

PRAYER BOOK  
STUDIES

III  
THE ORDER FOR THE  
MINISTRATION TO THE SICK

# Prayer Book Studies

## III

### THE ORDER FOR THE MINISTRATION TO THE SICK

THE STANDING LITURGICAL COMMISSION  
OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA

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## Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject: and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925; in order that it might receive final adoption in 1928: so that it was not possible to give due consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail was met by continuing the Revisions Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

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The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signalized the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other

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change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded in attaining it — is the shaping of a future Prayer Book which *every* party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: '*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.'

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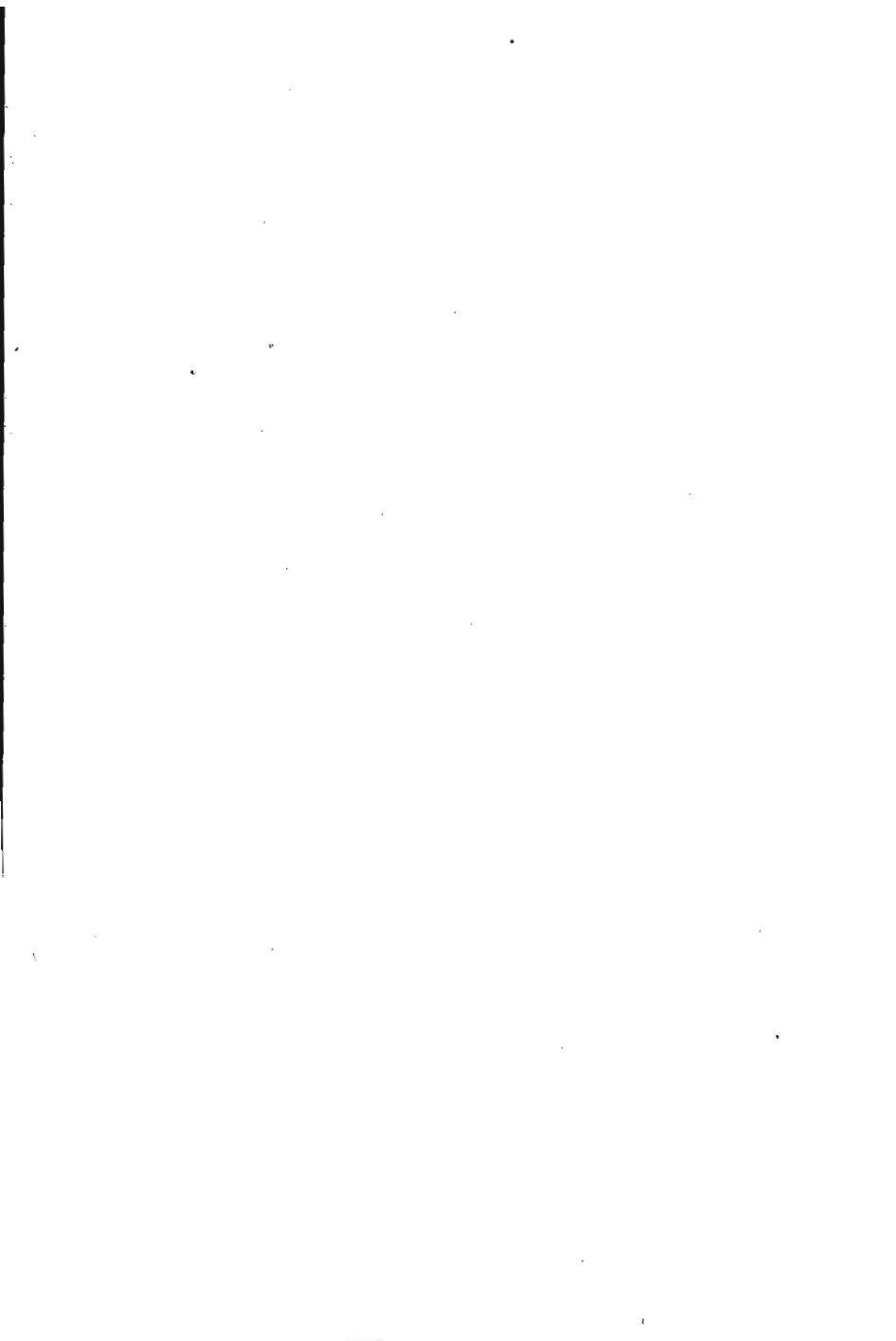
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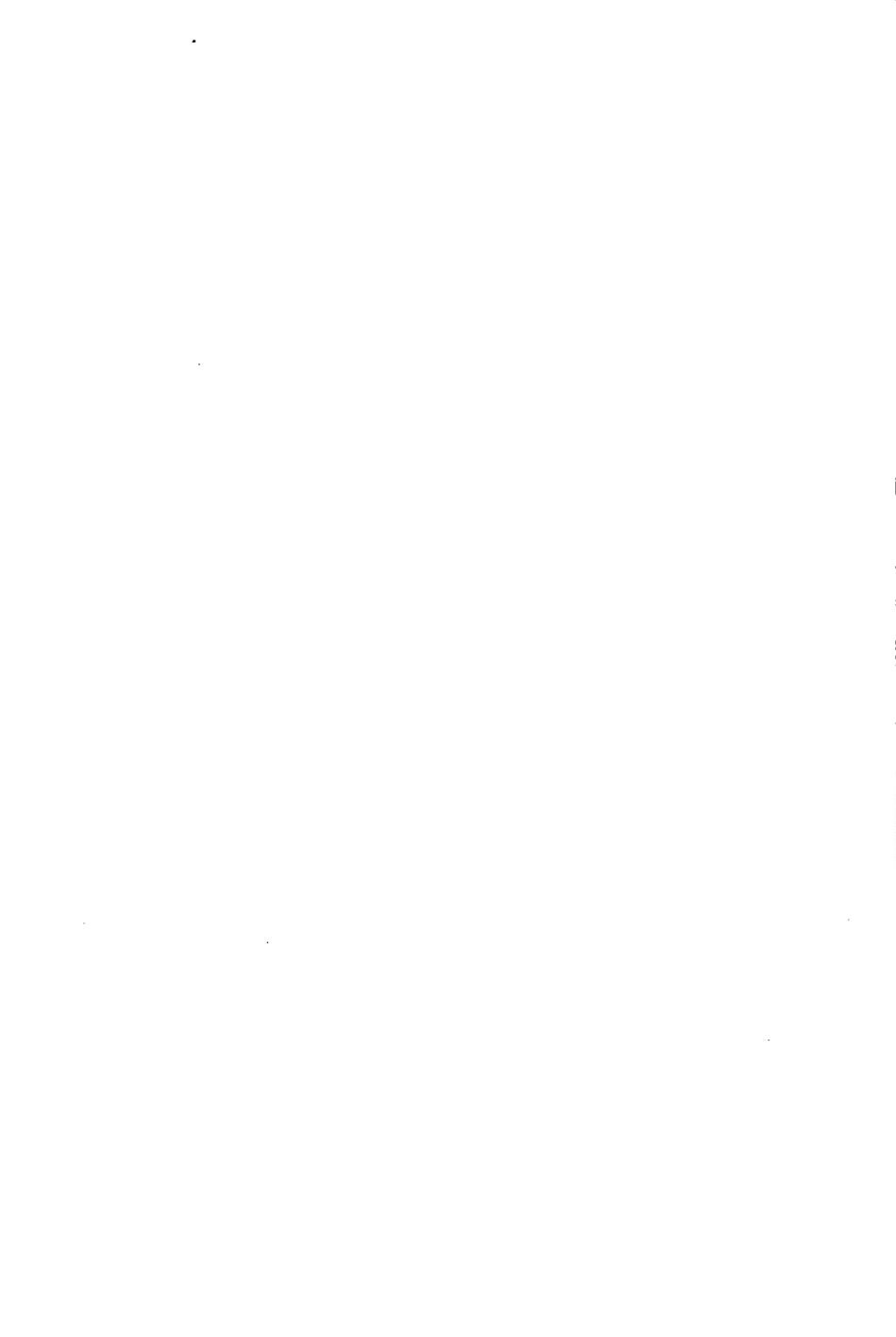
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**THE MINISTRATION TO THE SICK**



