



# **The Diocese of Moosonee**

## **Lay Anointers' Training Manual**

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## **A THE HEALING MINISTRIES: AN OVERVIEW**

The Gospels reveal that Jesus was deeply engaged in the ministry of healing. Nearly one fifth of the Gospels are devoted to acts of healing with over 40 recorded instances of physical and mental healing. Christian ministry, by its very nature, involves ministries of healing which strive for the well-being of the mind, body and spirit.

“Health and healing are difficult to define, but health may be described as a condition of satisfactory functioning of the whole organism. The words health, wholeness and holiness are closely linked in origin. Healing may, therefore, be described as the process by which a living organism, whose functions are disordered, is restored to health or ‘made whole’; that is to say, returns to complete functioning. In a sense, all healing maybe considered to be Divine. Many aspects of healing are still outside our present knowledge, and this we should honestly and humbly admit.”

*May 1968, the Bishop of Toronto’s Commission on the Church’s Ministry of Healing*

Healing is as much mystery as it is science. The experience of healing and the ministry of healing are as old as humanity itself. In today’s scientific 21st century, the promotion of the church’s ministry of healing within both the parish setting and publicly funded institutions such as hospitals and long-term care facilities is challenging.

The Diocese of Moosonee requires that those who wish to minister in acts of healing to be both trained and licensed within their specialized ministries, and have police record checks up to date.

**Within the Diocese of Moosonee, the laying on of hands is a ministry restricted to ordained clergy.**

Anointing with blessed oil is considered by the church as a sacramental act and so is therefore restricted to either ordained clergy or licensed lay anointers. It is a healing ministry intended to be situated within the life and worship of a parish or faith community. It is not considered a private or individual ministry, but a ministry of the whole of the church.

“Pastoral visiting is a fundamental part of a worshipping community of faith tending to the spiritual and religious needs of its membership through a regular pattern of focussed visitations.”

*The Rev. Canon Douglas Graydon, Coordinator of Chaplaincy Services, Diocese of Toronto*

### **Background About Anointing and Holy Oil**

In ancient times oil was used for cosmetic purposes. It was good for the skin. Oils were also used for medical purposes.

In ancient times, oil was used as an act of hospitality and as a way to welcome someone. The Benedictine rule is the Abbott welcomed guests by anointing them on arrival, a most gracious gift.

Oils were used for religious rights. Jacob anoints the pillar in Genesis 28.18. "So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it." The act of anointing sets something apart.

People were also anointed in ancient times. Exodus 30.30: You shall anoint Aaron and his sons, and consecrate them, in order that they may serve me as priests.

Kings were also anointed: 2 Samuel 5.3: So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the Lord, and they anointed David king over Israel.

Anointing is ancient - with roots in the Old Testament.

In Jesus' time, it was customary to anoint the dead. We are God's person in life and in death.

Anointing occurred in the New Testament: Mark 6.13: They cast out many demons, and anointed with oil many who were sick and cured them.

Anointing was intended to be an ongoing ministry of the church. From James 5.14: Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord.

Anointing is precious, powerful and ancient. There is great depth to it which is why anointing is still done today.

The anointing reminds us of God's love and God's mercy and the power of the Holy Spirit working in us. Through the outward anointing with Holy oil, we pray that the heavenly Father grant the inward anointing of the Holy Spirit (p. 555 BAS).

#### **About the Holy Oil Used in the Diocese of Moosonee:**

According to ancient practice, the oil has been blessed by the Bishop. The Holy Oil of anointing is blessed during a Diocesan liturgy officiated by our Bishop or Assistant Bishop at what is referred to as the Chrism Mass during Holy Week. The Chrism Mass takes its name from the oils blessed during the rite which are then used throughout the diocese for the next year. Oil for Baptism is also blessed by the Bishop at this Service.

#### **Origins and Theological Context of Christian Healing:**

From its inception, Christianity has been a religion rooted in healing. Jesus is both Saviour and healer. In the gospels individuals approached Jesus, who touched them, prayed for them, forgave them their sins, bringing them to wholeness of life. Much of Jesus' ministry centres around healing.

The healing Jesus offered went beyond physical healing, it goes to our brokenness. The healing ministry is at the heart of the Christian gospel, and the church needs to constantly reclaim the healing ministry as part of its core identity.

The Gospel tells us that Jesus laid hands upon the sick and the first disciples followed his example. To this was added the practice of anointing. In ancient times, oil was the lifeblood of Mediterranean society. Oil had great value and use in both cooking and as a healing agent. Its use was symbolic and also medicinal - the wedding of spirit and matter. In this we witness the birth of a sacrament. When we examine ancient liturgical rites, including the third-century liturgy ascribed to Hippolytus of Rome, not only are the bread and wine blessed and sanctified, but so too is a series of oils.

The use of oil as a sign of sacramental healing persisted down through the Middle Ages. Indeed the very word "Christ" means "anointed one." Thus anointing was also connected with baptismal rites in which we are anointed and incorporated in the life of the anointed one, Jesus the Christ. Oil was also used to repudiate evil - for example, the Gospel of Mark provides evidence for anointing in relation to exorcism (Mark 6: 7-13). Because of its relationship to preparation for baptism and repudiation of evil, anointing eventually came to be linked to sacramental confession and absolution for the forgiveness of sins.

During the High Middle Ages and the theological consolidation of the seven sacraments, anointing became an end of life rite. People called upon their priests for confession and absolution before death which included anointing. This near-death anointing, became the sacrament of Extreme Unction. Thus, the rite of anointing for absolution of sins (at death) became confused with the rite of anointing the sick. Thus, the sick would be anointed only when death approached, not for healing.

### **The Theology of the Whole Person**

In the course of the last century we have begun to understand the concept of healing in much broader terms. The idea of healing with respect to the health of the whole person - body, mind, and spirit- has become much more prevalent. This approach has always been part of the Anglican tradition and is evidenced in the first English Prayer Book of 1549.

Anointing is a sacramental act, and sacraments wed the material and the spiritual together. In any illness, more than the body is in need of healing. Our Anglican tradition has consistently taught that healing is about the health of the whole person and not simply the desire for physical cure.

The question confronts us: if bodily healing does not occur, (after prayer), has healing itself failed to occur? In many cases the answer is no. If we understand healing as something much broader than physical cure then we begin to widen our peripheral vision for the signs of God's grace. There can be much that is broken in the lives of individuals, families and communities. Often in the course of bodily illness, our emotional, psychological and spirituals ills will become manifest.

We must realize that when one part of us is broken or in pain, we may experience pain in another part of our being. Perhaps physical cure will not be forthcoming, but in our moments of physical weakness and brokenness, often a ray of divine light will shine through and an opportunity for healing in some part of our lives will be made manifest.

