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— What to do...
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WHAT TO DO AT A SICK CALL

FOR NURSES AND ALL ASSISTING THE DYING



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WHAT TO DO AT A SICK CALL

FOR NURSES AND ALL ASSISTING
THE DYING

By

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FOREWORD

Many Catholics know very little about the ceremonies of the Church used at what is popularly known as "a sick call." This booklet is written to help bystanders, as well as the sick themselves, to understand the meaning of "The Last Sacraments," and to supply them with the exact prayers used by the priest, so that they might follow the ceremony intelligently and in unison with the priest.

WHAT TO DO AT A SICK CALL is another of a series of booklets I have published for the sick. Others are: The Cancer Saint (St. Peregrine) 15c; The TB Saint (St. Therese) 10c; The Heart Saint (St. John of God) 15c; Saint for the Afflicted (St. Dymphna—Saint for Nervous Cases) 15c; Good Saint Anne, 15c; Novena to St. Pius X, 15c; Walking with St. Raphael, 15c; Consolation in Suffering, 15c; Suffering Sanctified, 15c; So Gentle His Hand, 50c. All can be ordered at: Marian Action, 211 W. 7th Avenue, Tarentum, Pa.

May Jesus, the Divine Physician, and Mary, the Health of the Sick, bless these pages written in Their honor, and may They bless all our sick!

Rev. Lawrence G. Lovasik, S. V. D.

Feast of the Nativity of Mary, September 8, 1955.
Sacred Heart Mission Seminary,
Girard, Pennsylvania.

CONTENTS

Part I

THE RITES EXPLAINED

- I. Confession of the Sick
- II. Communion of the Sick
- III. Extreme Unction
- VI. Apostolic Blessing

Part II.

RITE OF THE SICK

- I. Introductory Prayers
- II. Communion of the Sick
- III. Extreme Unction
- IV. Apostolic Blessing

Part III

RITE OF COMMENDING A DEPARTING SOUL

- I. Manner of Assisting the Dying
- II. Rite of Commending a Departing Soul
- III. At the Moment of Death

I. CONFESSION OF THE SICK

The *Sacrament of Penance* is the sacrament by which sins committed after Baptism are forgiven through the absolution of the priest.

The *effects* of the Sacrament of Penance, worthily received, are: (1) sanctifying grace; (2) the forgiveness of sins; (3) the remission of the eternal punishment due to our sins (if necessary), and also remission of part, at least, of the temporal punishment; (4) the help to avoid sin in future; (5) the restoration of the merits of our good works if they have been lost by mortal sin.

Even when it is not an absolute necessity, the Sacrament of Penance has a much-needed blessing to bestow upon the sick. Sickness may be an occasion of impatience, irritability, lack of confidence in God. A good confession provides the graces necessary to bear one's cross of illness without murmuring, and to accept it as a means of blessing for the soul according to the will of God. A good confession lifts the burden of the past, makes us glad with the assurance of God's friendship, and brings a grace of its own to keep us true to our heavenly Father and obedient to His holy Will. A good confession imparts some of the peace and joy of the Risen Savior. The promise of mercy and of eternal life was His first gift to us after He had triumphed over death in His glorious resurrection.

Holy Mother Church consoles her children in their illness by enabling them to partake of the fruits of the Sacraments of Penance and the Eucharist. These Sacraments can be received frequently even if the illness is not serious. They precede the administration of the Sacrament of Extreme Unction.

II. COMMUNION OF THE SICK

Holy Viaticum

Holy Communion is the receiving of Jesus Christ in the Sacrament of the Holy Eucharist.

The *chief effects* of a worthy Holy Communion are: (1) a closer union with Our Lord and a more fervent love of God and of our neighbor; (2) an increase of sanctifying grace; (3) preservation from mortal sin and the remission of venial sin; (4) the lessening of our inclinations to sin and the help to practice good works.

The Church urges the faithful to receive Holy Communion often, even daily, because this intimate union with Jesus Christ, the Source of all holiness and the Giver of all graces, is the greatest aid to a holy life. The sick are in special need of Our Lord's help and consolation. Illness can be considered a temptation when it reaches an advanced or acute stage. Many who seem good while they are able to be about and to busy themselves with the cares and pleasures of a good life, become impatient and irritable when they must bear bodily pain and helplessness. It is so easy to lose confidence in God and respect for His will when one has a heavy cross to bear.

Holy Communion will afford the sick great consolation in all the sorrows and sufferings of this earthly life. No matter how great their need and their trouble — no matter if all forsake them, Christ will never fail them. He Who became Man and died on the cross for them, now gives Himself to be their daily Food. During His earthly life Jesus was ever kind and compassionate. He went about doing good. The sick may hope for everything from Him in Holy Communion, since they do not merely touch Him, but take Him into their hearts. He will be their best Comforter and Healer. The Physician of their soul and body invites them: "Come to me,

all you who labor and are burdened, and I will give you rest” (Matt. 11:29). In order to take advantage of these wonderful effects of Holy Communion, the sick should request that Holy Communion be brought to them as often as is conveniently possible. Most pastors arrange to bring Holy Communion to their sick at least once a month, usually for the First Friday. In all Catholic hospitals, daily Holy Communion is customary. Those who have anyone who is sick or infirm in the home, should remember that it is a duty of charity to provide the spiritual benefits of these Sacraments for their loved ones. Members of the family are often very careless in this very important matter. The priest takes the place of Christ on earth. It is his duty to take care of the sick. However, the laity often fail to inform him when the member of the family is ill or desires the reception of the sacraments.

