

From Visitation to Ministry: Changing approaches in Anglican Provinces to the Ministry to the Sick

Phillip Tovey

During the last century a remarkable change has occurred within Anglican churches with regard to the ministry to the sick. This has been a parallel movement to the changes in the Roman Catholic Church (particularly after Vatican 2) but is independent of it and, as we shall see, preceded much of the approach of Vatican 2. The healing ministry is a not very well known but significant movement within Anglicanism, moving away from its Reformation inheritance to a new understanding of healing; while keeping strong biblical roots. Gusmer (1974) in his seminal book *The Ministry of Healing in the Church of England an Ecumenical-Liturgical Study* covers the changes in the Church of England up to the third quarter of the last century. It is not necessary to go over his material again, but the book is now limited by its date of publication, and its focus on the Church of England. This paper intends to have a wider Anglican Communion focus and to provide information to include services up to the present time. I would like to add if I have missed something important from your Province please forgive me and inform me of it. It would be good to improve this paper with further information.

Perhaps some preliminary statements should be made about the Visitation of the Sick in the Church of England. While comment on it can be found in detail in other sources, the service does provide much of the background to the movement for change. In England Cranmer made a bold move in 1549 to retain an anointing of the sick for the purpose of healing. This was in contrast to the extreme unction of the day which was an anointing at death for the forgiveness of sins. Cranmer himself, however, removed anointing the sick in the 1552 book leaving the Visitation of the Sick as a somewhat austere rite. It begins with a petition for peace in the house and then that God not remember our iniquities. It then prays for strength to faith and seriousness of repentance. There is an exhortation that the sickness is God's Visitation and a further exhortation in case of great sickness that this is God's chastisement. Then reverses the articles of faith, exhorts the person to confession of sins, with repentance, and the writing of a will. It then prays for God to accept contrition and tears and pain, followed by Psalm 71. Finally, there are prayers of blessing. In 1662, four prayers were added to assuming little chance of recovery. The overall tone of the service is that sickness is due to sin, repentance is now required, and that the possibility of death should be faced. Thus the affairs of the person need to be put in order before they depart this life. The service has recovery only as a very minor theme, and the expectation more is that the person will die.

This was gradually judged as pastorally inadequate and Caroline divines such as Lancelot Andrews (1648) and Jeremy Taylor (1680) provided books of prayers for the sick to supplement the service of the day. Alongside this should be noted the practice of 'Touching for the King's Evil' revived by Charles I and practiced last by Queen Anne. In the eighteenth century some of the Nonjurors reintroduced anointing of the sick for healing. In nineteenth century Tractarianism there was a similar movement to reintroduce anointing of the sick and that also developed an interest in

spiritual healing. This leads to the 1908 Lambeth Conference where we begin to see a change recognised and encouraged by the Lambeth bishops.

Lambeth Conference and other inter-Anglican bodies

The Lambeth Conference of 1908 produced a number of resolutions on the Ministry of Healing, (Anon, 1948). The conference suggested in resolution 27 that there might be enriching of the Book of Common Prayer. Resolution 33 talks about 'ministries of healing' a move away from 'Visitation of the sick'. Resolution 35 acknowledged the deficiencies of the prayer book tradition:

The Conference recommends the provision for use in pastoral visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick.

It exhorts in the previous resolution of the churches to have more confidence in the spiritual resources of the indwelling Christ in the church, while still saying the sick participate in the sufferings of Christ. It is however, somewhat ambivalent about anointing, being unsure that James is a sufficient warrant for such a rite, but does not wish to pastorally deny anointing to those who ask for it.

The conference, having regard to the uncertainty which exists as to the permanence of practice commended by St James (5:14) and, having regard to the history of the practice, which processes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the church. It does not, however, advise the prohibition of all anointing, if anointing the earnestly desired by the sick person (resolution 36)

Lambeth 1908 is a step forward particularly in recognising the Visitation of the Sick needed reworking. It was much influenced by the seminal study of Puller (1904) *The Anointing of the Sick in Scripture and Tradition...* The Conference enabled some Provinces to begin to adapt their services, as we shall see later.

The healing movement spontaneously developed a number of initiatives in England notable being the 'Community of Christ the Healer' founded by Dorothy Kerin, the Crowhurst Home for Healing' and the 'Guild of St Raphael'.

