A Public Service of Healing
with Anointing and the Holy Eucharist

St. John’s Episcopal Church
Ocean Springs, Mississippi
September 18, 2013
5:30 p.m.
EDWARD BOUVERIE PUSEY
PRIEST, RENEWER OF THE CHURCH (18 SEP 1882)

Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the examples of your servant Edward Bouverie Pusey, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

The revival of High Church teachings and practices in the Anglican Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford, August 22, 1800, Pusey spent all his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833 he joined Keble and Newman in producing the Tracts for the Times, which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore most patiently. His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. From another University sermon, on “The Entire Absolution of the Penitent,” may be dated the revival of private confession in the Anglican Communion.

When Newman defected to the Church of Rome in 1845, Pusey’s adherence to the Church of England kept many from following, and he defended them in their teachings and practices.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the establishment of sisterhoods. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community’s convent, Ascot Priory in Berkshire, that Pusey died on September 16, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford. His own erudition and integrity gave stability to the Oxford Movement and won many to its principles.
A Brief Statement Regarding the History and Theology of Anointing

The liturgical ceremony of anointing with oil is known as Unction. Usually administered by a bishop or priest, it is part of the baptismal, confirmation, and ordination rites within both the Western and Eastern Church. The word is most commonly applied, however, to the Sacrament of Unction (or Anointing) of the Sick.

Anointing with oil as a sign of dedicating people and things to God is an ancient practice. The Hebrew Scriptures speak of the practice several times and in the Christian Scriptures there are references to the apostles healing with oil. However, the key factor in the use of unction in the liturgy comes from the figure of Jesus as the Messiah, which literally means, “the Anointed One.” Anointed through the incarnation and at baptism, the Spirit was at work in Jesus’ messianic ministry and saving work of the cross. After his death and resurrection he becomes the source of the Spirit sent upon the Church. This coming of the Holy Spirit to the individual Christian is symbolized in the liturgy both by the laying on of hands and by unction. It conveys the Spirit of Christ who is at once the source of the Spirit and the exemplar of a Christian life.

The use of unction for the healing of the sick can be found in Christian writings as early as the Third Century. By the Tenth Century, the anointing of the sick had become entangled with penitential rite and the removal of sin, and unction of the sick was usually delayed until danger of death was imminent, hence the titles Extreme Unction or Last Rites. Thanks to historical research, the liturgical sacrament of unction has been once again separated from the death bed. Anointing is now seen as a sacrament seeking strength for the whole person in faith, in trust in God, and for restoration of health; not merely physical health, but emotional, relational, and societal was well.

In the first English Book of Common Prayer (1549) a form of unction was included in the order for the Visitation of the Sick. It contained prayers for healing of body and mind, forgiveness, and spiritual strengthening. Beginning in 1552 and continuing through several later versions of the Prayer Book, provisions for unction were omitted. Modern editions of Anglican Prayer Books re-instituted a liturgical form of unction. In the 1928 American Prayer Book, sacramental unction was restored and has been kept in the latest revision of 1979 as part of the “Ministration to the Sick,” Book of Common Prayer, page 455.
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Celebrant  Grace and peace be with you, from God our Father and the Lord Jesus Christ.
People        And also with you.

Celebrant  Let us pray.

O God of peace, you have 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, who with you and the Holy Spirit lives and reigns, one God, for ever and ever.  

Amen.

The Lessons

First Reading

All sit.

A Reading from the book of First Peter.

19 For it is to your credit if, being aware of God, you endure pain while suffering unjustly. 20 If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God’s approval. 21 For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. 22 ‘He committed no sin, and no deceit was found in his mouth.’
23 When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.

Reader  The Word of the Lord.
People       Thanks be to God.
Psalm

Remain seated.

Psalm 106:1-5

1 Praise the Lord!
   O give thanks to the Lord, for he is good;
   for his steadfast love endures for ever.
2 Who can utter the mighty doings of the Lord,
   or declare all his praise?
3 Happy are those who observe justice,
   who do righteousness at all times.
4 Remember me, O Lord, when you show favour to your people;
   help me when you deliver them;
5 that I may see the prosperity of your chosen ones,
   that I may rejoice in the gladness of your nation,
   that I may glory in your heritage.

