

Sacrament of Unction of the Sick is a holy sacrament of the Seven Church Sacraments, by which the sick faithful is healed from the psychological and physical diseases. The priest anoints him/her by the holy oil from which he/she obtains the grace of remedy from God.

It is called the Sacrament of Lamps as the early Christians used to place oil in a lamp, from which hangs seven lamps and every one is lit at the beginning of every prayer. This habit still exists but they replace the lamp by a plate of oil containing seven pieces of cotton wool, shaped like a wick to be lit, each one at the beginning of every prayer from the seven prayers of the Sacrament. This complete number denotes the seven spirits of God mentioned in the Book of Revelation *Rev: 3:1* as the Spirit of God dwells and sanctifies the oil to heal those anointed by it, and it is preferable that the seven lamps would be placed like a Cross.

Our Lord Christ instituted this Sacrament when He said to His disciples: "Heal the sick, cleanse the leper". *Matt: 10:8* and "Whatever city you enter, and they received you...heal the sick who are there, and say to them: The Kingdom of God has come near to your" *Luke 10: 8,9*, as Lord Jesus came that we may have life, and that we have it more abundantly *John 10:10*, so He healed the sick, rose the invalid, opened the eyes of the blind, purified the lepers, rose the paralytic and lame after He saved them from the main cause of disease

which is sin. "Jesus went about doing good and healing all those who were oppressed by the devil" *Acts 1:38*, as Malachi prophesied about Him saying: "But to you who fear My Name, the Sun of Righteousness shall rise with healing in His wings" *Malach 4:2*. The fathers the Apostles practiced it according to the orders of their Master, as the Bible says: "So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick and healed them." *Mark 6:12,13*.

Our teacher St. James advised the believers to practice this Sacrament when they are sick to ask healing from God Who says: "I am the Lord who heals you". *Exodus 15: 26*, and the hymnist thanking God saying: "Bless the Lord, O my soul....Who heals all your diseases, Who redeems your life from destruction". *Psalms 103: 1-4* and: "O Lord my God, I cried out to You and You have healed me" *Psalms 29:20* and the prayer of Jeremiah the prophet: "Heal me O Lord, and I shall be healed" *Jer 17:4*. That is why our teacher St. James says: "Is anyone among you is sick, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" *James 5:13,14*.

If the priest is the one who prays, it is God Who heals, as the sacrament is not a person's work but the work of God.

The Necessity of Confession to a priest before practicing the Sacrament of Unction of the Sick.



The Sacrament of Unction of the Sick with all its prayers makes the souls healing essential for the healing of the body due to the strong link between the soul and the body, if the soul is sick, the body gets sick, that is why the Church asks her sick children to repent first from their sins, so the spirit and the body are consequently healed.

When Lord Jesus Christ, glory be to Him, healed the lame man at Bethesda, He said to him: "Sin no more, lest a worse thing come upon you" *John 5:14*. That proved that the man's disease for 38 years was due to sin. When they brought to Him the paralytic and placed him down from the roof of the house, while he was still lying on his bed unable to move, the first word Lord said to him was: "Your sins are forgiven" then "Arise, take up your bed and go to your house" *Matthew 9:2-6*. Lord Jesus manifested that the reason of sickness was sin and declared that the soul should be healed by repentance before the physical healing from disease, as long as the reason of the body's sickness is the souls sickness by sin and mistakes. No objection for calling a doctor to heal the sick, but the priest must always be called to make the Sacrament of Unction of the Sick, with strong faith and hope in healings and God never fails strong hope in Him.

A patient who relies totally on medicine and doctors is mistaken, as he denies by his heart the ability of God for healing, like King Asa, King of Judah: "Asa became diseased and his malady was very severe, yet in his disease he did not seek the Lord, but the physicians" ²*Chronicles 16:12,13*, contrary to the good king Hezekiah who was sick and near death, he prayed to the Lord and wept bitterly and the Lord sent Isaiah the prophet to him saying: "Thus says the Lord, the God of David your father, have heard your prayer, I have seen your tears, surely I will heal you. On the third day you shall go up to the house of the Lord. And I will add to your days fifteen years".

²*Kings 20:1-6.*

The Church admits medical healing and approves it:-

The Church completely rejects the faithful patients to seek magicians and sorcerers for healing, as this means they seek the devil, and it means they powerfully believe the devil for healing and they undervalue the power of God to heal them. This is extreme disbelief and abandonment of Christianity. St. Paul our teacher says about them: "Some will depart from the faith, giving head to deceiving spirits and doctrines of demons" *Timothy 4:1*. We read in the Old Testament about king Ahaziah who got sick and sent messengers to Baol-Zebub, the god of Ekron, and they were met by Elijah the prophet who said to them: "Thus says the Lord, Is it because there is no God in Israel, that you are going to inquire of Baol-Zebub, the

god of Ekron? Now therefore thus says the Lord "You shall not come down from the bed to which you have gone up" but you shall surely die" ²*King 1:2-4*, so Ahaziah died.

But consulting a doctor for healing; following his advices and medication, is acceptable and praised by the Church, as all the medicine that doctors give to patients are made of herbs that God made for human benefit: "God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused if it is received with thanksgiving" ¹*Thimothy 4:3,4*. Lord said by Jeremiah the prophet: "Is there no balm in Gilead? Is there no physician there? Why then is there no recovery for the health of the daughter of my people?" *Jer 8:22*. Consult the doctor, using balm as medicine.

In the Book of Joshua Bin Sirakh there are many statements about physician and medicine like:-

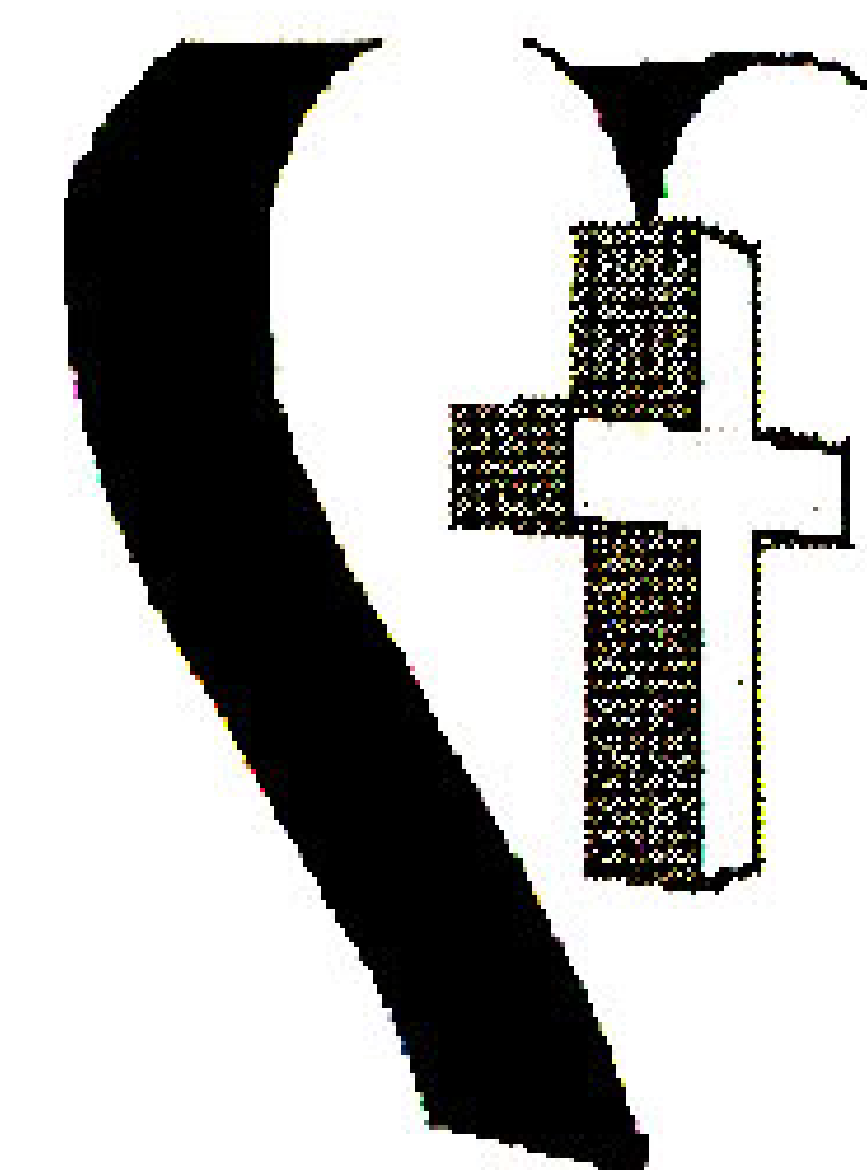
- Give the physician his dignity for his benefit, as the Lord created him.
- Medicine comes from on High.
- God created medicine from the earth and the wise man does not hate it.
- My son don't neglect yourself if you get sick, but pray to the Lord and He heals you. Refrain from iniquities and amend your deeds. Purify your heart from sin...then make a place for the physician as

the Lord created him and does not leave you as you need him. Physicians have a time of success (Healing)” *Joshua Bin Sirakh 38:1-15*.