# The Ministration to the Sick

## I

### THE NEED FOR REVISION

The very able article of Dr. Charles Harris on the 'Visitation of the Sick' in *Liturgy and Worship* (1934) does not devote itself, as most of the contributions to that valuable volume do, to a justification of the alterations proposed by the English Revision of the Prayer Book in 1928, but boldly calls for a far more radical revision of this Office. Dr. Harris begins by saying:

By common consent, and by the admission of the Lambeth Conferences in 1908, 1920, and 1930, the existing Offices for the Sick (1661) do not adequately represent, and indeed to some extent even misrepresent, the present mind of the Church toward disease. Accordingly, they need, not merely enrichment and improvement in detail, but thorough reconsideration, recasting, and great enlargement, in the light of the Church's fresh orientation of attitude towards ministration to the sick (p. 472).

That precisely this situation is equally true of the Church in America, is immediately evident from the complete disuse of the Visitation Office as a whole, and the very scanty usefulness of any of its constituent elements. Some of the reasons for this state of affairs will appear in the following review of the history of the Church's ministration to the sick; and the discussion will conclude with a presentation of the new office which the Liturgical Commission proposes to meet the challenge of the actual conditions, as forthrightly expressed by Dr. Harris.

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## II

### CHRISTIAN HEALING

A great part of our Lord's ministry was devoted to healing the sick. We do not know how many people he healed, but the number must have been very large. There are forty-one instances related in the Gospels. But these were the more striking cases, and undoubtedly there were many others not recorded. Some of the instances which are mentioned involved large groups of people, as when 'all the city was gathered at the door, and he healed many' (Mark 1:33-34).

The methods which our Lord used were various. Sometimes he used material media, as when he anointed the eyes of the blind man with clay (John 9:6). Often he used the laying on of hands, as in the case of the woman with the infirmity (Luke 13:13). But generally the spoken word was sufficient, especially in mental cases (Mark 1:23). About half of the accounts mention our Lord's word of command, sometimes together with his touching the patient with his hand. There is no record of his using oil. But the Apostles did, and as it was a common Jewish practice, he may have done so.

The evangelists evidently thought that the ministry of healing was tremendously important, both as a sign of our Lord's divine power, and as an integral part of his work of redemption. For St. Matthew it was not just that Christ bore our sins, but 'himself took our infirmities and bare our sicknesses' (Matthew 8:17). Salvation — which to many people today means safety in another life beyond the grave — in the New Testament referred to wholeness and health of body and soul in this life as well. There is no evidence that Christ thought of any sickness as incurable, or limited his ministrations to what we call 'functional disorders.' He healed the blind, the leper, the paralysed, the crippled, and the mentally diseased. The only condition was the response of faith and repentance.

Our Lord did indeed recognize that sickness is sometimes

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caused by sin, as in the healing of the paralytic (Mark 2:5), and of the blind man (John 5:14), in which case the soul must be purified before the body can be healed. But the whole trend and weight of his teaching and practice was to contradict the Jewish view — a view revived in the West in the middle ages, and still prevalent — that sickness is sent by God as a punishment for sin, or as a trial of patience. When the Apostles asked 'who did sin, this man or his parents, that he was born blind?' our Lord replied 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him' (John 9:2-3).

The Apostles continued our Lord's work of healing as a normal part of their ministry, for 'Jesus sent them to preach the kingdom of God, and to heal the sick' (Luke 9:2), and 'he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease' (Matthew 10:1). We find thirty-two instances of healing by the Apostles in the New Testament, and some of these too were of large groups of people.

What may be considered as our Lord's 'Words of Institution' of the healing ministry are given by St. Matthew, 'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give' (Matthew 10:8); and St. Mark adds that they went forth and 'anointed with oil many that were sick, and healed them' (Mark 6:13).

This is the only record of the Apostles using oil for healing. Like our Lord they used various methods, chief among which was the spoken word and the laying on of hands, as in the case of the lame man at the Beautiful Gate of the temple (Acts 3:6-7). But by the time the Epistle of St. James was written, apparently the usual practice was Holy Unction, probably joined with the laying on of hands, as was customary in later use, for he says:

Is any sick among you? Let him call for the presbyters of the Church; and let them pray over him, anointing him with

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oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed sins, absolution shall be given him. Confess therefore your sins one to another, and pray one for another, that ye may be healed (James 5:14-16).

This, of course, is the classic scriptural basis for the use of Holy Unction. The translation used here is more accurate than the more familiar one in the King James version. The word 'presbyter' — transliterated from the Greek — is used rather than 'elder' because St. James is quite definitely referring to the official ministry of the Church and not to old men. Likewise, 'absolution shall be given him' is to be preferred to 'they shall be forgiven him' as a translation of *aphethēsetai autō*, because most independent scholars join with the majority of the ancient Fathers \* in recognizing that the plain force of the Greek idiom in its context, as well as the natural interpretation of the account in its scriptural setting, agree in indicating that St. James was speaking of confession and absolution preceding the anointing, rather than of the conception of the Roman teaching of medieval times, that the primary purpose of the anointing was a particularly solemn and effectual absolution of sin. It may doubtless be true that a remission of sin may be a *secondary* effect of the anointing, exactly as it may be of the Holy Eucharist, and of many other acts of religion. It may even be, as some of the more penetrating theologians have maintained, that there is sometimes evidence that in healing the soul *in order* that the body may be cured, the very *root* of sin may be destroyed by the holy anointing. But this is by no means the same thing as Absolution.

