

Wednesdays 6pm at St. John's Episcopal Church | Old Town Saginaw, MI
A Litany for Healing with Benediction of the Blessed Sacrament

A Public Service of Healing

This service is suitable for use in a congregation or other church setting. It may also be adapted as needed for use in a variety of settings, e.g., hospital, nursing home, or other health care facility. When unction is administered in the context of the Sunday Eucharist or a regular weekday Eucharist, the portion of this service entitled "Laying on of Hands and Anointing" is used. It is recommended that this take place immediately before the exchange of the Peace.

The Word of God

The service may begin as appointed for a celebration of the Holy Eucharist, or with the Penitential Order, or with the following greeting

Minister The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

People ***And also with you.***

Minister Let us pray.

After a period of silence, the Minister then says one of the following Collects, or some other appropriate Collect

Loving God, the comfort of all who sorrow, the strength of all who suffer: accept our prayers, and to those who seek healing [especially N. and N., and all whom we name in our hearts], grant the power of your grace, that the weak may be strengthened, sickness turned to health, the dying made whole, and sorrow turned into joy; through Jesus Christ our Savior. ***Amen.***

or this

God our healer, whose mercy is like a refining fire: by the lovingkindness of Jesus, heal us and those for whom we pray; that being renewed by you, we may witness your wholeness to our broken world; through Jesus Christ, in the power of the Spirit. ***Amen.***

or this

Gracious God, we commend to your loving care all who suffer, especially those who come [here] seeking your healing grace [for themselves or others]. Give them patience and hope in their distress; strengthen and uphold them in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire, through Jesus Christ, in the power of the Holy Spirit. ***Amen.***

One or two Lessons are read before the Gospel. Between the Lessons, and before the Gospel, a Psalm, hymn, or anthem may be sung or said.

The readings may be selected from the following list, or from the Proper of the Day.

From the Old Testament

Exodus 16:13-15 (Manna in the wilderness)
1 Samuel 1:12-18 (Hannah prays to God)
1 Kings 17:17-24 (Elijah restores the widow's son to life)
2 Kings 5:9-14 (Healing of Naaman)
1 Kings 20:1-5 (I have heard your prayer . . . I will heal you)
Job 7:1-4 (human beings have a hard service on earth)
Isaiah 11:1-3a (The gifts of the Spirit) Isaiah 35 (eyes shall be opened...ears
unstopped...the lame shall leap)
Isaiah 38:1-5 (the healing of Hezekiah);
see also 2 Kings 20:1-7
Isaiah 49:14-16 (I will not forget you)
Isaiah 42:1-7 (The suffering servant)
Isaiah 53:3-6 (With his stripes are we healed)
Isaiah 61:1-3 (Good tidings to the afflicted)
Ezekiel 36:26-28 (a new heart and a new spirit)
Ezekiel 37:12-14 (I am going to open your graves)
Psalms 13; 20:1-6; 23; 27; 30; 71; 86:1-7; 91; 103; 126; 139:1-17; 145; 146 172

From the New Testament

Acts 3:1-10 (in the name of Jesus Christ...stand up and walk)
Acts 5:12-16 (Healings in Jerusalem; Peter's shadow)
Acts 9:10-19a (Saul's sight is restored)
Acts 10:36-43 (Apostolic preaching: He went about . . . healing)
Acts 16:16-18 (The slave girl with the spirit of divination)
Romans 8:18-23 (We await the redemption of our bodies)
Romans 8:31-39 (Nothing can separate us from the love of God)
Romans 12:12-21 (Be patient in suffering)
2 Corinthians 1:3-5 (God comforts us)
2 Corinthians 6:2b-10 Now is the day of salvation
Colossians 1:11-20 (May you be strengthened with all power)
Hebrews 12:1-2 (Looking to Jesus, the perfecter of our faith)
James 5:14-16 (is anyone among you sick?)
1 John 5:13-15 (That you may know that you have eternal life)
1 Peter 2:21-24 (by his wounds you have been healed)
1 John 5:13-15 (if we ask anything according to his will, he hears us)

