



**Mass with Anointing of the Sick
(Feast of Our Lady of Lourdes)
11th February 2024**

&

**Message of His Holiness Pope Francis
XXXII World Day of the Sick**

Mass texts taken from The Roman Missal
Scripture taken from Lectionary III,
Harper Collins, 1982 – *Rites of the Sick and the Dying*.

PRAYERS FOR THE SICK

(Feast of Our Lady of Lourdes, 11th February)

Prayer to Our Lady of Lourdes

Oh ever immaculate Virgin,
Mother of Mercy, Health of the Sick,
Refuge of Sinners, Comfortess of the Afflicted,
you know my wants, my troubles, my sufferings.
Look upon me with mercy.
When you appeared in the grotto of Lourdes,
you made it a privileged sanctuary where you dispense your favours,
and where many sufferers have obtained the cure of their infirmities,
both spiritual and corporal.
I come, therefore,
with unbounded confidence to implore your maternal intercession.
My loving Mother, obtain my request.
I will try to imitate your virtues
so that I may one day share your company and bless you in eternity. **Amen.**

Prayer for the Sick

Hear our prayer, O God, and heal the many illness that afflict us in body,
mind and soul.
Bring comfort to those who suffer.
Bring Consolation to those who despair.
Bring strength to those who walk with the sick.
Bring hope to all for whom the path to healing is long and may not end.
Let us never forget your special care for the sick, that they may also know
they are precious and loved. Amen

Mass with Anointing of the Sick

The following text may be adapted for use in a Service of Prayer with Anointing of the Sick.

INTRODUCTORY RITE

My dear friends, we are gathered here in the name of our Lord Jesus Christ who is present among us. As the gospels relate, the sick came to him for healing; moreover, he loves us so much that he died for our sake. Through the apostle James, he has commanded us: “Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them.” Let us therefore commend those who are sick to the grace and power of Christ, that he may save them and raise them up.

Penitential Rite

Lord Jesus, you healed the sick:

Lord, have mercy.

R. Lord, have mercy.

Lord Jesus, you forgave sinners:

Christ, have mercy.

R. Christ, have mercy.

Lord Jesus, you give us yourself
to heal us and bring us strength:

Lord, have mercy.

R. Lord, have mercy.

The priest concludes the penitential rite with the following:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

R. Amen.

Collect

Let us pray

Almighty ever living God,
eternal health of believers,
hear our prayers for your servants who are sick:
grant them, we implore you, your merciful help,
so that, with their health restored,
they may give you thanks
in the midst of your Church.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

LITURGY OF THE WORD

First Reading

A reading from the prophet Isaiah.

Is. 61:1-3

The Spirit of the Sovereign Lord is on me,
because the Lord has anointed me
to proclaim good news to the poor.
He has sent me to bind up the broken-hearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,
to proclaim the year of the Lord's favour

and the day of vengeance of our God,
to comfort all who mourn,
and provide for those who grieve in Zion—
to bestow on them a crown of beauty
instead of ashes,
the oil of joy
instead of mourning,
and a garment of praise
instead of a spirit of despair.
They will be called oaks of righteousness,
a planting of the Lord
for the display of his splendour.

The word of the Lord.

Thanks be to God.

Responsorial Psalm

Ps. 142:1-2, 5-6. 110

R./ Lord, listen to my prayer.

Lord, listen to my prayer:
turn your ear to my appeal.
You are faithful, you are just; give answer.
Do not call your servant to judgement
for no one is just in your sight. **R./**

I remember the days that are past:
I ponder all your works.
I muse on what your hand has wrought
and to you I stretch out my hands.
Like a parched land my soul thirsts for you. **R.**

Teach me to do your will
for you, O Lord, are my God.
Let your good spirit guide me
in ways that are level and smooth. R./

Second Reading

A reading from the letter of St. James.

5:13-16

If anyone among you in trouble? Let them pray. If anyone is feeling happy? Let them sing songs of praise. If anyone among you sick, let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

Christ took our sicknesses away,
and carried our diseases for us.

Alleluia!

Gospel

Mk. 2:1-12

A reading from the holy Gospel according to Mark.