The ardent desire of the Catholic Church that her members receive Holy Communion frequently, and even daily if possible, and that the sick should be able to receive the Sacrament often, is strikingly shown in the concessions concerning the law of the Eucharistic fast which were granted by Pope Pius XII in January, 1953.

1. *Water does not break the Eucharistic fast. Hence the communicant may take water in any quantity, at any time, before Holy Communion.*

2. *The sick, even though not confined to bed may, with the prudent advice of a confessor, take something by way of drink, or of true medicine, excepting alcoholic beverages.*

This allows the sick to take even solid medicine, such as pills, and any non-alcoholic liquid nourishment, with the prudent advice of a confessor, any time before Holy Communion, if they cannot observe the Eucharistic fast without grave inconvenience. The confessor may impart his advice

either in the confessional or outside it, and as long as the same conditions of health prevail the individual may continue to use the permission once granted. Thus a person who is troubled by a chronic ailment, such as diabetes or stomach ulcers, may for years take medicine or liquids, such as milk, by virtue of this permission. This includes those who are not well, those in a run-down condition, those in a chronic state of poor health, whether confined to their homes or not, those who are ill for a short or a long time. Other examples would be chronic insomnia, nervous stomach, headache, old age, convalescence and pregnancy, especially when accompanied by morning nausea. The principle can be reasonably used to extend to old folks who, though not bothered by any specific ailment, experience considerable difficulty in fasting for Holy Communion, even when the Mass is comparatively early. Moreover, a person who is not ill at the moment but who foresees that he will be sick and will suffer grave inconvenience unless he takes medicine or liquid nourishment, may take the same to forestall the sickness. The recommendation of a physician that an individual is sick and really needs liquid food or nourishment is ordinarily a reasonably reliable evidence that keeping the fast would involve grave inconvenience. Any well disposed Catholic, who really wants to receive Holy Communion but who is staying away because of the difficulty of the fast for him, qualifies for the dispensation because of such physical difficulty.

By liquid nourishment is meant such beverages as coffee (with sugar), tea, chocolate, milk, milk-shakes, fruit juices, eggnog, soup (even with rice or bread crumbs), as well as weak cereal and virtually anything that can be drunk rather than eaten.

When Holy Communion is given to those who are seriously ill just before the Sacrament of Extreme Unction is admin-

istered, it is called *Holy Viaticum*. The Savior comes with His body and blood, soul and divinity, to refresh and console the troubled soul by His personal presence. Should death follow, He is Himself the Viaticum, that is, "Food for the journey beyond," the soul's nourishment and support in the awful passage from time into eternity. It is indeed a blessing that He Who is to judge us should be with us as we travel to our real fatherland. To have Him with us should inspire confidence, because He has conquered death by going through the same dreadful agony on our behalf. In the arms of His all-forgiving love there is no room for fear. Nothing will console you more at the hour of death than the thought of the Holy Communion you have received frequently in life.

III. EXTREME UNCTION

1. *What it is.*

Extreme Unction is the sacrament which, through the anointing with blessed oil by the priest, and through his prayer, gives health and strength to the soul (and sometimes to the body) when we are in danger of death from sickness, accident, or old age.

It is called "Extreme" because it is usually the last of the anointings administered by the Church. In the order of the Christian life, it follows the ritual anointings of Baptism, Confirmation, and Holy Orders, respectively.

2. *Instituted by Christ.*

The Sacrament of Extreme Unction was instituted by Jesus Christ. This is clearly seen from the words of the Apostle St. James: "Is any one sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil *in the name of the Lord*. And the prayer of faith will save the sick man, and the Lord shall raise him up, and *if he has committed sins, he shall be for-*

given" (James 5. 14-15). The priests anoint the sick "in the name of the Lord," that is, by the authority of Christ. The anointing with oil and the prayer of the priest produce grace and forgive sin. But sin could not be forgiven in this manner, (by the anointing with oil and by the prayer of the priest) unless Christ had willed it so. Hence Christ Himself must have given this power to the anointing and the prayer. He instituted the Sacrament of Extreme Unction.

3. *Manner of conferring the Sacrament.*

The priest anoints the sick person with olive oil blessed by the bishop and says: "Through this holy Unction and His most tender mercy, may the Lord forgive you whatever sin you have committed by the sense of sight, (hearing, etc.)." These senses are anointed separately (eyes, ears, nostrils, mouth, hands, feet), because through them sin obtained entrance into the soul. In case of necessity one anointing, preferably on the forehead, is sufficient.