The Gospel

Matthew 5:2-10 (Beatitudes); see also Luke 6:20-23
Matthew 6:25-34 (Do not worry)
Matthew 7:7-8 (Ask, search, knock)
Matthew 8:5-10, 13 (healing centurion's servant); see also Luke 7:1-10
Matthew 8:14-17 (healing Peter's mother-in-law); see also Mark 1:29-34;
Luke 4:38-41
Matthew 8:23-27 (Jesus stills the storm)
Matthew 9:2-8 (your sins are forgiven); see also Mark 2:1-12; Luke 5:17-26
Matthew 11:28-30 (come to me all who are weary)
Mark 1:21-28 (Jesus heals the man with the unclean spirit)
Mark 1:29-34a (Jesus heals Peter's mother-in-law and others)
Mark 2:1-12 (Healing of a paralyzed man)
Mark 5:1-20 (Healing of Gerasene demoniac)
Mark 5:22-24 (Healing of Jairus' daughter)
Mark 6:7, 12-13 (the disciples anointed many who were sick)
Mark 10:46-52 (Jesus heals blind Bartimaeus)
Mark 14:32-36 (not what I want, but what you want)
Luke 4:22-28 (do here also in your hometown the things you did at Capernaum)

Luke 5:17-26 Healing of a paralyzed man
Luke 8:26-35a (Jesus heals the Gerasene demoniac)
Luke 8:41-56 (healing Jairus' daughter and woman with a hemorrhage);
see also Matthew 9:18-26; Mark 5:21-43
Luke 11:5-10 (Perseverance in prayer)
Luke 13:10-13 (healing of woman crippled for eighteen years)
Luke 17:11-19 (Your faith has made you well)
John 5:2-9 (take up your bed and walk)
John 6:47-51 (I am the Bread of Life)
John 9:1-11 (Healing of the man born blind)
John 21:18-19 (when you are old...)

Response to the Word

A homily or silence may follow the Gospel.

A LITANY OF HEALING

All remain standing.

The Celebrant introduces the Litany with this bidding

Let us name before God those for whom we offer our prayers.

The People audibly name those for whom they are interceding.

A Person appointed then leads the Litany

God the Father, your will for all people is health and salvation;
We praise you and thank you, O Lord.

God the Son, you came that we might have life, and might have it more abundantly;
We praise you and thank you, O Lord.

God the Holy Spirit, you make our bodies the temple of your presence;
We praise you and thank you, O Lord.

Holy Trinity, one God, in you we live and move and have our being;
We praise you and thank you, O Lord.

Lord, grant your healing grace to all who are sick, injured, or disabled, that they may be made whole;
Hear us, O Lord of life.

Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence;
Hear us, O Lord of life.

Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit;

Hear us, O Lord of life.

Bless physicians, nurses, and all others who minister to the suffering, granting them wisdom and skill, sympathy and patience;

Hear us, O Lord of life.

Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved;

Hear us, O Lord of life.

Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;

Hear us, O Lord of life.

You are the Lord who does wonders:

You have declared your power among the peoples.

With you, O Lord, is the well of life:

And in your light we see light.

Hear us, O Lord of life:

Heal us, and make us whole.

Let us pray.

A period of silence follows.

The Celebrant concludes the Prayers with one of the following or some other suitable Collect.

Almighty God, giver of life and health: Send your blessing on all who are sick, and upon those who minister to them, that all weakness may be vanquished by the triumph of the risen Christ; who lives and reigns for ever and ever. ***Amen.***

or this

Gracious God, we give you thanks for your beloved Jesus Christ, in whom you have shared the beauty and pain of human life. Look with compassion upon all for whom we pray, and strengthen us to be your instruments of healing in the world, by the power of the Holy Spirit.

Amen.

or this

Open us to your healing power, O God. We entrust ourselves to your care, knowing that you are doing for us and for all the world far better things than we can ask or imagine. With you as our companion and guide, strengthen us to hope for all that is good, and to fear no evil. For your love is stronger than death, and your faithfulness reaches to the heavens; and to you we give glory, Father, Son, and Holy Spirit, now and to the ages of ages. ***Amen.***

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

***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 stands and 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.