Throughout the period of the undivided Church healing was taken for granted as a function of the ministry. Churches were considered 'temples of healing,' and people resorted to them as we now go to hospitals. If a person was too sick to go to

\* Cf. *Liturgy and Worship*, p. 509.

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Church, the Bishop or Priest, accompanied by laymen of the congregation, visited him, and administered Holy Unction together with the Laying on of Hands; the oil being blessed either in the Church or in the presence of the patient by the minister, whether Bishop or Priest.

Moreover, the ministration was not confined, as in modern Roman practice, to those in danger of death. Anyone, slightly or seriously ill, might be anointed, not only once but many times. Frequently patients were anointed every day for a week, or longer, if necessary. And if the minister could not come every day, laymen were authorized to administer the oil blessed by the clergy.

All of these characteristics of the ministration have been preserved to this day in the use of the Eastern Churches, orthodox and schismatic alike. In the West they remained unaltered in the Sacramentary which Pope Hadrian sent to Charlemagne at the end of the eighth century; and they are still found in the Roman Pontifical.

But the ninth century, which ushered in that 'Deformation Period' which distorted so many other elements of Christian worship, began a radical shift of the belief and practice of the Western Church in the use of Anointing. Instead of being regarded as a 'Sacrament of Healing,' to be administered to all the sick, and repeated as often as necessary, it was now formally named a 'Sacrament of the Dying,' bestowed only upon those for whose recovery little hope could be entertained, and restricted to be received only once in the course of a given illness. It became '*Extreme Unction*' — and though some tried to maintain that this meant only the *last* of the Church's anointings which began with Confirmation, in fact it was the anointing of those *in extremis*. And a misinterpretation of the incidental words of St. James, inaccurately translated in the Vulgate, fixed the conception of its grace as a final solemn Absolution in the hour of death, not a restoration to physical and spiritual wholeness. Its form, as found in the Roman *Rituale*,



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became an unction of seven parts of the body, with specific prayers for remission of the sins committed through the several organs of sense.

### III

#### THE ANGLICAN PRAYER BOOKS

Such was the resulting state of the Office as it lay before Cranmer in the Sarum 'Manual.' He followed the structure and contents of that office with only slight condensations in the first Prayer Book. The 'Visitation of the Sick' was laid out in five parts or movements, as follows:

1) First, there was a short liturgical service by way of introduction. This consisted of the salutation, 'Peace be to this house,' followed by one of the Seven Penitential Psalms (143), formerly said on the way to the house, concluding with an Antiphon, 'Remember not, Lord, our offences,' as in the Litany; then the Kyries, Lord's Prayer, suffrages, and two out of the nine Sarum Collects, praying for relief and for healing.

2) The second division was a pastoral preparation of the sick person for the Sacraments of Penance, Unction, and Communion which were to follow. It began with a long set exhortation upon the moral values of sickness, expanding the medieval ideas of resignation to the 'Chastisement of the Lord' in the Sarum original, and omitting the note of hope of recovery. This exhortation concluded with an examination of the sick person's faith, in terms of the Apostles' Creed. The remainder of the Sarum exhortation was represented by a series of rubrics directing the priest to assure that the patient had set his spiritual and temporal affairs in order, by reconciliation to his neighbors, and by disposing of his goods by will.

3) Then followed the Sacrament of Penance, if necessary:  
*Here shall the sicke person make a speciall confession, yf he*

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*fele his conscience troubled with any weightie matter. After whiche confession, the priest shall absolue him after this forme: and thesame forme of absolucion shall be used in all pryuate confessions.*

Our Lorde Iesus Christe, who hath lefte power to his Church to absolue all sinners, which truly repent & beleue in him: of his great mercy forgeue thee thine offences: and by his autoritie committed to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

This Absolution was a strengthened version of the Sarum form, and is in fact the most emphatic known example of a declaratory Absolution. And it is further reënforced by the prayer 'O most merciful God' (as on p. 313 of the present American Prayer Book). In the Gelasian Sacramentary of the seventh century, in the days before 'indicative' or even 'imperative' formulas were preferred for the administration of the Sacraments, this 'precatory' form was provided for the solemn Absolution of a dying penitent.

4) The office of Unction began with the recitation of Psalm 71 with its Antiphon, 'O Saueour of the worlde' (now on p. 313). Then followed the powerful confirming words, 'The almighty Lord, whiche is a moste strong tower,' etc. (p. 314). In our present service this has something the effect of a concluding Benediction. In the original text it was a trumpet-peal to summon up triumphant faith in the effectualness of the following ministration.

The Unction was a single anointing, 'vpon the forehead or breast onely,' praying for an inward anointing of the soul with the Holy Ghost, 'who is the spirite of all strength, coumfort, reliefe, and gladnes.' The prayer went on to salvage from other parts of the Sarum office some surviving vestiges of the primitive conceptions of a Sacrament of Healing:

And vouchsafe for hys great mercie (if it be his blessed will) to restore vnto thee thy bodely health, and strength, to serue

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hym: and sende thee release of all thy paynes, troubles and diseases, both in bodye and mynd.

But it also, unhappily, incorporated the medieval notion of a solemn remission of the sins of the body:

to pardone thee all thy synnes, and offences, committed by all thy bodely sences, passions, and carnall affections:

and it ends upon a note of impending death.

Psalm 13, 'How long wilt thou forget me, O Lord,' was said after the Anointing, with no other conclusion: the assumption being that the priest would go on at once to the fifth and final ingredient of the ministration, the Communion of the Sick. As the Prayer Book from Cranmer's day to ours has presented this as a separate Office, it will make for simplicity if we defer examining its content and history to a later place.

It is very clear from the foregoing analysis that the Visitation Office of the First Prayer Book was thoroughly medieval in its conceptions. Its whole tone was not of encouragement, but of resignation. It did not exclude hope of recovery; but it was constructed throughout with the purpose of making systematic preparation for imminent death. It is because that idea was fundamental to its plan, and integral to its contents, that with the advancing achievements of medical science the Visitation Office has grown less and less useful; and that the modifications of the Office in the succeeding Prayer Books have been powerless to ameliorate its fundamental defects.

In the Second Prayer Book of 1552, Cranmer dropped the Anointing, in accordance with the criticisms of Bucer on the retention of 'Extreme Unction.' But this move only intensified the difficulties of the service, instead of removing them. Until that time, the Holy Anointing had been the integrating *terminus ad quem* of the whole action, whose purpose was to lead up to that climax of the ministration. As long as that objective and goal was in mind, there were constructive and animating values in the preceding spiritual exercises. The ex-

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hortation to patience, designed to eliminate futile resentments and terrors at the illness itself; the examination of faith and conscience, and the setting in order of the patient's affairs, spiritual and temporal; and the conclusive Confession and convincing Absolution: these were all positive and encouraging, so long as they were explicitly preparations for the final supreme Sacrament of healing soul and body. Without it, they collapsed of their own weight, and became negative and depressant, since the only goal to which they led was simply death.