4. *Necessity of this Sacrament.*

All Catholics who have reached the use of reason and are in danger of death from sickness, accident, or old age should receive Extreme Unction. It should be received, if possible, *before consciousness is lost*, in fact, just as soon as the sickness begins to be dangerous, for only then its full effects will be realized. Extreme Unction is not absolutely necessary for salvation, but it would be a sin to disdain it. If a person having imperfect condition should become unconscious and die in that condition, Extreme Unction is the only sure means of purging the soul from mortal sin.

5. *The Effects of Extreme Unction.*

The effects of Extreme Unction are:

a) An increase of *sanctifying grace*. It is the grace which gives the soul new life, a sharing in the life of God Himself. Sanctifying grace makes the soul holy and pleasing to God, makes

one an adopted child of God, and a temple of the Holy Ghost, and gives one the right to heaven. Theological virtues (faith, hope and charity) and moral virtues (prudence, temperance, justice and fortitude) are bestowed on the soul together with sanctifying grace. The Seven Gifts and Twelve Fruits of the Holy Ghost are increased through sanctifying grace.

b) *Comfort* in sickness and *strength* against temptation. Illness brings dangers of its own. The sick may be tempted to lose confidence in God, to rebel against His holy will, to be impatient in bearing their sufferings, to be inconsiderate of the services of others. Often human comfort does not avail. Through prayer and the sacraments, God bestows His comfort and consolation as well as His strength and grace. Extreme Unction has a glorious work to do in the souls of the sick.

c) Preparation for entrance into heaven by the *remission of our venial sins* and the cleansing of our souls from the *remains* of sin (fear of death, temporal punishment due to sin, inclination to evil). Extreme Unction *takes away mortal sin* when the sick person is unconscious or does not realize that he is not properly disposed, but at least has made an act of imperfect contrition. He has imperfect contrition when he is sorry for his sins because they are hateful in themselves or because he fears God's punishment. The Sacrament of Penance is the special sacrament of forgiveness for sin. But when a person is no longer able to confess his sins or make a conscious act of contrition, the sacramental absolution can be given only conditionally, and we cannot be sure that it has effect. But Extreme Unction would have full and certain power to save the departing soul. This is the purpose for which it was instituted.

d) Health of body, when it is God's will and good for the soul. The anointing of the sick is always and entirely a process of

healing and solace, with divinely promised benefits for the body as well as for the soul.

6. *How often can the Sacrament be received?*

Extreme Unction may be received once in every case of dangerous sickness; but it may be received again in the same sickness if the danger passes and then returns. This often happens when a person suffers from heart disease or tuberculosis.

This sacrament may be given to an unconscious person if he was known to want the sacrament while he had the use of his senses, or if he would probably have asked for it or showed some signs of contrition.

To receive the sacrament, the person must be actually suffering from injury or sickness. Such sickness or injury need not be grave, though it must be known to result in death at times.

7. *Preparations for Extreme Unction.*

People sometimes dread to be anointed because they believe this is a sure sign of death. It is the duty especially of a Catholic nurse to be well informed about the benefits for soul and body conferred by this Sacrament, that she may correct erroneous ideas of the patient or those present, and encourage faith and confidence.

1) *Call a priest at once.* Telephone your parish rectory and give the priest your address.

Those attending the sick have the serious obligation of calling the priest in time. Do not delay until the patient is in a coma, or actually dying. Whenever there is real danger and the illness becomes grave, call for the priest at once. To delay is a serious act of uncharitableness to the sick person, for the better disposed the sick person is to receive the sacraments, the more fully will he receive of their fruits. To be perfectly disposed, his mind must be clear and his will able

to make firm decisions. Calling the priest in sufficient time may spare your loved one much temporal punishment in purgatory. Remember, too, that Extreme Unction is meant to restore bodily health to the sick person, if such be God's will.

In case of a *serious accident*, call a priest at once. If the person is apparently unconscious, recite aloud for him the act of contrition and repeat the name of Jesus; he may be able to hear and follow mentally. In case of *sudden death*, call the priest immediately. The soul does not leave the body at once; it sometimes remains for a half hour, and the priest can still administer Extreme Unction.

2) *Help the sick person to make a good preparation for re-receiving the sacraments.*

The sick person should prepare himself to receive Extreme Unction by a good confession, by acts of faith, hope, charity, and, especially, contrition and resignation to the will of God. Pray with the patient.

3) *The following things ought to be at hand in the sickroom:*

- a) A table covered with a clean white cloth; on it a crucifix and two blessed candles.
- b) A plate with six little balls of cotton and some bread or salt.
- c) A clean towel.
- d) A bottle with holy water, a glass of drinking water and a teaspoon.
- e) Place a chair near the head of the sick person's bed.

Light the candles on the table.

4) Meet the priest at the door with a lighted candle and lead him into the sickroom. When the priest reaches the room, all should kneel in adoration of the Blessed Sacrament. The priest will not bring the Blessed Sacrament if the person is unconscious or already dead. All should leave the room as soon as the priest begins to hear the sick person's confession.

5) After the confession had been heard, they should return and all should be present for the other rites. They should kneel and answer the prayers.

6) After the priest leaves, throw the used cotton and the water into the fire. Pray with the sick person.

