

The Episcopal Prayer Book

DS534 1

Instructor: The Rev. Kenneth Swanson, Ph.D.



Course Outline

- 9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer
- 9/19: Opening Items and the Calendar of the Church Year
- 9/26: The Daily Office: Morning Prayer, Part I
- 10/3: The Daily Office: Morning Prayer, Part II
- 10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer
- 10/17: Compline, Daily Devotions and The Great Litany
- 10/26: *Trunk or Treat*
- 10/31: Proper Liturgies for Ash Wednesday and Palm Sunday
- 11/7: Proper Liturgies for Holy Week
- 11/14: Holy Baptism
- 11/21: *Thanksgiving*
- 11/28: The Holy Eucharist: the History of the Eucharist
- 12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
- 12/12: The Holy Eucharist, Rite II: The Eucharistic Prayer
- 12/19: The Holy Eucharist, Rite II: The Prayers of the People and Additional Practices
- 1/16: Pastoral Offices: Confirmation and Marriage
- 1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent**
- 1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead
- 2/6: Episcopal Services: Ordination, New Ministry, and the Consecration of a Church
- 2/13: Prayers and Thanksgivings
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.
- 2/27: The extra liturgical books: The Book of Occasional Services 2003; Contemporary Office Book, A Great Cloud of Witnesses.

Ministration to the Sick

In ancient Judaism, prayers and anointing with oil were offered for the sick

The fullest rite we have is for lepers, which included cleansing, exorcism, anointing and the offering of a sacrifice

James 5:13-16 indicates an early Apostolic rite with confession of sins, prayer and anointing

The 'Apostolic Tradition of Hippolytus' includes a rite for anointing oil to be used by the sick

There are many pre-Nicene accounts of Christians with the gift of healing who visit the sick

In early medieval times, there are both Gallican and Eastern forms for visitation and anointing

There are complete Mozarabic and Celtic forms which included sprinkling with holy water, psalms, lections, prayers for healing and anointing, the Creed, Lord's Prayer, communion and blessing

Healing rites disappeared from many late medieval primers

Sarum, however, had a full rite with the seven penitential psalms (6, 31, 37, 50, 101, 139, 142), the peace, adoration of a crucifix, the asperges, nine collects, an exhortation, confession and seven absolutions

Most Reformed rites eliminated the anointing, but included much of the other elements including communion





The 1549 BCP held a theology that sickness was God's punishment for sin, so the exhortation to purity and the confession were central in it

It began with the salutation, 'Peace to this house and to all who dwell in it' followed by the antiphon 'Remember not, Lord, our iniquities'

It then follows much of the pattern in the Sarum rite, with the addition of confession if the person 'feel his conscience troubled'

The form allows an anointing 'If the sick person desires to be anointed.', but only on the forehead and chest

The rite ends with communion from either the reserved sacrament or a celebration in the sick person's home

The 1552 BCP omits the anointing and communion from the reserved sacrament

The 1662 BCP strengthened the confession rubric but deleted much else

Few changes were made in succeeding Prayer Books, until the 1928 which eliminated the exhortation and examination, lessening the connection of sin and illness



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)

Psalm 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)

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

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.

The rite is divided into three parts, of which one or more may be used in order: ministry of the word; laying on of hands; communion of the sick

If only the first part is used, the Lord's Prayer is to be included in the prayers

In the absence of a priest the anointing may be done by a deacon or lay person, using oil blessed by a bishop or priest

The greeting is from Sarum and the 1549 BCP

There may be a brief commentary after the lesson



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."*



The order of the elements for the ministry of the word is the same as in a Eucharist: readings, commentary, prayers and confession of sin

The four sets of lections are optional, but an epistle and Gospel are recommended if communion follows

Prayers for the sick are given later in the form

The priest may suggest confession, using the form given or Reconciliation of a Penitent

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.

Blessing of oil was an ancient tradition, along with the bread and wine at the Eucharist

Catholic tradition had the bishop bless the oil on Maundy Thursday to be distributed and used throughout the diocese

Having the priest bless the oil in front of the people is new in the 1979 BCP, but based on an old Roman form

The anthem was used in Sarum, and in various places in Anglican Prayer Books, including on Good Friday in Rite I



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.

The laying on of hands and anointing were in the 1549 BCP, but omitted in 1552, reinstated in 1928, and the 1979 BCP provides two forms

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.