Holy Gospel

Matthew 13:44-52

All stand.

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.
People Glory to you, Lord Christ.

44 ‘The kingdom of heaven is like treasure hidden in a field, which someone found
and hid; then in his joy he goes and sells all that he has and buys that field.
45 ‘Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on
finding one pearl of great value, he went and sold all that he had and bought it.
47 ‘Again, the kingdom of heaven is like a net that was thrown into the sea and
cought fish of every kind; 48 when it was full, they drew it ashore, sat down, and put
the good into baskets but threw out the bad. 49 So it will be at the end of the age.
The angels will come out and separate the evil from the righteous 50 and throw them
into the furnace of fire, where there will be weeping and gnashing of teeth.
51 ‘Have you understood all this?’ They answered, ‘Yes.’ 52 And he said to them,
‘Therefore every scribe who has been trained for the kingdom of heaven is like the
master of a household who brings out of his treasure what is new and what is old.’

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ.

All sit. A period of silent reflection on our readings will follow the gospel reading. The Celebrant will
conclude the silence by introducing the Litany of Healing.
Litany of Healing

The Celebrant introduces the Litany with this bidding

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

All stand and the People audibly name those for whom they are interceding. A Person appointed then leads the Litany, the People responding.

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.

All kneel. A period of silence follows.

The Celebrant concludes the Prayers with the following 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.

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 Bishop when present, or the Celebrant, 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 service continues with the exchange of the Peace.

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may greet one another in the name of the Lord. The Celebrant concludes the Peace with the following offertory sentence.

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High. Psalm 50:14

The Holy Communion

The altar is prepared for The Holy Communion.

The Great Thanksgiving

All stand. The Celebrant faces them and says

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Then, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Celebrant and People

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

*The people stand or kneel. Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died.
Christ is risen.
Christ will come again.

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.
All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

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,
   and the power, and the glory,
   for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be said

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion and Anointing with Oil

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. [Amen.] The Blood of Christ, the cup of salvation. [Amen.]
Those who wish to receive the laying on of hands and anointing with oil come forward and kneel at the altar rail.

The Celebrant lays hands on each person (and, having dipped a thumb in the oil of the sick, makes the sign of the cross on their foreheads), and says the following

[N..] I lay my hands upon you and anoint you with oil in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

**Postcommunion Prayer**

*After Communion, the Celebrant says*

Let us pray.

**Celebrant and People**

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated to you; and then use us, we pray, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

*The Celebrant pronounces this blessing*

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.

*A Deacon, or the Celebrant, dismisses the people.*

**Deacon**

Let us go forth into the world, rejoicing in the power of the Spirit.

**People**

Thanks be to God.

*All are invited to a fellowship meal in the fellowship hall immediately following the service.*
*A Note on Tonight’s Liturgy*

According to the rubrics of the *Book of Occasional Services* (from which our liturgy comes for this evening), “A sermon or meditation, or a period of silence, or both, may follow the Gospel.” Tonight we observe a period of silence.

After the period of silence, the rubrics call for the service to continue “with the Creed, or with the Prayers of the People. For the Prayers of the People a Litany of Healing...may be used.” Therefore, we continue tonight with Prayers of the People and for the Prayers of the People we use the Litany of Healing from the *Book of Occasional Services*. St. John’s, Ocean Springs has long used the Litany of Healing in this service, the litany having been introduced by a former parish priest, a number of years ago.

The *Book of Occasional Services* calls for the anointing with oil immediately prior to the peace. Tonight, however, we will approach the altar for both Holy Communion and anointing with oil after the breaking of the bread and the invitation to receive Holy Communion (as is the common custom of St. John’s, Ocean Springs).

The readings for tonight’s service are the “propers” for September 18 on the Episcopal Church’s calendar of saints. From its earliest days the Church has rejoiced to recognize and commemorate those faithful departed who were extraordinary or even heroic servants of God and of God’s people for the sake, and after the example, of their Savior Jesus Christ. By this recognition and commemoration, their devoted service endures in the Spirit, even as their example and fellowship continue to nurture the pilgrim Church on its way to God.

The prayers used in tonight’s service are all selected from those provided for in the *Book of Occasional Services* for a “Public Service of Healing.”