IV. THE APOSTOLIC BLESSING

The soul of the sick person is not only cleansed from sin by the last Sacraments, but an Apostolic Blessing is bestowed upon him, and through it a plenary indulgence. To gain the indulgence it is necessary that the sick person invoke the name of Jesus orally, if he can, or at least mentally.

The guilt of sin is taken away through the Sacrament of Penance, but there is always some satisfaction and atonement due to God's honor. This satisfaction is made through an indulgence when the time to do penance is at an end. In the Apostolic Blessing, the Holy Father imparts a plenary indulgence for the moment of death to all who are then rightly disposed and who call upon the holy Name of Jesus. The priest in attendance is authorized to act in his name. The power of the Church is vested chiefly in our Holy Father, who is the shepherd of the flock of Christ. This power is used at a time when the soul needs God's help and forgiveness most. It is the final gift of the Church to her children to prepare them to meet their Creator and Judge.

Part II

THE RITES OF THE SICK

I. Introductory Prayers

Entering the place where the sick person is, the priest says:

- | | |
|--------------------------------------|--------------------------------------|
| V. Pax huic domui. | V. Peace be to this house. |
| R. Et omnibus habitantibus
in ea. | R. And to all that dwell
therein. |

If Holy Communion or Viaticum is to be given, the priest places the Blessed Sacrament on the table which has been prepared. He then takes holy water and sprinkles the sick person and the room, saying:

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be made whiter than snow. Ps. 50: Have mercy on me, O God, according to the greatness of Thy mercy. Glory be to the Father, etc.

Sprinkle me, O Lord (repeated as above).

- | | |
|--|--|
| V. Adjutorium nostrum in
nomine Domini. | V. Our help is in the Name
of the Lord. |
| R. Qui fecit caelum et ter-
ram. | R. Who made heaven and
earth. |
| V. Domine, exaudi orationem
meam. | V. Lord, hear my prayer. |
| R. Et clamor meus ad te
veniat. | R. And let my cry come unto
Thee. |
| V. Dominus vobiscum. | V. The Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

Let us pray:

Holy Lord, Father almighty, eternal God, graciously hear us, and deign to send Thy holy Angel from heaven to watch over, encourage, protect, abide with, and defend all who have their home in this habitation: Through Christ our Lord.

R. Amen.

II. COMMUNION OF THE SICK

If the sick person is able to go to confession, all should withdraw from the room. They should return as soon as the Confession and absolution are completed.

Then the sick person or someone else says:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord, our God for me.

The priest says:

May God almighty have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

May the almighty and merciful Lord grant thee pardon, absolution, and remission for all thy sins.

R. Amen.

The priest takes the Blessed Sacrament from the sacred vessel, and says:

Behold the Lamb of God! Behold Him Who takes away the sins of the world.

He then says three times:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.

If the Blessed Sacrament is to be received as Viaticum, the form is:

Brother (sister), receive the Viaticum of the Body of our Lord Jesus Christ; may He shield thee from the malignant foe and bring thee to life everlasting. Amen.

Otherwise the priest says as usual:

May the Body of our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

After washing his fingers in water, the priest says:

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Let us pray:

Holy Lord, Father almighty, eternal God, we beg of Thee in all confidence that the most sacred Body of our Lord Jesus Christ, Thy Son, which our brother (sister) has received, may be for him (her) a remedy of soul and body unto life everlasting: Through Him Who lives and reigns with Thee in the unity of the Holy Ghost, God through all eternity.

R. Amen.

The priest gives the blessing, using the customary form:

May the blessing of God almighty—the Father, the Son, and the Holy Ghost—descend upon thee, and remain with thee forever.

R. Amen.

III. EXTREME UNCTION

Except in extraordinary circumstances, this Sacrament is to be administered directly after Holy Communion.

The priest begins the holy Rite by saying:

V. Adjutorium nostrum in
nomine Domini.

R. Qui fecit caelum et
terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Let us pray:

May there enter this house, O Lord Jesus Christ, with our unworthy coming, unending happiness, heaven-sent prosperity, joy undisturbed, practical kindness, and unfailing health; may the Angels of peace come hither, and harmful discord of whatever sort depart from this house. Glorify Thy holy Name, O Lord, in our regard and bless what we are about to do; show forth Thy power through our coming here, unworthy though we be; Thou Who art holy and gracious, and abidest with the Father and the Holy Ghost, through all eternity. Amen.

Let us pray to our Lord Jesus Christ, and beg of Him to bestow His blessing abundantly upon this dwelling-place and all who make their abode in it. May He give them a good Angel as a guardian, and make them devoted to His service, that they may take to heart the grandeur of His law. May He keep far from them all that might work evil against them; may He deliver them from all anxiety and distress, and protect them from all harm in this, their dwelling-place; Who with the Father and the Holy Ghost liveth and reigneth, God, through all eternity. Amen.

Let us pray:

Holy Lord, Father almighty, eternal God, graciously hear us, and deign to send Thy holy Angel from heaven to watch over, encourage, protect, abide with, and defend all who have their home in this habitation: Through Christ our Lord. Amen.