The Prayer Book of 1662 finished off the Visitation office with the Aaronic Benediction: thus sundering the service from its former final hopeful act of the receiving of the Holy Communion. While of course this could be added, it was no longer in mind as an integral part of the normal ministration.

The first American Prayer Book of 1789 banished the third Sacrament from the Office, by removing all mention of Confession and Absolution. (The ancient Gelasian prayer for remission was, as it were, inadvertently retained, not being recognized as a precatory form of Absolution: but, deprived of its context, it was also deprived of affirmative force: its net effect is a cry of that sort of contrition which is inspired by sickness.)

Meanwhile, during the time that the Visitation Office was actually deteriorating in its content and quality, the whole setting of the sick-bed has been altered. The great advances of medical knowledge have made an increasing number of ailments curable, which only a few years ago were inevitably fatal. No longer is it the chief task of the physician to make the patient as comfortable as possible until death overtakes him, or until the indomitable urge of all life towards health has wrought its own cure. He is engaged in a confident battle with sickness and death, with inflexible hope of victory. He will welcome the ministrations of the Church if they are constructive, removing troubles of the mind and soul which impede concentration upon the task of recovery — but not if they give up the fight by merely instilling resignation to the approach of

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death. It is very significant that the most modern views of both therapeutics and theology join in affirming the procedures which are perfectly expressed in the most ancient of our Scriptures on this subject, in that passage from the book of Ecclesiasticus which the Church reads upon the feast of St. Luke the Physician:

My son, in thy sickness be not negligent: but pray unto the Lord, and he shall make thee whole. Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness. . . . Then give place unto the physician, for the Lord hath created him. . . . There is a time when in their hands there is good success (*Ecclus.* 38:9-10, 12-13).

But the more that emphasis is placed upon the value of the elements of hope and comfort in the ministrations of the Church, the less has been the value of the Visitation Office, and the rarer its employment.

From time to time, attempts have been made to supplement the manifest deficiencies of the Visitation Office. The English revision of 1662 added a number of prayers for special contingencies of a sickness; and the American books from the first brought in still more prayers. Our last revision in 1928 supplanted the old set exhortation with a cycle of five short Psalms, each preceded by an Antiphon and followed by a brief Collect. It also restored provisions for a special Confession of the sick person: but faltered at bringing back the powerful and convincing Absolution of the English books, contenting itself with a direction that 'the Minister shall assure him of God's mercy and forgiveness.' The Rubric about the making of wills, which through the ages had been productive of such abuses that the civil law now restricts its operation, by declaring invalid any charitable bequests made less than thirty days before death, was firmly removed to the end of the whole section of the Prayer Book, in this form:

The Minister is ordered, from time to time, to advise the People, *whilst they are in health*, to make Wills arranging

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for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable purposes.

And this revision also pioneered in restoring the 'Unction of the Sick' — thus anticipating the action of the Lambeth Conference of 1930, which, after much study and discussion of the matter, advised the reinstatement of the rite of Holy Unction, or at least the Laying on of Hands, not as a preparation for death, but as a means of healing. But the American form consisted only of a prayer and a declaratory formula, to be joined, at the Minister's discretion, to 'such portions of the foregoing Office as he shall think fit': it did not provide as the Scottish Prayer Book of 1929 did, a self-complete action of its own. Moreover, it placed the 'Unction of the Sick' *after* the 'Litany for the Dying,' thereby suggesting, unintentionally no doubt, the medieval and Roman view of it as a 'last rite.'

### IV

#### PRINCIPLES OF THE PROPOSED REVISION

In the light of all this, the Liturgical Commission has come to the conclusion that what is needed is not further patching and piecing of the existing Visitation Office, with supplementations of what is little better than a disorganized miscellany in its accumulated provisions, but a general reconstruction of a new 'Order for the Ministration to the Sick' upon a consistent plan.

We believe we are on firm ground in basing our reconstruction on the following considerations:

- 1) The experience of the early Church, which employed a sevenfold Order for ministrations upon successive days, thus achieving a continuous and cumulative effect, instead of the medieval attempt to do everything for the purification and preparation of the soul in one single Office of inordinate length and weight.

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2) The experience of many parishes during the last forty years, in the employment of public services of healing in the Church, with corporate intercessions for the sick, whether present or absent, and specific acts of benediction of those present. For this purpose, the ancient sevenfold cycle of devotions, varied and cumulative as they are, is ideally suited.

3) The tentative move of our revision of 1928, which gave five groups of Antiphon, Psalm, and Collect. This was a step in the right direction, but rather indeterminate in its purpose, and inadequate in its content. But it needed only a better selection and alignment of themes, and the addition of a strong affirmative Lesson from Holy Scripture, to furnish a sufficient nucleus of a form for a single ministration, public or private.

4) The experience of the Christian ages, that spiritual help, and *therefore* also physical betterment, is to be expected of the scriptural ministration of the Holy Anointing, or the Laying on of Hands. Roman commentators have often noted with a certain sort of wonder that *Extreme* Unction, though administered as a Sacrament of the Dying, when all hope has been abandoned, is *usually* followed by at least partial and temporary physical improvement. We propose to revive this 'lost Pleiad of the Anglican Sacraments' as a normal ministration to the sick; to make it familiar again to the people by public use in Church; and to present it as the conclusion and objective of the Office.

In these days of psychosomatic medicine, it ought to be clear that spiritual ministration in sickness is of great importance, and that the point of view of the New Testament and the undivided Church is perfectly sound scientifically as well as theologically. At any rate, throughout the Anglican Communion there is a large and growing movement to obey our Lord's command, and to restore the healing ministry, not as a substitute for the work of the medical profession, but in coöperation with it, especially in dealing with the spiritual causes of sickness.

The results of this revived ministry are most encouraging,

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sometimes as amazing as the accounts in the New Testament. Of course there are some failures, but these are to be expected. Medicine does not always cure either, but we do not give it up for that reason. However, we *do* need a more adequate service in the Prayer Book, both as a liturgical tool for the clergy, and as a means of cultivating that confident faith in our Lord's continuing power to heal, and that real repentance for hindering sins, which are necessary prerequisites for healing.

Whether the proposed service is adequate can only be determined by actual use over a sufficient period of time. But it is based on the New Testament record, and makes use of ancient liturgical material uncontaminated by the later medieval point of view.

For further study of the whole question, the reader is referred to the following books: *Christian Healing*, by Evelyn Frost, the best work on the view of the early Church; the article on the Visitation of the Sick in *Liturgy and Worship*, edited by Clarke, an adequate but somewhat involved account of the whole history of the matter; the similar article in *The American Prayer Book*, by Parsons and Jones, an excellent short summary; *Body and Soul*, by Percy Dearmer, an older but still valuable account, giving all the Biblical references; and *Stretching Forth Thine Hand to Heal*, by Richard Spread, an account of modern practice.

