

LITURGY FOR HEALING AND RECONCILIATION

2016

(Authorised by the Presiding Bishop and the General Assembly 2016, for experimental use in the Dioceses of Colombo and of Kurunagala in the Church of Ceylon)

Notes-General

1. Healing and reconciliation liturgies (HRL) are meant to facilitate the restoration of humans to truth and life in the living God. As the presence and attributes of God are awakened, a space is created for human reflection, repentance, change and engagement. It is then that those who worship come to terms with their lapse (and) self-worth and the purpose of life; and are blessed.
2. In the idiom of the Bible, healing and reconciliation are closely related and along with concepts such as health and wholeness belong to the terminology cluster known as salvation. Since this salvation cluster takes us to the heart of the Gospel for vulnerable humans, (Good News for humans), HRLs are to acknowledge the alienation of people from themselves, others, the rest of creation and God. But also since Christian anthropology endorses the potential within humans to strive after a higher goal beyond self-interest, HRLs are to stimulate this energy as well.
3. Words, symbols, music, movement and silence, (creatively crafted together) make up a liturgy. However limited these ingredients may be in fulfilling the yearnings of bruised and broken humans in search of healing and reconciliation, they nevertheless set the norms for the wider quest for the restoration of life in God. To the extent that this happens HRLs offer a refreshing pause that is compatible with initiatives and opportunities for healing and reconciliation beyond the liturgy.
4. HRLs are to provide for persons with varying experiences of hurt, rejection, anxiety, guilt, regret, remorse, grief, turmoil, grievance, restlessness, anger, alienation, humiliation, discrimination, marginalisation and hopelessness. They are also to provide for those in need of different degrees of physical, mental, social and spiritual healing and reconciliation. This is why HRLs are required to be inclusive in nature; a feature that might not satisfy all individual needs.

5. Healing and reconciliation come through a balance of human repentance, enlightenment and endeavour on the one hand and divine grace on the other. For instance those forgiven are stirred to forgive, those blessed are called to bless and those transformed are sent out to transform. HRLs should consequently reflect this delicate balance. Emphasis on human endeavour mostly or divine grace mostly, undermines the essence of the covenant partnership between the creator God and God's creation.
6. Since HRLs are to inspire people to become agents of peace and justice, they are to provide for self-scrutiny. We earn the right to engage in social scrutiny and change to the extent that we engage in self-scrutiny for change.

Notes on this Liturgy

1. Periods of silence are to be observed purposefully and creatively if this liturgy is to come alive. The **liturgical silence** enables God, unseen yet all-pervading to wade into the human conscience to admonish and encourage. The liturgical silence is also a demonstration of confidence in the integrity of people who will then strive to see themselves as God sees them and aspire to remove the barriers that yet separate them from deeper communion with God (real though unseen) and the rest of life.
2. An opportunity for **meditation** has been included as a spiritual therapy. Worship facilitators are to mindfully introduce people into this practice till they acquire the necessary attitudes and spirituality to do so more spontaneously.
3. The **laying on of hands and anointing** with holy oil are ancient and intrinsic parts of HRLs as well as symbolic cultural practices of Sri Lanka. These instruments of healing are commended to all. It is recommended that integrated lay persons, particularly those in caring ministries such as medical personnel, counsellors, teachers, and so on, share in the ministration of this sacred rite with the ordained.

4. HRLs are today becoming a substantial alternative to the tradition of confession to God in the presence of another. Nevertheless, those whose practise it can make confession to God before a Presbyter and may use sections of this HRL in the following suggested stages: Gathering (*Matt 5:48*), Prayer of personal turmoil, Word (- Commandments or summary of the Law (*Mk. 12:29-31*)) Reflections, Penitential sayings (*Lk.15:21*) the confession of any particular sins, a litany of repentance and forgiveness, Thanksgiving (*Ps. 145*), Dismissal.
5. It is recommended that trained counsellors should be available for those who may need assistance. Due announcements are to be made to this effect. Where such counsellors are not available the introduction of this liturgy could be seen as an opportunity to train appropriate persons for this important task.
6. Counselling and medicine are to be affirmed as means and methods endorsed by God in the whole act of healing and reconciliation. The reference of persons to doctors and counsellors as and when necessary is to be done confidentially.
7. The difference between healing and cure is to be clarified from time to time. **A person who has not been cured of an ailment may nevertheless receive healing.** This happens when the ailment remains but our spirituality is renewed to enable us to face life with dignity and hope in a loving God whose purposes are still the best for us.
8. Where an exorcism is felt to be necessary, the Diocesan Bishop must be consulted. Strange or irregular behaviour very often has psychiatric and/or medical explanations. A prayer of exorcism is included in Appendix 2 but may be done only after preparatory prayer and fasting.
9. Death is the final act of healing through which we are released from the limitations of our frail bodies stricken with ill-health and decay into that fullest communion with the Triune God that nothing can separate us from. This is why the preparation of persons for death is a sacred Christian duty which family, friends and clergy are to undertake. The Reflection provided for in this liturgy is an opportunity for teaching on death from time to time.