While extreme unction in Sarum prescribed anointing on seven body parts, the 1549 BCP named only forehead and chest

The 1979 BCP calls for anointing on forehead only, with forms drawn essentially from the 1549 book

The blessing is a revision of that in the 1549 BCP, which had no liturgical precedent



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.*

1979 is the first Prayer Book to include prayers for use by a sick person



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.*

The prayers come from various sources and times in the history of the Church, from medieval to 20th century, many in the 1928 BCP are by John Suter and in the 1979 BCP by Charles Guilbert





Every Prayer Book has included provisions for the communion of the sick, although with great differences in the forms

In some the reserved sacrament could be used, in others abbreviated rites, one (1662) demanded the full Eucharistic liturgy

The 1979 BCP provides great flexibility, allowing use of the reserved sacrament, communion in one kind, and assurance of sacramental efficacy

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 post communion 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.

The Reconciliation of a Penitent

In almost every society, when someone offended in a way that endangered, disrupted or scandalised the community, the result was to be punished or banished

When after appropriate penalties, self-examination, testing and re-education had take place, the person could be readmitted to the community

Almost every known society historically has had rituals to restore penitent sinners to the community

Judaism had extensive rituals for such restoration including public repentance, ablutions, and a ritual of penitential acts with psalms and prayers

The Apostolic Church had disciplines of excommunication (1 Cor. 5, 1 Tim. 1:20) and rites of restoration (2 Cor. 2:5-11, 1 Tim. 5:10-22)

The 'Didascalia' and the writings of Tertullian have rites of excommunication and restoration, lasting for the cycle of an entire year

In medieval times the public penance was during Lent, and restoration at the Easter Vigil



The practice of private penance developed in the Celtic Church, with books called 'penitentials' proscribing penances for various offenses

In the medieval Roman Church private penance had three stages: confession, acts of penance, declaratory absolution by a parish priest

Confession was required before receiving the Eucharist, and was required once a year

General confessions became common with the Daily Offices

The Reformers attempted to restore public penitence through church discipline, called 'fencing the table'

For a time Luther upheld the sacrament of private confession, although it was voluntary

Calvin denied the sacrament, but admitted public rites to confirm faith in forgiveness of sin

The Ash Wednesday rite in the 1549 BCP expressed hope that the public penitential discipline of the early church would be restored, and it was sporadically

Both the 1549 and 1552 Prayer Books contained general confession and absolution for both the Daily Offices and the Eucharist

In the 'Ministration to the Sick' rite in the 1549 BCP there was an exhortation calling on all whose consciences were 'unquieted' to seek the solace of private confession with a 'discreet and learned priest', followed by a declaratory absolution

Although the 1552 and 1662 Prayer Books continued the exhortation, there were no published rites, so priests compiled their own

Recent Prayer Books have contained a form generally modelled on the Roman rite

The 1979 BCP gives two forms:

Form One follows the model of recent Anglican Prayer Books

Form Two is much fuller, and is modelled after the Byzantine and modern Roman rites



Concerning the Rite

The ministry of reconciliation, which has been committed by Christ to his Church, is exercised through the care each Christian has for others, through the common prayer of Christians assembled for public worship, and through the priesthood of the Church and its ministers declaring absolution.

The Reconciliation of a Penitent is available for all who desire it. It is not restricted to times of sickness. Confessions may be heard anytime and anywhere.

Two equivalent forms of service are provided here to meet the needs of penitents. The absolution in these services may be pronounced only by a bishop or priest. Another Christian may be asked to hear a confession, but it must be made clear to the penitent that absolution will not be pronounced; instead, a declaration of forgiveness is provided.

When a confession is heard in a church building, the confessor may sit inside the altar rails or in a place set aside to give greater privacy, and the penitent kneels nearby. If preferred, the confessor and penitent may sit face to face for a spiritual conference leading to absolution or a declaration of forgiveness.

When the penitent has confessed all serious sins troubling the conscience and has given evidence of due contrition, the priest gives such counsel and encouragement as are needed and pronounces absolution. Before giving absolution, the priest may assign to the penitent a psalm, prayer, or hymn to be said, or something to be done, as a sign of penitence and act of thanksgiving.

The content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken.

Private confession is available to all who desire it

Unlike the exhortation in earlier Prayer Books
it is not restricted to times of sickness



Although there are no directives as to when, where or how confession is to be heard, many parishes designate specific times in penitential seasons

Only a bishop or priest can give absolution, but anyone can give a declaration of forgiveness

Hearing confession near the altar is appropriate but privacy is the most important criteria

The rubrics direct the priest to offer counsel and encouragement before offering absolution

Some spiritual task may be assigned as an act of penance and/or thanksgiving

Secrecy is a given, never to be violated

The Reconciliation of a Penitent

Form One

The Penitent begins

Bless me, for I have sinned.

