

The Book of Common Prayer

and Administration of the Sacraments
and Other Rites
and Ceremonies of the Church

Together with The Psalter or Psalms of David

According to the use of
The Episcopal Church

Forward Movement, Cincinnati, Ohio

Certificate

I certify that this edition of The Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto, noting that it has been amended by action of the 2015 General Convention to include the Revised Common Lectionary.

Juan Oliver
Custodian of the Standard Book of Common Prayer
January, 2016

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The Ratification of The Book of Common Prayer (1789)

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of Our Lord One Thousand Seven Hundred and Eighty-Nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

Preface

It is a most invaluable part of that blessed “liberty wherewith Christ hath made us free,” that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigency of times and occasions.”

The Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that “The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should, from time to time, seem either necessary or expedient.”

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in

things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken.

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy. And although, according to her judgment, there be not any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings; yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a Commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new Commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that “Rulers may have grace, wisdom,

and understanding to execute justice, and to maintain truth;" and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

Philadelphia, October, 1789.

The Great Litany

SAMPLE

The Great Litany

To be said or sung, kneeling, standing, or in procession; before the Eucharist or after the Collects of Morning or Evening Prayer; or separately; especially in Lent and on Rogation days.

O God the Father, Creator of heaven and earth,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful,
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
Have mercy upon us.

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.
Spare us, good Lord.

From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and
hypocrisy; from envy, hatred, and malice; and from all want
of charity,
Good Lord, deliver us.

From all inordinate and sinful affections; and from all the
deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness
of heart, and contempt of thy Word and commandment,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and
flood; from plague, pestilence, and famine,
Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from
violence, battle, and murder; and from dying suddenly and
unprepared,
Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity
and submission to the Law; by thy Baptism, Fasting, and
Temptation,
Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion;
by thy precious Death and Burial; by thy glorious Resurrection
and Ascension; and by the Coming of the Holy Ghost,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in
the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that
it may please thee to rule and govern thy holy Church
Universal in the right way,
We beseech thee to hear us, good Lord.

That it may please thee to illumine all bishops, priests, and
deacons, with true knowledge and understanding of thy
Word; and that both by their preaching and living, they may
set it forth, and show it accordingly,
We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people,
We beseech thee to hear us, good Lord.

That it may please thee to send forth laborers into thy
harvest, and to draw all mankind into thy kingdom,
We beseech thee to hear us, good Lord.

That it may please thee to give to all people increase of grace
to hear and receive thy Word, and to bring forth the fruits of
the Spirit,
We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such
as have erred, and are deceived,
We beseech thee to hear us, good Lord.

That it may please thee to give us a heart to love and fear
thee, and diligently to live after thy commandments,
We beseech thee to hear us, good Lord.

That it may please thee so to rule the hearts of thy servants,
the President of the United States (or of this nation), and all
others in authority, that they may do justice, and love mercy,
and walk in the ways of truth,
We beseech thee to hear us, good Lord.

That it may please thee to make wars to cease in all the world;
to give to all nations unity, peace, and concord; and to
bestow freedom upon all peoples,
We beseech thee to hear us, good Lord.

That it may please thee to show thy pity upon all prisoners
and captives, the homeless and the hungry, and all who are
desolate and oppressed,
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the
bountiful fruits of the earth, so that in due time all may enjoy
them,
We beseech thee to hear us, good Lord.

That it may please thee to inspire us, in our several callings,
to do the work which thou givest us to do with singleness of
heart as thy servants, and for the common good,
We beseech thee to hear us, good Lord.

That it may please thee to preserve all who are in danger by
reason of their labor or their travel,
We beseech thee to hear us, good Lord.

That it may please thee to preserve, and provide for, all
women in childbirth, young children and orphans, the
widowed, and all whose homes are broken or torn by strife,
We beseech thee to hear us, good Lord.

That it may please thee to visit the lonely; to strengthen all
who suffer in mind, body, and spirit; and to comfort with thy
presence those who are failing and infirm,
We beseech thee to hear us, good Lord.

That it may please thee to support, help, and comfort all who
are in danger, necessity, and tribulation,
We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all mankind,
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,
We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,
We beseech thee to hear us, good Lord.

That it may please thee to grant to all the faithful departed eternal life and peace,
We beseech thee to hear us, good Lord.

That it may please thee to grant that, in the fellowship of [_____ and] all the saints, we may attain to thy heavenly kingdom,
We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

O Christ, hear us.