10. While HRLs are to have an intrinsic place in the life of congregations during the penitential seasons of **Lent** and **Advent** they should not be restricted to these seasons. It is recommended that congregations gather around this liturgy once a month during the rest of the year. Whether during the penitential seasons or not this liturgy may be conducted in churches and homes and in part or full, separately or within the Eucharist, as occasion and time permits.
11. The use of this liturgy is however not to be confined to the routine life of a congregation. For instance it may be adapted to suit very private occasions such as a conflict in marriage when the gathering could be in a house and among family members; or public ecumenical occasions when the different churches reflect on their divisions and call to a shared witness; or on occasions of national importance or socio-political crisis or at gatherings of the different religions (-here God may be replaced by 'The Ultimate Reality'). Determined by the occasion Facilitators are to use the Collects/Confession/Intercessions and Readings appropriately. A careful choice of supportive lyrics and hymns will enhance the liturgy.
12. Participation at his service may be through proxy.

A word to those who facilitate this Liturgy

1. Those who facilitate HRLs are compelled to make thoughtful preparation through self-examination, confession and prayer. If not we are likely to project ourselves or our personal hurt in our role as Facilitators and this way exploit the vulnerability of those who gather. The call is to point the way and get out of the way- a most daunting yet necessary task that we never forget our own need for healing and reconciliation. We are to seek help where personal hurt or the tendency to impose ourselves through corporate worship interferes with our role as Facilitators, in spite of attempts to deal with it ourselves.
2. When a lay person facilitates this service 'us' instead of 'you' should be said at the absolution and blessing.

THE GATHERING

Soft music may be played and/or an appropriate picture/symbol of peace or conflict displayed (in silence)

Facilitator: Homage to the Ultimate Reality – That you Are: The Father, the Son and the Holy Spirit. Amen.

All: **Homage to the Ultimate Reality - That you Are: The Creator, the Liberator and the Comforter**

Facilitator: The Lord is our strength

People: **An ever present help in times of anxiety**

Silence

Facilitator: Blessed be God

People: **The source of all life and healing**

Facilitator: My dear sisters, brothers and children, we gather today at the invitation of God who is quick to visit us when we are troubled and restless. So may we encounter this never resting God of compassion as we join in prayer and around God's life-giving Word, and may we be delivered from all ill-health, trials and selfish desires and raised to that abundant life of right values and right relationships that God's Child, the Lord Jesus, freely gifts to those who welcome Christ.

Silence

Invocation

An appropriate lyric/song/hymn (Eg. Namo, Parishutha), may be sung or the Collect for purity said.

Collect for Purity

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

Any one or more of these Collects may then be said.

On occasions of personal turmoil, grief or conflict

Eternal God, come graciously into our midst when surrounded with conflict and burdened with stress, we tend to stray from the path of compassionate truth, and so re-assure us of your healing presence that we may joyfully trust your wise counsel and continue faithfully in our innermost thoughts and ways, through Jesus Christ our Compassionate Companion. **Amen**

Loving God, whose Only-Begotten stilled the storm and brought peace and calm to friends, touch our troubled hearts and deliver us from those recurring fears that none other can heal, so that we may stand firm where you have placed us, trusting in your never failing love, through the One who stood steadfast in hardship and brought honour to your name, even Jesus Christ our Faithful and Exemplary Friend. **Amen**

Generous and merciful God, whose Only-Begotten came to befriend and heal the broken hearted, dispel our anxiety, strengthen us in our grief, help us to overcome all superstition and

disillusionment, embrace us in your love, endow us with your wisdom and enlighten us in your truth so that we may know the joy of your presence all the days of our life, through Jesus Christ our Risen Lord. **Amen**

In circumstances of strained or broken relationships

Reconciling God, whose Beloved Child taught that all that defiles and separates comes from within, give us the grace to acknowledge and overcome the layers of deceit and hostility that hinder and destroy human community and then restore and sustain us in relationships of mutual integrity, trust and growth, through the same Lord Jesus Christ – God’s Peace, God’s Peace, God’s Peace. **Amen**

In times of socio-communal unrest and tensions

God of all history, God of all nations, God of all peoples, whose Only-Begotten announced that the law is not above people, look with mercy on our destructive and selfish ways and so enlighten and guide those in civil governance that law and order may prevail and good governance abound for the benefit and fulfilment of all our people, through Jesus Christ our Servant Lord, **Amen**.