The Priest says

The Lord be in your heart and upon your lips that you may truly and humbly confess your sins: In the Name of the Father and of the Son, and of the Holy Spirit. Amen.

Penitent

I confess to Almighty God, to his Church, and to you, 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 intend amendment of life, and I humbly beg forgiveness of God and his Church, and ask you for counsel, direction, and absolution.

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

The Priest then pronounces this absolution

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The penitent's bidding and priest's blessing stem from the 16th century loosening for public penance

or this

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit, and restore you in the perfect peace of the Church. Amen.

The Priest adds

The Lord has put away all your sins.

Penitent **Thanks be to God.**

The Priest concludes

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

Declaration of Forgiveness

to be used by a Deacon or Lay Person

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit. Amen.

The first part of the confession is from medieval rites, the latter part probably developed along with private confession itself in the 16th century

The first absolution is from the 1549 BCP, but the first American Prayer Books included confession only in 'Visitation of Prisoners' rite, with no form for it

The second absolution is new, by Massie Shepherd

The absolution was with laying on of hands

Form Two

The Priest and Penitent begin as follows

**Have mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.**

**Wash me through and through from my wickedness,
and cleanse me from my sin.**

**For I know my transgressions only too well,
and my sin is ever before me.**

**Holy God, Holy and Mighty, Holy Immortal One,
have mercy upon us.**

Penitent **Pray for me, a sinner.**

Priest

**May God in his love enlighten your heart, that you may
remember in truth all your sins and his unfailing mercy.**

Amen.

*The Priest may then say one or more of these or other appropriate
verses of Scripture, first saying*

Hear the Word of God to all who truly turn to him.

**Come unto me, all ye that travail and are heavy laden, and I
will refresh you. *Matthew 11:28***

**God so loved the world, that he gave his only-begotten Son,
to the end that all that believe in him should not perish, but
have everlasting life. *John 3:16***

**This is a true saying, and worthy of all men to be received,
that Christ Jesus came into the world to save sinners.**

1 Timothy 1:15

**If any man sin, we have an Advocate with the Father, Jesus
Christ the righteous; and he is the perfect offering for our
sins, and not for ours only, but for the sins of the whole world.**

1 John 2:1-2

The opening of the rite with a portion of Psalm 51
and the Trisagion is from the Byzantium form

The blessing is a revision of that in Form One from
the new Roman Rite

The sentences of scripture, for convenience, are the
comfortable words from the Rite I Eucharist



The Priest then continues

Now, in the presence of Christ, and of me, his minister, confess your sins with a humble and obedient heart to Almighty God, our Creator and our Redeemer.

The Penitent says

Holy God, heavenly Father, you formed me from the dust in your image and likeness, and redeemed me from sin and death by the cross of your Son Jesus Christ. Through the water of baptism you clothed me with the shining garment of his righteousness, and established me among your children in your kingdom. But I have squandered the inheritance of your saints, and have wandered far in a land that is waste.

Especially, I confess to you and to the Church...

Here the penitent confesses particular sins.

Therefore, O Lord, from these and all other sins I cannot now remember, I turn to you in sorrow and repentance. Receive me again into the arms of your mercy, and restore me to the blessed company of your faithful people; through him in whom you have redeemed the world, your Son our Savior Jesus Christ. Amen.

The Priest may then offer words of comfort and counsel.

