

A PUBLIC SERVICE OF HEALING

THE FEAST OF

William Reed Huntington

Priest, 1909

JULY 27, 2022

THE WORD OF GOD

Presider: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

People: And also with you.

Let us pray.

After a period of silence, the Minister then says the following Collects.

Gracious God, we commend to your loving care all who suffer, especially those who come here seeking your healing grace for themselves and for others. Give them patience and hope in their distress; strengthen and uphold them in mind and body; and grant, by your intervention, that all your people may be made whole according to your desire, through Jesus Christ, in the power of the Holy Spirit. **Amen**

O Lord our God, we thank you for instilling in the heart of your servant William Reed Huntington a fervent love for your Church and its mission in the world; and we pray that, with unflagging faith in your promises, we may make known to all people your blessed gift of eternal life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Hebrew Scripture

Joel 2:12-17

Even now, says the LORD,
return to me with all your heart,
with fasting, with weeping, and with mourning;
rend your hearts and not your clothing.

Return to the LORD, your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
and relents from punishing.
Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for the LORD, your God?

Blow the trumpet in Zion;
sanctify a fast;
call a solemn assembly;
gather the people.
Sanctify the congregation;
assemble the aged;
gather the children,
even infants at the breast.
Let the bridegroom leave his room,
and the bride her canopy.

Between the vestibule and the altar
let the priests, the ministers of the LORD, weep.
Let them say, "Spare your people, O LORD,
and do not make your heritage a mockery,
a byword among the nations.
Why should it be said among the peoples,
'Where is their God?'"

Psalm 133

1 Oh, how good and pleasant it is, *
when brethren live together in unity!
2 It is like fine oil upon the head *
that runs down upon the beard,
3 Upon the beard of Aaron, *
and runs down upon the collar of his robe.
4 It is like the dew of Hermon *
that falls upon the hills of Zion.
5 For there the LORD has ordained the blessing: *
life for evermore.

THE GOSPEL

John 17:20–26

Looking up to heaven, Jesus said, “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

SHARED HOMILY

A LITANY OF HEALING

The Celebrant introduces the Litany with this bidding

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

The People audibly name those for whom they are interceding. A Person appointed then leads the Litany

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

We praise you and thank you, O Lord.

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

We praise you and thank you, O Lord.

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

We praise you and thank you, O Lord.

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

We praise you and thank you, O Lord.

All you Holy Angels, Archangels, and bodiless powers of heaven;

Stand beside us to guide and guard us on our way.

Holy Mary, Mother of God;
Pray for us and the people of the world.

For all who grieve the death of family, friends, and citizens;
Give them courage and strength to meet the days ahead, O Lord, and the consolation of your love.

Pour out your healing grace on all who are sick, injured, or disabled, that they may be made whole;
Hear us, O Lord of life.

Grant to all who seek your guidance, and to all who are afraid, anxious, or overwhelmed, a knowledge of your will and an awareness of your presence;
Hear us, O Lord of life.

Give peace, courage, and hope to all who suffer in body, mind, or spirit;
Hear us, O Lord of life.

Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;
Hear us, O Lord of life.

Bless physicians, nurses, and all others who minister to the sick and suffering, keep them safe and healthy, and grant them wisdom and skill, sympathy, and patience;
Hear us, O Lord of life.

Open our eyes to see that you have made of one blood all the peoples of the earth and that our life and death are with each other;
Hear us, O Lord of life.

Give us compassion for those in need, patience in this time of distress in our country, and love for our neighbors;
Hear us, O Lord of life.

Let our hearts be not afraid;
Hear us, O Lord of life.

You are the Lord who does wonders:
You have declared your power among the peoples.

With you, O Lord, is the well of life:
And in your light we see light.

The priest continues

Let us pray:

A period of silence follows.

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.
Amen.