In times of community tensions

God of all cultures, heal the misunderstanding and tensions between all ethnic and religious groups in our land (world), help us to eschew suspicion and violence and give us the grace to grow in understanding and trust so that the riches of our diverse cultures may flourish and we may learn to overcome our narrow and evil tendencies and live in freedom and dignity with each other, through the Holy One who taught us to include the different other, even Jesus Christ our Lord. **Amen**

For eco justice

Generous God, the source of all life and energy, enable each to take a little of your bounteous creation so that all may have enough to live with dignity and our environment and all people protected from destruction, through the One who resisted greed and violence at great cost, even Jesus Christ our Lord. **Amen**

In times of social crisis

God of justice and mercy, hear the groans of all who are crushed by poverty, violence, greed and oppression. Overcome these forces of evil through the sustained intervention of men and women of goodwill, courage and integrity and so lead us all to that place where the common good is served and all attain fullness of stature as your children, through the source of abundant life, even Jesus Christ our Lord. **Amen**

God of compassion and courage, forgive us our tendency to point the way that others should walk, when we encounter the helpless, the rejected and the harassed in our daily lives. Forgive us also the tendency to draw attention to ourselves through our stories about the helpless, the rejected and the harassed which do little to change their daily lives. And give us instead the compassion and courage of the One who accompanied the helpless and the harassed in daily life, so that we too may do likewise, even Jesus Christ our Lord. **Amen**

For National Harmony

Generous God of sky and earth and ocean, embrace our beloved Sri Lanka in your loving-kindness, so that our disputes may disappear like the clouds, our prejudices dance away like the waves, our hearts stretch as wide as the heavens and our shared life be as firm as the earth, through your Only-Begotten whose blessings rise exceeding abundantly above all that we can ask, think, see or imagine, even Jesus Christ our Lord. **Amen**

For peace with justice

God, the creator of all humankind, look with mercy upon our country, and in your great goodness give us the peace and justice and unity we long for.

Restrain those who plan evil, and encourage those who work for the common good,

Protect those who live in danger and those whose duty exposes them to harm,

Uphold those who suffer and strengthen those who are afraid,

Resettle those who are displaced and transform all who pursue their cause through violence,

Restrain and protect those who need to use force to restore peace,

And temper O Lord, the life styles of all our people with simplicity, courage, humility and love for the truth

Through the One who gave His life for us, even Jesus Christ our Lord. **Amen.**

Silence

READING(S) AND MEDITATION

Appropriate texts from the Bible may be read. When the service leads to the Holy Eucharist a text from the Gospel must be read. Appropriate readings from the Apocrypha and Christian literature, other religious scriptures and secular sources may be read in addition to the above.

Persons trained to do so are to read the scriptures.

Silence

Reflection

One of the following meditations may be observed as an alternative to the Reflection.

The ancient aana-paana method of inhalation and exhalation may be introduced.

Relaxed body postures compatible with deep breathing are necessary.

The following meditations may be read out slowly and mindfully while the congregation engages in the breathing meditation or the congregation themselves may silently read these thoughts while observing the breathing meditation.

1. The experience of God

God is;

that haunting presence that refuses to be identified by any one name, contained by any one tradition, defined by any one prophet or claimed for their own by any one people.

Silence

God is;

the prophetic whisper in every conversation
the persuasive disturbance in our complacency
the provocative call in every injustice.

Silence

God is;

the growing sensitivity that nudges us away from the abuse of power and prestige, cautions us to be selective of titles and honours, and checks our innate desire to control others.

Silence

God is;
the indignation in us when violence, deceit and corruption abound,
wealth is amassed and social systems humiliate and crush the poor
and the vulnerable.

Silence

God is;
the unending ache that continues in us till all human deprivation
ceases.

Silence

God is;
the emptiness within us, that can only be filled when all life discovers
harmony

Silence

God is;
the sorrow that descends when spouses fight and destroy each other
to confuse their children and lose the gain that was theirs from the
beginning.

Silence

God is;
the disappointment in us when brothers and sisters scoff at attempts
to settle disputes and convert enemies into friends

Silence

God is;

the longing for simplicity, sensitivity, courage, humility and forgiveness; when all around, the flamboyant, ruthless, vengeful and arrogant project God in their own image.

Silence

God is;
the never diminishing urge that compels us to look beyond our own needs, think beyond our own tomorrow, venture beyond our own circles and serve beyond where we long to remain.

Silence

God is;
the warmth that is awakened within us, when unknown to the other and unannounced to the world we deny ourselves of what is legitimately ours for the sake of another's dignity

Silence

God is;
that primeval love that sets us free to show loving-kindness to others more completely

Silence

God is;
perceived and known in Jesus the Christ, manifest and known in the way to truth and life

Silence

2. Journeying in Christ

From pretence to integrity	Lead us Good Lord
From arrogance to humility	Lead us Good Lord

Silence

From doctrine to faith
From religion to community

Lead us Good Lord
Lead us Good Lord

Silence

From centre to edge
From death to life

Lead us Good Lord
Lead us Good Lord

Silence

3. The cost of Discipleship

When the way ahead offers affluence
When circumstances promise recognition

Give us simplicity
Teach us renunciation

Silence

When popularity bids us come
When power descends upon us

Teach us humility
Lead us to service

Silence

And in all things may Christ in and among us **Reveal and overcome the anti-Christ in and among us**

Silence

4. The Jesus meditation

The Jesus prayer of the Orthodox Church (adapted) may be recited in the mind by breathing in the words: Lord Jesus Christ, Begotten of God and then after holding for a while breathing out the words: have loving kindness on me a sinner.