The purpose of healing prayer is to invite the limitless possibilities of divine grace. As ministers of healing, we may not know what particular kind of healing is needed. As Anglicans, we pray for the whole person and our prayers are expansive. While it is not improper to name a need for healing, it is more important to proclaim in our healing prayers that God will do more than we can ask or imagine. The healing of a bodily ailment may be quite inconsequential in some ways when we take into account the healing of our spirits.

### **Issues With Respect to Sin, Suffering, Illness and Brokenness**

There are individuals in Holy Scripture, perhaps the most notably the apostle Paul, who went through their lives without bodily healing. Paul speaks of the "thorn in his flesh" (2 Cor 12:7), which may have been an increasing blindness. Yes, through an encounter with the living Christ, an individual such as Paul can experience wholeness. In Paul's case, his life prior to meeting the Lord is counted as broken, without meaning (Phil 3:7). For Paul, it is his life without Christ that is ill. In Christ he is made alive, regardless of whether any thorn in the flesh persists in plaguing him.

Many faith healers today will suggest that lack of faith impedes physical healing. Faith healers point to passages such as "your faith has made you well, (Greek: *sesoken*) - (Mt. 9:22, Mk 5:34;10:52, Lk 7:50;8:48;17:19;18:42) to prove the importance of faith for physical healing. Yet, we must not lose sight of what "made you well" means. The New Testament employs a number of Greek words for healing, but as outlined above, *Sozo* is one of the primary ones, and the one from which *sesoken* derives. "To save" and "to heal" are closely related, and thus Jesus as our saviour-healer brings us to a new kind of wholeness. It is wholeness that is a saving wholeness.

Body, mind and spirit are all connected - the whole person. If a body has signs of brokenness, it might impact the spirit. If the spirit is broken, it could lead to emotional challenges. Rather than seeking linear causality, we must seek the integrative health of the person by attending to all the signs of human brokenness. The healing ministry is first and foremost about attending to our human brokenness in order that the process by which we heal physically might be enhanced and fruitful. Also, a healthy spirit will help those whose bodies cannot heal to live a life of wholeness in the midst of physical suffering.

In the healing ministry, we must always keep the health of the whole person in sight as we pray.

## **B** LAY ANOINTERS

The Church's ministry to the sick and those in distress, is based on Jesus' constant concern and care for those in need. It is reinforced by the Epistle of James' admonition to the sick (and those in distress) to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord. James expects this rite to have three effects: the prayer of faith will save the sick; the Lord will raise them up; and their sins will be forgiven.

*Book of Alternative Services, Ministry to the Sick, pg. 551*

Healing as an integral part of the ministry of the Church. Each anointer is licensed by the Bishop, and works under the supervision of parish clergy.

### **Licensing of Laity:**

Lay Anointers will only be licensed after Incumbents have provided proper information and education to members of the congregation in regard to the Healing Ministry of the Church. Every Christian is called to minister to the sick, the bereaved and the troubled through intercessory prayer. The sick should be remembered during the Prayers of the People on Sundays or on other days when the congregation gathers for worship. Confidentiality is to be maintained so names, except first names, should not be mentioned.

When an incumbent and congregation has discerned that the presence of the ministry of Lay Anointers would be helpful and valuable in the individual parish, and after consultation with the person offering him/herself for licensing as a lay anointer, the Incumbent shall submit the name of the person to be licensed to The Bishop of Moosonee through the Diocesan Administrator by way of a fully completed and signed Application for Licensing of a Lay Anointer. Normally there will not be fewer than two (2) Lay Anointers licensed in a Parish. Licensing as Lay Reader and as Lay Anointer are separate licences; one does not give the authority exercise the ministry of the other. One person may have both licenses.

## **C** Healing Ministries: Guidelines concerning Privacy and Confidentiality

Privacy and confidentiality are very important both for the emotional safety of those seeking ministry from the church and for the integrity of the Church's healing ministry. High standards of privacy and confidentiality on the part of members of lay anointing, lay pastoral visiting and parish prayer ministry teams is required.

### **Theological Foundation**

The Diocese of Moosonee is committed to ensuring that our church is a holy place where the love of Christ can be modelled and learned. Our Baptismal Covenant identifies that we are to seek and serve Christ in all persons, loving our neighbours as ourselves (*BAS, p.159*). A fundamental obligation, therefore, is to look after the welfare of all members of our community but especially those who are vulnerable through age, infirmity or particular circumstances of dependency. This is a sacred trust which must be responsibly and safely managed.

The Diocese of Moosonee "affirms that every human is created in the image of God who has made us for loving, covenant relationships with our Creator, others and the world. We believe that our peace arises out of right relationships. Our personal dignity, freedom and bodily integrity are ensured by faithfulness to just covenants of mutual trust, care and respect. Such covenants under-gird the moral framework of our communal life, responsibilities and entitlements."  
*(Lambeth Conference Report 1988)*

Ministry is a privilege. Through our baptism we are all called to ministry using our varied and different gifts. (*BAS pp.158-160*) The process of matching an individual's gifts with the church's needs requires church leaders to use gifts of discernment, insight, courage and to speak the truth in love. From time to time, some individuals may feel a stronger call to a ministry than the church is able to affirm. However, only those who are perceived to have the appropriate gifts for the position will be permitted to minister. This principle is important to ensure that the recipients of the ministry, the individual who feels called to the ministry and the church are safe from harm.

Those who offer themselves for ministry must have an attitude of servant-hood and be willing to be trained, mentored and possibly reassigned, as needs require.

*(Excerpted from RESPONSIBLE MINISTRY: Screening in Faith Policy, June 2, 2003)*

*Diocese of Toronto, updated August 2011, Adapted from an article by Rev. Canon Douglas Graydon*

### **Article from The Anglican March 2013 Edition**

Healing Ministries What is healing? How many kinds of healing are there?

Less than one-fifth of the content of the Gospels deals directly with acts of physical healing by Jesus. There are only about 40 actual instances recorded, and many of these concern only a single individual. Not everyone who encountered Jesus received a physical cure from him—only a minority did so—but to the multitudes who sought him out, he brought hope and a renewal of their lives. When he did not heal their bodies, he healed their souls.

Jesus did not come just to heal the sick, although obviously this was a very special part of his mission. He came particularly to proclaim that the kingdom of God is among us, that we are participants in a new covenant—and he especially wanted us to know that his personal sacrifice on the cross delivers those who believe in him from the consequences of their sins.

As we can deduce from the Letter of James in the New Testament, anointing for healing was normative in the apostolic church. "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven" (Jas.5:14-15)\_

What we see here is a service with several purposes. A cure of the illness of the person being anointed is only one of the possible outcomes. Forgiveness of sin is also emphasized, as is intercessory prayer for the salvation of the sick person.