## V

### COMMENTS ON THE SERVICE

As indicated by the first two rubrics, this service is intended for public as well as private use. The title, therefore, has been changed to 'The Order for the Ministration to the Sick' because 'Visitation' implies merely private use in the sick room, and also there is a flavor of the medieval idea that in sickness God 'visits' us for our sins.



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A large number of parishes throughout the Anglican Communion, following the practice of the early Church, now have weekly services for the sick who can come to Church. Until people generally become accustomed to the public ministry, and see the Laying on of Hands and Holy Unction performed as a normal and regular part of the Church's work, there will be little demand for private ministration. People take for granted the ministry of the medical profession. Regular public services help to create a similar confidence in the value of spiritual ministration, and eliminate the idea that Holy Unction is intended only as a blessing on the dying.

The first rubric allows the minister to use as much or as little of the office as is advisable, at his discretion. At a private ministration in serious illness only the bare essentials of the rite would be used. But at a public service, where only slightly sick persons are present, the whole order may easily be used. Normally this would be the Preparation, one of the seven Orders — varying each week for seven weeks — the Litany, which may be substituted for one of the Orders, or the Special Prayers, followed by the Consecration of the Oil and the Laying on of Hands and Anointing. Even when there is a short instruction, this service takes less than half an hour, and, without the address, only about fifteen or twenty minutes.

The second rubric restores the practice of the early Church in inviting sick people to come to Church for the ministration if they are able, and if unable, to notify the priest, and not leave it to chance that he may hear about it. Incidentally, if notified, the priest will know that the patient wants the ministration, and therefore has some confidence in its value.

The third rubric provides for the attendance of lay persons at private ministrations. In the early Church the private ministration was a corporate act of the Church, and members of the congregation accompanied the minister. Sometimes the patient is not able to join audibly in the service, and such lay persons may take the responses. Thus the usually merely social visits

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of friends may become more effectual and encouraging to the patient.

The fourth rubric provides for private confession before the service if desired. The present Prayer Book rubric says 'Then shall the sick person be *moved* to make a special confession of his sins.' The new rubric requires only that the priest *ask* if he desires to do so, largely depending on whether the patient is accustomed to making such confession. When a person is sick, it is hardly the time to argue about the value of auricular confession.

The fifth rubric, with all similar rubrics concerning posture throughout the service, of course applies only to a public ministration, not to private use.

The Preparation begins the service with versicles containing the giving of the Peace. Then comes the Confession in the revised form proposed for the Holy Communion and the Penitential Office. If the patient at a private ministration has already made a special confession, the confession in the service is omitted.

The rubric after the Absolution provides for a Hymn. Needless to say such hymns should be encouraging and inspire confidence, not the gloomy hymns which used to be listed in the Hymnal under 'Visitation,' many of which are directly contrary to the teaching of Christ. Care should be taken to avoid any which teach that God *sends* sickness, or that sickness is a 'bearing of the cross.' Patiently enduring persecution or misunderstanding is "bearing the cross," not sickness. Sickness, like sin, is an evil which we should fight against as our Lord did.

If there is to be an instruction of sermon, it would normally follow the Lesson in the Order used. Such instruction has been found extremely valuable in the public service, as an opportunity to present the New Testament view of healing, and its place in the ministrations of the Church.

The seven Orders which follow — only *one* of which is used at any one service — provide variety at the public minis-

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tration. Each one centers in a theme related to healing as given in the Lesson taken from the New Testament. They may also be used, when advisable, in the sick room, at successive visits. And the patient may use them for private devotion on days when the priest cannot come. All of them are compiled with a view to inspiring confidence, and to cultivating proper dispositions of faith and repentance. The collects, which are new, were composed to summarize this teaching.

The Litany of Healing, which follows the seven Orders, may be used in addition to one of the Orders, or in place of it, or even as a separate service of intercession for the sick and for those who minister to them. The Litany repeats the teaching of the seven Orders, and in such phrases as 'Son of David, have mercy upon us' and 'Jesus of Nazareth, have mercy upon us' uses the appeal of the sick to our Lord as given in the Gospels.

The special Prayers which follow the Litany may be used according to need, at the discretion of the minister. Some of them are taken from the present Prayer Book office, the rest are derived from a booklet for the sick issued by the Forward Movement.

While 'The Laying on of Hands and Holy Unction' has a separate title, indicating that it may be used by itself, at a public service especially it is intended to be the *climax* toward which the preceding devotions lead. Attention is called to the second rubric in this section which provides that those who have only minor ailments may receive the ministration, and that it is not confined to those seriously ill, nor is Holy Unction limited to *one* administration in a sickness. The third rubric permits the use of the Laying on of Hands without Holy Unction when desirable.

According to Hippolytus, the oil for the sick ordinarily was consecrated on the altar with a prayer similar to the Eucharistic prayer. 'The Consecration of the Oil' in this office is taken in part from the ancient Roman Pontifical, which was not influenced by later medieval thought, as is the case with the *Rit-*

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*uale*. But the now rather meaningless references to the anointing of prophets, priests, and kings has been omitted, and the emphasis is upon our Lord's commission to heal. This prayer would be used at the altar at a public service, or at the bedside of the patient at a private ministration. The consecration of the oil in the presence of the patient makes a deep impression. Of course, where weekly services are held, the priest may 'reserve' the oil for use at sick calls during the week. And the prayer may be used also by the Bishop on Maundy Thursday where it is customary for him to follow the later practice of consecrating the oil for the diocese, such oil being 'reserved' for use during the year.

The words of administration are the result of long study and practice, and have been carefully thought out to convey exactly the meaning intended, and at the same time to be short and easily memorized. 'By the authority committed unto me' implies that this is really a necessary part of the work of the Ministry. 'That all evil may depart from thee' refers to both the mental and physical causes of sickness, and may be thought of as a modern equivalent to the ancient exorcism. 'In the name of Jesus Christ of Nazareth' reflects the use of the Apostles who healed 'in His Name,' and the doxology makes it also an invocation of the Blessed Trinity, customary in such forms.

As at Baptism, Confirmation, and Holy Matrimony, the Lord's Prayer follows, both as a prayer concerning the ministration, and as a thanksgiving for it. The service concludes with St. Paul's beautiful benediction of soul and body, from I Thess. 5:23.

MORTON C. STONE  
*For the Commission*



## VI

### THE ORDER FOR THE MINISTRATION TO THE SICK

- ¶ *The following Service, or any part thereof, may be used both publicly in Church, and privately in the sick room, at the discretion of the Minister.*
- ¶ *Sick persons should come to Church for the Ministration, but if unable, notice shall be given thereof to the Priest, who shall minister to the patient privately.*
- ¶ *At a private Ministration it is desirable that one or more lay persons be present, both to join in the responses, and to encourage the patient by the supporting prayers of the Church.*
- ¶ *Before a private Ministration the Priest shall inquire whether the patient desires to make a special Confession, and if so, the Confession and Absolution in the Service shall be omitted.*

#### THE PREPARATION

- ¶ *All standing, the Minister shall begin by saying the following Versicles with the People.*

**G**RACE be unto you, and peace, from God our Father, and from the Lord Jesus Christ;  
*And with thy spirit.*

O God, make speed to save us;  
O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

- ¶ *All kneeling, Minister and People shall say together the Confession, the Minister first saying,*

Let us humbly confess our sins unto Almighty God.