This exercise may gradually be guided into a series of petitions that name a person or cause or conflict while exhaling. Eg; heal..... (n); bless ourinitiatives/mediation/etc.; unite our family/school/Church/people/etc. While inhaling, the words remain unchanged.

Silence

Intercessions

Facilitator: Let us pray that healing and reconciliation may abound in Gods world and among all living things.

Lord we believe

Help our unbelief

God of health and salvation heal all those who suffer from sickness and disease and in your mercy calm their anxious hearts.

Lord we believe

Help our unbelief

God of community bless our homes and encourage all who belong, to value and nourish one another and grow in joy, unity and fulfilment.

Lord we believe

Help our unbelief

God of reconciliation stir the hearts of all who wrestle with or thrive in strained or broken relationships, in our families, neighbourhood, Church, Religions, Institutions,..... and country and restore them to cordiality, friendship and trust.

Lord we believe

Help our unbelief

God of unity enable us to overcome suspicion and turn away from our divisions in Church and society that we may become partners in a common search for the common good.

Lord we believe

Help our unbelief

God of diversity open our eyes to the riches of our cultures and inspire and complete us through the presence of the religious/ethnic other.

Lord we believe

Help our unbelief

God of love bring to their senses and to the table, all who cause or turn to war, and deliver us from hatred, killing, suffering and destruction.

Lord we believe

Help our disbelief

God of justice, liberate all victims of discrimination, abuse, oppression and poverty (specially....) and restore them and those who violate them to dignity, freedom and full humanity.

Lord we believe

Help our disbelief

God of the vulnerable make us mindful of all widows, orphans and strangers in our midst (specially....)and stir us to receive them with respect, recognise their gifts and include them fully in your generosity to us all.

Lord we believe

Help our unbelief

God of us all imperfect humans, give courage to those whose imperfection is more visible and challenging, and integrity to those whose imperfection is hidden, so that we may together strive towards that community in which discrimination and indifference has no place.

Lord we believe

Help our unbelief

God of truth save us from deceit and the distortion of truth and lead us into paths of righteousness.

Lord we believe

Help out unbelief

God of life hear the groans of your creation (specially.....) and restrain the greed of us humans so that we may nourish and care for all living things and receive your gifts of integration and harmony.

Lord we believe

Help our disbelief

A LITANY OF REPENTANCE AND FORGIVENESS

This litany may be said or sung responsively between the Facilitator and congregation or groups within the congregation.

Facilitator: Lord Jesus Christ, Begotten of God,

People: spread your loving-kindness over us sinners

Facilitator: Cast your care on him

People: for he cares for you

Facilitator: If your brother/sister has something against you

People: go and be reconciled.

Facilitator: Lord speak the word;

People: and we shall be healed

Facilitator: God our loving parent, full of love and patience and understanding, graciously hear us; and forgive and heal us when we pray;

a. Personal health and transformation

From unhealthy life styles

Good Lord deliver us

From sickness and disease

Good Lord deliver us

From anxiety and depression

Good Lord deliver us

From sleeplessness and loneliness

Good Lord deliver us

From the fear of dying and death

Good Lord deliver us

From self-pity and the tendency to blame others

Good Lord deliver us

From selfishness and greed

Good Lord deliver us

From hasty judgement, thoughtless criticism and contempt for
others **Good Lord deliver us**

From feelings of jealousy, hatred and a thirst for revenge

Good Lord deliver us

From blindness to the others strength and virtue

Good Lord deliver us

OR See Appendix 1 – For the Sick

b. Social lapse

For refusing to forgive

Lord, have mercy

For harsh words and divisive speech

Lord, have mercy

For ridiculing attempts at reconciliation

Lord, have mercy

For disregarding r healthy relationships

Lord, have mercy

For being insensitive to the values of others

Lord, have mercy

For denying that a new beginning is possible

Lord, have mercy

For retreating from the conflicts and quarrels of others

Lord, have mercy

For distancing ourselves from the needs of our neighbour

Lord, have mercy

For denying the just cries of the poor

Lord, have mercy

For sowing seeds of hatred and division

Lord, have mercy

c. *Truth, justice and the work of God*

For being silent when the truth is distorted

Good Lord, forgive us

For our indifference towards the helpless and harassed

Good Lord, forgive us

For justifying racial and religious enmity

Good Lord, forgive us

For the failure to recognise and offer our gifts

Good Lord, forgive us

For forgetting that God is at work in our world

Good Lord, forgive us

For disregarding the witness of others for Christ

Good Lord, forgive us

For restricting the work of God to Church and religion

Good Lord, forgive us

For leaving social welfare and justice to politicians

Good Lord, forgive us

For our blindness to the values and witness of the religious other

Good Lord, forgive us

For not striving enough to please Christ

Good Lord, forgive us

See Appendix 1 – For another form of Confession and meditation

Silence –during which time the pahana/ candle may be lit

Absolution; May the God of infinite love and tender mercy, forgive us and release us from all bitterness, betrayal and bondage and raise us to a life of communion, contentment, compassion and joy. **Amen**