V. Our help is in the Name of
the Lord.

R. Who made heaven and
earth.

V. The Lord be with you.

R. And with thy spirit.

The Confiteor is now said in Latin or in English.

In the Name of the Father and of the Son and of the Holy Ghost, may all power of the devil against thee be at an end, through the imposition of our hands and through the invocation of the glorious and holy Virgin Mary, Mother of God, of her most worthy Spouse, Saint Joseph, and of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the other Saints. Amen.

Having moistened his thumb with the Holy Oil, the priest anoints in turn the eyes, the ears, the nostrils, the mouth, the hands, and the feet—each and all with the sign of the Cross—saying:

On the Eyes

Through this holy Unction and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the sense of sight. Amen.

On the Ears

Through this holy Unction and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the sense of hearing. Amen.

On the Nostrils

Through this holy Unction and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the sense of smell. Amen.

On the Mouth, the Lips Being Closed

Through this holy Unction and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the sense of taste and the power of speech. Amen.

On the Hands

Through this holy Unction and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the sense of touch. Amen.

On the Feet

Through this holy Unction and his most tender mercy, may

the Lord forgive thee whatever sin thou hast committed by motion. Amen.

In any extreme emergency, it is enough that the forehead be anointed, with the following form:

Through this holy Unction may the Lord forgive thee whatever sin thou hast committed. Amen.

After he has removed the Holy Oil from his thumb, and washed his hands, the priest says:

- | | |
|---------------------------------|------------------------------|
| Kyrie eleison, Christe eleison, | Lord, have mercy on us. |
| Kyrie eleison. Pater noster | Christ, have mercy on us. |
| (<i>secreto</i>). | Lord, have mercy on us. Our |
| | Father (<i>silently</i>). |
| V. Et ne nos inducas in | V. And lead us not into |
| tentationem. | temptation. |
| R. Sed libera nos a malo. | R. But deliver us from evil. |
| V. Salvum (am) fac servum | V. Save Thy servant. |
| tuum (ancillam tuam). | |
| R. Deus meus, sperantem | R. Who puts his trust in |
| in te. | Thee, my God. |
| V. Mitte ei, Domine, auxilium | V. Send him help from Thy |
| de sancto. | holy place. |
| R. Et de Sion tuere eum | R. And from Sion come to |
| (eam). | his defense. |
| V. Esto ei, Domine, turris | V. Be Thou to him, O Lord |
| fortitudinis. | a tower of strength. |
| R. A facie inimici. | R. Against the face of the |
| | enemy. |
| V. Nihil proficiat inimicus | V. Let not the enemy pre- |
| in eo (ea). | vail against him. |
| R. Et filius iniquitatis non | R. Nor the wicked one have |
| apponat nocere ei. | power to hurt him. |
| V. Domine, exaudi orationem | V. Lord hear my prayer. |
| meam. | |

R. Et clamor meus ad te
veniat.

R. And let my cry come
unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

O Lord God, Who through Saint James, Thy Apostle, hast said: "Is any man sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick man, and the Lord will raise him up; and if he be in sins they shall be forgiven him": cure, we beseech Thee, O our Redeemer, by the grace of the Holy Ghost, the ailments of this Thy sick man; heal his wounds; forgive his sins; relieve him of all miseries of body and mind; and graciously bless him with perfect health within and without, that being made well again by the gift of Thy goodness, he may be able to take up anew the duties of his state in life: Thou Who with the Father and the same Holy Ghost, livest and reignest God, through all eternity. Amen.

Let us pray:

Look with favor, we beseech Thee, O Lord upon N., Thy servant failing from bodily weakness and refresh the soul which Thou hast created, that being corrected by Thy chastisement, he may find himself cured by Thy healing: Through Christ our Lord. Amen.

Let us pray:

Holy Father, almighty eternal God, Who by pouring forth the favor of Thy healing upon our ailing bodies, dost care with endless bounty for the work of Thy hands; graciously hearken to us who call upon Thy Holy Name, and having freed Thy servant from sickness and granted him good health, do Thou lift him up by Thy might, and restore him to Thy holy Church with every advantage that could be wished for: Through Christ our Lord. Amen.

IV. APOSTOLIC BLESSING

This blessing may be given but once in the same illness, and only to such as seem to be in certain danger of death. Upon those who are rightly disposed, it confers the favor of a plenary indulgence at the moment of death.