To pray in God's will is to be open to what God chooses to do. I have prayed all my life that God would deal with my blindness. As a result, I have had many caring friends and opportunities to serve in the church and in secular pursuits-and I have had the irreplaceable experience of sharing my life with three loving and dedicated guide dogs. The fact that I am still blind does not mean that God has not heard or answered me.

As the early church grew and developed liturgies for its services, the ministry of anointing for healing became more formal, with specific prayers and psalms as a part of its practice. Examples as far back as the year 250 demonstrate how the church's apostolic ministry was thus maintained. By the Middle Ages, the understanding of anointing had slowly undergone a shift in emphasis, coming to be seen more as a service immediately preceding death than one for healing of the sick. In addition, the use of Latin for the Christian community's liturgical services meant that not everyone fully understood the church's healing ministry.

With the introduction of the Book of Common Prayer in 1549, English became the liturgical language of the Church in England. The Prayer Book restored the primary apostolic practice of anointing as a ministry to the sick. The genius of the Prayer Book was not only in its reforms and simplifications but in its continuity with the development of the Christian community's liturgical services over the centuries from the church's very beginnings.

Anointing for healing remains integral to the church's ministry to the suffering body of Christ in our own times. Whether our suffering is physical, mental or spiritual, we find that there is always some healing that comes with the provision of a service of anointing for the sick.

Both our old Prayer Book and the Book of Alternative Services make available a service for visitation to the sick, in keeping with the directions given in the Letter of James and in continuity with the church's practice throughout its history. In our diocese, the appointment of lay anointers emphasizes the church's desire to make its healing ministry even more accessible and more commonplace in the experience of all communicants. In healing services, often centred on the eucharist, prayer for the body, mind and spirit will open participants to the many possibilities of God's grace.

*Sean Madsen is a member of Church of the Ascension, Port Perry*

## **D** About the Healing Ministry - Background and Introduction:

*(taken from the book Prayers for Healing by Daniel F. Graves)*

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. (James 5: 13-15)

St. James wrote these words in the early days of Christianity. From the early days of the church to present day, we pray for those who are in need of healing in mind, body or spirit. We meet as a community to pray. We pray individually.

We join together with one another, in our community in time of need for it is in community that we find support, wholeness as the body of Christ which provide a healing environment. As a community we can share love and compassion with others, just as God offers that same love and compassion to us.

Even if the smallest experience of human compassion and tenderness can be so powerful a healing influence in our lives, then how much more the love, compassion and tenderness of God can be. When we are loved and cared for by others, we catch a glimpse, in a small but powerful way, of the tremendous care that God has for us.

It is for this reason that James exhorts us, when we are sick, to call upon the elders of the church and ask for prayer and anointing, for in being with others and knowing the love and care of others, in knowing the healing touch of another, we can begin to know the love that comes from God.

### **Ministry Context**

Authentic ministries involve the exchange of personal information. Ministries of healing and lay anointing encourage the sharing of personal concerns, private fears and anxieties, questions and doubts about faith and the hope of seeking God's healing grace. A primary dynamic of all such ministries is the vulnerability of those who seek healing as they reveal personal concerns and challenges.

Healing ministries occur within the larger context of a parish or community of faith. Such ministry occurs within two principle settings. The first is the public setting of worship; the second is the more individual, one-on-one setting of home visits, hospitals or private meetings within the church.

Each setting has its own boundaries regarding the exchange of private or confidential information. Therefore it is important to understanding the differences of each.

## **E** Definitions

### **Personal Information:**

Personal information means the oral or recorded specific identifying information about someone that relates to their physical or mental health, family history or occupation. Person means an individual who may or may not be in a relationship with others.

### **Privacy:**

Privacy is the right enjoyed by everyone to determine for themselves when, how and to what extent personal information about the individual is communicated, and to be secure from the unauthorized, or unknown use or disclosure of their personal information. Privacy is the right of the person to reveal information in complete confidence. Therefore, unless specifically mentioned, all personal information shared at any time within the context of healing ministries must be considered private in nature.

Privacy must be ensured wherever possible. Members of healing ministry teams must be aware of their environment at the time of such prayer and conversation. It is acknowledged that absolute privacy cannot always be guaranteed, particularly if the visit occurs in a hospital, private home, or at a public service. In order to maintain the privacy of those who seek healing ministries, it is expected that all members of healing ministries will seek permission to ask questions other than those that merely seek clarification of something the person has said or volunteered. At no time is a person to be forced or cajoled into releasing information.

### **Confidentiality:**

Personal information is to be considered at all times as sensitive information which if shared inappropriately could bring about embarrassment to an individual, cleric or congregation, or may even in extreme circumstances bring about legal action against the church. All shared personal information is to be considered confidential. Confidentiality therefore is an obligation and must be followed at all times.

Confidentiality means that those who function within recognized parish ministries will hold in trust personal information shared within such ministries. However, it also means that such personal information will be shared with others as authorized by the person receiving the ministry, or those authorized by the parish incumbent or as otherwise required by law.

It must be understood by the person requesting conversation or prayer with a healing ministry team member that it may be necessary to share some concerns in consultation with the incumbent or healing ministry team with the view to assisting the parishioner with his/her concerns. It will be the responsibility of the parish priest to ensure that parishioners are aware of these parameters.

All lay anointers and prayer team members are required to read and sign a statement of confidentiality at the time of their commissioning or at the outset of their ministry. This statement will acknowledge that the healing team member recognizes and acknowledges the confidential needs of the person requesting prayer.

### **Ministry Care Teams and the Sharing of Information**

Healing ministries within the Diocese of Moosonee are considered a high risk activity because of the highly personal information which is shared within the context of this ministry. **Healing ministry and prayer will be conducted in teams of two licensed people.** An exception may be made in necessity where the ministry is conducted in public areas such as hospitals and long term care facility where room doors are open.

Healing ministries occur in two basic ways within the parish or congregation. The first is that healing ministry which happens during public worship; the second is the more private ministry which can occur in the church, the parishioner's home, hospitals, long-term care facilities or elsewhere. While the setting may vary the following guidelines regarding privacy, confidentiality and the sharing of information reflect these two broadly defined categories.

### **Public settings**

It is important that parishes which have healing ministries publicly remind congregations that information shared between the participant and the healing ministry team member may be shared with the incumbent. Notification about this policy can be posted on bulletin boards or noted in leaflet inserts during the service itself. It is important that a "culture" be created within the parish that any healing ministry is a shared ministry and that safeguards are in place to ensure the appropriate and professional sharing of personal information.