#### *The Confession*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins which we have committed, By thought,

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word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter, Serve and please thee in newness of Life, To the honour and glory of thy name; Through the same Jesus Christ our Lord. *Amen.*

### *The Absolution*

¶ *The Priest alone standing and turning to the People shall say,*

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon 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.*

¶ *Here a Hymn may be sung. Then one of the following seven Orders shall be used, the Minister first announcing the number, the People sitting until the Collect, when they shall kneel. And if there be an Instruction or Sermon, it shall follow the Lesson of the Order used.*

### ORDER I. THE GREAT PHYSICIAN

*Antiphon.* He that believeth on me, the works that I do shall he do also; \* and greater works than these shall he do, because I go unto my Father. *St. John 14:12.*

From Psalm 118. *Confitemini Domino.*

**O** GIVE thanks unto the Lord, for he is gracious;  
*Because his mercy endureth for ever.*

The Lord is my strength and my song;  
*And is become my salvation.*

The voice of joy and health is in the dwellings of the righteous;

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*The right hand of the Lord bringeth mighty things to pass.*

The right hand of the Lord hath the preëminence;  
*The right hand of the Lord bringeth mighty things to pass.*

I shall not die, but live:

*And declare the works of the Lord.*

I will thank thee, for thou hast heard me;

*And art become my salvation.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*The Lesson. St. Mark 1:29.*

FORTHWITH, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and immediately they told him of her. And he came and took her by the hand, and lifted her up, and the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all who were sick or possessed with evil spirits. And all the city was gathered about the door. And he healed many who were sick of divers diseases, and cast out many evil spirits.

Heal me, O Lord, and I shall be healed;  
*Save me, and I shall be saved.*

Let us pray.

ALMIGHTY Father, whose blessed Son healed many who were sick both in body and in soul; Grant us so to believe in him, that the works which he did we may do also: that those to whom we minister may be restored to health; through the same Jesus Christ our Lord. *Amen.*



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### ORDER 2. THE COMMISSION TO HEAL

*Antiphon.* Jesus sent them to preach the kingdom of God, \*  
and to heal the sick. *St. Luke 9:2.*

From Psalm 91. *Qui habitat.*

**W**HOSO dwelleth under the defence of the Most High,  
*Shall abide under the shadow of the Almighty.*

I will say unto the Lord, Thou art my hope and my strong-  
hold;

*My God, in him will I trust.*

For he shall deliver thee from the snare of the hunter,  
*And from the noisome pestilence.*

He shall defend thee under his wings, and thou shalt be safe  
under his feathers;

*His faithfulness and truth shall be thy shield and buckler.*

Thou shalt not be afraid for any terror by night,  
*Nor for the arrow that flieth by day;*

For the pestilence that walketh in darkness,  
*Nor for the sickness that destroyeth in the noon day.*

There shall no evil happen unto thee,  
*Neither shall any plague come nigh thy dwelling;*

For he shall give his angels charge over thee,  
*To keep thee in all thy ways.*

Glory be to the Father, and to the Son, and to the Holy  
Ghost;

*As it was in the beginning, is now, and ever shall be, world  
without end. Amen.*

*The Lesson.* St. Matthew 10:1.

**W**HEN Jesus had called unto him his twelve disciples, he  
gave them power over unclean spirits, to cast them out,  
and to heal all manner of sickness and all manner of infirmity.  
These twelve Jesus sent forth, and commanded them, saying,  
Heal the sick, cleanse the lepers, raise the dead, cast out evil  
spirits; freely ye have received, freely give.

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Let thy priests be clothed with righteousness;  
*And let thy saints sing with joyfulness.*

Let us pray.

**O** GOD, who by thy blessed Son sent forth the Apostles to preach the Gospel and to heal the sick; Grant that the ministers of thy Church may ever fulfil this thy command of mercy; that as they have freely received thy healing grace, so they may freely give to those who come to thee; through Jesus Christ our Lord. *Amen.*

### ORDER 3. REPENTANCE

*Antiphon.* If we confess our sins, God is faithful and just to forgive us our sins, \* and to cleanse us from all unrighteousness. *1 St. John 1:9.*

From Psalm 103. *Benedic, anima mea.*

**P**RAISE the Lord, O my soul:  
*And all that is within me, praise his holy Name.*  
Praise the Lord, O my soul,  
*And forget not all his benefits:*  
Who forgiveth all thy sin,  
*And healeth all thine infirmities;*  
Who saveth thy life from destruction,  
*And crowneth thee with mercy and loving-kindness;*  
Who satisfieth thy mouth with good things,  
*Making thee young and lusty as an eagle.*  
The Lord is full of compassion and mercy,  
*Longsuffering and of great goodness.*  
He hath not dealt with us after our sins,  
*Nor rewarded us according to our wickedness.*  
For look how high the heaven is in comparison of the earth;  
*So great is his mercy also toward them that fear him.*

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Look how wide also the east is from the west:

*So far hath he set our sins from us.*

Yea, like as a father pitieth his own children;

*Even so is the Lord merciful to them that fear him.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*The Lesson. St. Matthew 9:2.*

**B**EHOLD, they brought unto him a man who was paralysed, lying on a bed: and Jesus, seeing their faith, said unto the paralysed man, Son, be of good cheer; thy sins are forgiven thee, And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the paralysed man) arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they were filled with awe, and glorified God, who had given such power unto men.

Lord, be merciful unto me;

*Heal my soul, for I have sinned against thee.*

Let us pray.

**O**MERCIFUL God, who hast given to thy Church power on earth both to forgive the penitent and to heal the sick; Absolve thy people from their offences; that their souls being freed from sin, their bodies may be restored to health; through Jesus Christ our Lord. *Amen.*

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### ORDER 4. FAITH

*Antiphon.* Without faith it is impossible to please him: for he that cometh to God must believe that he is, \* and that he is a rewarder of them that diligently seek him. *Hebrews 11:6.*

From Psalm 27. *Dominus illuminatio.*

**T**HE Lord is my light and my salvation; whom then shall I fear?

*The Lord is the strength of my life; of whom then shall I be afraid?*

For in the time of trouble he shall hide me in his tabernacle;  
*Yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.*

My heart hath talked of thee, Seek ye my face;  
*Thy face, Lord, will I seek.*

I should utterly have fainted,  
*But that I believe verily to see the goodness of the Lord in the land of the living.*

O tarry thou the Lord's leisure;  
*Be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*The Lesson.* St. Matthew 9:27.

