i>Christmas</i>					
Isaiah 55.1-3,10-11	Psalm 145.14-end	Colossians 3.14-17	John 6.47-51	John 6.63-64,66-69	<i>Bread of Life</i>
<i>Epiphany</i>					
Isaiah 42.1-7	Psalm 27.1-6 or 1-10	Acts 9.10-19a	John 9.1-7	John 9.34b-38	<i>The opening of eyes</i>
<i>Lent</i>					
Isaiah 53.3-6	Psalm 103.1-5,8-14	Romans 5.6-11	Mark 2.1-12	Mark 5.18-20	<i>Sin & forgiveness</i>
Lamentations 3.17-24	Psalm 38.9-15	2 Corinthians 12.7b-10	Mark 14.32-38	Mark 13.34-36	<i>Powerlessness and grace</i>
2 Chronicles 28.15	Psalm 23	James 5.14-16	Mark 6.7-13	Mark 6.54-56	<i>Anointing</i>
<i>or Jeremiah 17.5-10,14</i>					
<i>Easter</i>					
1 Kings 17.17-24	Psalm 30.6-12	Acts 20.7-12	Mark 5.35-end	Mark 6.7-13	<i>Resurrection</i>
<i>Pentecost</i>					
Isaiah 61.1-3	Psalm 139.1-17 or 1-11	Romans 8.12-17	Luke 4.16-21	Luke 4.33-37	<i>Power of the Spirit</i>
<i>All Saints</i>					
Ezekiel 47.1-12	Psalm 87	Revelation 21.22; 22.5	Matthew 28.16-20	Matthew 28.9-10	<i>Healing of the nations</i>
<i>Eucharist</i>					
Isaiah 55.1-3,10-11	Psalm 145.14-end	Colossians 3.14-17	John 6.47-51	John 6.63,64,66-69	<i>Bread of Life</i>
<i>General</i>					
2 Kings 5.9-14	Psalm 66.15-end	Romans 10.5-11	Luke 17.11-19	Luke 17.20-21	<i>Cleansing and response</i>
2 Kings 20.1-5	Psalm 130	James 5.13-16	Mark 9.16-29	Mark 9.38-40	<i>Prayer</i>
1 Samuel 16.14-23	Psalm 91.1-6,9-13	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.

General Rules for Regulating Authorized Forms of Service

- 1 Any reference in authorized provision to the use of hymns shall be construed as including the use of texts described as songs, chants, canticles.
- 2 If occasion requires, hymns may be sung at points other than those indicated in particular forms of service. Silence may be kept at points other than those indicated in particular forms of service.
- 3 Where rubrics indicate that a text is to be 'said' this must be understood to include 'or sung' and vice versa.
- 4 Where parts of a service make use of well-known and traditional texts, other translations or versions, particularly when used in musical compositions, may be used.
- 5 Local custom may be established and followed in respect of posture but regard should be had to indications in Notes attached to authorized forms of service that a particular posture is appropriate for some parts of that form of service.
- 6 On any occasion when the text of an alternative service authorized under the provisions of Canon B 2 provides for the Lord's Prayer to be said or sung, it may be used in the form included in *The Book of Common Prayer* or in either of the two other forms included in services in *Common*

Worship. The further text included in Prayers for Various Occasions (page 106 in *Common Worship: Services and Prayers for the Church of England*) may be used on suitable occasions.

7 Normally on any occasion only one Collect is used.

8 At Baptisms, Confirmations, Ordinations and Marriages which take place on Principal Feasts, other Principal Holy Days and on Sundays of Advent, Lent and Easter, within the Celebration of the Holy Communion, the Readings of the day are used and the Collect of the Day is said, unless the bishop directs otherwise.

9 The Collects and Lectionary in *Common Worship* may, optionally, be used in conjunction with the days included in the Calendar of *The Book of Common Prayer*, notwithstanding any difference in the title or name of a Sunday, Holy Day or other observance included in both Calendars.

Authorization Details

¶ The following services and other material in *Common Worship: Christian Initiation* are authorized pursuant to Canon B 2 of the Canons of the Church of England for use until further resolution of the General Synod:

¶ Thanksgiving for the Gift of a Child

¶ The Lord's Prayer

¶ The Apostles' Creed

¶ Holy Baptism

¶ Emergency Baptism

¶ Holy Baptism and Confirmation

¶ Seasonal Introductions, Collects, Bible Readings and Psalms, Prayers over the Water, Prayers of Intercession, Introductions to the Peace, Eucharistic Prefaces, Post Communions and Blessings

¶ Thanksgiving Prayer for a Child, Bible Readings and Psalms, An Alternative Form of the Decision, A Litany of the Resurrection, Responsive Form of the Prayer over the Water, An Alternative Profession of Faith and Alternative Prayers of Intercession

¶ Affirmation of Baptismal Faith

¶ Reception into the Communion of the Church of England

¶ A Form of Confession suitable for Use by Individuals

- ¶ An Act of Contrition suitable for Use by Individuals
- ¶ Authorized Absolutions 2–6
- ¶ A Celebration of Wholeness and Healing
- ¶ General Rules for Regulating Authorized Forms of Service
- ¶ The following material has been commended by the House of Bishops of the General Synod for use by the minister in exercise of his or her discretion under Canon B 5 of the Canons of the Church of England:
 - ¶ Rites Supporting Disciples on the Way of Christ
 - ¶ An Outline Order for Celebration of Baptism and Confirmation within a Vigil Service
 - ¶ Other Seasonal Provisions for Baptism and Confirmation
 - ¶ Canticles in Procession to the Font
 - ¶ Thanksgiving for the Holy Ones of God
 - ¶ Celebration after an Initiation Service outside the Parish
 - ¶ Thanksgiving for Holy Baptism
 - ¶ Admission of the Baptized to Communion
 - ¶ A Corporate Service of Penitence
 - ¶ Resources for Reconciliation and Restoration
 - ¶ The Reconciliation of a Penitent
- ¶ Authorized Absolution 1 is taken from *The Book of Common Prayer* with minor variations. Use of it in this form falls within the discretion canonically allowed to the minister under Canon B 5.

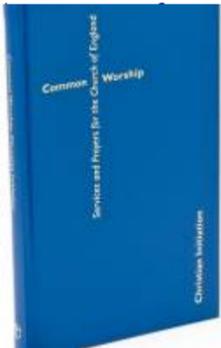
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