- Most of the medicines used by doctors are herbs and plants of the earth, produced by God for human benefit, as the hymnist says: “Who makes grass to grow on the mountains. He gives the beast its food and to the young ravens that cry” *Psalms 147:7*.
- When Hezekiah, king of Judah was recovering, the Lord ordered him to use those natural means saying: “Let them take a lump of figs and apply it as a poultice on the boil, and he shall recover” *Isaiah 38:21*, and the boil was the ulcer that king Hezekiah was recovering from.
- The physician may advise the patient to rest for quick recovery, and Joshua says: “Severe sickness is gone by sleep” *Josh 31:2*, and as doctors say there is time for remedy by them as they plead to God to succeed their medical care by rest and healing to regain health. *Joshua 38:14*.
- The priest’s visit to the sick in his house for the Unction of the Sick Sacrament (Free) is a great emotional sharing from the Church to her children, witnessing for love that binds the one body that suffers if any of the members suffer, and is considered a generous gesture from the Church and the faithful will never forget it so he gets more and more related to the Church.
- For the sick to benefit from the Sacrament of Unction of the Sick, he must confess to the priest

before practicing the Sacrament, and receives Holy Communion after accomplishing the Sacrament. So he practices three holy sacraments that help spiritual and physical recovery.

- The most adequate time for the Sacrament of Unction of the Sick is early morning when every one is fasting (the priest - the sick person and the attendants). As the priest must be fasting for nine hours. The sick person may abstain from food for six hours, and in extreme cases of sickness and order of intake of medicine must continue, this period may be decreased by an absolution from the priest.
- The priest must pray the seven prayers completely without briefing, as it is improper for him to err and surpass the wisdom of fatherly order guided by the Holy Spirit as recorded in the Church’s books.
- The order of the prayers of the Unction of the Sick is very old in the Church, the church history mentions that St. Abiphanius (the famous Bishop of Cyprus) organised these prayers, which means he wrote them and added certain additions, and St. Basil witnesses that the Kandeel prayers was well known in the Church since the old days *Law 91*.



The Priest's duties during accomplishment of the Sacrament of Unction of the Sick:-

- (1) He accomplishes this sacrament in faith and hope in God to heal the sick and prays spiritually not only to perform a rite.
- (2) He must love the salvation of this sick person and his bodily healing, so he prays voluntarily not by force, carefully, lovingly not for profits.
- (3) He cares to accept the confession of the patient in private, before performing the sacrament to enable him to be granted the forgiveness and psychological health so he is qualified for physical health.
- (4) He does not apologize or postpones any call from any believer to perform the Sacrament of Unction of the Sick at any house, rich or poor, as long as his time and health permits.
- (5) He continues to care about the sick person after making the Kandeel until he gets well.
- (6) He must be fasting during performance of the Sacrament, and indicates to the patient and his relatives the necessity of fasting during the performance of Unction of the Sick.

- (7) He keeps the Kandeel oil as a holy oil upon which the Holy Spirit come, and does not have it in a dish. Due to the negligence of the family, it may be poured on the floor, but he should place it in an adequate bottle and wipes the dish well by a piece of cotton-wool. He ensures burning all the cotton dipped in the oil and wipes the dish before he leaves the house.

The patient's duties during accomplishment of the sacrament:-

- (1) The patient and his relatives must have strong faith in the work of God in this sacrament like the faith of the two blind men *Matthew 9:28*, the faith of Jairus *Luke 8:50*, the faith of the father of the epileptic son *Mark 9:23*, the faith of the friends of the paralytic *Matthew 9:2* and the faith of the bleeding woman *Luke 8:48*.
- (2) He must have faith and confidence in the priest like his trust in his chosen physician.
- (3) He practices the Sacrament of Confession before the Sacrament of Unction of the Sick, and receives Holy Communion in the following mass after accomplishment of the Sacrament of Unction of the sick, as all sacraments must start by the Sacrament of Confession and end by the Sacrament of Communion.

- (a) The adult baptized should confess before Baptism and receives Communion after it.
 - (b) The sick adult confesses before Kandeel and receives Communion after it.
 - (c) The person asking for marriage confesses before Matrimony and receives Communion after it.
 - (d) In any priestly ordination, confession is obligatory before ordination and Communion at the end of the ordination mass.
- (4) The patient must fast as long as he can, and also the attendants.
 - (5) The patient must be clean in body and clothing, ready for the Sacrament.
 - (6) To promise God to live his whole life in the fear of God, His love and service, like the mother-in-law of Simon *Matthew 8:15* and like Mary Magdalen *Mark 15:40*. As St. Paul our teacher said: "That those who live should no longer for themselves but for Him who died for them and rose again" *2Cor. 5:15*.
 - (7) To thank God after recovery, for His grace and providence.

Why does not the patient sometimes recover after the Sacrament of **U**nction of the Sick?

Sometimes the patient does not recover directly after the accomplishment of the Sacrament of **U**nction of the Sick, and sometimes he does not recover at all but dies, and sometimes his recovery delays a long time, due to many reasons, some of which are:-

- (1) Lack of faith of the patient like people of Nazareth: Lord Jesus did not do many mighty works there because of their unbelief. *Matthew 13:58*.
- (2) His unworthiness of healing due to his evil doing and unwantedness to repent and return to God Who says: "Return, you backsliding children, and I will heal your backsliding". *Jeremiah 3:22*.
- (3) Sickness may be for death and death is the great recovery and salvation from all bodily pains, however severe they are the disease of death is not healed by medicine or prayers.
- (4) The sickness may be for chastisement and God may erase it when its mission is accomplished, like the disease of Job who was sick for seven years, according to the Tradition. Also the sickness of Miriam, Moses' sister whom the

Lord struck by leprosy when she spoke badly against Moses. Then Moses prayed for her saying: "Please, heal her, O God, I pray!" and the Lord said to him: "Let her be shut out of the camp seven days, and after that she may be received again (healed from leprosy) *Numbers 12*.

- (5) Sometimes a disease continues with a person and he does not recover. This is a divine wisdom, we do not understand or interpret "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out". *Rom 11:33*. The sickness of St. Paul remained with him and when he prayed for healing, God refused saying to him: "My grace is sufficient for you, for my strength is made perfect in weakness". *2Corinthians 12:9*.

God worked unusual miracles by the hands of Paul "so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them".



RITE OF THE SACRAMENT OF UNCTION OF THE SICK

When the priest comes to perform the Sacrament of Unction of the Sick, he must wear an Epitrachelion as he will accomplish two Sacraments together: Sacrament of Confession and Sacrament of Unction of the Sick, then sits with the patient privately for Confession. The patient confesses honestly with true repentance decidedly, to walk with God after recovery and never return to sin. Then the priest reads the absolution for him, after giving him advices, guidances and practices needed for his spiritual growth, with advising to partake in the Holy Communion as soon as possible after the Sacrament. If he is too sick to go to Church, the priest brings him the Holy Communion at home.

After that, all the family gathers to attend the

Sacrament of Unction of the Sick and partake in its lengthy, spiritually interesting prayers after they prepare the censer with the lit coals.

On the table a dish is placed with some pure oil (preferably olive oil) with seven cotton wool shaped like wicks, and one is lit at the beginning of every prayer. Also some incense, a prayer book and a match box are placed on the table.

The priest stands facing the East.

The patient is seated before him in reverence, facing the west and having a clean body and clothing. The rest of the family stand around the priest.

The priest starts the seven prayers of the Kandeel.

THE FIRST PRAYER

The priest lights the first wick of the Kandeel.

- Starts the prayer by saying: Eleyson E Mas.. and the Lord's prayer.
- The priest prays: "Thanksgiving Prayer" and the deacon responds with the attendants the appropriate responses, then places five handful of incense in the censer with three signs of the cross , then raises on the four directions as usual.

- All pray Psalm 50: Have mercy on me O God. The priest prays the Prayer for the Sick saying: "Remember O Lord the sick of Your people...heal them, take away from them and from us all sickness chase away... As for us also, O Lord, the maladies of our souls heal, and those of our bodies too, do cure O You, the true Physician of our souls and our bodies, the Bishop of all flesh, visit us with Your Salvation, by the grace...".

These are deeply spiritual prayers where the priest asks God to heal the soul, body and spirit, as He is the hope of those who are hopeless, the help of the helpless.

- The priest prays a prayer beginning "O You patient Who gave your grace to Your pure Apostles, You philanthropic One....to have salvation and rescue from the sicknesses of soul and body when Your priests anoint them as You said by Your disciple *James 5:14,15*.

This great prayer is divided into four parts, every quarter ends by the statement: "Through the intercessions of the Theotokos, Saint Mary" and the attendants respond: "Lord have mercy".

NOTES:

1. Every quarter ends by a request of the intercession of St. Mary which indicates the

great appreciation for the Church for the intercession of St. Mary due to God and Saviour Jesus Christ.

2. At the end of every quarter, the attendants respond "Lord have mercy" to ask mercy from God and forgiveness for them and the patient. Requesting mercy of God is very acceptable before God and very important, so that even the hymnist says: "Because Your loving kindness is better than life" *Psalm 63:3*. The priest says a glorification prayer beginning with: "God is light and lives in light, praised by angels of light"...etc. Then the priest prays the following litany while signing the cross on the oil, at every quarter and the attending congregation responds: "Lord have mercy".
"For the heavenly peace, we ask God" the congregation responds Lord have mercy.
"For the sanctification of this oil, we ask God", the congregation responds Lord have mercy.
"For the sanctification of this house and those who dwell in it, we ask God". The congregation responds Lord have mercy.
"For the sanctification of our Christians fathers and brothers we ask God", the congregation responds Lord have mercy.
"For the blessings of this oil and its sanctification we ask God". The congregation responds Lord have mercy.

