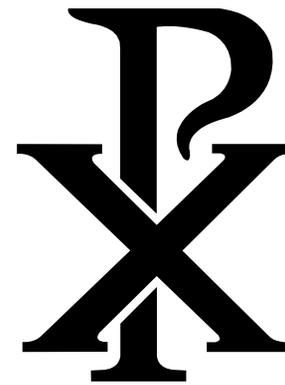


# Ministry to the Sick

*Prayers for Use in the  
Hospital or Home*



**Diocese of Kootenay  
Anglican Church of Canada**

## **Additional Prayers**

### **A Prayer for the Use of Means**

God of Compassion and Love, we give you thanks for the skills and knowledge of the staff of this hospital. Guide them in the care of your servant *N* and give them wisdom and compassion. Be with those who watch and pray, and surround *N* with your healing presence that *s/he* may be strengthened in body and in spirit; through Jesus Christ our Lord. Amen.

### **A Prayer for the Comfort of God's Presence**

Come, O Spirit of God, and make within us your dwelling place and home. May our darkness be dispelled by your light, and our troubles calmed by your peace; may all evils be redeemed by your love, all pain transformed by the suffering of Christ, and all dying glorified by his risen life. Amen.

### **A Prayer for Those in Despair**

Gracious god, in the night of distress we forget the days of sun and joy. When we do not know your presence, preserve us from the dark torrent of despair. We ask this in the name of Jesus Christ our Lord. Amen.

### **A Traditional Prayer for the Evening**

O Lord support us all the day long of this precious life, until the shadows lengthen, the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in your mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. Amen.

### **A Prayer for Placing Ourselves in God's Care**

Into your hands, O Lord, I commend my spirit;  
For you have redeemed me, O God of truth. Amen.

### **A Prayer for a Person near Death**

*This prayer may be offered in the presence of a person who is dying.*

Almighty God, look on this your servant, lying in great weakness, and comfort *him/her* with the promise of life everlasting, given in the resurrection of your Son Jesus Christ our Lord. Amen.

## Readings and Psalms Suitable for the Ministry to the Sick

### Old Testament Readings

Isaiah 35.1–10 (The eyes of the blind shall be opened)  
Isaiah 53.1–12 (Surely he has borne our griefs)  
Isaiah 61.1–3 (Good tidings to the afflicted)  
Wisdom 9.1, 9–18 (Who has traced out what is in the heavens?)

### Psalms and Suitable Refrains

Psalms 23 (The Lord is my shepherd, I shall not be in want)  
Psalm 91 (You are my refuge and my stronghold)  
Psalm 103 (Bless the Lord, O my soul)  
Psalm 145.14–22 (The Lord is near to those who call upon him)

### New Testament Readings

Romans 8.18–27 (The creation waits with eager longing for the revealing of the sons of God)  
Romans 8.31b–35, 37–39 (If God is for us, who is against us?)  
Romans 12.1–12 (Be transformed by the renewal of your mind)  
1 Corinthians 1.18–25 (Christ the power of God and the wisdom of God)  
Colossians 1.22–29 (Christ in you, the hope of glory)  
Hebrews 4.14–16 (Let us then with confidence draw near to the throne of grace)  
James 5.13–16 (Is any among you sick? Let him call for the elders of the church)  
1 John 4.16 (God is love)

### Gospel Readings

Matthew 9.2–8 (Your sins are forgiven)  
Matthew 11.25–30 (You will find rest for your souls)  
Mark 6.7, 12–13 (They anointed with oil many that were sick)  
John 6.47–51 (I am the bread of life)  
John 10.14–15, 27–28 (I am the good shepherd)

## Ministry to the Sick

The Church's ministry to the sick is based on Jesus' constant concern and care for the sick. It is reinforced by the Epistle of James' admonition to the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord. James expects this rite to have three effects: the prayer of faith will save the sick, the Lord will raise them up, and their sins will be forgiven.

James' suggestion that the sick should call for the leaders and rulers of the Christian assembly ties the Church's ministry to the sick to its Sunday worship from a very early date. If the sick could not get to church, then the Church, through the leaders of its worship, would come to them. Justin Martyr spoke of the early Christian practice of taking communion to those absent from the Christian community.<sup>1</sup>

We may draw two conclusions from our knowledge of early Christian ministry to the sick: Christians were not to rely on the multitude of faith-healers and wonder-workers who abounded in their society but were to send for senior members of their own community. Second, the ministry those leaders offered was an extension of the Church's basic act of worship, i.e., the gathering around the word and the bread and wine each Sunday.

This office of the Ministry to the Sick has been prepared in an attempt to be faithful to these two principles. The minister represents not only the congregation but also its holy activity to the sick person. The minister brings the Church, the community of wholeness, to the sick person. It is not essential that the minister be ordained (unless the eucharist is to be celebrated instead of offering communion reserved at the congregational assembly); it is sufficient that the minister be authorized (by the diocesan bishop) to undertake this ministry. The rite itself is based in shape and pattern on the Church's Sunday liturgy and consists of reading and proclaiming of the word; intercessory prayer, culminating in prayer for the sick person with actions of touching and anointing; and the sharing of holy communion.