The following is the form prescribed for the bestowal of the blessing:

- | | |
|---|---|
| V. Adjutorium nostrum in nomine Domini. | V. Our help is in the Name of the Lord. |
| R. Qui fecit caelum et terram. | R. Who made heaven and earth. |
| Ant. Ne reminiscaris, Domine, delicta famuli tui (formulae tuae): neque vindictam sumas de peccatis ejus. | Ant. Keep not in mind, O Lord, the faults of Thy servants, nor take vengeance for his sins. |
| Kyrie, eleison. Christe, eleison. Kyrie, eleison. Pater Noster (<i>secreto</i>). | Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father (<i>silently</i>). |
| V. Et ne nos inducas in tentationem. | V. And lead us not into temptation. |
| R. Sed libera nos a malo. | R. But deliver us from evil. |
| V. Salvum fac servum tuum (ancillam tuam). | V. Save Thy servant. |
| R. Deus meus, sperantem in te. | R. Who puts his trust in Thee, my God. |
| V. Domine, exaudi orationem meam. | V. Lord, hear my prayer. |
| R. Et clamor meus ad te veniat. | R. And let my cry come unto Thee. |
| V. Dominus vobiscum. | V. The Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

Let us pray:

O most gracious God, Father of mercies and God of all

consolation, Who wouldst that no one should perish who believes and trusts in Thee: according to the infinite greatness of Thy mercy, look with favor upon Thy servant, N., whom true faith and Christian hope commend unto Thee. Come to him in Thy saving power, and through the passion and death of Thy connatural Son, deign to clear him of all guilt and indebtedness for sin, that his soul at the hour of its departure may find Thee a most merciful judge and, cleansed of every stain in the Blood of Thy Son, may be deemed worthy to pass to life everlasting: Through the same Christ our Lord.

R. Amen.

The priest says the Confiteor with its general absolution, and continues:

May our Lord Jesus Christ, the Son of the living God, Who gave to blessed Peter, His Apostle, the power of binding and loosing, in His most loving mercy accept Thy confession, and clothe thee again with that robe of honor which Thou didst receive in Baptism; and I by the power conferred upon me by the Apostolic See, do grant unto thee a plenary indulgence and remission of all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Through the most sacred mysteries of man's redemption, may almighty God remit unto thee all the punishments of the present life and of the life to come; may He open to thee the gates of paradise, and bring thee to everlasting joy. Amen.

May God almighty bless thee — the Father, the Son, and the Holy Ghost. Amen.

If the nearness of death should require it, the priest is authorized to use a shorter form, as follows:

By the power conferred upon me by the Apostolic See, I grant unto thee a plenary Indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Through the most sacred mysteries, etc.

May God almighty bless thee, etc.

In case of necessity, however, it suffices to say:

By the power conferred upon me by the Apostolic See, I grant unto thee a plenary indulgence and remission of all thy sins, and I bless thee. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Part III
RITE OF COMMENDING A DEPARTING
SOUL

1. Manner of Assisting the Dying.

Those present may further urge the patient to recite with them as far as he is able (at least mentally), the following or similar prayers.

Have mercy upon me, O God, according to Thy great mercy. In Thee, O Lord, have I put my trust; let me never be confounded.

Into Thy hands, O Lord, I commend my spirit: Thou hast redeemed me, O Lord, God of truth.

O God, come to my assistance; O Lord, make haste to help me. Be unto me, O Lord, a divine protector.

O God, be merciful to me, a sinner.

O most sweet Lord Jesus Christ, by the power of Thy most holy passion, receive me among the number of Thy elect.

O Lord Jesus Christ, receive my spirit.

Mary, Mother of grace, Mother of mercy, protect me from the enemy, and receive me at the hour of death.

O holy Angel of God, my guardian, help me.

All ye angels and saints, intercede for me and hasten to my aid.

2. Rite of Commending a Departing Soul

If the Last Sacraments have been conferred some time previously, the priest recites the following prayers in Latin. Otherwise they are omitted, and the litany is begun at once.

V. Peace be to this house.

R. And to all who dwell therein.

He then sprinkles the sick person, the bed and the bystanders with holy water, saying:

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed:

Thou shalt wash me, and I shall be made whiter than snow.

Thereupon he gives the patient the crucifix to kiss, and with suitable words of encouragement arouses in him the hope of eternal life. He places the crucifix in sight of the sick man, that the latter may gaze upon it and draw therefrom strength and consolation.

The priest kneels and together with all the bystanders devoutly recites the litany of the dying.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Holy Mary, Pray for him (her).

All you holy angels and archangels, pray . . .

Holy Abel,

All you choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All you holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All you holy apostles and evangelists,

All you holy disciples of the Lord,

All you holy innocents,

St. Stephen,

St. Lawrence,

All you holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All you holy bishops and confessors,
 St. Benedict,
 St. Francis,
 St. Camillus,
 St. John of God,
 All you holy monks and hermits,
 St. Mary Magdalene,
 St. Lucy,
 All you holy virgins and widows,
 All you holy saints of God, intercede for him (her).
 Be merciful. Spare him (her), O Lord.
 Be merciful. Deliver him (her), O Lord.
 Be merciful, Deliver him (her), O Lord.
 From Thy wrath, Deliver
 From the dangers of death,
 From an unhappy death,
 From the pains of hell,
 From all evil,
 From the power of the devil,
 By Thy birth,
 By Thy cross and passion,
 By Thy death and burial,
 By Thy glorious resurrection,
 By Thy wonderful ascension,
 By the grace of the Holy Ghost, the Comforter,
 On the day of Judgment,
 We sinners, we beseech Thee, hear us.
 That Thou spare him (her), we beseech Thee, hear us.
 Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.

