

Diocese of New York



The
Episcopal Diocese
of New York

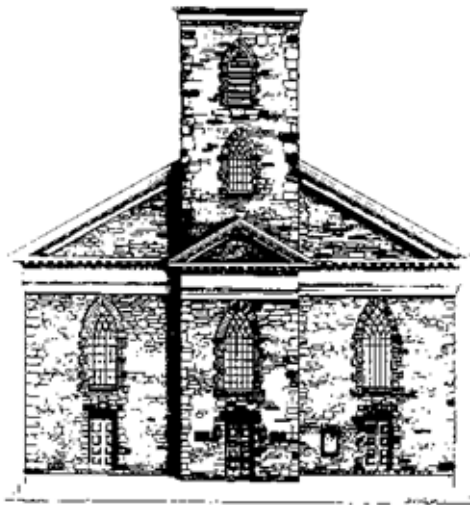


St. Augustine of Hippo

Episcopal Church
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«We've come this far by faith.»



Healing Service

This edition is being used for Phone Line Prayer

A Public Service of Healing

In case of illness, the Minister of the Congregation is to be notified.

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

Grace and peace be with you, from God our Creator and the Lord Jesus Christ.

All **And also with you**
Let us pray

*O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength: By the might of your Spirit lift us, we pray, to your presence, where we may be still and know that you are God; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.***

Ministry of the Word

One or more of the lectionary provided readings for the day or other selected passages of Scriptures are read. A Gospel reading must be read.

The Lessons

A sermon, or meditation, or a period of silence may follow the readings

Litany of Healing

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

The People audibly name those for whom they are interceding.

God the Father, your will for all people is health and salvation;
We praise you and thank you, O Lord.

God the Son, you came that we might have life, and might have it more abundantly;
We praise you and thank you, O Lord.

God the Holy Spirit, you make our bodies the temple of your presence;
We praise you and thank you, O Lord.

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

Lord, grant your healing grace to all who are sick, injured, or disabled, that they may be made whole;

Hear us, O Lord of life.

Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence;

Hear us, O Lord of life.

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

Hear us, O Lord of life.

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

Hear us, O Lord of life.

Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved;

Hear us, O Lord of life.

Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;

Hear us, O Lord of life.

You are the Lord who does wonders:

You have declared your power among the peoples.

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

And in your light we see light.

Hear us, O Lord of life:

Heal us, and make us whole.

A period of silence follows

The Celebrant concludes the prayers with one of the following or some other suitable Collect (see BCP page 458 through 461)

Let us pray.

*Almighty God, giver of life and health: Send your blessing on all who are sick, and upon those who minister to them, that all weakness may be vanquished by the triumph of the risen Christ; who lives and reigns for ever and ever. **Amen.***

Or

THE PRAYERS OF THE PEOPLE: *(Unknown Source)*

Deacon or other leader

Let us pray for peace in the Church and in the world.

With all our heart and all our mind, we pray to you, O Lord:

Make us instruments of your peace.

For the peace of the world; that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord:

Where there is hatred, let us sow love.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord:

Where there is injury, let us sow pardon.

For all who fear God and believe in you, Lord Christ, that our divisions may cease and all may be one as you and the Father are one, we pray to you, O Lord:

Where there is discord, let us sow union.

For those who do not yet believe, for those who have lost their faith, and those in despair and darkness that they may receive the light of the faith, we pray to you, O Lord:

Where there is doubt, let us sow faith.

For the poor, the persecuted, the sick, especially those who have asked of our prayers, for all who suffer and those who are in danger; that they may be relieved and protected, we pray to you, O Lord:

Where there is despair, let us sow hope.

For the mission and ministry of the Episcopal Church especially in this diocese of New York and at St. Augustine's Church, that in faithful witness we

may preach the Gospel to the ends of the earth, we pray to you, O Lord:

Where there is darkness, let us sow light.

For all who have died in the hope of the resurrection, for all the departed and those who are grieving, may they find comfort and be at peace, we pray to you, O Lord:

Where there is sadness, let us sow joy.

Let us pray for our own needs and those of others (people may offer their prayers, either silently or aloud).

SILENCE

Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

The Confession:

Let us confess our sins against God and our neighbor

**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 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.*

The Priest may add the following. A deacon or lay using the following absolution substitutes “us” for “you” and “our” for “your.”