The Lambeth Conference of 1930 produced a major report on *Ministry to the Sick*, (Davidson, 1924), which had been set up according to a resolution of the Lambeth conference of 1920, and liturgically drew on the work of Percy Dearmer (1909). It commended this report to the whole Communion in its resolutions and also gave a positive view of the laying on of hands and anointing; the spiritual resources being run in conjunction and cooperation with medical bodies. This approach was taken up in Charles Harris (1932) 'The Visitation of the Sick'. The report published some of the rites used in Anglican healing societies and encouraged Provinces to develop their own material.

The 1958 Lambeth conference included a significant report on the Book of Common Prayer (Lambeth Conference, 1958). This was a manifesto for prayer book revision around the Anglican Communion and in some ways is the Anglican equivalent of Sacrosanctum Concilium, having the same function of pointing the Provinces in a particular direction. In this report there is a section devoted to the ministry to the sick. This starts with a forthright condemnation of the view that 'God deliberately inflicts all sickness and that sickness is invariably a punishment for sin' (p.2.19). It is forthright in saying that 'in most revisions of the Prayer Book certain erroneous assumptions

have been removed' (p.2.19). It is one thing to say that the prayer book needs enriching or adapting to pastoral circumstances; it is another to say that it contains erroneous assumptions. The report has a number of positive proposals: first, that the title should be changed from 'Visitation of the Sick' to 'Ministry to the Sick'. This is seen as a more holistic approach, ministering to the whole person. It then states seven elements that 'should be' included in this section of the Prayer Book, which are, passages from Scripture, a form for the laying on of hands, a form for anointing, a form for the communion of the sick, a form for confession and absolution of the sick, a commendation of the dying, and various appropriate prayers. This manifesto for liturgical revision can be seen to have influenced change in the texts of most Provinces.

The 1978 Conference was even more positive about the ministry of healing and praises God for the development of this ministry in the church (Lambeth Conference, 1978). It reaffirms the ministry of healing as part of the kingdom of God, and says that the ministry of healing is an essential part of any liturgical renewal.

The 1988 Lambeth conference gave further consideration to the ministry of healing. It sees healing and salvation as '2 ways of describing the work of Jesus Christ'. It noted that Jesus commanded his disciples to heal the sick, and cast out demons, and recognise that this ministry did not cease with the apostles that has continued through the history of the church. This is a clear rejection of the more Calvinistic dispensational view of previous generations. It looked back to the 1920 conference calling for a report on the subject, and commended the setting up in England of the 'Churches Council for Health and Healing' as an example. It recognises within healing, medical research, the medical professions, the ministry of prayer and sacrament, the counselling and support of the troubled, and the ministry to the sick and the dying. It says that all the baptised, not only the clergy, should be involved in the churches ministry of healing and recognises that some have special gifts of healing. It urges all bishops to oversee and be involved in the ministry of healing in their dioceses, including intercessory prayer in congregations, to foster the laying on of hands, to provide oil for the anointing of the sick, to develop counselling ministries, to provide for the ministry of absolution, to provide and oversee ministries of deliverance from demonic oppression, to work in partnership with doctors, support medical mission work, and to establish positive hospices for the terminally ill. This is a wide ranging encouragement for the ministry of healing, and precipitated further revision in liturgical texts.

Thus in 80 years the Lambeth Conferences have moved from a tentative recognition of the deficiencies of the past, to a positive programme of renewal and change in liturgical pastoral practice. This reflects changes within Anglican Provinces and their approach to healing and encouraged further development. Before looking at liturgical texts themselves it might be worth considering some other Anglican bodies and movements.

The Inter-Anglican Liturgical Consultations have touched on issues of inculturation but have not really applied these to the Ministry to the Sick. The York Statement of 1989 reaffirms creative adaptation of the received worship tradition, and discusses variation in sacramental elements but not with regard to oil for anointing (Holeton, 1990). Likewise the Kanamai statement of 1993 deals with African culture and

Anglican liturgy, but does not discuss healing ministry (Gitari, 1994). There is one point at which it might be seen to intersect and that is where it notes that in some African societies, as in some eastern churches there is the opportunity to anoint the body with oil prior to burial. The statement says 'this sign of love may be appropriately done for Christians' (p. 47).