During regular Sunday worship services or other public services and gatherings such as Healing Services or meetings of healing ministries (team meetings etc.) healing ministry team members should restrict their questions to only those which clarify information already shared by the participant. For example; a person may ask for anointing regarding an issue of pain. The lay anointer may then ask what type of pain; physical, spiritual or emotional. However, the lay anointer should not ask specific questions which solicit additional personal information such as the cause of the pain (tumour, genetic etc.) or location (joint, abdomen).

### **Private setting**

Healing ministries often occur in private settings. Whether it is a hospital patient's room, the living room of a parishioner's home or an office or other room in the Church building, confidentiality and the safety of all participants are to be strictly observed. **For that reason, lay anointers are to exercise their ministries in pairs.**

### **Ministry Teams**

All healing ministries take place within the context of a community of faith. Jesus himself commissioned his disciples to travel and minister in pairs. Therefore the strength of any healing ministry is enhanced when it is approached as a team ministry where members can support and pray for each other. How a healing ministry is enacted will be a reflection of each unique parish setting.

### **Record Keeping**

It is important to keep records of visits so that members or volunteers involved with Healing Ministries know who is being visited, by whom and how frequently. Records need not be extensive or burdensome. In fact, the easier and simpler the form of record keeping, the higher the success rate of actually keeping appropriate records.

### **Next Steps**

Implementing any healing ministry within a parish is a process requiring time, training and careful planning. The **parish priest, in assuming the supervisory role of any Healing Ministry**, takes on the responsibility of ensuring adequate training, ongoing support and appropriate adherence to the requirements. The Diocese remains a resource to all parishes in the development of any healing ministry.

## **F** Preparation and Form:

### **Individual Preparation**

Individual team members should meet with God at home to prepare themselves for prayer ministry. The night before you serve, ask God to show you any areas in your life that are not perfectly aligned with His will. Confess your sins and shortcomings. Receive God's forgiveness. Re-commit your life to Christ. Include a time of praise and Thanksgiving. In the morning, at home, praise God and thank Him for God's boundless goodness and mercy. Pray that God will use you today, according to God's will. Pray for your team-mate and for those who will be coming to you to receive prayer.

### **Team Preparation**

Meet in the sacristy at least 15 minutes prior to the service. Praise God and thank Him for everything that He will do today. Expect God to act! Pray a prayer of blessing over the space. Pray for the protection of the presence of Jesus and bind any power of evil from interfering in God's plan for healing. ("With the authority given to me as a follower of Jesus, I bind all enemies of Christ in the name of Jesus. ") Ask the Holy Spirit to speak in a way that you will hear, and to open your eyes to the truth; that as you meet with each individual, you will hear, not just from that person, but from God as well. Ask Jesus for guidance in your teams' approach to your task. Leave for the service with joyful expectation!

### **Before the Time of Prayer**

During the service, it may be helpful to introduce the prayer team and briefly explain the ministry. The congregation will be told that:

- a) This is for anyone who would like the assistance of other members of the Body of Christ in offering up prayers for any concern they might have;
- b) Confidentiality will be maintained
- c) God's gift of healing comes in many ways - not always as we want or even expect.

### **During the Time of Prayer**

Those requesting prayer, come forward to the team members individually. You may ask the person's name - Christian names are all that are necessary. Invite the person to state what his/her prayer request is. You might start by saying something like, "What would you like to ask of God today?" Listen carefully with one ear to what the person says and to what they don't say. Listen carefully with the other ear to God. If you are having trouble discerning exactly what it is that the person is trying to say, it is okay to ask for clarification. You might say, "So you would like us to pray about..." or you might say, "-Which of those concerns is the most important right now?"

If you feel comfortable, ask the person if you may each place a hand on his/her shoulder while you pray, or if he/she might like to hold hands during prayer. It is important to remember to ask first. One member of the team should keep their eyes open at all times during the prayer. This ensures the safety of both the team and the person. It also helps with the question, "Can you see God in action?" Lay Anointers do not place their hands on the person's head.

Don't be afraid of silence. Take some time for silence in the presence of the Great Physician before you speak any words of prayer. Allow God to form the words within you; the words will come forth when they are ready.

Pray simply and specifically, God always desires wholeness. What would that wholeness look like in this particular situation? Listen for the leading of the Holy Spirit . It is okay to change direction as you pray, if you are so led. It is okay to stop and relay what you are sensing. You might say, "I am sensing that.... Does that sound right or sound like truth to you'?" Conclude your time of prayer with thanksgiving. God has, and is, acting in this situation, even if you can't yet discern any sign of healing.

### **Closing**

We offer these prayers in the name of God the Father, God the Son, and God the Holy Spirit. Amen.

### **Lay Anointers - Support and Supervision**

Pastoral oversight is important to this ministry. All aspects of the healing ministry can be misused if the individual's theology, spirituality or mental health is unbalanced. The Diocese relies upon the Incumbent to discern a person's suitability for such a ministry. Anointers are accountable to their priest who in turn provides support for the lay anointers of the parish.

Lay anointers need support and supervision because they are acting on behalf of the Parish and the Diocese. They are not acting on their own behalf but as agents of the Church and must maintain professional standards. They need support to strengthen and encourage them when they are uncertain, anxious, sad or discouraged, worn out, overloaded, and so on. They need supervision lest they become overconfident, presumptuous, proud, or otherwise at risk of inappropriate behaviour. They are at special risk because they are acting professionally and therefore are required to function at higher than general standards of behaviour.

### **Support:**

- a) Parish Healing Team: With the guidance of the incumbent, it can be very helpful to gather as a group to pray for each other and for your ministry, and to be a listening, supportive presence for each. Confidentiality must be maintained at all times.
- b) Home and Hospital Visits: Whether a request for a home or hospital visit comes directly to an anointer, or through the clergy, the visitors should make their supervisor aware of plans for the intended visit or as soon thereafter as is possible. The Oil stock is retained by the clergy and also kept in the Tabernacle where it may be accessed by lay anointers. It is recommended that the form found in the BAS (p. 554) be used, or a shortened version prepared by the supervisor. This may be used in concert with listening and spontaneous prayer.
- c) Debriefing: A brief, written record should be made of each pastoral encounter. A visitor's form retained at the Church in a binder may be used for this purpose. Debriefing with the clergy supervisor can be accomplished through a brief telephone call meeting between the anointer and the supervising priest. Please Note, email is not considered a secure medium of communication. If it is necessary to use this means, the name of the person visited should not be included in the email. Prompt reporting will allow the supervising clergy to determine the timeframe and urgency or necessity of feedback, clarification, action, or follow-up. This debriefing is required even when a Lay Anointer's visit does not include anointing.