CONFESSION OF SIN

The Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you, opposing your will in our lives.
We have denied your goodness in each other, in ourselves,
and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

PRAYERS FOR HEALING

The minister may invite each person to give her or his name and any particular request for prayer. The minister then prays silently, then prays aloud using the following forms or similar words.

I lay my hands upon you in the name of our Savior Jesus Christ, praying you will be strengthened and filled with God's grace, that you may know the healing power of the Spirit. Amen.

After all are anointed

May the God who goes before you through desert places by night and by day be your companion and guide; may your journey be with the saints; may the Holy Spirit be your strength, and Christ your clothing of light, in whose name we pray. Amen.

LORD'S PRAYER

BLESSING

May God the Father bless us, God the Son heal us, God the Holy Spirit give us strength. May God the holy and undivided Trinity guard our bodies, save our souls, and bring us safely to his heavenly country; where he lives and reigns for ever and ever. Amen.

THE PEACE

WILLIAM REED HUNTINGTON

PRIEST (27 JULY 1909) W R Huntington, although never a bishop, had more influence on the Episcopal Church than most bishops. He was born in Lowell, Massachusetts, in 1838, the son of a physician, studied at Harvard, and was ordained a priest in 1862. In each of the thirteen General Conventions (held every three years, in years that have a remainder of 2 when divided by 3) of the Episcopal Church that met between 1870 and his death, he was a member, and indeed the most prominent member, of the House of Deputies. In 1871 he moved for the restoration of the ancient Order of Deaconesses, which was finally officially authorized in 1889. His parish became a center for the training of deaconesses. Huntington's was the chief voice calling for a [revision of the Book of Common Prayer](#) (completed in 1892), and his the greatest single influence on the process of revision. The prayers he wrote for it include the following, used during Holy Week and on Fridays.



Almighty God, whose dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord.

In his book [The Church Idea](#) (1870), Huntington undertook to discuss the basis of Christian unity, and he formulated the Chicago-Lambeth Quadrilateral, a statement adopted first by the House of Bishops of the Episcopal Church in 1886 and then, with slight modifications, by the Bishops of the world-wide Anglican Communion assembled at Lambeth in 1888. The statement set forth four principles which Anglicans regard as essential, and offer as a basis for discussion of union with other Christian bodies.

A personal observation: The reader will notice that the four points of the Lambeth Quadrilateral: Scriptures, Creeds, Sacraments, and Ministry, correspond roughly to the points listed in Acts 2:41f, where Luke speaks of those who received the Gospel as it was preached on Pentecost.

So those who received his word were baptized, and there were added that day about three thousand souls. And they continued steadfast in the apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers.

These early Christians were in the apostles' doctrine. That is, they believed what the apostles taught about the Resurrection of Jesus, and about His victory on our behalf over the power of sin and death. That is to say, they believed the doctrine summarized in the Creeds.

They were in the apostles' fellowship. That is, they did not seek to serve God as unattached individuals, nor did they form groups of persons of like minds with their own in whose company they might worship. They joined themselves to the existing band of believers, whose nucleus was the apostles. That is, they were united by participation in the ministry of the apostles and those whom the apostles deputed to carry on their work.

They participated in the breaking of bread. That is, they were regular participants in the Sacrament of the Lord's Supper. (That they had received the Sacrament of Holy Baptism has already been specified.)

They participated in the prayers. As far back as our records go, Christian services of worship have consisted principally of two things: (1) the reading of the Holy Scriptures and preaching based on them, accompanied by prayer, and (2) the celebration of the Lord's Supper. The pattern was set by Our risen Lord at Emmaus (Luke 24:13-35), when He first opened the Scriptures to His companions, and then "was known to them in the breaking of bread." The former part, the prayers and readings and sermons, would often be referred to simply as "the prayers."

Despite his involvement in the national affairs of the Church, Huntington was foremost a parish priest, for 21 years (1862-1883) at All Saints' Church in Worcester, Massachusetts, and for 26 years (1883-1909) at Grace Church, New York City. He died 26 July 1909.