THE PEACE

All stand.

Celebrant The peace of the Lord be always with you.
People ***And also with you.***

BENEDICTION OF THE BLESSED SACRAMENT

O SALUTARIS

*O Saving Victim, opening wide
the gates of heaven to us below,
Our foes press on from every side,
Thine aid supply, thy strength bestow. All praise and thanks to thee ascend
for evermore, blest One in Three;
O grant us life that shall not end
in our true native land with thee. Amen.*

A period of silence follows. A litany may be said or a brief meditation read. On occasions of particular thanksgiving, the Te Deum with its responses and closing prayers may be sung.

The silence might be ended in this manner

V. May the Divine assistance remain with us always.

R. *Amen.*

Then this hymn is sung. Again, a profound bow is made at the words "This great Sacrament revere" and at the Triune Name in the second stanza.

TANTUM ERGO

*Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear. Glory let us give and blessing
to the Father and the Son,
honor, thanks, and praise addressing,
while eternal ages run;
ever too his love confessing
who from both with both is One. Amen.*

(During Eastertide and on Corpus Christi, alleluia is added to both versicle and response.)

Thou gavest them bread from heaven.
Containing within itself all sweetness.

The Collect is said or sung

God our Father, whose Son our Lord Jesus Christ in a wonderful Sacrament hath left unto us a memorial of his passion: Grant us so to venerate the sacred mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. ***Amen.***

In some places, the priest uses a humeral veil placed over the shoulders with which to handle the vessel containing the Sacrament. The priest takes up the Sacrament and silently makes the sign of the cross over the people. Look up and adore, saying in your heart: "My Lord and my God;" or repeating the Holy Name over and over, or simply asking, in your own words, Christ's blessings upon yourself and upon those for whom you wish to pray.

The Sacrament is placed on the altar. The priest returns and kneels with the others facing the sacrament, and a period of silence follows. Then the Divine Praises are said, in this or some similar form. The people repeat each phrase after the priest.

THE DIVINE PRAISES

Blessed be God.

Blessed be God.

Blessed be the holy and undivided Trinity.

Blessed be the holy and undivided Trinity.

Blessed be God the Father, maker of heaven and earth.

Blessed be God the Father, maker of heaven and earth.

Blessed be Jesus Christ, true God and true Man.

Blessed be Jesus Christ, true God and true Man.

Blessed be Jesus Christ in his death and resurrection.

Blessed be Jesus Christ in his death and resurrection.

Blessed be Jesus Christ on his throne of glory.

Blessed be Jesus Christ on his throne of glory.

Blessed be Jesus Christ in the Sacrament of his body and blood.

Blessed be Jesus Christ in the Sacrament of his body and blood.

Blessed be God the Holy Spirit, the Lord and giver of life.

Blessed be God the Holy Spirit, the Lord and giver of life.

Blessed be God in the Virgin Mary, Mother of our God.
Blessed be God in the Virgin Mary, Mother of our God.

Blessed be God in Joseph, guardian of the Incarnate Word.
Blessed be God in Joseph, guardian of the Incarnate Word.

Blessed be God in all the angels and saints.
Blessed be God in all the angels and saints.

Blessed be God.
Blessed be God.

After the Divine Praises, the priest goes to the altar and replaces the Sacrament in the Tabernacle. When the priest has replaced the Blessed Sacrament in the tabernacle, all rise.

Psalm 117 is said or sung, the people joining in the Antiphon. On occasion, some other hymn of praise may be used to conclude the service. In Eastertide, alleluia is added to the Antiphon.

PSALM 117 WITH ANTIPHON

Antiphon ***Let us forever adore the most blessed Sacrament.***

O Praise the Lord, all ye heathen,*
 praise him all ye nations.

For his merciful kindness is ever more and more toward us;*
 And the truth of the Lord endureth for ever. Praise the Lord.

Let us forever adore the most blessed Sacrament.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

Let us forever adore the most blessed Sacrament.

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