"For your servant (Name of the patient) we ask God".
The congregation responds Lord have mercy.

Footnote: He mentions the patients' name and lifts his heart to God to heal him.

When the priest completes the prayer until its end. The priest says an inaudible prayer on the oil:- "O merciful Lord, healer of our souls and bodies sanctify this oil to become a healing from the profanity of soul and sufferings of body for whoever is anointed by it. To glorify Your Holy Name, Glory and salvation be to you we send You glory, honour and dominion O Father, Son and Holy Spirit.

NOTE:

The patient's recovery through prayers glorify the Name of God and encourages people's faith and steadfastness.

One of the attendants reads the Catholicon from the Epistle of St. James 5: 10-20 which includes many beneficial instructions for the patient.

- (1) The priest's invitation to pray in case of sickness: "Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up".
James 5:14,15.

- (2) Necessity of Confession before the Kandeel, "And if he has committed sins, he will be forgiven" *James 5:15*, confession and repentance heals the spirit, then comes the physical healing.
 - (3) Necessity of enduring tribulation following the fathers and prophets like Job and others.
 - (4) Necessity of prayers in trouble and suffering: "Is anyone among you suffering? Let him pray" *James 5:13*.
 - (5) Power of earnest, fervent prayer like Elijah the great prophet (5:16,17).
- The attendants pray: Agios thrice glorifying and praising God by this angelical heavenly praise of the Cherubim.
 - The priest prays the Litany of the Gospel with the censer after placing in it a handful of incense. An attendant reads the Psalm and Gospel.
 - Psalm 6:1,2 "O Lord, do not rebuke me in Your anger....O Lord heal me for my bones are troubled".
 - Gospel: Johns 5: 1-17. Its topic: the paralytic who remained sick for 38 years lying on his bed and all left him, but Lord Jesus did not leave him, but went to him by Himself and healed him by a word:- "Rise, take up your bed and walk" *John 5:8*.

- The church means to enliven the spirit of hope and faith in the heart of the patient, even if he is sick for too long but he did not reach the informed man of Bethesda and God responds even if He delays. All we have to do is have endurance and patience without any complaint to God but be grateful.
- The priest says the Three Major Litanies:
 - (1) Prayer for Peace of the Church, to keep it, as it is the Body of Christ and we are members in this body. The Church's peace is peace for us all.
 - (2) Prayer for Fathers of the Church, we ask for them the power and wisdom for the leadership of the church and right interpretation of the word of truth.
 - (3) Prayer for the congregations and spiritual, educational and worshipping meetings to be granted to us without obstacle or hindrance. He also asks for the blessing of the House of God where he is praying, when he says:- Houses of prayer; Houses of purity; Houses of blessings, grant them unto us O Lord.
- All recite the Orthodox Creed declaring their faith in the Holy Trinity, the Pantocrator Almighty, as faith is the foundation of healing.
The priest says a certain supplication which

includes various teachings:-

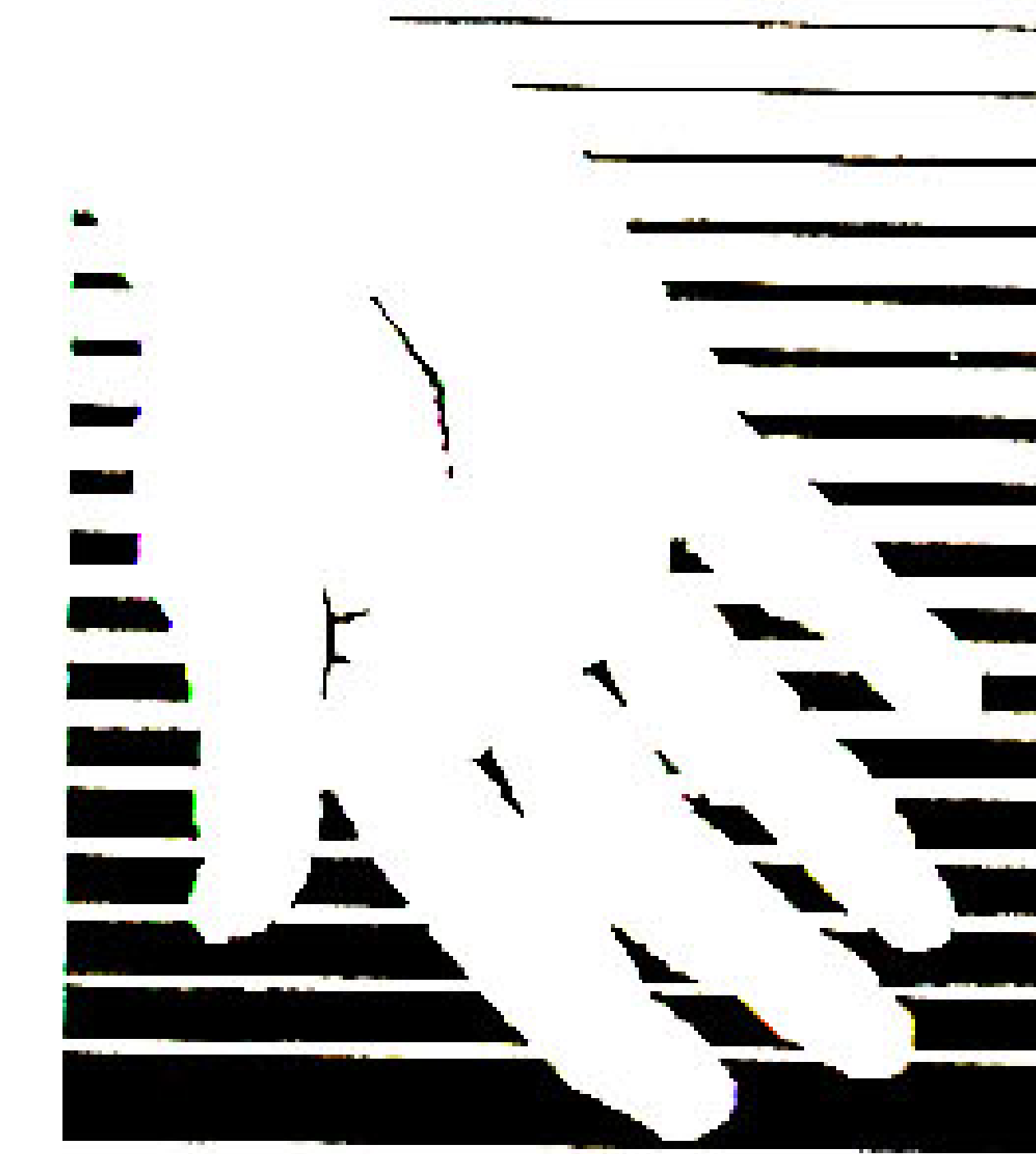
1. Healing for the patient: grant Your servant (Name) healing.
2. Forgiveness of his sins: forgive him his sins and what he did during his life.
3. We ask healing from the Almighty God who purified the lepers and healed the daughter of the Canaanite woman, raised the daughter of Jairus, the son of the widow and Lazarus, after they died.
- 4 The Church asks for the healing of her son, but surrenders the whole matter to God and does not impose anything on Him. So the priest says:-
"If you wish to raise him from sickness some time later, grant him help to endure without complaint. And the church is not satisfied by this but surrenders the matter to God saying:
"And if you want to receive his spirit, may this be by the hands of luminous angels who rescue him from the devils of darkness"

Footnote: It is preferable to say this statement inaudibly, so the patient is not affected.

The Church teaches us complete surrender to the Will God, as she learnt from. her Bridegroom Christ who

said to the Father "Abba, Father, Take this cup away from me, nevertheless, not what I will, but what You wish"

Mark 14:36.



THE SECOND PRAYER

He lights the second wick.

Then the priest says Eleyson Emas...Lord's Prayer; then says the Litany for the Travelers, to straighten all their ways, and graciously accompany them in their embarkation and in their travel by His angel. May God become a partner in work with His servants in every good deed, but if anyone does not do any good deed, he must not expect God to help him or accompany him, as St. Paul says: "And have no fellowship with the unfruitful works of darkness, but rather expose them" *Ephesians 5:11*. The Litany of the travelers is said while the priest is offering incense.

The Pauline is read from the epistle to the *Romans 15:1-7* "We then who are strong to bear with the scruples of the weak..."

- (1) It is an invitation to the strong members of the patient's family to bear him in his sickness without complaint but in love.
- (2) An invitation to the patient to bear with patience so that he doesn't lose the blessing of endurance.
- (3) An invitation to the believers to be like-minded towards one another in love so God is glorified.

Then the Trisagon is said to glorify God.

The priest says the Litany of the Gospel, with the censer, and one of the attendants read the Psalm and the Gospel.

Psalm 101:1,2 as if the hymnist cries by the patient's voice: "Hear my prayer, O Lord, and let my cry come to You. Do not hide your face from me in the day of my trouble, incline Your Ear to me".