Provincial reports

Some Provinces have produced official reports on Christian Healing. One example is England where there have been a series of reports considered, *The Ministry of Healing* (Lambeth Conference, 1924), *The Church's Ministry of Healing* (Church of England, 1958), *Time to Heal* (Church of England, 2000). Another example is in the Episcopal Church where there have been a series of reports on healing in *Prayer Book Studies 3* (1951), *Prayer Book Studies 24* (1970) and *Enriching our Worship 2* (2000).

A series of more specialised reports on exorcism have been held *Exorcism, the findings of the commission convened by the Bishop of Exeter* (Petitpierre, 1972), and *The Christian Ministry of Healing and Deliverance* (Diocese of York, 1974). Further reports on deliverance include in Wales a *Memorandum on Exorcism* (1974, 2001), and Archbishop of Sydney's commission, *The Occult* (1975). In Canada, there was a report of the House of Bishops task force on *Exorcism* in 1996. The Canadians did not recommend producing rites for major exorcism, an approach shared with other Provinces, but not all. The book *Deliverance* by Michael Perry (1987, 1996) takes the place of a semi-official book on the subject in the British Isles.

Alongside official bodies has been the less well-documented influence of the charismatic movement within Anglicanism bringing the ministry of healing to the life of many parishes, e.g. (Maddocks, 1981), alongside this local healing movements such as Edmund John in Tanzania (Namata, 1986), and 'St Agnes Anglican Mission Spiritual Healing and Manger Centre' in Zimbabwe (Shoko, 2006), to name two. These are further factors in strengthening the development of Anglican healing rites.

Catechisms

One aspect of the ministry of healing has been its increasing inclusion in the catechisms of the Anglican Communion. The 1662 Catechisms had 2 sacraments only and thus did not discuss the ministry of healing. In the post-World War II period the ministry of healing has been included in a number of catechisms. As the Anglican Communion has developed its catechisms, they fall into a number of families.

The Revised Catechism of the Church of England, 1962, asks the following question:
What is the sacramental ministry of healing?

The sacramental ministry of healing is the ministry by which God's grace is given for the healing of spirit, mind, and body, in response to faith and prayer by the laying on of hands, or by anointing with oil. (§56)

The same statement can be found in *A Catechism - Board of Education of the General Synod of the Church of Ireland*, 1971. A reworded version of the answer to this question is found in the Church in Wales, 1984.

The American *Book of Common Prayer*, 1979, asks a slightly different question:

What is unction of the sick?

Unction is the right of anointing the sick with oil, all the laying on of hands, by which God's grace is given for the healing of spirit mind and body.

This statement is also found in the *Book of Common Prayer* for the Episcopal Church in the Philippines, 1999.

And Anglican prayer book, 1989, of the Church of the Province of Southern Africa, asks the following question:

What is anointing the sick?

The anointing of the sick, sometimes called Unction, is the anointing of the sick with oil. By this, God's grace is given for the healing of spirit, mind and body.

The exact wording of this is found in the Nigerian catechism (1996), and a slightly expanded version is found in the West Indian catechism (1995).

A New Zealand Prayer Book, 1989, simply asks the question 'what other sacramental actions, does the church provide?' And in that includes 'anointing, for healing and wholeness'.

These 9 catechisms while showing some variation in explanation and in terminology actually include a common phrase that in anointing 'God's grace is given for the healing of spirit, mind and body.'

Ministry to the Sick

An examination of 37 services of Ministry to the Sick from 1928 shows the changing attitudes within Anglicanism. A few Provinces before World War Two began to revise the Visitation service and include the possibilities of laying on of hands and anointing. This process accelerated from the 1960s onwards and began to include elements not considered in the 1958 report. This can be seen in the following table:

Table 1

Province	Date	Public	Home	confession	Lay hands	anointing	Eucharist	Reserved sacrament
PECUSA	1928		√	√		√	√	
Scotland	1929		√	√	√	√	√	√
South Africa	1930		√		√	√	√	√
England	1935/54		√	√	√	√	√	
Brazil	1950		√	√		√	√	
South Africa	1954		√	√	√	√	√	
IPBC	1960	√			√			
IPBC	1961		√	√	√	√	√	
Canada	1962		√	√	√	√	√	
Melanesia	1965			√	√	√		
PNG	1976		√		√	√		√
Australia	1978		√	√			√	
TEC	1979		√	√	√	√	√	√
England	1983		√		√	√	√	√
Wales	1984		√	√	√	√	√	√
Canada	1985		√	√	√	√	√	√
Ireland	1985		√	√	√	√	√	
South India	1986	√			√	√		
TEC	1988	√						