O *Christ, hear us.*

Lord, have mercy upon us.

Christ, have mercy upon us. *or*

Lord, have mercy upon us.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

When the Litany is sung or said immediately before the Eucharist, the Litany concludes here, and the Eucharist begins with the Salutation and the Collect of the Day.

On all other occasions, the Officiant and People 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. Amen.

V. O Lord, let thy mercy be showed upon us;

R. As we do put our trust in thee.

The Officiant concludes with the following or some other Collect

Let us pray.

Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name: We beseech thee mercifully to incline thine ear to us who have now made our prayers and supplications unto thee; and grant that those things which we have asked faithfully according to thy will, may be obtained effectually, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord.

Amen.

The Officiant may add other Prayers, and end the Litany, saying

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.
Amen.

The Supplication

For use in the Litany in place of the Versicle and Collect which follows the Lord's Prayer; or at the end of Morning or Evening Prayer; or as a separate devotion; especially in times of war, or of national anxiety, or of disaster.

O Lord, arise, help us;
And deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us;
and deliver us for thy Name's sake.*

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.

*O Lord, arise, help us;
and deliver us for thy Name's sake.*

- V. From our enemies defend us, O Christ;
- R. Graciously behold our afflictions.
- V. With pity behold the sorrows of our hearts;
- R. Mercifully forgive the sins of thy people.

- V. Favorably with mercy hear our prayers;
R. O Son of David, have mercy upon us.
V. Both now and ever vouchsafe to hear us, O Christ;
R. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

The Officiant concludes

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Proper Liturgies for Special Days

EXAMPLE

Ash Wednesday

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Joel 2:1-2, 12-17, or Isaiah 58:1-12

Psalm 103, or 103:8-14

Epistle 2 Corinthians 5:20b—6:10

Gospel Matthew 6:1-6, 16-21

After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, saying

Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a

season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

If ashes are to be imposed, the Celebrant says the following prayer

Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

The ashes are imposed with the following words

Remember that you are dust, and to dust you shall return.

The following Psalm is then sung or said

Psalm 51 *Miserere mei, Deus*

- 1 Have mercy on me, O God, according to your
loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Litany of Penitence

The Celebrant and People together, all kneeling

Most holy and merciful Father:
We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.

The Celebrant continues

We have not loved you with our whole heart, and mind, and
strength. We have not loved our neighbors as ourselves. We
have not forgiven others, as we have been forgiven.
Have mercy on us, Lord.

We have been deaf to your call to serve, as Christ served us.
We have not been true to the mind of Christ. We have grieved
your Holy Spirit.
Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the
pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation
of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those
more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and
our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to
commend the faith that is in us,
We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done:
for our blindness to human need and suffering, and our
indifference to injustice and cruelty,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our
neighbors, and for our prejudice and contempt toward those
who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of
concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The Bishop, if present, or the Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

A deacon or lay reader leading the service remains kneeling and substitutes the prayer for forgiveness appointed at Morning Prayer.

The Peace is then exchanged.

In the absence of a bishop or priest, all that precedes may be led by a deacon or lay reader.

The Litany of Penitence may be used at other times, and may be preceded by an appropriate invitation and a penitential psalm.

When Communion follows, the service continues with the Offertory.

Preface of Lent

The Sunday of the Passion: Palm Sunday

The Liturgy of the Palms

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

The following or some other suitable anthem is sung or said, the people standing

Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest.

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

Here a Deacon or other person appointed reads one of the following

Year A Matthew 21:1-11
Year B Mark 11:1-11, or John 12:12-16
Year C Luke 19:28-40

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

The following or some other suitable anthem may then be sung or said

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Procession

Deacon Let us go forth in peace.

People In the name of Christ. Amen.

During the procession, all hold branches in their hands, and appropriate hymns, psalms, or anthems are sung, such as the hymn "All glory, laud, and honor" and Psalm 118:19-29.

At a suitable place, the procession may halt while the following or some other appropriate Collect is said

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

In the absence of a bishop or priest, the preceding service may be led by a deacon or lay reader.

At services on this day other than the principal celebration, suitable portions of the preceding may be used.

At the Eucharist

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Old Testament Isaiah 50:4-9a

Psalms 31:9-16

Epistle Philippians 2:5-11

The Passion Gospel is announced in the following manner

The Passion of our Lord Jesus Christ according to _____.

The customary responses before and after the Gospel are omitted.