Jesus came back to Capernaum after a lapse of several days and word got around that he was at home. At that they began to gather in great numbers. There was no longer any room for them, even around the door. While he was delivering God's word to them, some people arrived bringing a paralyzed

man to him. The four who carried him were unable to bring him to Jesus because of the crowd, so they began to open up the roof over the spot where Jesus was. When they had made a hole, they let down the mat on which the paralytic was lying. When Jesus saw their faith, he said to the paralyzed man, "My son, your sins are forgiven." Now some of the scribes were sitting there asking themselves: "Why does the man talk in that way? He commits blasphemy! Who can forgive sins except God alone?" Jesus was immediately aware of their reasoning, though they kept it to themselves, and he said to them: "Why do you harbour these thoughts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up, pick up your mat, and walk again'? That you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I command you: Stand up! Pick up your mat and go home." The man stood and picked up his mat and went outside in the sight of everyone. They were awestruck; all gave praise to God, saying, "We have never seen anything like this!"

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

LITURGY OF ANOINTING

Litany

My brothers and sisters, in our prayer of faith let us appeal to God for our brothers and sisters,

Come and strengthen them through this holy anointing:

Lord, have mercy.

R. Lord, have mercy.

Free them from all harm:

Lord, have mercy.

R. Lord, have mercy.

Free them from sin and all temptation:

Lord, have mercy.

R. Lord, have mercy.

Relieve the sufferings of all the sick [here present]:

Lord, have mercy.

R. Lord, have mercy.

Assist all those dedicated to the care of the sick:

Lord, have mercy.

R. Lord, have mercy.

Give life and health to our brothers and sisters, on whom we lay our hands in your name:

Lord, have mercy.

R. Lord, have mercy.

Laying on of Hands

In silence, the priest lays his hands on the head of the sick person. If there are a number to receive the sacrament, the priest extends his hands over them in silence.

Prayer over the oil

The priest says a prayer of thanksgiving over blessed oil:

Praise to you, God, the almighty Father.

You sent your Son to live among us

and bring us salvation.

R. Blessed be God who heals us in Christ.

Praise to you, God the only-begotten Son.

You humbled yourself to share in our humanity

and you heal our infirmities,

R. Blessed be God who heals us in Christ.

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

R. Blessed be God who heals us in Christ.

God of mercy,
ease the sufferings and comfort the weakness of your servants,
whom the Church anoints with this holy oil.
We ask this through Christ our Lord.

R. Amen.

Anointing

The priest anoints the sick person with blessed oil.

First, he anoints the forehead, saying:

Through this holy anointing
may the Lord in his love and mercy
help you with the grace of the Holy Spirit.

R. Amen.

Then he anoints the hands, saying:

May the Lord who frees you from sin
save you and raise you up.

R. Amen.

Prayer after Anointing

The priest says the following prayer:

Let us pray.
Father in heaven,
through this holy anointing
grant comfort to those who are suffering.
When they are afraid, give them courage,

when afflicted, give them patience,
when dejected, afford them hope,
and when alone, assure them of the support of your holy people.
We ask this through Christ our Lord.

R. Amen.

LITURGY OF THE EUCHARIST

Prayer over the Offerings

O Lord, our God,
who once established these created things
to sustain us in our frailty,
grant, we pray,
that they may become for us now
the Sacrament of eternal life.
Through Christ our Lord. **Amen.**

Preface

The Lord be with you.
And with your spirit.
Lift up your hearts.
We lift them up to the Lord.
Let us give thanks to the Lord our God.
It is right and just.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.
He always showed compassion

for children and for the poor,
for the sick and for sinners,
and he became a neighbour
to the oppressed and the afflicted.
By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.
And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

Holy, holy, holy Lord God of Hosts.....

Prayer after Communion

O God, only support of our human weakness,
show the power of your protection
over your servants who are sick,
that, sustained by your merciful help,
they may be restored to your holy Church
in good health.
Through Christ our Lord. **Amen.**

CONCLUDING RITE

Final Blessing

May the Lord be with you to protect you.

R. Amen.

May he guide you and give you strength.

R. Amen.

May he watch over you, keep you in his care, and bless you with his peace.