Gospel from *St Luke 19:1-10* Is the story of the repentance of Zacchaeus and the Church presents it to the patient as an example, to ask Lord Christ with all his heart, to repent from love of money, injustice, and bribery and learn giving to be granted salvation. "Today salvation has come to this house...for the Son of Man has come to seek and to save that which was lost" *Luke 19:9*, as God accepts the repentants and seeks

their salvation.

The priest says the supplication:-

- (1) O Lord ...who accepts the repentants.
- (2) who said "The one who comes to me I will by no means cast out" *John 6:37*
- (3) Forgave the adulteress' sins.
- (4) Accept Your servant and forgive his sins as sins many times are the reason of sickness, and their forgiveness gives health to the spirit then the body.
- (5) Keep him for the rest of his life following Your Commandments.

It is very important that the patient must decidedly promise to live with God in righteousness and holiness after his recovery - as he knows that his coming life is a gift of

God like the fifteen years that God gave to Ezekiah the King. So he says like St. Paul "And the life which I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me" *Galatious 2:20* and healed me from my sickness and pain.

THE THIRD PRAYER

The third wick is lit.

The priest says Eleyson Emas...Lord's Prayer. The priest says the Litany of Waters or the plants or the fruits, according to the season.

- From 12 Baounah to 9 Babah: Litany of Waters
- From 10 Babah to 10 Tubah: Litany of Plants
- From 11 Tubah to 11 Baounah: Litany of Fruits and Airs.

+ The Pauline is read from:

¹*Corinthians* 12:28 - 13: 1-18: Its topic is about the gifts of the Holy Spirit then the more excellent way that every Christian must follow, the way of Love that suffers long, does not envy, does not parade itself, is not puffed up, does not rejoice in iniquity of others like sickness but hopes every good for the others like recovery, success, and blessing..etc.

+ Then the Trisagon. The priest says the Litany of the Gospel with the censer. The Litany of the Gospel is repeated seven times in the Rite of Unction of the Sick, and also this sentence is repeated "Those who are sick heal them, For You are the life of us all, the salvation of us all, the hope of us all, the healing of us all and the Resurrection of us all". An attendant reads the Psalm and the Gospel.

+ *Psalm* 37:1,2: "O Lord, do not rebuke me in Your wrath, nor chasten me in Your hot displeasure For Your arrows pierce me deeply, and Your hand presses me down". It carries the grievance of the psalmist from the heavy chastening of God which might come as sickness or variable tribulation and asks for lightening them so he can bear them. He does not refuse the chastisement of God but asks for His mercy without anger.

+ Gospel from *St Matthew* 10:1-8: Its topic is the mission of the twelve disciples sent for preaching and the institution of the Sacrament of Unction of the Sick. When Lord Christ said to His pure Apostles:- "Heal the sick, cleanse the lepers, raise the dead, cast out demons, freely you have received, freely give".

NOTE:

It is very important for the service of Unction of Sick to be free so that the poor can call the priest to perform it when he is sick.

But the rich who wants, may give his gifts to the Church or priest at some other times, as a thanksgiving offering, not as wages for certain service done by the priest, as this insults the dignity of priesthood.

The priest prays a supplication where he:-

1. Asks forgiveness of the patient's sins and all the attendants including himself.
2. Says: guide us and help us to walk to eternal life not the way to eternal death.
3. Fortify O Lord the patient's body members and thoughts by Your power, so he doesn't return to sin and becomes sick again.
4. As You heard Ezechiah in his bitterness and did not reject his supplication, hear me...and have mercy on Your servant and heal him.

THE FOURTH PRAYER

The fourth wick is lit.

The priest says Eleyson Emas....Lord's Prayer:- Then prays the Prayer of the leader.

NOTE:

Note the order of Prayers here is the same as that present in the Baptismal Rite and Laqqan and others:-

- | | | |
|----------------|--------------|--------------|
| 1. The sick | 2. Travelers | 3. Waters |
| 4. Leader | 5. Departed | 6. Oblations |
| 7. Catechumens | | |

The Pauline is read from the *Romans 8:14-21*. Its topic is about endurance of pain without complaint to be granted the reward of bearing: "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" *Romans 8:18* and "For our light affliction, which is put for a moment is working for us a far more exceeding and eternal weight of glory" *2Corinthians 4:17*.

NOTE:

Sufferings we face are often used by God to cleanse us from our sins and iniquities, when we are cleansed, we go to eternity pure like gold refined by fire so we are granted happy eternal life.

+ Then the Trisagon is said and the Prayer of the Gospel.

+ An attendant reads the Psalm and Gospel.

+ *Psalm 50: 1,2* "Have mercy upon me, O God, according to Your loving - kindness, according to the multitude of Your tender mercies, cleanse me from my sin..."

This is a cry of a suffering patient who is aware that sin is the cause of his sickness, so he asks for mercy of God, forgiveness of his sins to heal the soul, spirit and body. To cleanse, justify and purify.

+ The Gospel of *Luke 10:1-9*. Its topic is the mission of the seventy disciples for preaching and healing the sick: "heal the sick who are there, and say to them: The Kingdom of God has come near you".

This is also a confirmation of the Institution of the Sacrament of Unction of Sick from Lord Jesus Christ, as He supported the Apostles' words by certain signs and attracted people to them with faith in their teachings.

The priest says this supplication:-

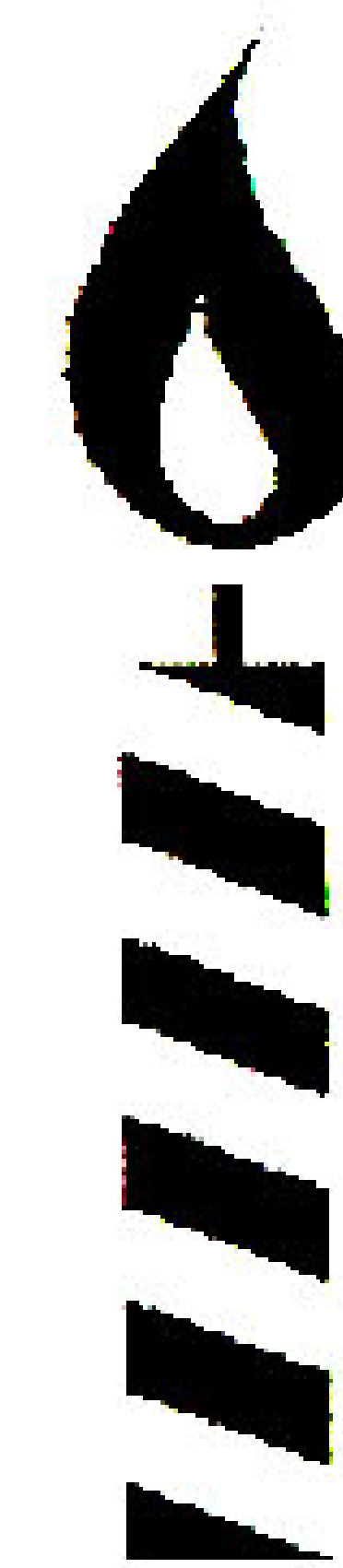
1. God the physician of the sick who carried our sicknesses and lifted our iniquities.

2. You who accept the repentance of the sinners and healer of diseases.

3. Send him healing, forgive him his sins and grant health to his body. Comfort him from all sickness and release all his sufferings and sorrows.

4. We do not doubt Your mighty power, Lord as you are able to do anything and nothing is too much for You.

5. You are the refuge of repentants, the hope of the hopeless and comfort of the troubles.



THE FIFTH PRAYER

The fifth wick is lit.

The priest says Eleyson Emas...Lord's Prayer. Then prays the Prayer for the Departed, to repose their souls as they need mercy and prayer always.

- + The Pauline is read from *Galatians 2:16-20*. Its topic is about the necessity of strong faith in Jesus Christ, as without faith you cannot satisfy Him. A person must be crucified with Christ, from lusts and passions that let him sink in perishability, so he rise with Christ and live the unperishable, happy eternal life.
- + The Trisagon is said, then the Prayer of the Gospel. An attendant reads the Psalm and Gospel.
- + *Psalm 141:7* "Bring my soul out of prison that I may praise Your Name. The righteous shall surround me, for You shall deal bountifully with me". *Psalm 141:7*. The suffering patient cries to the Lord to bring him out of the prison of sickness and long lying on bed, so he may thank Him and praise Him and the people who see him glorify and praise God for His Providence.
- + Gospel from *St John 14:1-19*. The Lord comforts the patient saying "Let not your heart be troubled...", in complete surrender, the Church

teachers him that even if he departed after repentance, he will be granted the inheritance of eternal life, as Lord Jesus says: "In my Father's house are many mansions....I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself that where I am, there you may be also" This is the climax of a person's struggle in this life, the eternity with Christ, this is much better.

Christ asks us to keep His Commandments so His Commandments may keep us from falling in sin and guarantees eternal life. We know when the rich young man asked Lord Christ "What shall I do that I may inherit eternal life"? Jesus said to him: "You know the Commandments" *Mark 10:17-18* to guarantee entry to eternal life.

God gives us His Holy Spirit the Comforter who comforts and encourages us in all our tribulations, sicknesses, sorrows so we are able to endure gratefully without complaint.