- Year A* Matthew 26:14—27:66, or 27:11-54
Year B Mark 14:1—15:47, or 15:1-39 (40-47)
Year C Luke 22:14—23:56, or 23:1-49

The Passion Gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, the congregation taking the part of the crowd.

The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha (Matthew 27:33, Mark 15:22, Luke 23:33) all stand.

When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this service.

Preface of Holy Week

Ministration to the Sick

In case of illness, the Minister of the Congregation is to be notified.

At the Ministration, one or more parts of the following service are used, as appropriate; but when two or more are used together, they are used in the order indicated. The Lord's Prayer is always included.

Part One of this service may always be led by a deacon or lay person.

When the Laying on of Hands or Anointing takes place at a public celebration of the Eucharist, it is desirable that it precede the distribution of Holy Communion, and it is recommended that it take place immediately before the exchange of the Peace.

The Celebrant begins the service with the following or some other greeting
Peace be to this house (place), and to all who dwell in it.

Part I. Ministry of the Word

One or more of the following or other passages of Scripture are read

General

2 Corinthians 1:3-5 (God comforts us in affliction)

Psalms 91 (He will give his angels charge over you)

Luke 17:11-19 (Your faith has made you well)

Penitence

Hebrews 12:1-2 (Looking to Jesus, the perfecter of our faith)

Psalm 103 (He forgives all your sins)

Matthew 9:2-8 (Your sins are forgiven)

When Anointing is to follow

James 5:14-16 (Is any among you sick?)

Psalm 23 (You have anointed my head with oil)

Mark 6:7, 12-13 (They anointed with oil many that were sick)

When Communion is to follow

1 John 5:13-15 (That you may know that you have eternal life)

Psalm 145:14-22 (The eyes of all wait upon you, O Lord)

John 6:47-51 (I am the bread of life)

After any Reading, the Celebrant may comment on it briefly.

Prayers may be offered according to the occasion.

The Priest may suggest the making of a special confession, if the sick person's conscience is troubled, and use the form for the Reconciliation of a Penitent.

Or else the following general confession may be said

Most merciful God,
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 neighbors 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.

The Priest alone says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

A deacon or lay person using the preceding form substitutes “us” for “you” and “our” for “your.”

Part II. Laying on of Hands and Anointing

If oil for the Anointing of the Sick is to be blessed, the Priest says

O Lord, holy Father, giver of health and salvation: Send your Holy Spirit to sanctify this oil; that, as your holy apostles anointed many that were sick and healed them, so may those who in faith and repentance receive this holy unction be made whole; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The following anthem is said

Savior of the world, by your cross and precious blood you have redeemed us;
Save us, and help us, we humbly beseech you, O Lord.

The Priest then lays hands upon the sick person, and says one of the following

N., I lay my hands upon you in the Name of the Father, and of the Son, and of the Holy Spirit, beseeching our Lord Jesus Christ to sustain you with his presence, to drive away all sickness of body and spirit, and to give you that victory of life and peace which will enable you to serve him both now and evermore. *Amen.*

or this

N., I lay my hands upon you in the Name of our Lord and Savior Jesus Christ, beseeching him to uphold you and fill you with his grace, that you may know the healing power of his love. *Amen.*

If the person is to be anointed, the Priest dips a thumb in the holy oil, and makes the sign of the cross on the sick person's forehead, saying

N., I anoint you with oil in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The Priest 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.*

In cases of necessity, a deacon or lay person may perform the anointing, using oil blessed by a bishop or priest.

If Communion is not to follow, the Lord's Prayer is now said.

The Priest concludes

The Almighty Lord, who is a strong tower to all who put their trust in him, to whom all things in heaven, on earth, and under

the earth bow and obey: Be now and evermore your defense, and make you know and feel that the only Name under heaven given for health and salvation is the Name of our Lord Jesus Christ. *Amen.*

Part III. Holy Communion

If the Eucharist is to be celebrated, the Priest begins with the [Peace and] Offertory.

If Communion is to be administered from the reserved Sacrament, the form for Communion under Special Circumstances is used, beginning with the [Peace and] Lord's Prayer on page 398.

If the sick person cannot receive either the consecrated Bread or the Wine, it is suitable to administer the Sacrament in one kind only.

One of the usual postcommunion prayers is said, or the following

Gracious Father, we give you praise and thanks for this Holy Communion of the Body and Blood of your beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. *Amen.*

The service concludes with a blessing or with a dismissal

Let us bless the Lord.
Thanks be to God.