### **Supervision**

These recommendations are of particular importance when functioning outside the structure of a formal liturgical event in church.

- a) Pairing/Going out two by two: Lay anointers and lay pastoral visitors ought always to act with a partner. We mutually supervise each other and after every session we debrief and discuss any act that either of us is unsure of. The point is to get BETTER at what we do. Questionable acts, statements or responses should be honestly examined, in the interest of more effective ministry. i.e. How did we do, how could we have done better.

- b) Supervisory Review with incumbent: Periodic supervisory meetings between lay anointers and visitors with the parish incumbent, as mentioned previously, are necessary and are to be seen as opportunities to constantly improve these ministries. They are to be conducted with understanding and honesty - looking at how we are doing, what we could do better, what is working, what is not.
- c) Discouragement and/or Depression: Real ministry takes real effort and while it is sometimes very positive, encouraging and invigorating, it can also often be depressing, discouraging, and draining. It is important to recognize these feelings and deal with them appropriately. We need to create an atmosphere in which it is safe and acceptable to name such feelings. This is another reason to debrief with the other team member or partner and also with the incumbent.

### **How is the Prayer Conducted?**

The lay anointer uses a prayer formula agreed upon with the clergy. In a hospital or at home, the BAS is used (page 554), for Ministry to the Sick. If there is not enough time, it is appropriate just to have a time of prayer, in order to assist the person to be ready to receive the anointing.

Every minister of God's word and sacraments needs to be aware of the many ways in which God's healing power may be communicated. In particular, all clergy should be aware of the provisions in the Book of Common Prayer and The Book of Alternative Services (laying-on-of-hands, anointing, confession and absolution when requested) for ministering to the sick. It is important that time be taken for proper preparation so that both those who are sick and those ministering to the sick are clear about the role of prayer and sacrament in encouraging healing and wholeness. **It must be understood** that prayer and sacrament are meant to open us to the healing power of God, and are intended to support, rather than replace, accepted medical treatment. The Book of Common Prayer and The Book of Alternative Services are the church's appointed means of ministering to the sick, and the Eucharist is the fullest sacramental communication of God's grace for wholeness in humanity.

### **Conclusion:**

As Christians we are called to be whole in body, mind and spirit. Through Christ we are enabled to minister to one another. The healing ministry recognizes the role we all have through prayer and sacramental ministry in helping to bring about that wholeness.

## **G** RESOURCES

### **A Litany of Healing**

*From the Episcopal Church's Book of Occasional Services*

God the Father, your will for all people is health and salvation;

Response: We praise you and thank you, O Lord.

God the Son, you came that we might have life, and might have it more abundantly;

Response: We praise you and thank you, O Lord.

God the Holy Spirit, you make our bodies the temple of your presence;

Response: We praise you and thank you, O Lord.

Holy Trinity, one God, in you we live and move and have our being;

Response: 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;

Response: 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;

Response: Hear us, O Lord of life.

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

Response: Hear us, O Lord of life.

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

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

Response: 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;

Response: 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;

Response: Hear us, O Lord of life.

You are the Lord who does wonders:

Response: You have declared your power among the peoples.

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

Response: And in your light we see light.

Hear us, O Lord of life:

Response: Heal us, and make us whole.

Let us pray. (A period of silence follows.)

O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to your servants the help of your power, that their sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. Amen.

**Litany of Christ the Healer**

Lord Jesus, Son of God

Response: Heal us and save us

Lord Jesus, who bore our griefs and carried our sorrow

Response: Heal us and save us

Lord Jesus, who went about preaching the Good News and curing all kinds of disease and sickness

Response: Heal us and save us

Lord Jesus, who raised to life the daughter of Jairus, and the only son of the widow Nain

Response: Heal us and save us

Lord Jesus, who cured Simon Peter's mother-in-law of a fever and woman suffering from haemorrhages

Response: Heal us and save us

Lord Jesus, who delivered the tormented daughter of the Canaanite woman

Response. Heal us and save us

Lord Jesus, who cured the centurion's paralysed servant the epileptic boy who could not speak

Response: Heal us and save us

Lord Jesus, who restored the sight of Bartimaeus, the blind beggar of Jericho and who healed many lepers

Response: Heal us and save us

Lord Jesus, who cured the man with the withered hand, and \...ho made cripples whole again

Response: Heal us and save us

Lord Jesus, who commanded your disciples to lay hands on the sick and anoint them with oil

Response: Heal us and save us

Lord Jesus, who ordered your disciples to cast out demons in your name

Response: Heal us and save us. Amen.

**BAS pages 551 - 555**

**Ministry to the Sick**

BAS page 551

The Church's ministry to the sick is based on Jesus' constant concern and care for the sick. It is reinforced by the Epistle of James' admonition to the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord. James expects this rite to have three effects: the prayer of faith will save the sick, the Lord will raise them up, and their sins will be forgiven.

James' suggestion that the sick should call for the leaders and rulers of the Christian assembly ties the Church's ministry to the sick to its Sunday worship from a very early date. If the sick could not get to church, then the Church, through the leaders of its worship, would come to them. Justin Martyr spoke of the early Christian practice of taking communion to those absent from the Christian community. \*

We may draw two conclusions from our knowledge of early Christian ministry to the sick: Christians were not to rely on the multitude of faith-healers and wonder-workers who abounded in their society but were to send for senior members of their own community. Second, the ministry those leaders offered was an extension of the Church's basic act of worship, i.e., the gathering around the word and the bread and wine each Sunday.

This office of the Ministry to the Sick has been prepared in an attempt to be faithful to these two principles. The minister represents not only the congregation but also its holy activity to the sick person. The minister brings the Church, the community of wholeness, to the sick person. It is not essential that the minister be ordained (unless the eucharist is to be celebrated instead of offering communion reserved at the congregational assembly); it is sufficient that the minister be authorized (by the diocesan bishop) to undertake this ministry. The rite itself is based in shape and pattern on the Church's Sunday liturgy and consists of reading and proclaiming of the word; intercessory prayer, culminating in prayer for the sick person with actions of touching and anointing; and the sharing of holy communion.

The service normally consists of four parts:

- 1 *The Ministry of the Word* - Following the opening acclamations and prayer, portions of scripture are read. A brief reflection on the reading(s) is also appropriate. The intercession may take any of the following forms: biddings followed by silence, free prayer, or formal prayers such as those provided on pp. 110-132 (BAS).
- 2 *Confession and Absolution* - Anglican Prayer Books have traditionally provided for the sick to have opportunity to confess their sins if their "conscience feel troubled with any weighty matter." A number of forms of confession are available, including those found in the forms of prayer for morning and evening (p. 45), in the Penitential Order (p. 217), and in the office for the Reconciliation of a Penitent (p. 168).
- 3 *The Laying on of Hands and Anointing* - The laying on of hands and anointing provide the moment when the prayer of the Church for the healing power of God is made specific and particular in relation to this sick person. It is also a sign of forgiveness and consequently of reconciliation in and with the Christian community.