R. Amen.

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

R. Amen.

MESSAGE OF HIS HOLINESS POPE FRANCIS XXXII WORLD DAY OF THE SICK

11 February 2024

“It is not good that man should be alone”. **Healing the Sick by Healing Relationships**

“It is not good that man should be alone” (cf. Gen 2:18). From the beginning, God, who is love, created us for communion and endowed us with an innate capacity to enter into relationship with others. Our lives, reflecting in the image of the Trinity, are meant to attain fulfilment through a network of relationships, friendships and love, both given and received. We were created to be together, not alone. Precisely because this project of communion is so deeply rooted in the human heart, we see the experience of abandonment and solitude as something frightening, painful and even inhuman. This is all the more the case at times of vulnerability, uncertainty and insecurity, caused often by the onset of a serious illness.

In this regard, I think of all those who found themselves terribly alone during the Covid-19 pandemic: the patients who could not receive visitors, but also the many nurses, physicians and support personnel overwhelmed by work and enclosed in isolation wards. Naturally, we cannot fail to recall all those persons who had to face the hour of their death alone, assisted by healthcare personnel, but far from their own families.

I share too in the pain, suffering and isolation felt by those who, because of war and its tragic consequences, are left without support and assistance. War is the most terrible of social diseases, and it takes its greatest toll on those who are most vulnerable.

At the same time, it needs to be said that even in countries that enjoy peace and greater resources, old age and sickness are frequently experienced in solitude and, at times, even in abandonment. This grim reality is mainly a consequence of the culture of individualism that exalts productivity at all

costs, cultivates the myth of efficiency, and proves indifferent, even callous, when individuals no longer have the strength needed to keep pace. It then becomes a throwaway culture, in which “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor or disabled, ‘not yet useful’ – like the unborn, or ‘no longer needed’ – like the elderly” (Fratelli Tutti, 18). Sadly, this way of thinking also guides certain political decisions that are not focused on the dignity of the human person and his or her needs, and do not always promote the strategies and resources needed to ensure that every human being enjoys the fundamental right to health and access to healthcare. The abandonment of the vulnerable and their isolation is favoured also by the reduction of healthcare merely to a provision of services, without these being accompanied by a “therapeutic covenant” between physicians, patients and family members.

We do well to listen once more to the words of the Bible: “It is not good for man to be alone!” God spoke those words at the beginning of creation and thus revealed to us the profound meaning of his project for humanity, but at the same time, the mortal wound of sin, which creeps in by generating suspicions, fractures, divisions and consequently isolation. Sin attacks persons and all their relationships: with God, with themselves, with others, with creation. Such isolation causes us to miss the meaning of our lives; it takes away the joy of love and makes us experience an oppressive sense of being alone at all the crucial passages of life.

Brothers and sisters, the first form of care needed in any illness is compassionate and loving closeness. To care for the sick thus means above all to care for their relationships, all of them: with God, with others – family members, friends, healthcare workers – , with creation and with themselves. Can this be done? Yes, it can be done and all of us are called to ensure that it happens. Let us look to the icon of the Good Samaritan (cf. Lk 10:25-37), to his ability to slow down and draw near to another person, to the tender love with which he cares for the wounds of a suffering brother.

Let us remember this central truth in life: we came into the world because someone welcomed us; we were made for love; and we are called to communion and fraternity. This aspect of our lives is what sustains us, above

all at times of illness and vulnerability. It is also the first therapy that we must all adopt in order to heal the diseases of the society in which we live.

To those of you who experience illness, whether temporary or chronic, I would say this: Do not be ashamed of your longing for closeness and tenderness! Do not conceal it, and never think that you are a burden on others. The condition of the sick urges all of us to step back from the hectic pace of our lives in order to rediscover ourselves.

At this time of epochal change, we Christians in particular are called to adopt the compassion-filled gaze of Jesus. Let us care for those who suffer and are alone, perhaps marginalized and cast aside. With the love for one another that Christ the Lord bestows on us in prayer, especially in the Eucharist, let us tend the wounds of solitude and isolation. In this way, we will cooperate in combating the culture of individualism, indifference and waste, and enable the growth of a culture of tenderness and compassion.

The sick, the vulnerable and the poor are at the heart of the Church; they must also be at the heart of our human concern and pastoral attention. May we never forget this! And let us commend ourselves to Mary Most Holy, Health of the Sick, that she may intercede for us and help us to be artisans of closeness and fraternal relationships.

Rome, Saint John Lateran, 10 January 2024

FRANCIS