The priest says a supplication:- Lord heal your servant (Name) from his sickness, save him from all evil, raise him healthy and well by Your mercy, to thank You and glorify You with Your people in Your Church of which he was deprived during sickness, so he perseveres all the days of his life to go to church.

THE SIXTH PRAYER

The sixth wick is lit.

The priest says Eleyson Emas...The Lord's Prayer.

+ The Pauline is read from *Colossians 3:12-17*. The Apostle urges us to be adorned by virtues: tender mercies, humbleness, meekness, long-suffering, bearing, forgiving, love, peace, thanks, praise...great virtues which St. Paul wants us to have, so we become saints without blemish.

+ The Trisagon is said and the Prayer of the Gospel. An attendant reads the Psalm and Gospel.

+ *Psalm 4:1*: "Hear me when I call, O God of my righteousness! You have relieved me when I was in distress. Have mercy on me and hear my prayer".

+ Gospel from *St Luke 7:36-50*. The story of the sinful woman who repented and washed the feet of Lord Jesus with her tears, and wiped them with the hair of her head. Christ forgave her and gave her peace and joy instead of grief and worry caused by sin. This Gospel presents a living example of true repentance so the patient learns and presents a pure living repentance to be granted forgiveness of sins, peace for his soul

and spirit. Repentance is "the mother of life" as saints say.

+ The priest says the supplication:- Remember Your servant (Name) by Your mercy. Visit him with Your salvation. Take away from him all sickness. Grant him to Your Church (of which he was deprived because of sickness) healthy and healing in soul, body and spirit. Raise him up from sickness to glorify You, witness for Your love and providence.

NOTE:-

The patient must thank God after healing him, and tell how much the Lord has done for him, and serve God and the church like Simon's mother-in-law when Christ healed her "so He stood over her and rebuked the fever, and it left her. And immediately she arose and served them".

Luke 4:39



THE SEVENTH PRAYER

The seventh and last wick is lit.

The priest says Eleyson Emas...then Lord's Prayer.

The priest says the Litany for Catechumens. An attendant reads the Pauline from *Ephesians 6:10-18*.

"My brethren be strong in the Lord and in the power of His might....". The patient must be strong by hope and should not weaken before sickness lest it should deteriorate on him. Hope in healing is half the recovery.. ".stand and be strong".

"Take up the whole armour of God, that you may be able to withstand in the evil day, and having done all to stand" *Eph. 6:13*. to be able to fight "the devil your adversary walks about like snoring lion, seeking whom he may devour" *1 Peter 5:8*, by despair and faint heartedness.

Pray always in the spirit to have answered prayers, and be granted the spiritual and physical healing.

+ The Trisagon is said then the priest prays the Prayer of the Gospel with the censer.

+ An attendant reads the Psalm and Gospel. *Psalm 24:17,18* "Look on my affection and my pain and forgive all my sins...Oh, keep my soul and deliver me. Let me not be ashamed for I put my trust in you".

As if the patient is crying to God saying O Lord look unto my affection and pain and forgive all my sins that cause my sickness. Do not reject me Lord but have mercy on me because I trust you and Your promise saying: "Because he has set his love upon me, therefore I will deliver him. I will set him on high because he has known My Name. He shall call upon me and I will answer him. I will be with him in trouble, I will deliver him and honour him. With long life I will satisfy him and show him my salvation" *Psalm 91: 14-16* Gospel from *St Matthew 6:14-18*.

It advises the patient to forgive others their trespasses and mistakes against him, so he may be forgiven from God, consequently healed from his sickness caused by these sins, as the Lord said to the paralytic "Your sins are forgiven; Arise take up your bed and go to your house". *Matthew 9:2-6*.

+ Supplication:...so You may see your servant (Name) and arouse him from the bed of his sickness".

+ Then the prayer of laying of hands:-

The priest places the cross on the patient and prays the following supplication:- not by the laying of our hands, we Your sinful priests on his head, entreating the forgiveness of his sins

but by the Holy Hand of this Gospel...accept the repentance of your servant (Name)..

- + Then another supplication:-...Heal Your servant (Name) from his physical sickness and grant him a straight life to glorify Your greatness and thanks your Philanthropy...etc.

NOTE:-

It is very important for a person to live a straight life without blemish or blame. How excellent for him to have an Orthodox faith and good life to compliment and strengthen each other.

- + Then the priest prays the Orthodox Creed on the oil:- O Saints who have the spring of life...at the end of every section, the attendants respond: Thok-sa patri....Ke..neen..Ke-a-ee. The Gloria is then said and the Lord's Prayer. The Orthodox Creed and Lord have mercy 41 times.

NOTES:-

1. It is very important that the patient declares his Orthodox faith to please God as "Without faith it is impossible to please Him" *Hebrews 11:6*. Faith is important for healing as Lord Jesus said to Jairus who he called Him to heal his daughter "Do not be afraid, only believe, and she will be made well". *Luke 8:50*. And said to

the two blind men who asked Him to open their eyes: "Do you believe that I am able to do this?...then He touched their eyes" *Matthew 9:28* and said to the father of the patient who asked Lord to heal his sick son: "If you can believe, all things are possible to him who believes".

Mark 9:23.

2. It is also important that he perseveringly asks God's mercy by repeating Lord have mercy 41 times until God have compassion on him, forgives his sins and heals his psychological and physical sickness.

+ Then Holy, Holy...and the Lord's Prayer are said.

+ The three absolutions:-

1. Yes, Lord, the Lord who has given authority...
2. You, O Lord, who bowed the heavens.....
3. Master, Lord Jesus Christ, the only begotten Son and Logos of God the Father...

+ He requests absolution and forgiveness of the patient from the wholly compassionate and merciful God.

+ The priest says the Blessing and concludes by the Lord's prayer. First he anoints the patient by oil with a cross on his forehead, chest and hands:-

1. Anoints the forehead as the head is the center of senses and thinking.

2. The chest that contains the heart as Solomon says "Keep your heart with all diligence, for out of it spring the issues of life" *Proverbs 4:23*.

3. The hands that are instruments of work.

The crossing is on the name of the Holy Trinity who sanctifies and blesses everything.

+ The attendants are anointed by oil in the same manner, under one condition that they are fasting. The woman who is menstruating should not be anointed by oil as she is not considered fasting.

+ The patient must receive Holy Communion as soon as the nearest mass is available, after practicing the Sacrament of Unction of the Sick as Communion is the essence of life.

+ The patient must persevere to anoint himself by oil for seven consecutive days, believing in the power of God and power of prayer. This perseverance shows his faith in the effectiveness of the Sacrament and his obedience to the Church Rite. Faith and obedience are essential causes of recovery. The patient perseveres to anoint himself by oil like he takes medicine at specific times according to doctor's instructions.

NOTES:-

1. A question always arises: How should the Holy oil remaining after the Sacramental Rite and anointment of the patient and attendants, be treated?

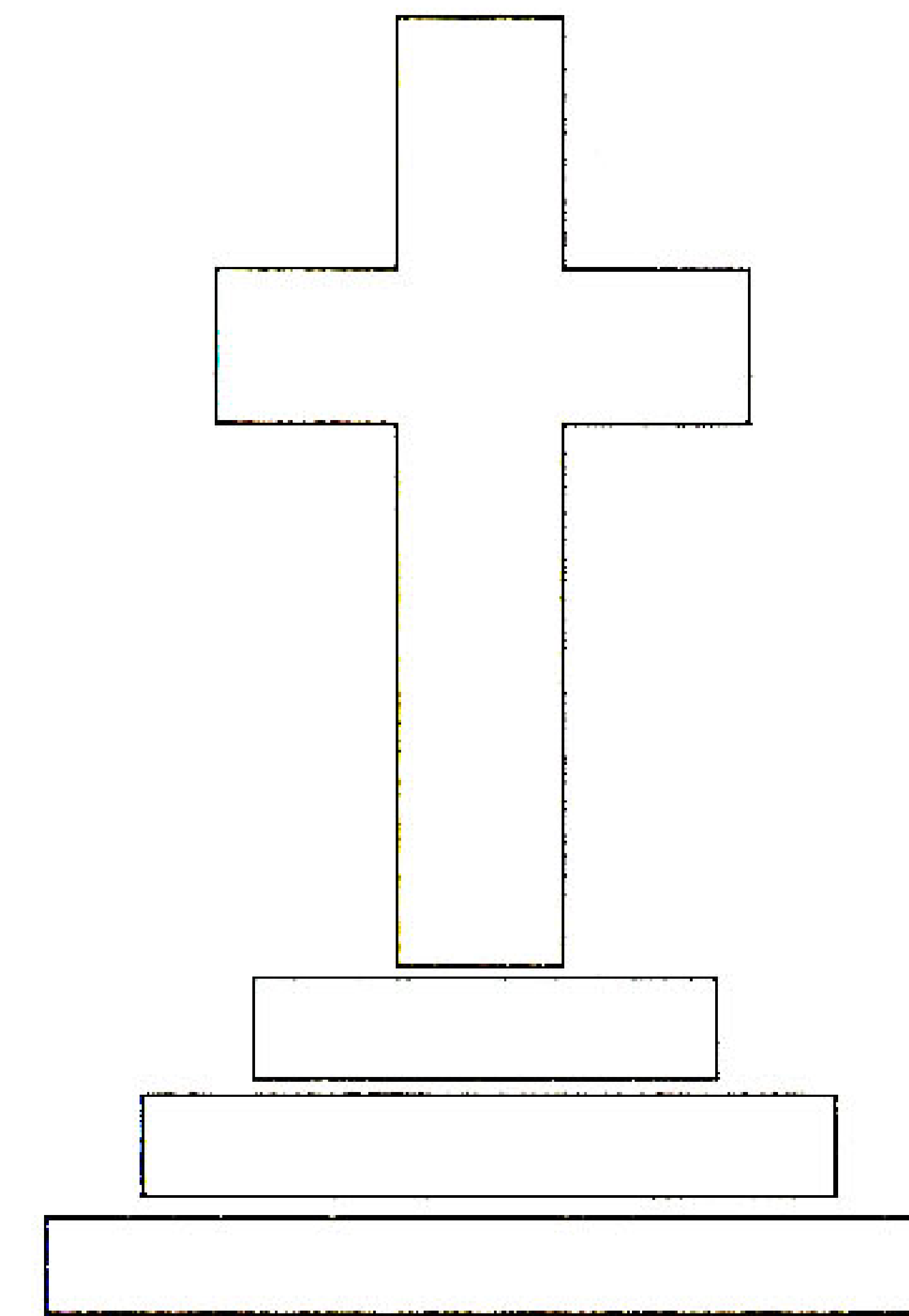
Answer:- The priest may take the remaining oil and leaves a little oil in the dish for the patient to anoint himself for seven consecutive days as the Rite of Sacrament of Unction of the Sick orders. As seven is a perfect number and the patient's continuity to anoint by oil for this time proves his faith in the effectiveness of the Sacrament of Unction of the Sick, and his care and obedience for Church orders. This is good as it helps to recover and makes the Holy Spirit work and the Sacrament's results are effective and manifested in the patient's life and recovery.