Priest **Will you turn again to Christ as your Lord?**

Penitent **I will.**

Priest **Do you, then, forgive those who have sinned against you?**

Penitent **I forgive them.**

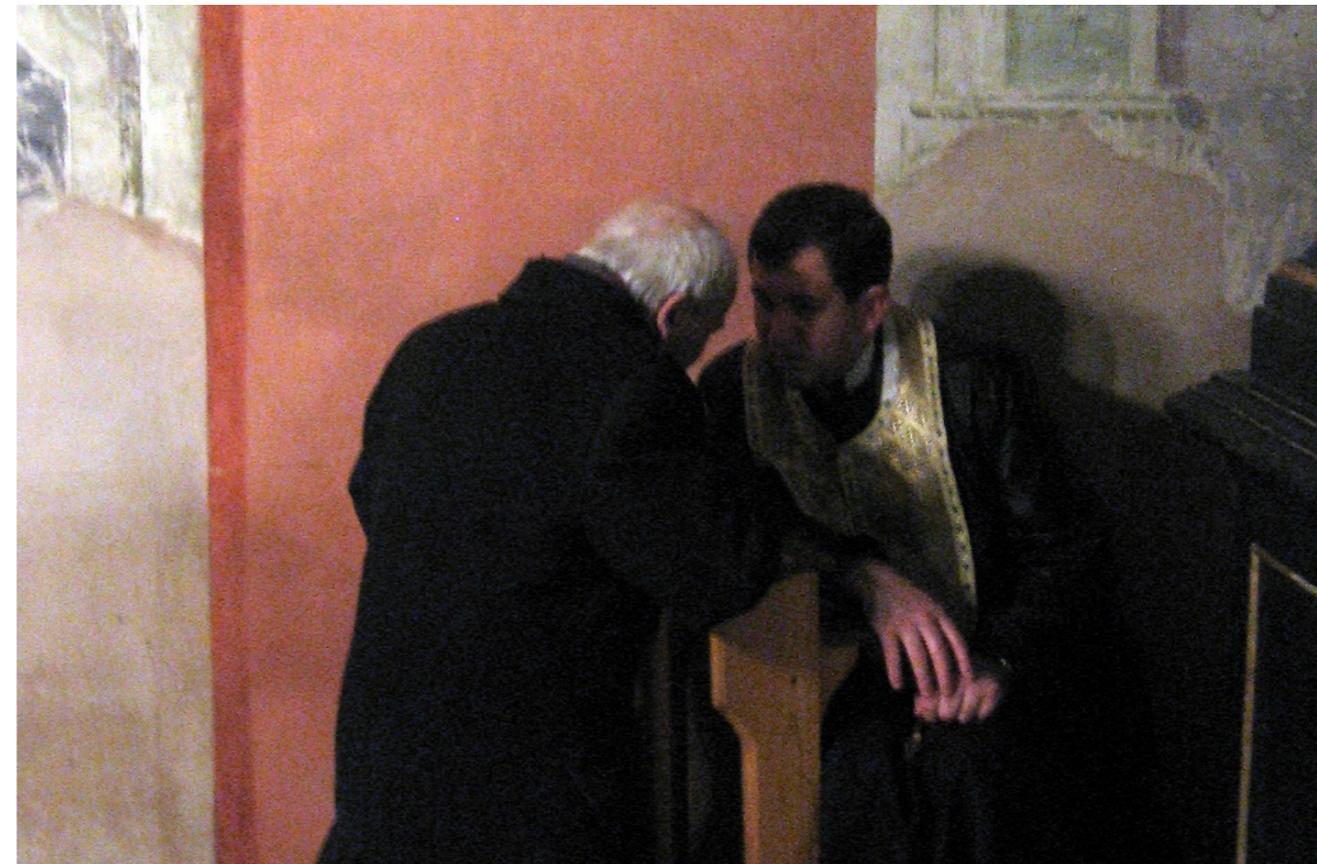
The bidding and confession were written by Tom Talley

The confession is set in the theological context of creation and redemption

In the early church confession was considered to be a 'second baptism'

It has some of most evocative and beautiful poetic language in all the Prayer Book

Continuing the baptismal theme, the questions of examination are reminiscent of the Baptismal Covenant



Priest

May Almighty God in mercy receive your confession of sorrow and of faith, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Priest then lays a hand upon the penitent's head (or extends a hand over the penitent), saying one of the following

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit, and restore you in the perfect peace of the Church. Amen.

or this

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Priest concludes

Now there is rejoicing in heaven; for you were lost, and are found; you were dead, and are now alive in Christ Jesus our Lord. Go (or abide) in peace. The Lord has put away all your sins.

Penitent **Thanks be to God.**

Declaration of Forgiveness

to be used by a Deacon or Lay Person

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, forgives your sins by the grace of the Holy Spirit. Amen.



The rubric explicitly calls for the laying on of hands, or at least the extension of a hand for the absolution

The forms of absolution are the same as those in Form One, but in reverse order

The dismissal with the evocative 'lost and found' after the 'rejoicing in heaven', alludes to Luke 15: the lost sheep, the lost coin, the lost son.

The declaration of forgiveness is the same as that in Form One

Next Week
Pastoral Offices:
Ministration at the Time of Death
and the Burial of the Dead