In accordance with ancient practice the oil used by the minister (whether ordained or lay) will have been blessed by the bishop.

- 4 *Holy Communion* - The service may conclude with holy communion. The relationship between the sick person and the Sunday assembly is best demonstrated when bread and wine set aside at the Sunday eucharist are brought for communion. Others present may receive holy communion.

Provision is also made in this rite for the celebration of the eucharist with the sick and their family. This would be appropriate during an extended illness when the sick person has been unable to join with the eucharistic assembly for a long time.

\*Justin, "First Apology," 66

BAS Page 554

### **Ministry to the Sick**

#### **The Ministry of the Word**

*The minister begins with the following or other appropriate greeting.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you (all).

Response      And also with you.

*Then the minister may say the following or another appropriate prayer.*

O God of peace, who 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. Amen.

*One or more of the Sunday lessons, or of the passages of scripture on p. 558, or of other appropriate passages of scripture, is read. The readings may be followed by silence, by a psalm, or by a brief reflection on their content. Prayers may be offered according to the occasion. The minister concludes with the following or other suitable collect.*

Gracious God, you have heard the prayers of your faithful people; you know our needs before we ask, and our ignorance in asking. Grant our requests as may be best for us. This we ask in the name of your Son Jesus Christ our Lord. Amen.

#### **Confession and Absolution**

*If confession is desired, the form found on p. 168 or in the Penitential Order on p. 217 may be used.*

#### **The Laying on of Hands and Anointing**

*The oil for the anointing of the sick is to be used only by clergy and those lay persons who have received authorization by the diocesan bishop.*

*The minister begins with the following declaration.*

Holy scripture teaches us that in acts of healing and restoration our Lord Jesus and his disciples laid hands upon the sick (and anointed them). By so doing they made known the healing power and presence of God. Pray that as we follow our Lord's example, you may know his unfailing love.

*Then the minister lays hands upon the sick person, saying the following:*

N, may the Lord in his love and mercy uphold you by the grace and power of the Holy Spirit. Amen.

*Or, if the person is to be anointed, the minister anoints the person's forehead with oil, making the sign of the cross and saying,*

N , through this holy anointing may the Lord in his love and mercy uphold you by the grace and power of the Holy Spirit. Amen.

*When the anointing is completed, the minister 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.

**Ministry to the Sick - Prayers:**

Page 458 ff The Book of Common Prayer - Episcopal Church

*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

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

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

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.

*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.

**Additional Prayers BAS page 682**

*For Those in Affliction*

Almighty and everlasting God, the comfort of the sad and the strength of those who suffer, hear the prayers of your people who are in any trouble. Grant to everyone in distress mercy, relief, and refreshment; through Jesus Christ our Lord. Amen.

*For Those in Mental Distress*

Heavenly Father, have mercy on all your children who live in mental distress. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. Amen.

*For Those Suffering from Addiction*

O blessed Jesus, you ministered to all who came to you. Look with compassion upon all who through addiction have lost their health and freedom. Restore to them the assurance of your unfailing mercy; remove the fears that attack them; strengthen them in the work of their recovery; and to those who care for them, give patient understanding and persevering love; for your mercy's sake. Amen

*For the Aged*

O Lord God, look with mercy on all whose increasing years bring them isolation, distress, or weakness. Provide for them homes of dignity and peace; give them understanding helpers and the willingness to accept help; and, as their strength diminishes, increase their faith and their assurance of your love. We pray in the name of Jesus Christ our Lord. Amen.

**Prayers from the Book of Common Prayer**

page 578ff

*For a blessing on the use of means.*

LORD Jesu Christ, thou great Physician: Look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to *him* in *his* sickness; bless all the means used for *his* recovery; stretch forth thy hand and, according to thy will, restore *him* to health and strength, that *he* may live to praise thee for thy goodness and thy grace; to the glory of thy holy Name. Amen.

*For submission to the will of God.*

GOD our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that, whether living or dying, *he* may be thine; for his sake who loved us and gave himself for us, Jesus Christ our Lord. Amen.

Or

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey: Be now and ever more thy defence; and make thee know and feel that there is none other name under heaven given to people, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen

*For Healing Ministries*

BCP page 55

ALMIGHTY God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us [especially in ... ]; cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. Amen.

*For those in Anxiety*

BCP page 54

ALMIGHTY God, who art afflicted in the afflictions of thy people: Regard with thy tender compassion those in anxiety and distress; bear their sorrows and their cares; supply all their manifold needs; and help both them and us to put our whole trust and confidence in thee; through Jesus Christ our Lord. Amen.

*For Relief from Pain*

Church of England

Lord God, whose Son, Jesus Christ, understood people's fear and pain before they spoke of them, we pray for those in hospital; surround the frightened with your tenderness; give strength to those in pain; hold the weak in your arms of love, and give hope and patience to those who are recovering; we ask this through the same Jesus Christ, our Lord. Amen

## **H** How to do Theological Reflection

1. Read the Scripture passage slowly several times.  
Note such things as:
  - the culture of the time?
  - what might each person in the story have been thinking and feeling?
  - what do we know about how the participants thought and felt?
  
2. Connect to your own experience in your group.
  - what were your thoughts and feelings:  
as you anointed,  
were anointed or  
observed an anointing?
  
3. Reflect  
How does the Gospel passages just read inform or enlighten me or my responses. What new insights do I have?
  
4. Apply  
How might your reflection impact your initial thoughts and feelings?  
How might your reflection help you understand the thoughts and feeling of those who come for anointing and those who don't come?  
What did you learn?

### **Read and Reflect with Luke 8:40-56:**

#### **A Girl Restored to Life and a Woman Healed**

Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, for had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her haemorrhage stopped. Then Jesus asked, 'Who touched me?' When all denied it, Peter said 'Master, the crowds surround you and press in on you.' But Jesus said, 'Someone touched me; for I noticed that power had gone out from me.' When woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, 'Daughter, your faith has made you well; go in peace.'

While he was still speaking, someone came from the leader's house to say, 'Your daughter is dead; do not trouble the teacher any longer.' When Jesus heard this, he replied, 'Do not fear. Only believe, and she will be saved.'

When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her; but he said, 'Do not weep; for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But he took her by the hand and called out, 'Child, get up!' Her spirit returned, and she got up at once. Then he directed them to give her something to eat. Her parents were astounded; but he ordered them to tell one what had happened.