If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat and drink the Bread and Wine, the Celebrant is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth.

Prayers for the Sick

For a Sick Person

O Father of mercies and God of all comfort, our only help in time of need: We humbly beseech thee to behold, visit, and relieve thy sick servant *N.* for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; and give *him* patience under *his* affliction. In thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For Recovery from Sickness

O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to your servant *N.* the help of your power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. *Amen.*

or this

O God of heavenly powers, by the might of your command you drive away from our bodies all sickness and all infirmity: Be present in your goodness with your servant *N.*, that *his* weakness may be banished and *his* strength restored; and that, *his* health being renewed, *he* may bless your holy Name; through Jesus Christ our Lord. *Amen.*

For a Sick Child

Heavenly Father, watch with us over your child *N.*, and grant that *he* may be restored to that perfect health which it is yours alone to give; through Jesus Christ our Lord. *Amen.*

or this

Lord Jesus Christ, Good Shepherd of the sheep, you gather the lambs in your arms and carry them in your bosom: We commend to your loving care this child *N*. Relieve *his* pain, guard *him* from all danger, restore to *him* your gifts of gladness and strength, and raise *him* up to a life of service to you. Hear us, we pray, for your dear Name's sake. *Amen*.

Before an Operation

Almighty God our heavenly Father, graciously comfort your servant *N*. in *his* suffering, and bless the means made use of for *his* cure. Fill *his* heart with confidence that, though at times *he* may be afraid, *he* yet may put *his* trust in you; through Jesus Christ our Lord. *Amen*.

or this

Strengthen your servant *N*., O God, to do what *he* has to do and bear what *he* has to bear; that, accepting your healing gifts through the skill of surgeons and nurses, *he* may be restored to usefulness in your world with a thankful heart; through Jesus Christ our Lord. *Amen*.

For Strength and Confidence

Heavenly Father, giver of life and health: Comfort and relieve your sick servant *N*., and give your power of healing to those who minister to *his* needs, that *he* may be strengthened in *his* weakness and have confidence in your loving care; through Jesus Christ our Lord. *Amen*.

For the Sanctification of Illness

Sanctify, O Lord, the sickness of your servant *N.*, that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; and grant that *he* may live with you in everlasting life; through Jesus Christ our Lord. *Amen.*

For Health of Body and Soul

May God the Father bless you, God the Son heal you, God the Holy Spirit give you strength. May God the holy and undivided Trinity guard your body, save your soul, and bring you safely to his heavenly country; where he lives and reigns for ever and ever. *Amen.*

For Doctors and Nurses

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by your life-giving Spirit, that by their ministries the health of the community may be promoted and your creation glorified; through Jesus Christ our Lord. *Amen.*

Thanksgiving for a Beginning of Recovery

O Lord, your compassions never fail and your mercies are new every morning: We give you thanks for giving our brother (sister) *N.* both relief from pain and hope of health renewed. Continue in *him*, we pray, the good work you have begun; that *he*, daily increasing in bodily strength, and rejoicing in your goodness, may so order *his* life and conduct that *he* may always think and do those things that please you; through Jesus Christ our Lord. *Amen.*

Prayers for use by a Sick Person

For Trust in God

O God, the source of all health: So fill my heart with faith in your love, that with calm expectancy I may make room for your power to possess me, and gracefully accept your healing; through Jesus Christ our Lord. Amen.

In Pain

Lord Jesus Christ, by your patience in suffering you hallowed earthly pain and gave us the example of obedience to your Father's will: Be near me in my time of weakness and pain; sustain me by your grace, that my strength and courage may not fail; heal me according to your will; and help me always to believe that what happens to me here is of little account if you hold me in eternal life, my Lord and my God. Amen.

For Sleep

O heavenly Father, you give your children sleep for the refreshing of soul and body: Grant me this gift, I pray; keep me in that perfect peace which you have promised to those whose minds are fixed on you; and give me such a sense of your presence, that in the hours of silence I may enjoy the blessed assurance of your love; through Jesus Christ our Savior. Amen.

In the Morning

This is another day, O Lord. I know not what it will bring forth, but make me ready, Lord, for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to sit quietly. If I am to lie low, help me to do it patiently. And if I am to do nothing, let me do it gallantly. Make these words more than words, and give me the Spirit of Jesus. Amen.