New Zealand	1989	√	√	√	√	√	√	
Southern Africa	1989		√	√	√	√	√	√
Lusitania	1991				√	√	√	√
P N Guinea	1991		√		√	√		√
Ireland	1993		√	√	√	√	√	
Australia	1995		√	√	√	√	√	
North India	1995		√	√	√	√	√	√
West Indies	1995		√	√	√	√	√	√
Nigeria	1996		√	√	√	√	√	
Congo	1998		√	√			√	
Philippines	1999		√	√	√	√	√	√
England	2000	√	√	√	√	√	√	√
TEC	2000	√	√	√	√	√	√	√
Kenya	2002	√	√		√	√	√	
Ireland	2004	√	√	√	√	√	√	
Korea	2004	√	√		√	√	√	√
Wales	2007	√	√	√	√	√	√	√
Wales	2008	√			√	√	√	

The table indicates the growing normativity of the laying on of hands and anointing for the sick. From a tradition that had excluded the former and rejected the latter this is a great change to being positive about the use of these symbolic means of ministry. In the renewal of ministry to the sick these two elements have become central to Anglican ministry. Confession is also an important element which is performed in a variety of ways, either by using more corporate forms or by individual rites confession. With regard to communion for the sick there has been a growth in allowing distribution of previously consecrated elements, though not in every Province. All have celebrations of the Eucharist at the bedside. One element perhaps not envisaged in 1958 has been the growth of the provision of liturgical material for public services of healing as seen in the first column. Southern Africa talks in the rubrics of 'healing missions'. It is also clear that the place of laity in rites for the healing has increased. Even when not allowed to anoint they are encouraged to participate at the bedside in a number of ways. Thus the tradition has been for liturgical provision for the priest as they visit the sick person in home or in a hospital, but alongside that has grown the provision for public services in church where people come for healing. The sheer volume of rites that have been developed indicates the fruits of the encouragement of 1958.

In most of the services the priest only is expected to anoint the candidate, and the laying on of hands most often allows the laypeople present to participate. Two Provinces seem to allow lay anointing in emergency or necessity. At least three Provinces allow deacons and laypeople to anoint the sick. In some places there is a licence from the Bishop given after special training and this particularly includes Readers. It is a complex area, as on the one hand the Roman Catholic Church is adamantly against laypeople anointing, and on the other hand Orthodox churches seem to be much more flexible and continue to allow the ancient practice of laity taking home consecrated oil for the purposes of blessing and healing. As yet the issue seems to have had little consistent international discussion within Anglicanism.

All of the revised rites focus the prayers on healing of the candidate; the laying on of hands, anointing and the surrounding prayers are all with a view to the healing of the sick person. This is true in England from the 1928 right up to the present. Not all

include a petition for forgiveness in prayers around anointing although this has become an increasing provision. Once again there is great variety. Some prayers are very simple:

I anoint you in the name of Jesus. Be made whole. Amen (Church of the Province of Nigeria, 1996)

N., I anoint you with oil in the name of the Father, and of the Son, and of the Holy Spirit. Amen (The Episcopal Church, 1979).

Some prayers are slightly longer for example the prayer shared with both New Zealand and Nigeria:

I anoint you with this holy oil.

Receive Christ's forgiveness and healing.

The power of the Saviour who suffered for you,
flow through your mind and body,

lifting you to peace and inward strength. Amen (Church of the Province of New Zealand, 1989)

Here the dual element of both healing and forgiveness are included in the prayer compared to the simple direction for healing in Nigeria.

Blessing the oil

Some of these services expect the use of oil but have no prayers for its setting apart. This is as was found in the 1549 Book of Common Prayer, which simply uses oil. Some services say that the oil must be blessed by the Bishop, as is found in seven of the rites, and some explicitly link the blessing to a service on Maundy Thursday (e.g. Nigeria 1996). In 12 of the services prayers are given for the priest to bless the oil as a part of the service.