*See also p. 551-2 "Book of Alternative Services"*

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<sup>1</sup>Justin, "First Apology," 66.

## Concerning the Service

*In case of illness, the minister of the congregation is to be notified. One or more parts of the following service may be used, as appropriate; however, when two or more parts of the service are used together, they are used in the order indicated. The Lord's Prayer is always included. When the Laying on of Hands or Anointing takes place at a public celebration of the eucharist, it should precede the exchange of the Peace and the Preparation of the Gifts.*

## Ministry to the Sick

### The Ministry of the Word

The minister begins with the following or other appropriate greeting.

The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you (all).

*Response*     **And also with you.**

Then the minister may say the following or another appropriate prayer.

O God of peace,  
who taught us that in returning and rest we shall be saved,  
in quietness and confidence shall be our strength;  
by the might of your Spirit lift us, we pray, to your presence,  
where we may be still and know that you are God;  
through Jesus Christ our Lord. **Amen.**

*One or more of the Sunday lessons, or of the passages of scripture on p. 7, or of other appropriate passages of scripture, is read. The readings may be followed by silence, by a psalm, or by a brief reflection on their content.*

*The sacrament is then given with the following words.*

The body of Christ (given for you).  
The blood of Christ (shed for you).

*or*

The body of Christ, the bread of heaven.  
The blood of Christ, the cup of salvation.

*The communicant responds each time, **Amen.***

*The following doxology may be said.*

Minister	Glory to God,
Together	<b>whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.</b>

*A priest may bless those present. The service concludes with a dismissal.*

Minister	Let us bless the Lord.
Together	<b>Thanks be to God.</b>

*Together*      **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,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Or*

*Minister*      And now, as our Saviour Christ has taught us,  
we are bold to say,

*Together*      **Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come, thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
the power, and the glory,  
for ever and ever. Amen.**

*The minister may say the following invitation.*

*People*      The gifts of God for the People of God.  
**Thanks be to God.**

*Prayers may be offered according to the occasion. See p. 8. The minister concludes with the following or other suitable collect.*

Gracious God,  
you have heard the prayers of your faithful people;  
you know our needs before we ask,  
and our ignorance in asking.  
Grant our requests as may be best for us.  
This we ask in the name of your Son  
Jesus Christ our Lord. **Amen.**

### **Confession and Absolution**

*If confession is desired, the following form may be used.*

*Minister*      Dear friends in Christ,  
God is steadfast in love and infinite in mercy;  
welcoming sinners  
and inviting us to this table.  
Let us confess our sins,  
confident in God's forgiveness.

*Silence is kept.*

*Minister*      Most merciful God,  
*Together*      **we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbours as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us,  
that we may delight in your will,  
and walk in your ways,  
to the glory of your name. Amen.**

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

*Response* **Amen.**

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

*The oil for the anointing of the sick and the laying on of hands is to be used only by clergy and those laypersons who have received authorization to do so by the diocesan bishop.*

*The minister begins with the following declaration.*

Holy scripture teaches us  
that in acts of healing and restoration  
our Lord Jesus and his disciples  
laid hands upon the sick (and anointed them).  
By so doing they made known  
the healing power and presence of God.  
Pray that as we follow our Lord's example,  
you may know his unfailing love.

*Then the minister lays hands upon the sick person, saying the following:*  
*N,* may the Lord in his love and mercy uphold you  
by the grace and power of the Holy Spirit. **Amen.**

*Or, if the person is to be anointed, the minister anoints the person's forehead with oil,  
making the sign of the cross and saying,*  
*N,* through this holy anointing  
may the Lord in his love and mercy uphold you  
by the grace and power of the Holy Spirit. **Amen.**

*When the anointing is completed, the minister may add,*

As you are outwardly anointed with this holy oil,  
so may our heavenly Father grant you  
the inward anointing of the Holy Spirit.  
Of his great mercy,  
may he forgive you your sins,  
release you from suffering,  
and restore you to wholeness and strength.  
May he deliver you from all evil,  
preserve you in all goodness,  
and bring you to everlasting life;  
through Jesus Christ our Lord. **Amen.**

## **Holy Communion**

*Minister* The peace of the Lord be always with you.

*Response* **And also with you.**

*If the Holy Eucharist is celebrated, the service will continue with the Great Thanksgiving, the Lord's Prayer, and the Communion on pp. 192–215 of the BAS.*

*If the sacrament has been brought from the church, the service continues as follows:*

*Minister* The Church of Christ,  
of which we are members,  
has taken this bread and wine  
and given thanks according to the Lord's command.  
We now share together  
in the communion of his body and blood.

As our Saviour taught us, let us pray,