# **I Sample Lay Anointers Meeting Agenda Example 1**

Date of Meeting:

1. Welcome.
2. Opening Prayer.
3. Healing Ministries of the Church: Anointing is one of many healing ministries. Discuss the ways the various ministries and the sacraments of the church help in the healing of mind, body and spirit - the interconnected of the healing ministries - example the Eucharist, Reconciliation, Anointing, Prayer ministry, other ministries of care and concern.
4. Check in: How is the ministry going. Any concerns, questions, things you would like to discuss. Helpful thoughts to share? All in confidence and respecting confidentiality.
5. Anything you would like to raise that would support your ministry or give it more visibility/understanding in the Parish.
6. Theological Reflection: Mark 10: 47-52  
When he heard that it was Jesus of Nazareth, he began to shout out and say, 'Jesus, Son of David, have mercy on me' Many sternly ordered him to be quiet, but he cried out even more loudly, 'Son of David, have mercy on me!' Jesus stood still and said, 'Call him here.' And they called the blind man, saying to him, 'Take heart; get up, he is calling you.' So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again.' Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.
7. Cleaning of Oil Containers - important to change regularly. Hygiene consideration.
8. Next meeting date.
9. Closing Prayer

\*\* In the time of Theological Reflection, use the method and questions from a previous page where Luke 8:40-56 was the subject of the Reflection.

## Sample Lay Anointers Meeting Agenda Example 2

Date of Meeting:

1. Welcome.
2. Opening Prayer.
3. Healing Ministries of the Church: The Theology of the Whole Person -Mind, Body, Spirit.
4. Prayers and Healing: Some people come forward and ask for prayer as well as anointing. Prayers and Healing: Needs of people for prayer and healing are diverse: Loneliness, addiction, anxiety and depression, facing or recovering from surgery; prolonged illness, chronic illness, terminal illness, dreaded diseases, general healing, many other needs. People are complex, so also are their needs and situation as they come for anointing and prayer. Open discussion regarding prayer and anointing.
5. Check-in: How is the ministry going? Any questions about aspects of the ministry you would like to talk about. Anything you would like to share (confidentially).
6. Theological Reflection: James 5: 13-16.  
Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective

This passage often referred to as the Prayer of Faith. Faith and prayer and discussion about hopes of those coming forward for anointing. How would you complete the following:

I believe that prayer. ...

How might this inform our ministry of anointing and healing?

7. Next Meeting.
  8. Closing Prayer.
- \*\* In the time of Theological Reflection, use the method and questions from a previous page where Luke 8:40-56 was the subject of the Reflection.

### Sample Lay Anointers Meeting Agenda Example 3

Date of Meeting:

1. Welcome.
  2. Opening Prayer.
  3. Background about anointing and Holy oil.
  4. Types and uses of Holy Oil
  5. Healing Ministry - An Important Ministry in the Church - a Sacrament (Handout Ministry to the Sick from BAS 551/552).
  6. Theological Reflection: Exodus 30: 22-33: The Anointing-Oil and Incense  
The Lord spoke to Moses: Take the finest spices: of liquid myrrh five hundred shekels, and of sweet-smelling cinnamon half as much, that is, two hundred and fifty, and two hundred and fifty of aromatic cane, and five hundred of cassia-measured by the sanctuary shekel-and a hin of olive oil; and you shall make of these a sacred anointing-oil blended as by the perfumer; it shall be a holy anointing-oil. With it you shall anoint the tent of meeting and the ark of the covenant, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt-offering with all its utensils, and the basin with its stand; you shall consecrate them, so that they may be most holy; whatever touches them will become holy. You shall anoint Aaron and his sons, and consecrate them, in order that they may serve me as priests. You shall say to the Israelites, 'This shall be my holy anointing-oil throughout your generations. It shall not be used in any ordinary anointing of the body, and you shall make no other like it in composition; it is holy, and it shall be holy to you.
  7. Check-in: How is the ministry going? Suggestions? Concerns?
  8. Disposing of unused oil: It is blessed. Oil disposed of sacramentally. Bury it.
  9. Next meeting date.
  10. Closing prayer.
- \*\* In the time of Theological Reflection, use the method and questions from a previous page where Luke 8:40-56 was the subject of the Reflection.

## Sample Lay Anointers Meeting Agenda Example 4

Date of Meeting:

1. Welcome.
2. Opening Prayer - open prayer.
3. Improving knowledge in the Parish about the Sacrament of Anointing - how to go about it. Some possibilities: consider one month a year, 4 consecutive inserts in bulletins about this ministry - or periodic bulletin inserts. Anointers can each write a paragraph or two about why they feel called to the ministry. Discussion.

4. Check-in.. How is the ministry going? Any questions about aspects of the ministry you would like to talk about. Anything you would like to share (confidentially).

5. Theological Reflection: Mark 6: 6b-13

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics. He said to them, 'Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.' So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

The Sending of the Twelve. Discussion about how the sending of the twelve relates to our ministry of anointing.

6. Next meeting date.

7. Closing Prayer.

\*\* In the time of Theological Reflection, use the method and questions from a previous page where Luke 8:40-56 was the subject of the Reflection.

## Sample Lay Anointers Meeting Agenda Example 5

Date of Meeting:

1. Welcome.
2. Opening Prayer.
3. Discussion for today's meeting: How has this ministry of lay anointing affect you - spiritually, emotionally, deepness of faith, in other ways? We can each speak to our own experience, as we feel comfortable doing.
4. Theological Reflection: James 5: 13-16  
Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.

The question for discussion tonight - What is healing in the context of the sacrament of anointing?

5. Check-in. How is the ministry going? Any questions about aspects of the ministry you would like to talk about or share (confidentially).
6. Cleaning oil stock containers reminder.
7. Next meeting date.
8. Closing Prayer - For r those who are ill, the distressed, those who mourn and those in need of any kind, and those on our mind:

Praise to you, God, the almighty Father, You sent your Son to live among us and bring us salvation.

Response: Blessed be God who heals us in Christ.

Praise to you, God the only-begotten Son. You humbled yourself to share in our humanity and you heal our infirmities.

Response: Blessed be God who heals us in Christ.

Praise to you, God the Holy Spirit, the Consoler. Your unfailing power gives us strength in our bodily weakness.

Response: Blessed be God who heals us in Christ. Amen.

\*\* In the time of Theological Reflection, use the method and questions from a previous page where Luke 8:40-56 was the subject of the Reflection.

## **J Lay Anointers Ministry Description**

### **Purpose:**

To be an agent of God's healing grace through anointing with consecrated oil, and brief prayer over the recipient.