A great variety of prayers are used for blessing the oil with little commonality. Some of the prayers are quite short:

Almighty God, giver of health and salvation, sanctify this oil, for the healing of your people; through Jesus Christ our Lord. Amen. (Church of the Province of Southern Africa, 1989)

Likewise:

Consecrated this oil which your servant is about to use for the anointing of your people. In the name of the Father, Son, and of the Holy Spirit. Amen. (Anglican Church of Kenya, 2002)

Other provinces have a slightly fuller prayer. In Australia the prayer is more for the candidate being healed by the use of the oil than we have seen in the prayers above:

Almighty God,

in your word we are encouraged to pray for the sick and anoint them with oil.

Grant that N who is anointed with this oil

may be strengthened by the Holy Spirit,

healed and restored, according to your good purposes;

through Jesus Christ our saviour. Amen. (Anglican Church of Australia, 1995)

A similar length prayer is given in the New Zealand Aotearoa prayer book but with a slightly different emphasis:

God of healing and hope,

your Son our saviour sent his disciples

to anoint the sick with oil; fulfil your promise through this oil

which we set apart in his name

to use as a sign of forgiveness
healing and salvation. (Church of the Province of New Zealand, 1989)

The Episcopal Church provides a similar length prayer that includes an epiclesis:
O Lord, holy Father, giver of health and salvation: send your Holy Spirit to sanctify this oil; that, as your holy Apostles anointed many that were sick and healed them, so may those in faith and repentance received this holy unction be made whole; through Jesus Christ our Lord... (The Episcopal Church, 1979)

This prayer has been used (and modified) by other Provinces.

The majority of Provinces ask for the oil to be 'sanctified' or 'blessed'. This they do without any reference to the Spirit or with an invocation on the sick person. The anointing is seen to bring healing of 'body mind and spirit', or wholeness; only a few include a petition for forgiveness within the blessing of the oil.

Some Provinces (England, Canada, New Zealand, Nigeria, West Indies) have specific 'Chrism Eucharists' to be held in holy week in which the Bishop blesses the oil for the infirm, alongside other oils e.g. the chrism. Other Provinces regularly hold the rite but do not have an officially sanctioned provincial text (e.g. TEC). The church in the province of the West Indies consecrates the oil within the Eucharistic prayer after the Eucharistic epiclesis.

Send your holy spirit on these oils, but those in faith and repentance received this holy unction may be made whole... (p. 423)

The prayer continues to consecrate chrism in a similar fashion and thus implying that only two oils are consecrated in the Province. The English and New Zealand rites use the same prayer for the consecration of the oil which is for 'the ministry of healing' in New Zealand and for 'the sick and the dying' in England. After remembering the actions of Christ the prayer asks:

By the power of your Spirit may your blessing rest on those who are anointed with this oil in your name; May they be made whole in body mind and spirit, restored in your image, renewed in your love...(Church of England, 2006, p. 288)

The prayer is significant in that unlike consecrating oil at the bedside the effect of consecration, even if voiced in functional terms, is more 'long term' in the sense that the application of the oil is not expected to be immediate.

Two Provinces, England and Ireland, have developed long prayers for the blessing of the oil at healing services. The English prayer is similar in length to the blessing of the waters at baptism, or the preface of the Eucharistic prayer and it runs from anamnesis of healing, through an epiclesis, to intercessions for the sick finishing with a doxology. The epiclesis has a more functional approach and is the same text as above although the whole prayer is longer than that at the chrism Eucharist. In both Provinces these prayers are for public services of healing, and a longer prayer may be appropriate in such a context, compared to anointing the bedside.

The rites do not include much discussion of the nature of the oil. The Church of England rubrics direct the reader to Canon B 37 which says it must be pure olive oil. The Church of Ireland produced *Guidelines re-the Liturgical use of Oil* in 2010, requiring 'pure olive oil' (Church of Ireland, 2010). Southern Africa mentions 'natural

vegetable oil', which may indicate a variety of different oils are used. Otherwise the liturgies simply tend to talk about oil. Inculturation questions are not addressed.

Exorcism

Canon 72 of the 1604 Canons said that ministers were not to exorcise unless they have the license of the Bishop. This may seem to express a common position that exorcisms should be done under authority within the church. However, the rest of the Canon also forbids public or private fasts or prophesyings. The Canon is directed against Puritan practices that were used to undermine the Church of England. Puritan ministers would gather to hold meetings on sermons and then conduct prayer and fasting with public exorcism. The success of this was then contrasted with the failings of the Anglican Church. John Darrell a famous Puritan preacher who conducted a series of public exorcisms in such a way. However, this resulted in a court case which suggested that some of the exorcisms were not real and that there had been at a degree of deception in the public rites. The issue of the genuineness of exorcisms has continued to be significant within Anglicanism.