Silence

3. RENEWAL

Laying on of hands and anointing

The congregation is invited to the sanctuary. Relatives and friends may represent those who are unable to be present.

Where healing and reconciliation in relationships is desired, has occurred or is beginning to occur those concerned (family/friends/Church groups) may also be anointed at this service or privately.

Where a cordial separation or termination of a marriage takes place rings may be returned and the couple (and children) may be anointed at this service or privately.

Background music may be played

These or other appropriate words may be said. See Appendix 2 for Exorcism and another form of anointing.

With thanksgiving to God we anoint you (....n) with holy oil
for fullness of healing of body and the inner person, in the
name of the Father and of the Son and of the Holy Spirit.

Amen

The sharing of Peace

Facilitator: The Lord Jesus is our peace, He has broken down the middle wall of enmity.

People: **Blessed are the Peace makers**

All move around greeting one another with peace and blessings. Soft music may be played.

The service may proceed thereafter with the Offertory if the Eucharist is being celebrated.

See Appendix 3 – Short Ministry of the Eucharist from the Bible

4. DISMISSAL

The following or any other suitable Blessing and dismissal may be pronounced at the termination of the Eucharist, or if there is no Eucharist, at this point.

The Blessing;

Go into the world in peace, render to no one evil for evil, strengthen the helpless, stand with the harassed, respect, welcome and protect all life and sustain hope in God. **Amen**

May the Lord bless you and heal you. **Amen**

May the Lord walk beside you and spread peace. **Amen**

May the God of enlightenment, compassion and generosity, Father, Son and Holy Spirit be our way to truth and life, now and always.

Amen

OR

THE CHRISTARAKSHA (*Holding a cross, (Num 21:9)*)

Presbyter: May the Cross of the Begotten of God, who is mightier than all the powers of evil, and more glorious than all the angels of heaven, abide with you wherever you go!

By evening, night and day, at all times and in all places may God protect and defend you!

From the influence and anger of sinful persons, from the temptations of the evil one, from known and unknown foes, from all low passions and human weakness that beguile the soul, body and spirit, may the Spirit of God guard, protect and deliver you always, **Amen.**

The Dismissal

Facilitator: May we now go in Christ, to heal and reconcile.

People: Jesus, is Lord

All: **Thanks be to God. Amen**

END

Appendix 1—FOR THE SICK

Confession

Leader: St. James says, Are any among you sick¹? They should call for the elders² of the church and have them pray over them³, **anointing** them with oil in the name of the Lord. The prayer⁴ of faith will save the sick⁵, and the **Lord** will raise them up⁶ and anyone who has committed sins will be forgiven. Therefore confess your sins to one another and pray for one another so that you may be healed. The prayer of the righteous is powerful and effective. (*James 5:14-16*)

Leader: Close your eyes and in silence imagine the beautiful scene in Galilee when the Lord Jesus spoke the words of the Gospel and gave hope to those who needed a blessing ...

You will now sleep but be aware of your surroundings, and wake up when I say so (with a clap) after repentance of your sins...

Tighten your toes and press your feet on the ground ... now tighten the muscles in your legs and then your thighs, and feel the heaviness of your sins or stress in your lower limbs making it feel like lead... Now relax and feel it passing up as you tighten your abdominal and then your chest muscles and feel the heaviness of your sins or stress. Now relax ... and tighten your neck, then the cheeks, bite on your teeth and feel your stress and sins passing on to your head and neck... now relax and feel it passing it on to your shoulders, upper arms and then the lower arms as you tighten the muscles in your upper limb... Now clench your palms together.

¹ Gk. Asthenio = sick, feeble, week, in need economically – Acts 20:35

²Gk. Presbyteroi = Presbyter, Priest, Minister of the Church – 1 Pet 5:1

³Pray to God = GkProseuche

⁴The prayer = Gk. Eukee = vow – Acts 18:18, 21:23

⁵Sick = Gk. Kamno = weary, fatigue, hopelessly sick (-sozo, saved from danger)

⁶Raised up =egeiro = raised from sleep, strengthened, resurrected.

Now this heaviness of your sins and stress from your body, mind and soul flows to your right palm – and you feel it benumbed and heavy, as you clench your right palm and raise it up. Repent for each of the sins you have committed one by one...

