

<p><i>The People audibly name those for whom they are interceding.</i></p> <p>[. . .]</p> <p>Hear us, O Lord of life: <i>Heal us, and make us whole.</i> Let us pray.</p> <p>O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. <i>Amen.</i></p> <p><i>All who wish to receive pray for healing and receive the laying on of hands and anointing, please come forward at this time</i></p> <p>Savior of the world, by your cross and precious blood you have redeemed us; <i>Save us, and help us, we humbly beseech you, O Lord.</i></p> <p>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. <i>Amen.</i></p> <p>The Peace BCP 360</p> <p>Offertory</p> <p>H 515</p> <p style="text-align: center;">The Great Thanksgiving</p> <p>Eucharistic Prayer D</p>	<p>The inclusion of the Kyrie here is likewise meant to be an affirmation of God’s mercy and a means by which the congregation can cry out with one voice to God, seeking mercy and comfort for their pain. The scriptural selection from Hebrews seemed most to fit the feeling and subject of the service, particularly its recognition of our need of God’s help in time of need.</p> <p>While I felt that inclusion of the confession at the beginning of the service may aid at getting people’s “baggage” off their respective chests early on and thereby allow the remainder of the service to offer a clearly recognizable message of healing, I felt that the inclusion of the Decalogue would be too penitential and tilt the service away from the healing element.</p> <p>Each of the readings I selected for their theological content and emotional effect. For example, Isaiah 61:1-3 affirms God’s care for the afflicted and the promise of his mercy; 2 Corinthians 1:3-5 emphasizes Christ’s suffering for us even as we suffer ourselves and the Gospel reading, John 9:1-11 conveys the truth that God does not cause affliction, but can work through it—a message that one would hope a preacher would emphasize and being out in the context of healing the recriminations in the community, i.e. if God is not the cause of something and sometimes “random” things happen, then blaming other human beings will certainly do no good.</p> <p>Another effect of placing the confession at the beginning of the service, in addition to giving an opportunity for people to confess their sins and wrongs toward others in the community, is that it allows the litany to transition directly to the laying on of hands and anointing, allowing people to have the truly painful events of the disaster in their minds as they come forward for prayer and healing.</p> <p>The passing of the peace subsequent to the anointing is a powerful reminder that we live in a community existing in various stages of</p>
---	---

<p><i>Sanctus</i> S 125</p> <p>The Lord's Prayer</p> <p style="padding-left: 40px;">The Breaking of the Bread</p> <p>Fraction S 168</p> <p>Communion</p> <p>Voices Found 93</p> <p>Post Communion Prayer:</p> <p>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. <i>Amen.</i></p> <p>Blessing:</p> <p>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. <i>Amen.</i></p> <p>Dismissal</p> <p>H 482</p>	<p>brokenness and we must continually greet one another in the recognition of our hope in God's forgiveness and healing, both individually and corporately.</p> <p>The remainder of the hymns I chose: H 515 "Holy Ghost dispel our sadness," Voices Found 93, "God, creator, source of healing," and H 481 "Lord of all hopefulness, Lord of all joy" were meant to build on each other and the course of the service. The prayer that the Holy Ghost come and dispel our sadness precedes the Eucharist where we ask the Holy Spirit to sanctify our gifts and our selves as we receive the gifts of God in the bread and wine, the Body and Blood. Eucharistic Prayer D was selected because of its tone and the fact that prayers for specific persons or needs can be offered in the course of the Eucharistic prayer, presenting another opportunity for remembrance and intercession. The communion hymn, VF 93 is meant to affirm as the people come forward to receive spiritual nourishment and healing, that God is the source of life and health. The dismissal hymn, "Lord of all hopefulness" was chosen in order to convey in a more celebratory way subsequent to the Eucharist, the truth that Jesus is indeed the Lord of all our hope and joy and the source of all help and healing. I believe that the structure as outlined lends itself to the situation discussed in our prompt, and properly emphasizes the theology of healing found in the prayers for <i>A Public Service of Healing</i> in the Book of Occasional services. The trend of the liturgy from penitential and an outlet for sorrow toward an affirmation of forgiveness, healing and acceptance mirrors the hope expressed both in the scriptural readings and the prayers of the Book of Occasional Services and the Book of Common Prayer.</p>
--	---