Some Provinces have discussed issues around exorcism, particularly in light of modern psychiatry, see Petitpierre (1972) and Anglican Church of Canada (1996). The charismatic movement has increased exorcistic activity, which has mostly been regulated rather than lead to new rites, but see Perry (1987). However, in some Provinces the traditional philosophy and religion does not have the concept of a demon or possession. There are only a few examples of exorcistic material in official rites.

Some rites include direction on the ministry of deliverance (or exorcism). This occurs in five services and varies from, a petition in the prayers for release from the power of evil:

Release those whom Satan has held captive, comfort the disturbed and the distressed in spirit (Anglican Church of Kenya, 2002)

To provision of prayers for protection from evil:

May the cross of the Son of God,
which is mightier than all the hosts of Satan
and more glorious than all the hosts in heaven,
abide with your going out and you're coming in... (Church of England, 2005)

and at the laying on of hands:

May Christ the light of the world, drive away from you all darkness and all sorts of evil. In the name of God, Father, Son and Holy Spirit...(Church of the Province of Southern Africa, 1989).

These are not full exorcisms but are more prayers of protection.

One service book, from Chile South America, does not have a rite for healing as such but does have provision for full-blown exorcism service with prayers such as:

Espiritu inmundo, yo te ato en el nombre de Jesucristo, el Santo de Dios para que no hagas ningún daño a él ni a los demás que aqui estamos.(Iglesia Anglicana, 1973).

This may be as a result of the Charismatic movement in Chile.

The Church of the Province of Southern Africa has exorcisms of people and places in *Episcopal Services* (1994). In the exorcisms of a person a variety of prayers are included, including confession profession of faith, prayers for protection and renunciation concluding with prayers of blessing. The priest orders the evil spirit to depart:

Evil spirit(s)... I command you in the name of Jesus, who overcame you on the cross come out of this our *brother*, go from *him*, nor dare to return to *him*...(p.71)

It is clear that these can only be used by some clergy who have been specially trained for the task and are not for general use.

A similar approach is taken by the Church in Wales, which produced a *Memorandum on Exorcism* in 1974, followed by a *Manual of Exorcism* in 1983, including liturgical texts. After the confession there is a section called the deliverance:

In the name of Jesus of Nazareth, Son of the most high God, I find you, every evil spirit, and command you to leave this person N, to harm no one and go to your own place, never to return. Amen.

This was superseded in 2001 by a book called the *Ministry of Deliverance* which included liturgical texts on exorcism of people and places for. This rite has changed 'the deliverance' into a 'prayer for deliverance':

Lord God of hosts, before your presents the armies of hell are put to flight. Deliver N. From the assaults and temptations that the evil one. Free him/her from every evil and unclean spirit... (p. 14).

Thus, the prayer is a prayer to God, rather than a command to the unclean spirit.

The Episcopal Church simply states that the ministry deliverance is an episcopal responsibility. Some Provinces have set up groups in each diocese commissioned by the Bishop who work in tandem with medical officers in this ministry, e.g. England. In England the book *Deliverance* by Perry acts as an unofficial training book and source of liturgical material. The texts in the appendix of the book draw heavily on the South African material.

Recent cases in England of lay-led child exorcisms, which have led to the death of a child and the imprisonment of the parents for murder, has led to the Church of England to develop guidelines on protecting God's children, which include a section on child exorcism (Church of England House of Bishops, 2010). The fact that these cases often include people who have migrated suggests that inter-Provincial cooperation may be needed in such complex cases.

Rites of reconciliation

Within the visitation of the sick there has always been an element where the sick person was able to talk to the priest about their sins and receive absolution. While the issue of anointing was discussed and commended by Lambeth Conferences there has been considerable silence on the issue of reconciliation as a liturgical act. The vision of the Lambeth Conferences with regard to reconciliation has been of a large corporate level including the reconciliation of churches, the reconciliation of nations, and reconciliation within the family. However there is relative silence about it as a liturgical act.

This makes the development of rites of reconciliation within Anglicanism remarkable. It perhaps shows the divisive nature of sacramental reconciliation in the past but in the post-war period many Provinces have produced reconciliation rites, as is shown in table 2.