When a soul has entered its last agony, the following prayers
 are said:

Go forth from this world, O Christian soul, in the name of God the Father Almighty, Who created you; in the name of Jesus Christ, Son of the living God, Who suffered for you; in the name of the Holy Ghost, Who was poured forth upon you; in the name of the glorious and holy Virgin Mary, Mother of God; in the name of Blessed Joseph, illustrious spouse of the same Virgin; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Virtues, of the Cherubim and the Seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins, and of all the saints of God: may your dwelling be in peace this day, and may your abode be in holy Sion.

Through the same Christ, our Lord. Amen.

O merciful God, O gracious God, O God Who according to the multitude of Thy mercies blottest out the sins of the penitent and by Thy pardon dost cancel the guilt of past sins; look down with favor upon this Thy servant, N., and grant him (her) that remission of all his (her) sins which he (she) begs of Thee with heartfelt sorrow. Renew in him (her), O most loving Father, whatever has been corrupted through human frailty, or violated through the deceits of the devil, and bind this member to the united body of the Church. Have pity, O Lord, on his (her) groanings, have pity on his (her) tears; and since he (she) has no hope except in Thy mercy, admit him (her) to the mystery of Thy reconciliation. Through Christ our Lord. Amen.

I commend you to almighty God, dearly beloved brother (sister), and entrust you to Him Whose creature you are; that having paid the debt of humankind by passing through death, you may return to your Maker Who formed you of the

slime of the earth. May the glorious choirs of angels meet your soul as it leaves the body; may the court of the apostles who are to judge the world greet you; may the triumphant army of white-robed martyrs welcome you; may the company of confessors, resplendent as lilies, surround you; may the choir of jubilant virgins receive you; and may the embrace of blessed rest be yours in the bosom of the patriarchs. May St. Joseph, sweet patron of the dying, raise you up in hope; may the holy Virgin Mary, Mother of God, turn her gentle eyes upon you; may the face of Jesus Christ appear to you mild and joyful, and may He award you a place among those who stand before Him. May you never know the horror of darkness, the gnashing of teeth among the flames, the agony of eternal torment. May foul Satan with his wicked spirits give way before you; may he tremble at your approach in the company of the angels, and may he flee into the wild chaos of eternal night. Let God arise, and let His enemies be scattered, and let all that hate Him flee before His face. As smoke vanishes, so let them vanish away; as wax melteth before the fire, so may the sinners perish in the sight of God. But the just shall feast and shall rejoice before the face of God. May then all the legions of hell be confounded and put to shame, and may the servants of Satan not dare to hinder your advance. May Christ, Who was crucified for you, deliver you from excruciating torment. May Christ Who deigned to die for you, deliver you from eternal death. May Christ, the Son of the living God, place you in the green pastures of His paradise, and may He, the true Shepherd, acknowledge you as one of His own sheep. May He absolve you from all your sins and may He place you at His right hand among the number of His elect. May you behold your Redeemer face to face, and standing ever before Him, may you gaze with blessed eyes on the Truth made manifest. Numbered among

the ranks of the blessed, may you enjoy the sweetness of the divine vision for all eternity.

Amen.

Receive, O Lord, Thy servant into the place of redemption, which he (she) hopes for through Thy mercy. Amen.

Deliver, O Lord, the soul of Thy servant from all the damages of hell, from the fetters of punishment, and from all sorrows.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Henoch and Elias from the common fate of death.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Noah from the flood.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Abraham from Ur of the Chaldees.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Job from his sufferings.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Isaac from being sacrificed by the hand of Abraham, his father.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Lot from Sodom and the flame of fire.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Moses from the power of Pharaoh, king of the Egyptians.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Daniel from the lion's den.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver the three youths from the fiery furnace and from the power of an evil king.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Susanna from a false accuser.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver David from the hand of King Saul, and from the hand of Goliath.

Amen.

Deliver, O Lord, the soul of Thy servant as Thou didst deliver Peter and Paul out of prison.

Amen.

And as Thou didst deliver the blessed virgin and martyr, Thecla, from three most cruel torments, so likewise deign to deliver the soul of this Thy servant, and grant him (her) a share with Thee in the joys of heaven.

Amen.

We commend to Thee, O Lord, the soul of Thy servant, N., and we beseech Thee, Lord Jesus Christ, Savior of the World, that Thou wouldst not refuse to admit into the company of Thy patriarchs a soul for whose sake Thou didst in mercy come down upon earth. Remember, O Lord, that he (she) is Thy creature, not made by strange gods but by Thee, the only true and living God; for there is no God besides Thee, and none that can do Thy works. Rejoice, O Lord, his (her) soul with Thy presence, and remember not his (her) former sins and the excesses which wrath or evil desire may have aroused in him (her). For although he (she) has sinned, yet he (she) did not deny the Father, the Son, and the Holy Ghost, but has believed and has had a zeal for God and has faithfully worshipped God, the Creator of all.