**W**HEN Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have mercy upon us. And when he was come into the house, the blind men came to him: And Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened.

Lord, I believe:  
*Help thou mine unbelief.*

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Let us pray.

**O** LORD, increase our faith; that trusting in thy power to heal, the prayer of faith shall save the sick, and thou wilt raise him up; through Jesus Christ our Lord. *Amen.*

### ORDER 5. THE HOLY SPIRIT

*Antiphon.* God hath not given us the spirit of fear; \* but of power, and of love, and of a sound mind. *II Timothy 1:7.*

From Psalm 107. *Confitemini Domino.*

**O** GIVE thanks unto the Lord, for he is gracious,  
*And his mercy endureth for ever.*

Let them give thanks whom the Lord hath redeemed,  
*And delivered from the hand of the enemy.*

Such as sit in darkness, and in the shadow of death,  
*Being fast bound in misery and iron;*

When they cried unto the Lord in their trouble,  
*He delivered them out of their distress.*

For he brought them out of darkness, and out of the shadow  
of death,

*And brake their bonds asunder.*

He sent his word, and healed them;

*And they were saved from their destruction.*

O that men would therefore praise the Lord for his goodness;  
*And declare the wonders that he doeth for the children of  
men.*

Glory be to the Father, and to the Son, and to the Holy  
Ghost;

*As it was in the beginning, is now, and ever shall be, world  
without end. Amen.*

*The Lesson.* St. Luke 11:34.

**T**HE light of the body is the eye; therefore when thine eye  
is single, thy whole body also is full of light; but when

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thine eye is feeble, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

O give me the comfort of thy help again;  
*And stablish me with thy free Spirit.*

Let us pray.

**D**RIVE out from us, Lord, we beseech thee, all evil thoughts which possess us, and stir up thy Spirit within us; that our minds being no longer divided, we may serve thee in singleness of heart; through Jesus Christ our Lord. *Amen.*

### ORDER 6. THE HOLY NAME

*Antiphon.* There is none other Name under heaven given among men, \* whereby we must be saved. *Acts 4:12.*

From Psalm 20. *Exaudi te Domine.*

**T**HE Lord hear thee in the day of trouble;  
*The Name of the God of Jacob defend thee;*

Send thee help from the sanctuary,

*And strengthen thee out of Sion:*

Remember all thy offerings,

*And accept thy burnt sacrifices:*

Grant thee thy heart's desire,

*And fulfil all thy mind.*

We will rejoice in thy salvation, and triumph in the Name of the Lord our God;

*The Lord perform all thy petitions.*

Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven,

*Even with the wholesome strength of his right hand.*

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Save, Lord, and hear us, O king of heaven,

*When we call upon thee.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*The Lesson. Acts 3:1.*

**N**OW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man, lame from his mother's womb, was being carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those who entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he paid attention to them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee; In the Name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and ankles received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

I will praise the Name of God with a song;  
*And magnify it with thanksgiving.*

Let us pray.

**O** GOD, who didst give to the Apostles power to heal in the Name of thy Son Jesus Christ; Be present with all thy sick servants, and give them such faith in this holy Name that it may be to them a medicine of health and a pledge of eternal salvation; through the same Jesus Christ our Lord.  
*Amen.*

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### ORDER 7. HOLY UNCTION

*Antiphon.* The Apostles anointed with oil many that were sick, \* and healed them. *St. Mark 6:13.*

Psalm 23. *Dominus regit me.*

THE Lord is my shepherd;

*Therefore can I lack nothing.*

He shall feed me in a green pasture;

*And lead me forth beside the waters of comfort.*

He shall convert my soul,

*And bring me forth in the paths of righteousness for his Name's sake.*

Yea, though I walk through the valley of the shadow of death, I will fear no evil;

*For thou art with me; thy rod and thy staff comfort me.*

Thou shalt prepare a table before me in the presence of them that trouble me;

*Thou hast anointed my head with oil, and my cup shall be full.*

Surely thy loving-kindness and mercy shall follow me all the days of my life;

*And I will dwell in the house of the Lord forever.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

*The Lesson.* St. James 5:14.

IS any sick among you? Let him call for the presbyters of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed sins, absolution shall be given him. Confess therefore your sins one to another, and pray one for another, that ye may be healed.



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Haste thee to help me, O Lord God of my salvation;  
*For I am anointed with fresh oil.*

Let us pray.

**O** GOD of life and health, who by thy holy Apostle Saint James hast commanded thy Church to pray over the sick and anoint them with oil in the Name of the Lord; Grant that those who in faith receive this holy unction may be healed both in body and in soul; through Jesus Christ our Lord. *Amen.*

### THE LITANY OF HEALING

¶ *For use after one of the seven Orders, or instead of it, or separately at any time of intercession for the sick, all kneeling.*

**O** GOD the Father, who willest for all men health and salvation;

*Have mercy upon us.*

O God the Son, who came that we might have life, and might have it more abundantly;

*Have mercy upon us.*

O God the Holy Ghost, who makest our bodies the temple of thy presence;

*Have mercy upon us.*

O Holy Trinity, in whom we live, and move, and have our being;

*Have mercy upon us.*

**O** SON of David, who went about doing good, and healed all who came to thee in faith and repentance;

*Have mercy upon us.*

O Son of David, who sent forth thy disciples both to preach the Gospel and to heal the sick;

*Have mercy upon us.*

O Son of David, who pardoneth all our sins, and healeth all our infirmities;

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*Have mercy upon us.*

O Son of David, who art a rewarder of those who put their trust in thee;

*Have mercy upon us.*

O Son of David, who dost renew our minds by thy Spirit who dwelleth in us;

*Have mercy upon us.*

O Son of David, whose holy Name is a medicine of healing, and a pledge of eternal salvation:

*Have mercy upon us.*

O Son of David, who by thy Apostle has commanded us to anoint the sick with oil, that they may be healed;

*Have mercy upon us.*

**W**E beseech thee to hear us, O Lord; and that thou wilt grant thy grace to all who are sick, that they may be made whole;

*We beseech thee to hear us.*

That thou wilt grant to all who are disabled by injury or sickness, patience, courage, and sure faith in thee;

*We beseech thee to hear us.*

That thou wilt give to all sick children relief from pain, speedy healing, and fearless confidence in thee;

*We beseech thee to hear us.*

That thou wilt grant to all about to undergo an operation thy strength, that they be not afraid;

*We beseech thee to hear us.*

That thou wilt grant to all sufferers the refreshment of quiet sleep, that they may rest in thee;

*We beseech thee to hear us.*

That thou wilt grant to all who are lonely or despondent, having no one to comfort them, the sense of thy presence;

*We beseech thee to hear us.*

That thou wilt restore all who are in mental darkness to soundness of mind and cheerfulness of spirit;

*We beseech thee to hear us.*

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That thou wilt give to all doctors and nurses thy wisdom, that with knowledge, skill, and patience they may minister to the sick;

*We beseech thee to hear us.*

That thou wilt grant to all who search for the causes of sickness and disease the guidance of thy Holy Spirit;

*We beseech thee to hear us.*

That thou wilt grant to the Ministers of thy Church such grace, that what is done by their ministry may be perfected by thy power;

*We beseech thee to hear us.*

Jesus of Nazareth;  
*Have mercy upon us.*  
Jesus of Nazareth;  
*Have mercy upon us.*  
Jesus of Nazareth;  
*Grant us thy peace.*

Thou art the God that doest wonders:

*And hast declared thy power among the people.*

For with thee is the well of life;

*And in thy light shall we see light.*

Turn us again, O Lord God of hosts;

*Show the light of the countenance, and we shall be whole.*

We wait for thy loving-kindness, O God;

*In the midst of thy temple.*

The Lord be with you;

*And with thy spirit.*

Let us pray.