2. Sometimes every house of the righteous believers keep a special bottle to keep the oil of the Sacrament of Unction of the Sick as a continuous blessing at home, kept in a safe place so oil does not pour, and use it when necessary.

3. After completion of the Sacrament of Unction of the Sick, the priest must filter the oil from the seven wicks by pressing them strongly, then order to burn them so they are not trodden on. Also he empties the remaining oil from the dish

into a bottle meant to keep oil and wipes the dish by a piece of cotton and orders its burning so oil is neither poured nor damaged.

4. No unbeliever should be anointed by the oil of Unction of the Sick, as it is holy sacramental oil given only to the baptised. If a non-believer asks to be anointed, a common oil is brought and the priest signs it three times then prays Litany of the Sick and anoints the patient.
5. No one should be anointed directly after Communion as Communion is the perfection of Sacraments with which all Sacraments are sealed.
6. We notice in the Rite of the Sacrament of Unction of the Sick a great quantity of readings from the Holy Bible (7 Pauline, 7 Psalms, 7 Gospels, apart from the prayers and supplications). These readings and prayers give the patient, if he is attentive, a great deal of consolation, patience, endurance, peace, and comfort plus the gift of healing that is accomplished at the right time specified and chosen by God. The patient is then in a state of surrender and peace far from worry, anxiety or complaint, because of these prayers and readings as "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope" *Romans 15:4*.



Kandeel of Friday Concluding Lent Fast

It is known that all sacraments are accomplished in Church, and as the Sacrament of Unction of the Sick is an exception to the rule as the patient is too weak to come to church so he asks to practice this Sacrament at home, so the Church decided to perform this Sacrament once a year in Church and chose the Friday that concludes the holy Lent, and it is called the Common Kandeel.

1. So that people do not forget the Sacrament of Unction of the Sick, as it is one of the Seven Church Sacraments. It is an important and necessary Sacrament for every believer to heal.

2. For all believers and those who do not call the priest privately at home.
3. It is not permissible to perform the Sacrament of Unction of the Sick during the Holy Week, because the Church cares for the prayers of this great week and concentrates to contemplate on the passion of Christ and the blessings of the mystery of redemption and act of salvation. The Church performs this Kandeel on that Friday so all attendants are anointed, and does not have to perform another Kandeel in the Holy Week exactly as the Church accomplishes the General Funeral Rite after the Mass of Palm Sunday, for all those who die in the Holy Week.
4. It is performed in the Second Chorus between morning raising of incense and Mass of Friday concluding Lent.
5. The Church chose that time as believers are reaching the spiritual climax at the end of Holy Lent by its long abstinences, late masses and many prayers. So the prayer is powerful and responsive and Lord Jesus manifested the power of prayer with fasting, saying "This kind can come out by nothing but prayer and fasting" *Mark 9:29*.
6. Prayers of the Common Kandeel are performed in the plural forms, instead of the priest saying:

"Lord heal Your servant (Name), he says:
"Lord heal Your attending servants".

7. At the end of the Common Kandeel all the attendants are signed by the oil of Sacrament of Unction of the Sick, and the priests sign each other, then the deacons and congregation, then they start the prayers of the Mass of Friday concluding Lent.

NOTE:

Anointing by oil is carried before the Mass and not after the Mass, for these who came late, except those who did not receive Holy Communion. But the communed believer must not be anointed.

The habit of making the Sacrament of Unction of the Sick at home during Holy Lent.

Some believers are accustomed to call the priest during the Holy Lent to their houses to perform the Sacrament for blessing only without the existence of a true patient on bed, who needs the Sacrament of Unction of the Sick. Because of many requests, the priests are obliged to perform a prayer or two from the seven prayers, in every house. They are also obliged to perform the Sacrament any time of the day or night, while every one is not fasting or practicing abstinence from food. All these are mistakes that must be discontinued because:-

1. Sacrament of Unction of the Sick must be performed for a real patient at home, who needs this sacrament and in this case the priest must be called without binding to the Holy Lent.
2. The priest must pray the seven specific prayers of the Sacrament of Unction of the Sick, completely without briefing as seven is a perfection number and the seven readings and prayers has effective power like an arrow, as the prophet said: "Seven times a day I praise You", *Psalm 119:164* as God's Word piercing the heart like arrows and effect him so much so that he walks according to it, as the Apostle Paul said: "For the Word of God is living and powerful, and sharper than any two edged sword, piercing even the division of soul and spirit, and of joints and marrow, and is a discerned of the thoughts and intents of the heart" *Hebrew 4:12*.

The prayers and readings of the Word of God must be quietly and slowly, with no hurry or briefing, to bear the hoped for fruits.

3. The priest and the person who accepts the Sacrament must be abstaining from food for certain hours before accomplishing the Sacrament. This makes the early morning the most appropriate time and should not be done at night while no one is fasting, so there is no physical, spiritual or mental readiness for

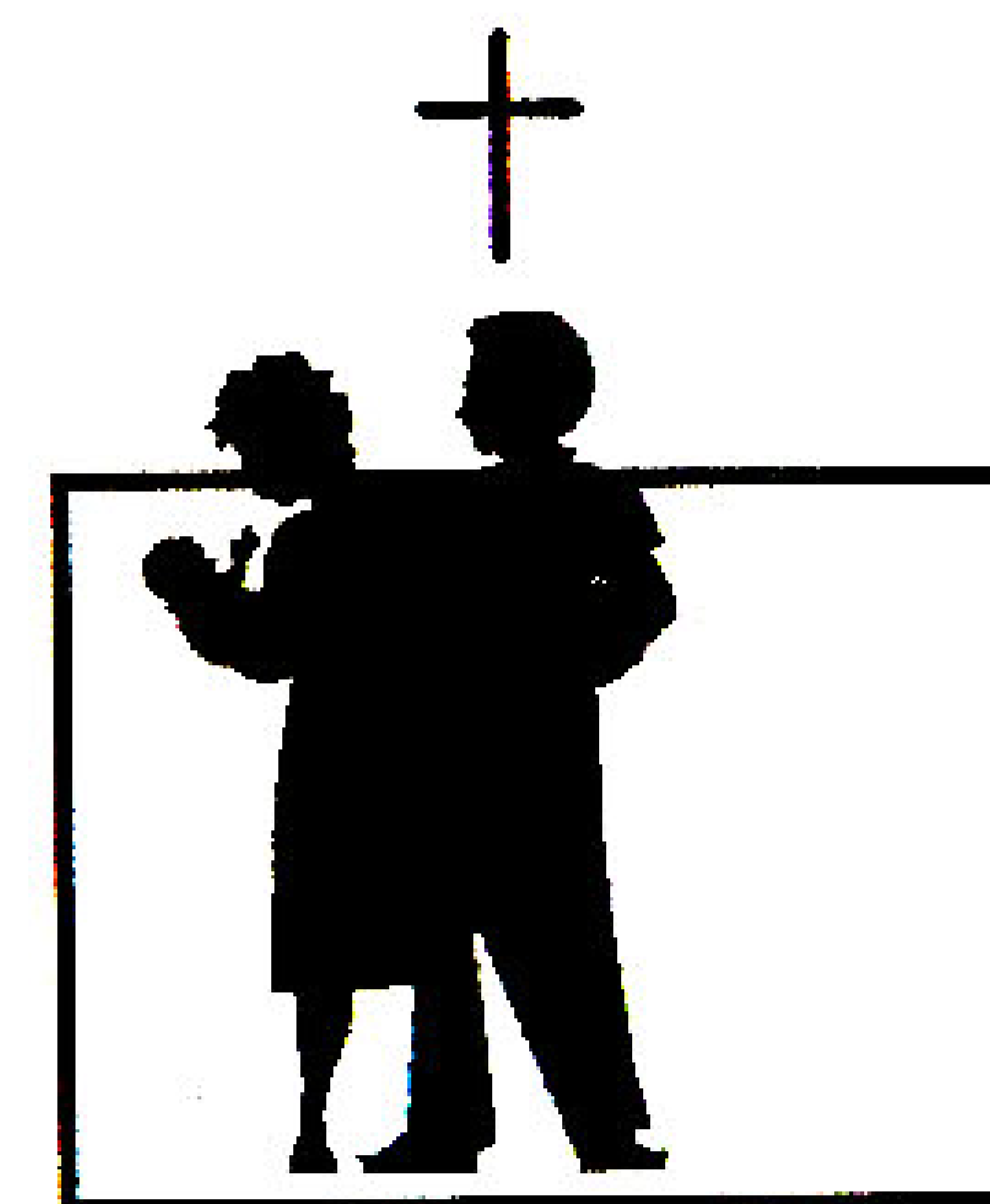
hearing prayers or readings or applying them to be granted the healing.