*May our heavenly Father, of his great mercy, 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.***

The Prayers

All together

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

A Collect for Peace

Most holy God, the source of all good desires, all right judgements, and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Savior. *Amen.*

A Collect for Aid against Perils

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. *Amen.*

Final Blessing

A deacon using the following blessing substitutes “us” for “you” and “our” for “your.”

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.

Dismissal

Celebrant *Go in peace to love and serve the Lord*
All **Thanks be to God.**

The Five Marks of Mission

The Mission of the Church Is the Mission of Christ

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

We recognize with gratitude that the Five Marks of Mission, developed by the Anglican Consultative Council between 1984 and 1990, have won wide acceptance among Anglicans, and have given parishes and dioceses around the world a practical and memorable "checklist" for mission activities.

The Three ways our church can see Mission

1. **Immediate Relief** — Our Church can get involved when needs are evident: natural or human made disasters to provide immediate relief such as soup kitchen, food pantry, and temporary lodging.
2. **Sustainability for Living** — Train members of our community and help them develop a set of skills and competencies to provide for themselves on a long-term basis. Give a man one fish and he will eat for a day, teach a man to fish and he will eat for a lifetime.
3. **Impact for Systemic Change** — Get involved in our community to influence change in the right direction. It does not help to train your neighbor if they cannot find employment because of policies. Make sure our church is part of the policy makers.

This Booklet is in recognition of a group of people that have faithfully attended and supported the Healing ministry at St. Augustine of Hippo Epis-



A Brief History of Saint Augustine's Church

St. Augustine's Episcopal Church was established from the merger of All Saints' Church and Saint Augustine's Chapel. Both of these developed into thriving congregations. However, changes in the neighborhoods surrounding them necessitated combining resources in the winter of 1944-45, in order to survive and ultimately to flourish.

St. Augustine's present church building on Henry Street was erected in 1828. It was consecrated as All Saints' Free Church by John Henry Hobart, third Bishop of New York. 1949 marks the year that the merger of All Saints' Church and Saint Augustine's Chapel was officially completed. At that time Trinity Church Wall Street purchased the building and changed its name to St. Augustine's Episcopal Church in honor of St. Augustine of Hippo. In 1976 St. Augustine's was separated from and endowed by Trinity Church. The church building became a New York City landmark in 1966, and was added to the National Register of Historic Places in 1980.

Guidebooks for New York City note that "St. Augustine's has the largest African-American congregation on the Lower East Side". Worship at St. Augustine's includes gospel singing, praise dancing, and a ministry focused on social and political activism. February is a month devoted to honoring achievements by black Americans and a time for recognizing the central role of African Americans in U.S. history. This annual celebration on the last Sunday of February, includes a worship service filled with African drummers, African dancers, and parishioners dressed in African attire. Following the service there is a feast with delicious international cuisine adding to the fellowship in the Parish Hall.

The rich history of St. Augustine's is interwoven with the history of the nation and the city:

- All Saints' Church began as a mission in 1819 under the lay leadership of Colonel Marinus Willet, an early leader in the American Revolution and a lifelong friend of General Lafayette
- The mission's warden, James Allaire, worked closely with Robert Fulton of steamboat fame
- The stone used in the construction of All Saints' Church, (the present site of Saint Augustine's Church on Henry St) was quarried at Mount Pitt, which guarded Washington's retreat from Long Island
- Edgar Allan Poe attended All Saints' Church, "seeking peace and quiet for a troubled mind."
- "Boss" Tweed, when a fugitive from justice, attended his mother's funeral here, hiding from the authorities in the Slaves' Gallery
- The organ was built in 1830 by Henry Erben

The Slave Galleries

During the 19th century black New Yorkers, when allowed entrance into a church, were closely monitored and set apart. In some churches, they had to sit or stand in the back. In others, they were confined to an area in the balcony. In several churches, there were rooms often out of view.

St. Augustine's has, as part of its original architecture, two rooms up a small twisting flight of stairs that were and are still called Slave Galleries. These rooms, just above the balcony and mainly out of sight, were intended for Africans, servants and perhaps even visitors, and may have been so used for years after slavery ended.

The people of St. Augustine's are thankful to Almighty God for the clergy and laity who have graciously supported their endeavors during the many years past and helped to make this historic milestone possible.