**A**LMIGHTY God, the giver of life and health, who didst send thine only-begotten Son into the world, that all thy children might be made whole; Send thy blessing on all who are sick, and upon those who minister to them of thy healing gifts; that being restored to health of body and of mind, they

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may give thanks unto thee in thy holy Church; through the same Jesus Christ our Lord. *Amen.*

### PRAYERS

¶ *Any one of the following prayers may be used after the Litany, or instead of it.*

#### *For Healing*

○ GOD of heavenly powers, who, by the might of thy command, drivest away from men's bodies all sickness and all infirmity; Be present in thy goodness with *this* thy *servant*, that *his* weakness may be banished and *his* strength recalled; that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord *Amen.*

#### *For Those for Whom Prayer is Desired*

○ HEAVENLY Father, who knowest the needs of all men; Be present with thy *servants*, (*NN.*), for whom our prayers are desired; bless the means made use of for *their* cure, and grant that *they* may be restored to health, with a grateful sense of thy mercy; through Jesus Christ our Lord. *Amen.*

#### *For One about to Undergo an Operation*

○ LORD, holy Father, by whose loving-kindness our souls and bodies are renewed; Mercifully look upon thy servant, (*N.*), about to undergo an operation; that *he* be not afraid, but may put *his* trust in thee; that every cause of sickness being removed, *he* may be restored to health; through Jesus Christ our Lord. *Amen.*

#### *For the Sleepless*

○ LORD God, who alone makest us to dwell in safety; Refresh with quiet sleep those who are wearied with pain and sickness; that lying down in peace to take their rest, they may fear no evil, but may give themselves into thy holy keeping; through Jesus Christ our Lord. *Amen.*

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### *For the Despondent*

COMFORT, we beseech thee, most gracious God, thy *servant*, (*N.*), cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen.*

### *For those in Mental Darkness*

GOD, whose Son our Saviour Jesus Christ, didst cast out unclean spirits, and healed those whose minds were possessed by evil and deluding thoughts; Have mercy upon all thy children who are living in mental darkness, and restore them to strength of mind and cheerfulness of spirit; that knowing again thy saving grace, they may ever abide in thy peace; through the same Jesus Christ our Lord. *Amen.*

### *For Physicians and Nurses*

ALMIGHTY God, who didst send thy blessed Son to be the Great Physician of our souls and bodies; Give thy blessing and the guidance of thy Holy Spirit to all Doctors and Nurses; that ministering to the sick they may share thy healing work; through the same Jesus Christ our Lord. *Amen.*

### *For Hospitals*

GOD, whost blessed Son went about doing good, and healed all manner of sickness and all manner of disease among the people; We beseech thee to continue in our hospitals his gracious work, and bless all those who serve therein; that doing all that they do for love of thee, they may with wisdom and sympathy minister to the sick; through the same Jesus Christ our Lord. *Amen.*

### *Thanksgiving for Recovery*

ALMIGHTY God, the giver of health and salvation; We bless thy holy Name because thou hast healed *this* thy

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*servant*, (who now *desires* to give thanks unto thee in thy holy Church;) make *him* ever mindful of thy love, and strong to do thy will; that serving thee with constancy upon earth, *he* may attain thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

### THE LAYING ON OF HANDS AND HOLY UNCTION

¶ *For use after any of the foregoing devotions, or separately.*

¶ *Anyone who is sick in body or mind, slightly or seriously, may receive the Laying on of Hands and Holy Unction, and both may be administered as many times as is desired in the same illness.*

¶ *The Laying on of Hands may be used without Unction, the words concerning anointing in the sentence of administration being omitted.*

### *The Consecration of the Oil*

¶ *The Bishop or Priest shall place the vessel of Oil upon the altar, or at a private Ministration upon a suitable table, and shall bless it as follows, first turning to the People, and saying,*

The Lord be with you.

*And with thy spirit.*

Lift up your hearts.

*We lift them up unto the Lord.*

Let us give thanks unto our Lord God.

*It is meet and right so to do.*

¶ *Then turning to the altar he shall continue,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, the giver of health and salvation; whose only-begotten Son came into the world that we might have life, and might have it more abundantly; who in his love for men, ministered to their bodily infirmities, and gave both power and commandment to his disciples likewise to heal the sick; Send down from heaven, we beseech thee, the Holy Ghost, and sanctify this oil, brought forth from the fruit of the olive tree for the refreshment of our souls and bodies; that as thy holy Apostles anointed with oil many that were sick and healed

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them, so those who in faith and repentance receive this holy unction may be made whole; through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

### *The Laying on of Hands and Anointing*

¶ *Then turning to the People the Priest shall say,*

**T**HE Almighty Lord, who is a strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey; Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *The sick persons shall come forward and kneel at the altar rail, or if unable to do so, the Priest shall go to them. Then dipping his right thumb in the Holy Oil, the Priest shall first lay his hands on the head of each one, and then anoint them on the forehead with the sign of the cross, saying,*

**B**Y the authority committed unto me, I lay my hands upon thee, and anoint thee with oil; that all evil may depart from thee; and that thou mayest be healed; In the Name of Jesus Christ of Nazareth, to whom with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then the Priest shall wipe the forehead of the person anointed with a piece of cotton (which cotton shall afterwards be burned), and when all have returned to their places, he shall recite the Lord's Prayer with the People, first saying,*

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

**O**UR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is

## The Ministration to the Sick

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, and the power, and the glory, for ever and ever. Amen.

¶ *The Priest shall conclude the Office with this prayer, then turning to the People, shall give the Blessing.*

**A**LMIGHTY God, who for the need of the sick didst send thy blessed Son into the world to show forth thy healing power, and by his presence didst cause every pain and sickness to flee away; Mercifully regard *this thy servant*, that what this day is done by our ministry may be perfected by thy power; through the same Jesus Christ our Lord. *Amen.*

### *The Blessing*

**T**HE God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*