Another point of view is the necessary entry of the priest to the house specially during the period of Holy Lent as a kind of visitation and encouraging people for fasting and practicing the Sacrament of Confession and repentance, attendance of the Masses and Church revivals to have a spiritual spark during the Holy Lent which is called the season or spiritual annual storage. If the priest enters a house he must pray, but to pray a ritually correct prayer, he does not pray a small part of the Rite of Sacrament of Unction of the Sick but another ritual prayer done by the Church, called Prayer of Blessing The Houses, asking for the dwelling of God's blessing in the house and for keeping the whole family dwelling there from every evil. It resembles one of the prayers of the Sacrament of Unction of the Sick.

PRAYER OF BLESSING HOMES

1. It is done in homes of believers at any time. It is conditional for the priest or attendants to be abstaining from food, as it is not a sacrament of the Church's Sacraments.
2. This Prayer may be prayed frequently many times in the same home for blessing, and it is not special for new houses only or when inhabited for the first time.
3. It is short prayer that helps the priest to pray it in many houses for a short time. He can pray at any time, day or night, as not abstinence fasting is required.
4. During the Holy Lent when the priest is called at houses, he can pray this Prayer on the water and signs the attendants and the whole house for blessing. He signs them by the oil of Sacrament of Unction of the Sick from the bottle he has, if they are abstaining from food but if the prayer was at night and they are not fasting, he may anoint them by any other oil except oil of Unction of Sick, from a small bottle with him, or with oil placed near the water and which was there during the Prayer of Blessing Homes, so it is sanctified by prayer and the Word of God.

5. Prayer of Blessing Homes has its power and blessing, and lets Lord Jesus Christ dwell in the home and bless it according to His promise: "For where two or three are gathered together in My Name, I am there in the midst of them" *Matthew 18:20*.
6. Prayer of Blessing Homes resembles greatly the Prayer of Unction of the Sick, and there are certain prayers from the Prayer of Unction of the Sick that are identically used.
7. It is prayed on a large bowl with water to be sprinkled through the house and sprinkling the attendants too.



THE RITE OF THE PRAYER OF BLESSING HOMES :

The family prepares a clean container and pours water onto it placing it on the table in the middle of the lounge room. They prepare some coals for the censer. The priest starts praying Eleyson Emas and Lord's Prayer.

Then prays Thanksgiving Prayer and one of the attendants responds as a deacon, and the rest responses off the congregation. They all pray facing the East.

After Thanksgiving Prayer the Verses of the Cymbals are said, during which the priest places incense in the censer 5 times by the three signs, raising the incense and may go around the house and its various rooms.

Then Psalm 50 "Have mercy upon me God". The priest places incense in the censer and prays the Prayer For the Sick, asking for the healing of the attendants from any sickness, and to be granted psychological, physical and spiritual health... "O You the true Physician of our souls and bodies, looking after every body, visit us with Your salvation".

Then the priest prays the Prayer for the Catechumens which is:-

"Again let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and

entreat your goodness, O Philanthropic One, remember O Lord the Catechumens of Your people, have mercy upon them. Confirm their Orthodox Faith in You".

The congregation say: Lord have mercy.
Then the priest completes the rest of the Prayer:-

"Uproot all traces of idolatry from their hearts. Your law, Your fear, Your Commandments, Your truths, and Your Holy precepts, establish in their hearts. Grant that they know the steadfastness of the preaching they have received. And in the set time may they be worthy of the washing of the new birth for the remission of their sins; as You prepare them to be a temple of Your Holy Spirit, by the grace, compassion and philanthropy of Your Only Begotten Son..."

Then this supplication is prayed:-

+ O Lord, Holy God, fearful and glorified in all His deeds and unperceivable power, Whose judgments are unsearchable, Who created heaven by His Word and fixed earth on water, Who settled the mountains by measure, and the hills by scales...."
We ask You Lord to hear us and have mercy upon us (Lord have mercy).

+ You Who assigned to the sea its limits and fixed islands and great waters, Who touches

mountains and they smoke. We ask You our Lord bless this place which Your servant (Name) chose for his dwelling,. We ask You Lord to hear us and have mercy upon us (Lord have mercy).

+ O You clothed with light, Who stretched out the heavens like a tent and made the waters above the firmament. We ask You our God to hear us and have mercy upon us (Lord have mercy).

+ Who founded the earth and created the waters and separated them from the dry land by His great power. We ask You our Lord bless this home which Your servant (Name) chose for his dwelling and have mercy upon us. (Lord have mercy).

+ O Lord God of hosts, Healer of all sickness and all maladies, look from Your heavens and respond to our supplication and bless Your servant (Name) and this place be chose for his dwelling. Take away from him all intrigues of devils and cast away from him all unclean evil spirits and rebuke them. We ask Our Lord to hear us and have mercy upon us (Lord have mercy).

+ You Who sits on the Cherubim and looks to the depths. You before Whom trembles the angels, archangels, principalities, powers authorities

and thrones. You Who is feared by the heaven and the earth and the seas. Lord bless Your servant (Name) and all his works, accomplish it by success, grace and blessing. Make his path straight in Your pleasure and end his days in goodness and righteousness, through the intercessions of the Virgin Theotokos and all the martyrs and righteous saints. We ask You Lord to hear us and have mercy upon us (Lord have mercy).

+

Then they chant these verses by Adam Melody:-
Go is light, and lives in light, and is praised by angels of light, Light shone from Mary and Elizabeth delivered the forerunner. And the Holy Spirit awakened David saying:- Rise and praise for the light shone. So David arose and took his spiritual harp, went to the Church, the house of angels and praised and say to the Holy Trinity saying:-

Through You light we see light, let Your mercy come to those who know You.

O True light, that enlightens every man, that comes into the world. You come to the world because of Your love to mankind, and all the creation rejoiced from temptation and our mother Eve from the pangs of death, You granted us the Spirit to be Your children. We praise and bless You with the angels. Truly

You are blessed O You Christ our God, with Your good Father and the Holy Spirit as You come and saved us.

+ The priest says while signing the Cross - and every time the congregation responds saying: Lord have mercy.

+ For the heavenly peace, from the Lord we ask (Lord have mercy).

+ For this home and its sanctification, from the Lord we ask (Lord have mercy).

+ For our Pontiff Pope H.H. Anba (.....) and his partners our metropolitans and bishops and all the clergymen from the Lord we ask (Lord have mercy).

+ For this city of ours from the Lord we ask (Lord have mercy).

+ For the healing of the sick and all those who are affected by unclean spirits and the spirit of sickness from the Lord we ask, (Lord have mercy).

+ For those who are traveling whether by sea, rivers, lakes, roads or by any other means from the Lord we ask (Lord have mercy).

For the air of heaven, the blessings of the Nile waters, and the fruits of the earth, from the Lord we ask (Lord have mercy).

For the visitation of the whole world by the mercies of Our Good God, from the Lord we ask (Lord have mercy).

+ For the repose of all the souls of our fathers, brethren who reposed in the Orthodox faith. From the Lord we ask (Lord have mercy).

+ For our oblations and those who have offered them, and those by whom they have been offered, and those offered for them, and for those who desire to offer to You but have none. From the Lord we as (Lord have mercy).

+ For the grace of purification to come upon it, by the act of the Holy Trinity. From the Lord we ask (Lord have mercy).

+ For this water to become healing for souls and bodies and spirits, and casting out all power of the adversary. From the Lord we ask (Lord have mercy).

+ For those in need of help and power from God. From the Lord we ask (Lord have mercy).

+ For our steadfastness on the Orthodox Faith.

From the Lord we ask. (Lord have mercy).

+ For keeping us by Your Holy Hand O God, by the intercession of Our Lady and pride of humankind, the Theotokos pure St. Mary and all the martyrs and saints. From the Lord we ask (Lord have mercy).

+ Then the Golden censer is said, and "We kneel to You....".

