

- ❖ And do you desire that God too would forgive them?
- ❖ And do you free them from any obligation to make these things up to you, [whether they owe you a material debt or have verbally or physically trespassed on your dignity as a human being]?
- ❖ Do you give your word that you, on your part, have forgiven them all the ways in which they have injured you or done you wrong?
- ❖ If they had injured you further, would you be ready to freely forgive them?
- ❖ Would you be glad if you had more [debtors] to forgive, so that God might forgive you [your debts] all the more fully?

Finally

- ❖ If you have offended any, do you beg pardon of them and ask that they forgive you?
- ❖ Who are the major people that you remember offending? And would you like them to be informed that you forgive them?
- ❖ And since you cannot hope for forgiveness for sins concerning Divine Law's eighth commandment [that of stealing] or ninth commandment [that of bearing false witness and slandering another], unless restitution is made, are you ready to return that which has been stolen and repair the good name which has been injured, and to do so genuinely and without delay?
- ❖ And can you remember specifically who those people are?

Pro Infirmis

For the Sick

By William Laud

O God, by whose appointment the moments of our life run out, I beseech Thee receive my prayers for Thy sick servants, in whose behalf I most humbly beg the assistance of Thy mercy, that their health being restored to them, they may return thanks to Thee in Thy holy Church, through Jesus Christ our Lord. Amen.

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Questions during Illness

By Archbishop William Laud

From his Private Devotions

Translated and paraphrased from the Latin and Amplified for those who are ill, as well as for those who are close to death.

Are you persuaded?

- ❖ That no sickness or “cross” comes to anyone by chance, or accidentally?
- ❖ But rather that these come from God, without whose providence nobody is afflicted with diseases?
- ❖ And that God (being most wise), will never suffer anything to befall us, but when it is expedient for us?
- ❖ And that this sickness or “cross” which God has now sent you, is, therefore, expedient for you personally?
- ❖ And, moreover, that God has a fatherly love toward us? And that a father, whether he indulge his children, or correct them, is always a father; and that he loves his children nonetheless, whether he indulge or correct them?
- ❖ That God the Father has given you many good things: and though He now provides maladies, yet He would not have sent this unless it were an occasion of greater good, that is, that you may return to Him?
- ❖ That it is an effect of His gracious goodness, that, while you have so often rejected Him, yet He does not leave you [where you have left yourself,] but [lately] visits you [in this condition] in order to seek after you again?

Now if this is the case, submit your own will in this matter to the Divine will (a sacrifice which, next to Christ’s own sacrifice to His heavenly Father, is most acceptable to God).

Do you confess?

- ❖ That you have not lived as well as you ought to have? No. Rather, that you have lived badly, and that you have often and grievously sinned?
- ❖ Is there any particular sin that stands out? Or are there any sins that lie heavy upon your conscience, so that you need the benefit of a specific and particular absolution of that sin or sins?
- ❖ Have you any doubts or concerns about any aspect of the Faith or a certain point of [Holy] Religion?
- ❖ Can you bring your mind to dwell with any grief in your soul for the years past?
- ❖ Do you feel as if you should sense more grief in your soul or greater regret? Would you be glad if you felt more grief or regret? Does it upset you that you don’t feel more?
- ❖ Would you like any clarification on any aspect of sin that you may be unsure of or might have forgotten? Do you feel concerned and regretful that you might be unsure in this area of your life, or might have forgotten a sin?
- ❖ Do you intend, if you become well enough again, to carefully enumerate definite sins committed, and to do penance for your offenses?
- ❖ Do you intend, if you become well enough again, to amend your life, and to avoid the occasions of those temptations into which you have fallen in the past?
- ❖ Do you solemnly promise this much?
- ❖ And do you desire to be held to a higher standard by virtue of this

promise and reminded freely of this promise?

Do you believe?

- ❖ Do you believe the “articles” (or the various points) of the Christian Faith once delivered to the saints?
- ❖ And that you cannot be saved unless you believe them?
- ❖ Do you rejoice and give heartfelt thanks to God that you [came] to this Faith, have lived in it, and will, [when you depart this life,] die in this Faith?
- ❖ Do you desire that this Faith not diminish in you, and do you desire the [Church of God] humbly to beg of God that it not decay in you, but that it, [bearing its good and ripened fruit,] may not fail you when you are at the point of death?
- ❖ Do you also desire that this, the fruit of your Faith, (which above all is a faith in the death of Jesus Christ) may not be lost at your own death, no matter how much it may have been [lacking] in your life?
- ❖ And if you should, in pain and weakness, allow to slip out of your mouth any exclamations or statements contrary to [the Faith that you now own, do you, here and now,] renounce those comments as not your own sentiments, nor made with the full consent of your will?

Do you forgive?

- ❖ Those who have, in any way, offended you as freely as you yourself would wish to be forgiven?