



# SAINT ANDREW'S EPISCOPAL CHURCH

## HEALING MASS

### FEAST OF AUGUSTINE, ARCHBISHOP OF CANTERBURY

Opening Acclamation	BCP 323
Collect for Purity	BCP 323
Summary of the Law	BCP 324
Gloria in Excelsis	BCP 324
Collect of the Day	
First Reading	2 Corinthians 5:17–20a
Psalms 66:1–8	BCP 673
The Holy Gospel	Luke 5:1–11
Homily	
Litany of Healing	see other side
Confession and Absolution	BCP 331
The Peace	BCP 332
Holy Communion, Eucharistic Prayer I	BCP 333
Lord's Prayer	BCP 336
Fraction and Agnus Dei	BCP 337
Invitation to Communion	BCP 338
Postcommunion Prayer	BCP 339
Blessing	BCP 339
Dismissal	BCP 339

## Litany of Healing

Let us name before God those for whom we offer our prayers, remembering especially \_\_\_\_\_ as well as those whom you are now invited to name either silently or aloud: (*The people may name those for whom they are interceding.*)

God the Father, thy will for all people is health and salvation;  
**We praise thee and thank thee, O Lord.**

God the Son, thou camest that we might have life, and might have it more abundantly; **We praise thee and thank thee, O Lord.**

God the Holy Spirit, thou makest our bodies the temple of your presence;  
**We praise thee and thank thee, O Lord.**

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

Lord, grant thy 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 thy guidance, and to all who are lonely, anxious, or despondent, a knowledge of thy will and an awareness of thy 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, chaplains, counselors, 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, give to the departed eternal rest ✠ [*especially \_\_\_\_\_*], and uphold by the grace and consolation of thy 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.**

Thou art the Lord who does wonders: **Thou hast declared thy power among the peoples.**

With thee, O Lord, is the well of life: **And in thy Light we see light.**

Hear us, O Lord of life: **Heal us, and make us whole.**

Let us pray.

Almighty God, giver of life and health; Send thy 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 liveth and reigneth world without end.  
**Amen.**

## Benediction of the Blessed Sacrament

*As the priest places the host in the monstrance, the people kneel. The priest then kneels, and the service continues as follows.*

*Priest* Thou gavest them bread from heaven. Alleluia.

*People* **Containing in itself all sweetness. Alleluia.**

*Priest* Let us pray.

O God, who in a wonderful Sacrament hast left unto us a memorial of thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruits of Thy redemption. Who livest and reignest world without end. **Amen.**

*Kneeling, the priest receives the humeral veil on his shoulders. Then he goes to the altar, genuflects, takes the monstrance into his hands, holding it with the ends of the veil. Turning by his right to the people, the priest gives the Benediction in silence, making the sign of the cross with the monstrance over the kneeling congregation. The sanctus gong is struck three times. The people may make the sign of the cross and bow in adoration, saying silently,*

**Blessed, praised, and adored be Jesus in the most Holy Sacrament.**

*Turning back to the altar, the priest places the monstrance on the altar, genuflects, and goes to kneel at the foot of the altar. He gives the humeral veil back to the server. **The Divine Praises are then said by the priest with the people repeating each line after him, all kneeling.***

### **The Divine Praises**

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

*After the Divine Praises, the priest rises, goes to the altar, genuflects, and places the host back into the tabernacle. The priest genuflects, closes and locks the tabernacle, and goes to stand at the foot of the altar. All rise and say together the concluding prayer found on the reverse side.*

**Let us for ever adore: the most holy Sacrament.**

**O praise the Lord, all ye nations: praise him, all ye peoples. For his merciful kindness is ever more and more toward us: and the truth of the Lord endureth for ever. Praise the Lord. Glory be 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 for ever adore: the most holy Sacrament.**

### **Benediction of the Blessed Sacrament**

This brief service of adoration of our Lord's presence in the Blessed Sacrament provides the faithful with an opportunity to worship Him as He extends His risen and glorified life in heaven to be present sacramentally with His people on earth. It had its origin in the heightened devotion of the faithful to the Presence of Christ in the Eucharistic Gifts and in the practice of concluding extralitururgical devotions by blessing the faithful with some sacred object connected with the devotion, such as a crucifix, a relic of a saint, or the Consecrated Bread of the Eucharist. Benediction may be given using a monstrance or a ciborium. Because the only divinely-ordained purpose of the Sacraments is "that we should duly use them," Benediction cannot under any circumstances be considered a substitute for attendance at the Eucharist and the reception of the Holy Communion; it is, rather, a supplemental aid in our devotion to Jesus.

- from *The Anglican Service Book*