+ Then the Pauline from *Romans 8:14-21*. "For as many as are led by the Spirit of God, these are Sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out "Abba, Father". The Spirit Himself bears witness with our spirit that we are children of God, and if children then heirs-heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the Son of God.

For the creation was subjected to futility, not willingly, but because of Him Who subjected it in hope, because the creation itself also will be

delivered from the bondage of corruption into the glorious liberty of the children of God". (The grace of God the Father be with you all. Amen).

The Trisagon is said, then the Prayer of the Gospel, then *Psalms 101: 1-2* "Hear my prayer, O Lord, and let my cry come to You. Do not hide your Face from me in the day of my trouble. Incline Your Ear to me, In the day that I call, answer me speedily".

The Gospel from *St Luke 19:1-10*: "Then Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see Who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.

And when Jesus came to the place, He looked up and saw him, and said to him: "Zacchaeus, make haste and come down for today I must stay at your house".

But when they saw it, they all murmured, saying, "He has gone to be a guest with a man who is a sinner".

Then Zacchaeus stood and said to the Lord: "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold". And Jesus said to him: "To day salvation has come to this house, because he also is a Son of Abraham. For the Son of Man has come to seek and to save that which was lost:. Glory is due to our God to the age of all ages. Amen.

+ Then this supplication is prayed: "O Lord our Saviour, Who accepted to enter the house of Zacchaeus and granted salvation to him and to all those in his house. You now keep Your servants who live in this house, from every harm, preserve them without falling, by the prayers and supplications lifted to you by us and them, through us the unworthy servants. Bless their dwelling in this house and guard their lives without temptation, for to You is every glory, honour, dominion and worshipping O Father, Son and Holy Spirit now and to end of ages. Amen.

+ Then the three Major Litanies Peace-Fathers, and Congregations, then the Orthodox Creed.

+ The priest then says this supplication:-

"O Lord our great God in His thoughts and splendid in His deeds, the creator of the whole

visible and invisible creation, Who keeps His covenant and mercy to those who love Him with all their hearts, those who keep His covenant and commandments. Who accepts the tears and has compassion on those in tribulation. That is why You incarnated as a servant, to grant healing to the body. Who said to the paralytic "See you have been made well. Sin no more". You Who spat on the ground and made clay with the saliva, and anointed the eyes of the blind man with the clay, and told him to wash it and granted him the light of vision by Your Word. You Who shook the rocks of the torment of the adversary, you silenced the waves of the sea of this world, and calmed the heavy waves of lusts, You O Philanthropic King Who granted us to be clothed in a white garment from water and spirit, send Your Grace that purifies from suffering, by receiving this water and sprinkling it on us and our houses, our possessions and our properties. Yes O Good Lord, visit us in our sickness and heal the maladies of our souls and bodies through the intercession of the Theotokos, pure St Mary, and by the power of the honorable Cross and supplications of the heavenly hosts and your martyrs and saints and Cross-bearers. Amen.



NOTE ON THE RITE OF BLESSING HOMES' PRAYER:-

1. The priest asks for the healing of the whole family from every sickness and weakness.
2. The priest asks for the home and the city according to the words of Jeremiah the prophet: "And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it, for in its peace you will have peace". *Jer. 29:7.*
3. In the Pauline the Church asks the members of the family to walk in the Spirit and do not accomplish bodily lusts, saying: "For as many as are led by the Spirit of God, these are sons of God" *Roman 4:8.*

4. The Gospel mentions Christ's Blessing the house of Zacchoeus by staying there and saying: "Today salvation has come to **this** house". The priest prays for the blessing and salvation of the family in the house where prayers are performed.
5. The Orthodox Creed is recited as the house is furnished well, so also the house of the soul must be founded on Orthodox Faith of our Lord Jesus Christ. The soul should be filled with spiritual virtues.
6. The priest prays a number of supplications and prayers to ask that the water prayed on, becomes a healing of souls and bodies, casts out all the power of the adversary from the home and the dwellers, and watch them from all the temptations of the adversary.
7. The whole house is sprinkled by water for blessing and abolishing all acts of magic and works of evil, and casting them away from this place, and forbidding them from entry by the power of God working in these prayers.



ABO-TERBO PRAYER

- + It is done for Christians and non-Christians.
- + It is greatly used in villages more than cities and has recognizable results due to simplicity of faith of the villagers.
- + It can be done for animals bit by dogs with rabies.
- + This prayer replaces the 21 injections given in the abdominal area of the patient bit by a dog with rabies, as its effect with faith is powerful, and the patient can benefit from both medicine and prayer.

The first one who used it was Saint Terbo (a Greek word that means healer). This Saint lived on the days of the disbelieving king Diolectian who tortured him severely, then placed him in prison for a long time until Diolectian died. The righteous king Constantine succeeded him, took the saint out of prison with the remaining confessors. Every one returned to his home country, ministering and preaching in the Name of Christ Lord. One day St. Terbo was walking and found a dog with rabies howling like a lion. The saint prayed fervently, so God sent His angel fastly and rescued him from that dog and asked him to stretch his stick onto the dog. When he stretched the stick, the dog died immediately, then God granted him this gift

and the angel said to him: If a dog is infected by rabies and bit a person or animal, and the Name of God and your name is mentioned on the sick, he recovers".

It was then well known that mentioning the name of St Terbo heals whoever is bit by a dog with rabies. His miracles are so many, one of which was when he healed an only son of a poor woman who was infected by a bit from a dog with rabies, after the prayed to God to heal him.

The Prayer of Abo Terbo is famous in country side and very effective.



THE RITE OF THE PRAYER OF "ABO-TERBO":-

A person bit by the dog with rabies comes to the priest with seven pies (unleavened bread) seven pieces of cheese, seven dates, a container full of water and a bottle with some oil.

The priest calls seven adolescent kids

Footnote:- Now the priest performs the Rite of Abo Terbo without the help of those adolescents.

- + The priest prays the Thanksgiving Prayer then raises the Pauline incense while the deacons sing the Seasonal Verses of the Cymbals.

Footnote:- What we actually see is the priest prays this prayer without hymns.

- + The Pauline is read from the Second Epistle to the Corinthians 2Cor 2:12-17.

Its Subject:-

"Now thanks to God Who always leads us in triumph in Christ, and through us diffuses the fragrance of His Knowledge in every place, for we are to God the fragrance of Christ among the believers and the non-believers.

+ The Trisagon is chanted, the priest says the Prayer of the Gospel. One of the deacons reads the Psalm and the Gospel.

+ *Psalm 85: 7* "Restore us O God of our salvation...Show us Your Mercy, O Lord and grant us Your Salvation, Will You not revive us again, that Your people may rejoice in You. Alleluia".

NOTE:-

The hymnist asks saying: Show us Your mercy, O Lord and grant us Your Salvation by the healing of the patient so Your people may rejoice in You and be grateful to You.

+ Gospel from *St Matthew 15:21-28*

Its subject:- The Phoenician woman who asked the Lord to heal her daughter, and manifested a strong faith and humbleness, although she was a Gentile and an unbeliever. So Lord Jesus said

to her: "O woman great is your faith...let it be to you as you desire" And her daughter was healed from that very hour" *Matthew 15:28*.

NOTE:

What really happens is that most of those coming to the church who ask for Abo-Terbo Prayer for themselves, their sons or cattle are non-Christians, but they have a very strong faith in the power of the priest's prayer and its effectiveness exactly like the faith of the unbelieving Phoenician woman. And as the Lord gave that woman her heart's desire because of her great faith, He gives those people their hearts' desires by the prayer of the priest because of the power and greatness of their faith.

+ The priest prays the Three Major Litanies and the Orthodox Creed.

+ He reads the biography of St. Abo-Terbo with the dog infected by rabies, also the miracle of healing the son of the poor woman from the bite of the dog...and many prayers are recited meanwhile, like: "O God of St.Abo-Terbo support Your servants who eat from this pastry and drink from this water. Heal them lord and cast away the poison of this beast from this patient. Do not make him fearful or confused or irritant, and no evil effects him nor the poison of this dog harm him...etc.

+ Four Psalms are read:-

23 "The Lord is my Shepherd I shall not want".

19 "May the Lord answer you in the day of trouble".

118 "Blessed are the undefiled in the way".

121 "I will lift up my eyes to the hills".

+ The priest then says the supplication:-

Have mercy on Your servant (Name) and heal him from the mad dog so he does not sicken or suffer from the poison of the dog's mouth.

+ The seven children hold each others' hands and go around the patient seven times saying:-

Believe You are healed and saved of your sickness by the power and joy of the Giver Graceful God, O You healer, glory be to you. Amen".

Footnote: If the priest does not find children he may do without them in prayer.

+ When the seven rounds finish, every child cuts a piece of the pastry, cheese and a date and place it near the patient.

Footnote: Now the priest divides the pastry, cheese and dates.

+ The priest signs them, the water and the oil by the sign of the Cross, then sprinkles the patient by water and anoints him by oil.

+ The patient takes these pastries, cheese and dates and every morning before breakfast, he eats a piece of the pastry, a piece of cheese and dates, drinks some water and anoints the infected area by oil.

+ And the patient recovers by the grace of God and by the blessings of the prayers of St. Abo-Terbo. Amen.