Table 2

Province	Year	Alternative Commination	Ash Wed	In Visitation	Corporate Penitence	Individual Penitence	Laying hands	Ego te absolvo	Sign Cross	Anointing	Prayer Ministry
England	1928	√		√		√		√			
PECUSA	1928	√		√							
Scotland	1929	√				√		√			
S Africa	1954	√		√		√		√			
IPBC	1961	√			√	√		√			
Canada	1962	√		√		√		√			
Melanesia	1965					√		√			
PNG	1976					√		√			
Australia	1978		√			√		√			
TEC	1979					√		√			
Wales	1984		√	√		√		√			
England	1984				√	√					
Canada	1985					√					
Ireland	1985					√	√				
S India	1986					√					
New Zealand	1989					√	Stretch	√	√		
S Africa	1989		√			√	Extend	√			
England	1990		√		√	√					
PNG	1991					√		√			
N India	1995			√		√					
W Indies	1995		√			√		√			
Philippines	1999		√			√	√	√			
Kenya	2002					√	√				
England	2006				√	√	√	√	√	√	√
Wales	2007					√		√			

Table 2 indicates the way that individual penitence has grown out of the visitation service. Some Provinces began to divide the Visitation of the Sick into sections with headings and make the confession of sin a separate section. It was then fairly easy to make this a completely separate service within a prayer book. Some Provinces were no doubt regularising a practice of confession from that Anglo-Catholic tradition. Most Provinces have by now abandoned the service of Communion for Ash Wednesday and a number have replaced this with imposition of Ashes (the above table only deals with main prayer books, quite a number of Provinces have included ashing in additional resources). Most Provinces include the traditional 'ego te absolvo' although increasingly as one of a variety of prayers that may be used. The South Indian rite is of the restoration of the excommunicated, and the Kenyan rite is for the reincorporation of those who have broken fellowship including the right hand of fellowship as a part of the service.

Only a few Provinces have included rites of corporate penitence. England in particular has developed this rite over a number of years, with penitential services provided during Lent (Church of England, 1986), and during Advent (Church of England, 1991). The 2006 provision begins with a corporate service of reconciliation, and develops the individual services out of that context. The rubrics of the corporate penitential service from England include a wide variety of ministries and they have a strong charismatic feel in the encouragement of prayer ministry.

The development of rites of reconciliation within Anglicanism has been a more quiet development than that of anointing the sick, and with little official encouragement from the Lambeth bishops. However, it should be noted that this is a development that is interconnected with ministry to the sick.

Rites for the dying

Returning to the 1958 Lambeth Conference one of the directions was to have a commendation of the dying. Many Provinces have now provided specific rites for the dying, alongside the development of funeral rites, of which these form a preliminary part within the continuum of sickness, dying, and burial. Some rites for the dying include only various appropriate pastoral prayers others have liturgical actions that parallel the rites for the sick. One prayer has become particularly common in many provinces that of the *Proficiscere*, Go forth O Christian soul..., see (Lampard, 2005), while others have included the *Kontakion* of the departed, Give rest O Christ. There was some anxiety in the early stages that the development of anointing would lead to the rehabilitation of mediaeval rites of extreme unction, i.e. the anointing of the dying in preparation for death, believed by many to actually seal the death of the sick person. There has been liturgical development in this area but not in the way feared in early discussions. The third table indicates the development of Anglican rites for the dying.

Table 3

Province	Date	Dying /At death	Confession	Lay on Hands	Cross	Anointing	Kontakion	Go forth
PECUSA	1928	√						√
Scotland	1929	√						√
South Africa	1930	√						√
South Africa	1954	√						√
IPBC	1961	√				√		√
Canada	1962	√						√
Melanesia	1965					√		
PNG	1976					√		
Australia	1978							√
TEC	1979	√						√
England	1983	√						√
Wales	1984	√						√
Canada	1985	√					√	√
Ireland	1985	√						√
New Zealand	1989	√						√
Southern Africa	1989		√					√
England	1991	√	√			√		√
Lusitania	1991							
Ireland	1993	√			√			√
Australia	1995	√	√		√	√	√	√
West Indies	1995	√					√	√
Congo	1998	√						√
Philippines	1999	√						√
England	2000	√	√	√		√	√	√
TEC	2000	√	√	√		√		√
Kenya	2002					√		
Ireland	2004	√			√			√
Korea	2004	√						
Wales	2007	√					√	√

In some of these services there is no specific separate section for the dying but there clearly are prayers included as people depart this life, which explains those who have ticks in the last column but not in the first column. In some the rubrics direct, at the point of anointing the sick, that if the sick are on the point of death they may be simply anointed. From the 1990s onwards a richer provision has been provided for ministry at the point of death to include the signing with the cross in remembrance of baptism, anointing, and in one instance the laying on of hands. This may suggest a trend in Provinces for a broader provision.

