

## **Prayers for Healing in times of Sickness**

### **Prayers for a Sick Person**

O Lord Almighty, the Healer of our souls and bodies, You Who put down and raise up, Who chastise and heal also; do You now, in Your great mercy, visit our brother (sister) (Name), who is sick. Stretch forth Your hand that is full of healing and health, and get him (her) up from his (her) bed, and cure him (her) of his (her) illness. Put away from him (her) the spirit of disease and of every malady, pain and fever to which he (she) is bound; and if he (she) has sins and transgressions, grant to him (her) remission and forgiveness, in that You love mankind; yea, Lord my God, pity Your creation, through the compassions of Your Only-Begotten Son, together with Your All-Holy, Good and Life-creating Spirit, with Whom You are blessed, both now and ever, and to the ages of ages. Amen.

O Lord our God, Who by word alone did heal all diseases, Who did cure the kinswoman of Peter, You Who chastise with pity and heal according to Your goodness; Who are able to put aside every malady and infirmity, do You Yourself, the same Lord, grant aid to this Your servant (Name) and cure him (her) of every sickness of which he (she) is grieved; lift him (her) up from his (her) bed of pain, and send down upon him (her) Your great mercy, and if it be Your Will, give to him (her) health and a complete recovery; for You are the Physician of our souls and bodies, and to You do we send up Glory: to Father, and to Son, and to Holy Spirit, both now and ever, and to the ages of ages. Amen.

Heavenly Father, physician of our souls and bodies, Who have sent Your only-begotten Son and our Lord Jesus Christ to heal every sickness and infirmity, visit and heal also Your servant (name) from all physical and spiritual ailments through the grace of Your Christ. Grant him (her) patience in this sickness, strength of body and spirit, and recovery of health. Lord, You have taught us through Your word to pray for each other that we may be healed. I pray, heal Your servant (name) and grant to him (her) the gift of complete health. For You are the source of healing and to You I give glory, Father, Son and Holy Spirit. Amen.

### **Prayer of a Sick Person**

Jesus Christ, my Lord and Savior, You became man and died on the cross for our salvation. You healed people of sickness and affliction through Your love and compassion. Visit me, Lord and grant me strength to bear this sickness with which I am afflicted, with patience, submission to Your will and trust in Your loving care. I pray that You will bless the means used for my recovery and those who administer them. Grant that my sickness may be to my spiritual benefit and that I may live the rest of my life more faithfully according to Your will. For You are the source of life and healing and to You I give praise and glory, now and forever. Amen.

**Excerpt from “Why, O Lord, Why?” By Fr. John Breck (Jan 2, 2010)**

...For many of us, this kind of disaster (the earthquake in Haiti) raises once more the problem of “theodicy”: if God is both all-powerful and wholly good, how can he allow evil to exist? Put another way, how can we explain the ever-present phenomenon of innocent suffering? If God is both omnipotent and benevolent, then the only logical answer to the question is that such tragedy does indeed represent divine retribution, punishment for sin and rebellion against God’s will (thus there is no such thing as truly “innocent” suffering). In light of Scripture and our personal experience, however, this kind of logical deduction is simply untenable... Most people, including many Orthodox Christians, have had their vision of God shaped by a Western theology that begins with philosophical abstractions. Their notion of God begins with the image of One who is omniscient and omnipotent, a God of Justice who demands justice from us under threat of punishment if we do not conform to his will, his law.

From an Orthodox perspective, however, we need to begin not with the image of “God on high,” but with the more powerful and more poignant image of the *Cross*. That image does not explain in rational terms the mystery of innocent suffering; nothing in this life does or can (that is why it is “suffering” and not merely pain). But it does tell us what is essential: that “if I make my bed in Sheol, Thou art there!” (Ps. 38/39). All we can finally say about tragedies such as the one in Haiti, or the tsunami of a couple of years ago, or the death of a little child on the highway, is that Christ is present with us, to share totally our loss, our grief and our pain. As the Paschal icon so dramatically and beautifully depicts it, Christ descends again and again into the depths of our hell, to reach out his hand to grasp ours, and to lift us from the darkness into his radiant light. For all of those trapped under the ruins, Christ is there, sharing their agony to the bitter end. He is with those who grieve the loss of loved ones, bearing their sorrow and anguish as well. As the service of Great Compline declares, he is “God with us!” Not in the first place as a God of righteousness and judgment, but as the God of boundless love, who remains, in Pascal’s words, “in agony until the end of the world.”

**St Paul reminds us in 2 Cor 4:16-5:6: “So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always of good courage...”**

Life in this world inevitably includes suffering. The life of this world passes away, and its suffering has an end. Christ accompanies us in our suffering, giving us hope in the assurance that He has overcome the world by revealing to us the Resurrection. In this is the substance of our hope that enables us to bear all things by the grace of Christ. (*Metropolitan Jonah*)