... *long silence*... The Lord Jesus will take away all your sins, anxieties, doubts, guilt and illnesses from your right palm and from any part afflicted. Completely relax your palm and body. Let your hands hang down... relax completely. You feel light... your stress and sins will be lifted by the Lord Jesus, just as if you have not sinned at all.

Now wake up... (make a noise by a clap)

Wake up and say the Jesus Prayer *with all your heart* three times, with faith, contrition and self surrender to the Lord. The words of the Jesus Prayer is this :**Lord Jesus Christ, begotten of God, have loving kindness on me a sinner. Repeat**

All: **†Lord Jesus Christ, begotten of God, have loving kindness on me a sinner!**
 † Lord Jesus Christ, begotten of God, have loving kindness on me a sinner!
 † Lord Jesus Christ, begotten of God, have loving kindness on me a sinner!
 (Hebrew chesed = mercy = loving kindness. Lk. 18:13b; Mk 10:47b; Matt. 20:31b)

Presbyter :**† God who is faithful and just (will) forgive you your sins and cleanse you from all unrighteousness (Cf. 1 John 1:9), in the All Holy Spirit and through Jesus Christ our Lord. Amen**

Appendix 2 – ANOTHER FORM OF ANOINTING (AND EXORCISM)

Silent prayer: Let us sum up our petitions in the soothing prayer our Lord Jesus Christ taught us:

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. Save us from the time of trial, but deliver us from evil. For the kingdom, the power and the glory are yours, not and forever. **Amen**

Deep silence in prayer

[*In a case of suspected evil possession, the Presbyter after due preparation shall say the following words of exorcism, making the sign of the cross with the thumb dipped in Holy Oil on the person's forehead, lips and two shoulders:*

In the name ⁷ of Jesus Christ our Lord and God⁸ and by the power from on high⁹ entrusted to the Ministry¹⁰ of the Church of God, I exorcise you† (head) evil and unclean spirit; withdraw and depart NOW from N † (-lips), the servant of God, giving place to the Holy Spirit the Comforter¹¹ whose Temple ¹² you encroach; **COME OUT**¹³ and never again violate† (2 shoulders) the sign of the Holy Cross and Resurrection implanted in this child of God, N, created in God's image (*-the Presbyter blows into person's*

⁷Acts 3:6b; Mk 9:38; John 14:74

⁸John 20:28

⁹Lk 24:49b

¹⁰ Gk. Presbyteroi; James 5:14; 1 Pet 5:1. Also see Mk 6:7,13

¹¹ John 14:16,26

¹² 1 Cor 3:16

¹³ Mk 9:25b; Matt 9:33; Lk 4:35

nostrils) –ephetha, that is be opened; through Jesus Christ our Lord.
AMEN]

The Presbyter shall make the sign of the cross with hallowed oil on the forehead and head of each of those seeking a special grace, saying:

N, God your God has anointed you with the oil of gladness (Ps 47:7b),¹⁴ establishes you in Christ and has anointed you by putting the seal of God's Spirit in your heart (2 Cor. 1:21-22); through the Name of the Father and of the Son and of the Holy Spirit. Amen

Other present¹⁴ then join the Presbyter to lay their right hands on the heads of those seeking a special grace,

¹⁴ For a parish task, the lay officers join in the laying on of hands

Appendix 3 – MINISTRY OF THE SACRAMENT

With words directly from the scripture (including a Jewish pattern). Listening to sentences form the Holy Bible is felt by some to be beneficial to afflicted persons, even if unconscious.

Presbyter: Lift up your hearts.¹⁵

All: We lift them to the Lord

Presbyter: Let us give thanks

All: It is right to give God thanks and praise

Presbyter: Hear us, O Lord our God who is One¹⁶

All: We love the Lord our God with all our heats and all our soul and with all our might.¹⁷ All things come from you and of your own have we given you¹⁸

Presbyter: Blessed are you gracious God¹⁹, we do not cease to give you thanks²⁰, the Creator of the ends of the earth²¹, who forms²² all things which is good when received with thanksgiving and who rescues us from all afflictions^{23,24}. You sent your Only-Begotten into the world²⁵ so that grace and love overflows for us²⁴ which is sure and worthy of full acceptance, that Christ Jesus came into the world

¹⁵Lam. 3:41 – *Anaphero/Anaphora*

¹⁶*Shema, Hear us* – Deut 6:4, Mk 12:29

¹⁷Deut 6:5, Mk 12:30

¹⁸*Taking* – 1 Chron 29:14b- *The Presbyter takes the elements into his/her hands and lifts them*