The prayers and anointing associated with ministry to the dying begin to move away from a petition for healing to a release from suffering and preparation for life eternal. In this forgiveness of sin may take a part of the rite, as is seen in the prayer after anointing from Australia based on the 1549 prayer:

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
 and release you from suffering.
 May he deliver you from all evil,
 preserve you in all goodness,

and bring you to everlasting life;
 through Jesus Christ our Lord. Amen (Anglican Church of Australia, 1995).
 This is not necessarily a return to a medieval approach; the critical passage from James includes both the healing of sick and the forgiveness of sins. It is also true that the Orthodox and Oriental traditions have never espoused the mediaeval extreme unction position but include in their rites both healing and forgiveness as a part of the right of anointing, see for Byzantine (Hapgood, 1922), and for the Copts (Woolley, 1930) and for the Syrians (Syrian Orthodox Church, 1983). In this sense such provision may be appropriate within Anglican theology.

One of the problems that pastors and chaplains find in applying rites to the dying is that sometimes families wait too long and the person is dead by the time they arrive. It has been pointed out that the Kanamai statement raised the possibility of anointing the dead, and that this is a practice in some Orthodox churches (Syrian Orthodox Church, 1974). It would thus seem unnecessary that Anglicans hold the strict boundary that the Roman Catholic Church holds that the dead are not to be anointed. However, once again there has been little discussion between Anglicans on this topic.

Conclusions

The services that have been investigated in this paper indicate the transition within Anglicanism from the 'Visitation of the Sick' to the 'Ministry to the Sick'. With official sanction from 1908 there has been, at first rather slowly, and then increasing provision of liturgical prayer for sick people expecting their recovery. Lambeth 1958 gave a very strong direction to the whole Communion in this area, and the tables above indicate that by and large the Provinces of the Communion have followed the lead of the Lambeth bishops; and have been strengthened by the charismatic movement. This is a remarkable development within the Anglican Communion as a whole and one that has received little attention. It indicates one case where the 'bond of communion' has fostered parallel developments.

This does not mean that all the issues have been solved. Further Anglican discussion might lead to a much clearer position on a number of unresolved issues, outlined in the following points:

- Can Anglicans agree that the oil to be used may be varied according to cultural context in the absence of olive oil?
- Is there a role for lay people in anointing?
- Can we anointing the dead?
- How should the ministry deliverance be expressed both liturgically and pastorally? Is there need for interprovincial cooperation?
- How might there be more of a common mind on prayers for blessing the oil and anointing?
- Is there a problem today with anointing the dying?
- What is the place for public penitential services?
- What is the place for healing missions?
- Why have we neglected this ministry in contrast to the Pentecostals?

Despite this list of issues the significant change was made over a century ago to develop rites that look for healing; praying to that effect. These have been formed

around the Anglican Communion, and its development is a remarkable and unnoticed story.

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However, the most important interpretations of the Constitution regarding provincial rights have been in the area of property and civil rights. These judicial interpretations have protected provincial jurisdiction against federal encroachment and have provided specific support for provincial regulation of labour relations, marketing and business contracts. Taxation and Other Revenue. Provincial taxing powers are limited to direct taxation within the province " for example, personal and corporate income taxes, consumer taxes and certain property taxes. From their jurisdiction over the management The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor. Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort. Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the The same text addressed to a foreign listener sounds more imposing and edifying. The events of political importance can be presented to the public in different lights by using similar techniques, by changing the voice timbre. This only proves the statement that a journalist, a reporter cannot be completely independent in his political views of his class, party, country and so on. It should be noted, however, that the speech of radio and television announcers is somewhat different though they use similar techniques in the presentation, the ability to be seen on the screen helps a TV news reader to guide the understanding to the viewer by means of facial expressions and gestures.