

CONCERNING THE RITES OF HEALING
RECONCILIATION OF PENITENTS
MINISTRY TO THE SICK
COMMUNION OF THE SICK

Healing was central to the ministry of Jesus, our incarnate Lord. Healing is central to the ministry of the Church, the Body of Christ. Spoken prayer, anointing with oil, and the laying on of hands are the principal outward means employed by the Church for its ministry to those whose health is in any way impaired. The rite of Reconciliation and the reception of Holy Communion are also gifts through which healing takes place.

All Christians are called to be agents of healing. Nevertheless, the regular forms of healing ministry set forth in this Prayer Book are expected to be coordinated and ordered under the authority of the Diocesan Bishop and the Priest having spiritual charge. Some aspects of healing ministry, most notably absolution and formal blessings, are reserved to Bishops and Priests. The use of holy oils (healing and exorcism), like the ministries of which they are a sign, may be extended to lay ministers by the Bishop and Priest having pastoral jurisdiction. Similarly, lay persons may be trained and authorized to carry the consecrated elements of Christ's Body and Blood to the sick (or those otherwise confined or kept away from regular celebrations of the Holy Communion) under provisions set forward by the Ordinary.

Because physical, emotional, and spiritual healing are often interrelated, it is particularly appropriate to encourage confession, reconciliation, and forgiveness in the context of ministry to the sick. The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally binding for the confessor and is not to be broken.

These rites are foundational to the many ways that the Church ministers to those who suffer in body, mind, or spirit.

THE RITES OF HEALING
RECONCILIATION OF PENITENTS

The Penitent begins

Bless me, for I have sinned.

The Priest says

The Lord be in thy heart and upon thy lips, that thou mayest truly and humbly confess all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Penitent

I confess to Almighty God, to his Church, and to thee, that I have sinned by my own fault in thought, word, and deed, in things done and left undone; especially _____. For these and all other sins which I cannot now remember, I am truly sorry. I pray God to have mercy on me. I firmly purpose amendment of life, and I humbly beg forgiveness of God and his Church, and ask thee for counsel, direction, and absolution.

Here the Priest may offer counsel, direction, and comfort.

The Priest then declares

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

or

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon thee, pardon and deliver thee from all thy sins, confirm and strengthen thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. **Amen.**

The Lord hath put away all thy sins.

Penitent **Thanks be to God.**

The following prayer may also be said

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: Restore and renew in thy servant whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this member in the unity of the Church; hear *his* prayers and assuage *his* pain; through Jesus Christ our Lord. **Amen.**

The Priest concludes

Go (*or* abide) in peace, and pray for me, a sinner.