¹⁹2 Chron 6:4

²⁰Eph 1:16

²¹Isa 40:29, Rev 4:11b

²²*Yotzer, who forms* – Isa 45:18

²³1 Tim 4:4

²⁴Mk 1:11, 9:7, 1 John 4:9

to save sinners²⁵. By Christ's wounds we are healed²⁶. You poured out your Spirit upon all flesh²⁷ to bind-up the broken hearted²⁸, for the Spirit searches everything, even your depths²⁹. Therefore, we praise you joining our voices with all the company of heaven:

All: **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory³⁰**

Presbyter: And now, O God, we give thanks to you and praise your glorious name³¹ for this warrant handed on to us, that the Lord Jesus on the night of the betrayal took break³² and the cup also³³ and after giving thanks³⁴, broke it and poured it out for many³⁵ and gave it to the disciples³⁶ and said, "Take, eat this is my body³⁷ and "Drink from it, for this is my blood of the new covenant"³⁸. "Do this in remembrance of me"³⁹.

It is Christ Jesus who dies, was raised, who is at the right hand of God who intercedes for us⁴⁰ and we wait for the coming of our Lord.

²⁵Ahabah, love – 1 Tim 1:14

²⁶Geullah, Sure & worthy, constant – 1Tim 1:15

²⁷1 Pet 2:24b

²⁸Acts 2:17, Joel 2:28

²⁹Isa 61:1

³⁰2Cor 2:10b

³¹Rev 4:8b, Isa 6:3

³²Thanksgiving – 1Chor 29:13

³³1 Cor 11:23, John 6:11

³⁴1 Cor 11:25-

³⁵1 Cor 11:24, Mk14:23, John 6:11 – *Thanks/Blessed, The Presbyter places her/his hands on the elements*

³⁶Mk 14:22, 24; 1 Cor 11:24,25, Matt 26:26,28

³⁷1 Cor 11:24, Mk 14:22

³⁸Matt 6:27b,28

³⁹Anamnesis, remembrance – 1 Cor 11:24b, 26b

⁴⁰Anamnesis – Rom 8:34, 1 Cor 1:7

* Listening to sentences from the Holy Bible is felt by some to be beneficial to afflicted persons.

†We give thanks by which we offer you⁴¹ our spiritual worship⁴² that it may be acceptable, sanctified by the Holy Spirit⁴³ through the offering of the body of Jesus Christ once for all⁴⁴ as we eat the bread or drink the cup of the Lord, signifying the sharing in the body and blood of the Lord⁴⁵, So we too might walk in newness of life⁴⁶. Because the bread that we break is the one bread for sharing in the body of Christ we who are many are one body, for we all partake of the one bread⁴⁷. As often as we eat this bread and drink the cup, we proclaim the Lord's death until the Lord comes⁴⁸.

All: Amen, Come Lord Jesus⁴⁹.

The Lords Prayer⁵⁰

Invitation and Distribution

Dismissal

[The following sentences from Scripture are used in the Ministry of the Eucharist: Lam.3:41(Gk. Anaphora, lift up), Deut.6:4, Mk.12:29 (Heb. Shema, Hear us), Deut.6:5, Mk.12:30, TAKING- 1 Chron.29:14b, 2 Chron.6:4, Eph.1:16, Isa.40:29-Rev.4:11b, Isa.45:18 (Heb. Yotzer, who

⁴¹Heb 12:28b

⁴²Rom 12:1

⁴³*Epiclesis, invocation of the Holy Spirit*, Rom 15:16b

⁴⁴Heb 10:10

⁴⁵1 Cor 11:27, 1 Cor 20:16

⁴⁶Rom 6:4b

⁴⁷Breaking 1 Cor 10:16b-17 – *The Presbyter breaks the bread.*

⁴⁸1 Cor 11:26

⁴⁹Rev 22:20b

⁵⁰*The Lord's Prayer became the Christian Tefillah , the excellent prayer in the very earth Church*

forms), 1 Tim.4:4,Ps.34:19, Mk.1:11,9:7- 1 John4:9, 1 Tim.1:14(Heb. Ahabah, love), 1 Tim.1:15 (Heb. Geullah, sure and worthy,constant), 1 Pet.2:24b, Acts 2:17- Joel 2:28, Isa. 61:1, 2 Cor.2:10b, THANKSGIVING - 1 Chron.29:13-1 Cor..11:23-John 6:11-1 Cor. 11:25, 24-Mk.14:23-John 6:11, Mk.14:22-1, Cor.11:24,25-

-Matt.26:26,28, 1 Cor.11:24-Mk.14:22, Matt.26:27b,28, 1 Cor. 11:24b, 25b-Rom.8:34-

- 1 Cor.1:7b(Gk. Anamnesis, remembrance) , Heb.12:28b,Rom. 12:1, Rom.1516b (Gk. Epiclesis, send the Holy Spirit), Heb.10:10, 1 Cor.11:27-10:16, BREAKING- 1 Cor.1016b-17, 1 Cor. 11:26, Rev. 22:20b, The Lord's Prayer became the Christian Tefillah, the excellent prayer, in the very early Church.]