### **Benefits & Opportunities:**

Being a licensed Lay Anointer provides:

- an opportunity to exercise your gifts
- be a vehicle of God's grace
- an opportunity for personal and spiritual growth through training, supervision, and service to others

### **Term of Office:**

- 3 years, renewable

Licensed Lay Anointers must always be supervised by the Incumbent of the Parish or by the Priest in Charge during a Parish vacancy.

### **Skills & Qualifications:**

- maturing Christian and someone who has a heart for the Healing Ministry,
- person who is growing in faith, hope and love
- person who will continue to study and learn about healing ministries in the Church
- person who will meet with a Healing Team and submit to supervision by the Incumbent
- successful interview with Incumbent, support of parish leadership completion of Application Form;
- attendance at training meetings
- possess an up to date License from The Bishop of Moosonee
- submission of Police Records Check and compliance with high risk screening policy
- sign a Confidentiality Covenant

### **Training:**

- Read and study the Lay Anointers Manual of the Diocese of Moosonee by attending all Meetings with the Incumbent and other Lay Anointer candidates
- Be familiar with the Diocesan Sexual Misconduct Policy, by way of study at Lay Anointers' Training Meetings conducted in the Parish
- Attend and Participate in regular Training Meetings for review and up-dates

### **Supervision and Support:**

Lay Anointers Report to:

Incumbent

The Regional Dean

The Bishop of Moosonee, the Assistant Bishop and Diocesan Administrator, as required

Lay Anointers complete and maintain the Register of Visits stored in the Church building and report visits to the Incumbent or Priest in Charge.

**Population to be Served:**

- the Lay Anointer's home congregation /parish gathered in worship
- those in hospital and private homes

## **K** Case Study Discussions

1. You have been a member of your local church for many years, and know the congregation. One of the regulars who comes for anointing and prayer is well known to you. You don't really like them, and feel that if they would just get their act together, they wouldn't need to be coming for special grace each week. You resent their outward piety because they don't seem to put in the effort to get well themselves.
  - a. Share some of the feelings the anointers might experience in this situation.
  - b. Discuss some of the feelings the anointee might experience in this situation
  - c. What are the relevant facts?
  - d. What values could be in conflict here?
  - e. What might you do? Are there options?
  
2. Your church has just had a larger than usual St. Luke's healing service. Most of the congregation came forward for anointing and healing prayer. There were several anointing stations, yet you still prayed for a couple of dozen people. It was quite emotional in the service, though subdued. You prayed for some dear friends who are struggling with illness, and one person you have heard might be terminal. After you go home, you feel exhausted but unable to rest. Your heart is troubled, and remains so throughout the rest of the day.
  - a. Share some of the feelings the anointers might experience in this situation.
  - b. Discuss some of the feelings the anointee might experience in this situation.
  - c. What are the relevant facts?
  - d. What might you do? Are there options?

**Diocese of Moosonee**  
**Application for Licensing as a Lay Anointer**

Name: \_\_\_\_\_

Street & Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Tele No. \_\_\_\_\_ Email: \_\_\_\_\_

Parish: \_\_\_\_\_

1. What experience have you had of the ministry of healing?

\_\_\_\_\_  
\_\_\_\_\_

2. How do you feel "called" to this ministry?

\_\_\_\_\_  
\_\_\_\_\_

3. What education and training do you have in the ministry of healing?

\_\_\_\_\_  
\_\_\_\_\_

4. The ministry of healing is an integral part of the ministry of the church, the Body of Christ. What does this mean to you?

\_\_\_\_\_  
\_\_\_\_\_

5. Do you have a team or Lay Anointers' group with whom you can reflect on issues that may arise in this ministry?

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6. Who will be your trainer, supervisor, and to whom are you accountable in the exercise of this ministry?

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7. What education has been or will be given in the parish before this ministry becomes fully active?

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8. How will you continue to grow in your knowledge of the healing ministry? Are you willing to attend and participate in training and support meetings held in your Parish or in the Deanery or Diocese, from time to time? Are you willing to support other lay anointers by attending training sessions or meetings as offered?

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9. How do you expect to use the ministry of Healing in your Parish if you are licensed?

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10. Do you have the support of the Incumbent or Priest in Charge of your Parish and also of the congregation?

Yes: \_\_\_\_\_

No: \_\_\_\_\_

Dated at \_\_\_\_\_ this \_\_\_\_\_ day of

\_\_\_\_\_, 20\_\_\_\_\_.

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Signature of Applicant

\*\* The original of this Application is to be sent to the Bishop of Moosonee through the Diocese Administrator. A Copy of this Application is to be retained in the Parish Records.

**Diocese of Moosonee  
Concurrence of Parish Incumbent or  
Priest in Charge  
Re: Application for Licensing of Lay Anointer**

I, \_\_\_\_\_, am the Incumbent or Priest in Charge of \_\_\_\_\_ Church/Parish in \_\_\_\_\_ and hereby consent to and support the Application of \_\_\_\_\_ to be licensed as a Lay Anointer for this Parish/Congregation for a period of 3 years. I am committed to providing training for this individual according to the Lay Anointers' Training Manual of the Diocese of Moosonee and additional resources, as made available. I understand it is my responsibility to supervise and provide support for this person as s/he exercises the Ministry of Healing in this Church/Parish.

Dated at \_\_\_\_\_ this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_\_.

\_\_\_\_\_  
Signature of Incumbent/Priest in Charge

\*\* The original of this Concurrence is to be sent to the Diocesan Administrator. A Copy of this Concurrence is to be retained in the Parish Records.

**Diocese of Moosonee**  
**Confidentiality Covenant for Lay Anointers**  
**and Lay Pastoral Visitors**

Name: \_\_\_\_\_

Street & Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Tele No. \_\_\_\_\_ Email: \_\_\_\_\_

Parish: \_\_\_\_\_

I, \_\_\_\_\_, acknowledge that sometimes the people coming to me for prayer will need to share some deeply personal and private information in order to explain what their prayer need is.

I understand that asking me to pray for them will take courage.

I would like to do everything can to respect the privacy of the people who come to me for prayer, therefore:

1. I agree to maintain confidentiality between the person for whom I pray, my Incumbent or Priest in Charge, my team mates, and myself.
2. I promise to think carefully before I speak about anything concerning my prayer ministry in order to avoid accidentally divulging any confidential information.
3. I agree to maintain awareness of the environment in which I am praying, in order to ensure that no one can overhear confidential information.
4. I promise not to disclose the name of any patient in a hospital or other acute care facility, except to the Incumbent or Priest in Charge of the Parish.

Dated this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_\_ .

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Signature of Lay Anointer

\*\* The Original of this Covenant is to be sent to the Diocesan Administrator upon completion. A Copy of this Covenant is to be retained in the Parish Records.