APPENDIX 4: PASTORAL CARE OF THE SICK AND ANOINTING

OUTLINE OF THE RITE.

- Greetings.
 - Confession
 - Absolution
 - Ministry of the word
 - Litany
 - Anointing
 - Blessing
 - Section 2 Holy Communion
-

*It is well to begin the service with directed **Silence**, stressing the presence of Christ the Healer of Body and Soul in all His wisdom, love and power.*

1.1. GREETINGS

Minister: The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you.

Response: **And also with you.**

1.2. Hymn: (*can be sung for the invocation of the Holy Spirit, or anything suitable for healing*)

1.3.

Jesus said: ‘I tell you that if two of you on earth agree about anything you ask for, It will be done for you by my Father in heaven, for two or three come together in my name, there am I with them. (Matthew: 18:19-20)

Jesus said. ‘Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to the mountain, ‘Move from here to there’ and it will move, Nothing will be impossible for you.” (Matthew: 17:20)

Therefore I tell you, whatever you ask for in prayer, believe that you will receive it, and it will be yours. (Mark: 11:24)

If the person sick would like to say anything confidential to the priest s/he may do so. The priest too may mention to the sick person anything confidential. This will allow the sick person to be relieved from his or her emotional bondage.

2.1. CONFESSION

Minister: My brothers and sisters, to prepare ourselves for this celebration. Let us call to mind our sins.

Silence

All: **I confess to Almighty God and to you my brothers and sisters that I have sinned through my own fault.**

They strike the breast

In my thoughts and in my words, in what I have done, and in what I have failed to do. God, be merciful to me, a sinner.
Amen (Luke:18:13)

2.2. ABSOLUTION

Minister: May almighty God have mercy on us forgive us our sins, and bring us to everlasting life.
Amen

OR

Through the holy mysteries of our redemption may almighty God release you from all punishments in this life and in the life to come. May he open to you the gates of paradise and welcome you to everlasting joy. **Amen**

The Minister may light a candle or an oil lamp and give it to the sick person as a symbol of peace of mind and soul. Then he will say the following.

Minister: Jesus is the life giving everlasting light of all people. Receive this light.

2.3. Silence:

The person sick should reflect within himself/herself the experience of the life giving light of Jesus Christ.

Minster: The peace of the Lord be with you always

Rep: **And also with you.**

3.1. MINISTRY OF THE WORD

- Matthew : 11: 25 – 30
- Mark: 2: 1 – 12
- Childlike confidence
- The faith of others

- Luke: 7: 18b -23

- The healing Christ

4.1. LITANY

Minster: My brothers and sisters, in our prayers of faith let us appeal to God for our brother/sister (Name).....

Come and strengthen him/her through this holy anointing:

Rep: **Lord have mercy**

Min: Free him/her from all harm

Rep: **Lord have mercy**

Min: Free him/her from sin and all temptations

Rep: **Lord have mercy**

Min: Relieve the suffering of all the sick [here present]:

Rep: **Lord have mercy**

Min: Assist all those dedicated in the care of the sick.

Rep: **Lord have mercy**

Min: Give life and health to our brother/sister (Name)..... on whom we lay our hands in your name.

Rep: Lord have mercy

The Minister may sprinkle the sick person and others present with Holy water and say the following

The Lord is our Shepherd who leads us to streams of living water (Psalm: 23;2)

The Lord's Prayer

5.1. ANOINTING

The Minister and all who take part with the sick person are to be in one mind in Christ. (Acts; 4:32)

"Is any one of you is sick? He should call the elder of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.

Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective." (James: 5: 14 -16)

5.2. LAYING HANDS

Then shall the Minister and others lay their hands together on each of the sick persons, and the Minister shall say.

(Name)..... the power of the Holy Spirit be upon you to heal all your sickness, to heal all your disease, to comfort all your sufferings; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Faithful is the One who calls us.

Then shall the Minister may make the sign of the Cross with the oil on the forehead, shoulders and palm of each of the sick persons.

(Name)..... I anoint you with hallowed Oil in the Name of the Father, and of the Son, and of the Holy Spirit Amen.

The Ministry of the Eucharist may now be done (See Appendix 3)

5.3. FINAL PRAYERS.

O God of heavenly powers, who by the might of your command divest away from human bodies all sickness and all infirmity, be

present in your goodness with this (or these) your servant (or servants), that his/her weakness may be banished and his/her strength recalled; and that his/her strength being thus recalled, he/she may bless your holy Name, through our Lord Jesus Christ. Amen

Our Lord Jesus Christ be near you to defend you, within you to refresh you, around you to preserve, you before you to guide you, behind you to justify you, above you to bless you, who lives and reigns with the Father and the Holy Spirit, ever one God. Amen.

6.1. BLESSINGS

Minister: Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious to you. The Lord lift up the light of his countenance upon you, and give you peace, now and evermore. **Amen**