Remember not, we beseech Thee, O Lord, the sins and forgetfulness of his (her) youth, but according to Thy great mercy be mindful of him (her) in Thy heavenly glory. May the heavens be opened unto him (her); may the angels rejoice with him (her). Receive O Lord, Thy servant into Thy kingdom. May St. Michael, the Archangel of God, who merited to be prince of the heavenly hosts, receive him (her). May the holy angels of God come forth to meet him (her), and may they lead him (her) into the heavenly city, Jerusalem. May Blessed Peter the Apostle, to whom God committed the keys of the kingdom of heaven, receive him (her). May St. Paul the Apostle, who was found worthy to be a vessel of election, assist him (her). May St. John, the chosen Apostle of God, to whom were revealed the heavenly secrets, intercede for him (her). May all the holy apostles, to whom the Lord gave the power of binding and loosing, pray for him (her). May all the saints and elect of God, who for Christ's name suffered torments in this world, intercede for him (her); that, having put off the bonds of the flesh, he (she) may be worthy to enter into the glory of the heavenly kingdom through the merits of Our Lord Jesus Christ; Who with the Father and the Holy Ghost liveth and reigneth world without end.

Amen.

May the most loving Virgin Mary, Mother of God, the merciful consoler of the afflicted, commend to her divine Son the soul of His servant, N., so that by the help of her motherly prayers he (she) may not fear the terrors of death, but may in her company enter joyfully the heavenly home for which he (she) now yearns.

Amen.

I turn to you, St. Joseph, patron of the dying, who at your own happy death was assisted by Jesus and Mary, and by

this twofold and most dear pledge I earnestly recommend to you the soul of this servant, N., now in his (her) last agony, that through your protection he (she) may be delivered from the snares of the devil and from eternal death, and may merit to attain the eternal joys. Through the same Christ our Lord.

Amen.

If the agony should still continue, the gospel of St. John, 17, 1-26, may be read over the dying person; likewise the account of the Passion of our Lord according to St. John, 18 and 19.

The following prayer to our Lord Jesus Christ in honor of His Passion may be said by the dying person or by another for him:

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy Cross Thou hast redeemed the world.

O God, Who for the redemption of the world didst choose to be born, to be circumcised, to be rejected by the Jews, to be betrayed with a kiss by the traitor Judas, to be bound with cords, to be led to the slaughter as an innocent lamb, to be made a shameful spectacle in the sight of Annas, Caiphaz, Pilate, and Herod, to be accused by false witnesses, to be tormented with scourges and reproaches, to be spit upon, to be crowned with thorns, to be heaped with blows, to be beaten with a rod, to be blindfolded, to be stripped of Thy garments, to be nailed to the cross and raised on high, to be numbered among thieves, to be offered gall and vinegar to drink, and to be pierced with a lance: by these Thy most sacred pains and by Thy holy cross and death, which I unworthy sinner now call to mind, do Thou, O Lord, deliver me (Thy servant, N.) from the pains of hell, and mercifully lead me (him, her) to that place whither Thou didst lead the good

thief who was crucified with Thee: Who with the Father and the Holy Ghost liveth and reigneth world without end.

Amen.

Give praise to the Lord, for He is good:* for His mercy endureth forever.

Let Israel now say that He is good:* that His mercy endureth forever.

Let the house of Aaron now say,* that His mercy endureth forever.

Let them that fear the Lord now say,* that His mercy endureth forever.

In my trouble I called upon the Lord:* and the Lord heard me and rescued me.

The Lord is my helper:* and I will not fear what man can do unto me.

The Lord is my helper:* and I will look down upon my enemies.

It is good to confide in the Lord,* rather than to have confidence in man.

It is good to trust in the Lord,* rather than to trust in princes.

All nations compassed me about:* and in the name of the Lord I have been revenged on them.

Surrounding me they compassed me about:* and in the name of the Lord I have been revenged on them.

They surround me like bees, and they burned like fire among thorns:* and in the name of the Lord I was revenged on them.

I was hard pressed and was falling,* but the Lord supported me.

The Lord is my strength and my praise:* and He is become my salvation.

The voice of rejoicing and of victory,* is heard in the tents
of the just.

The right hand of the Lord hath wrought strength, the
right hand of the Lord hath exalted me:* the right hand
of the Lord hath wrought strength.

I shall not die, but live:* and shall declare the works of
the Lord.

The Lord hast chastised me sorely:* but He hath not deliv-
ered me over to death.

Open to me the gates of justice; I will go in through them
and give praise to the Lord.* This is the gate of the
Lord, the just shall enter into it.

I will give glory to Thee because Thou hast heard me:* and
art become my salvation.

The stone which the builders rejected:* the same is become
the cornerstone.

This is the Lord's doing:* and it is wonderful in our eyes.

This is the day which the Lord hath made:* let us be glad
and rejoice therein.

O Lord, save me: O Lord, give good success.* Blessed is he
that cometh in the Name of the Lord.

We have blessed you from the house of the Lord.* The Lord
is God, and He hath shone upon us.

Appoint a solemn day, with shady boughs:* even to the horn
of the altar.

Thou art my God and I will praise Thee:* Thou art my God,
and I will exalt Thee.

I will praise Thee, because Thou hast heard me,* and art be-
come my salvation.

O praise ye the Lord, for He is good:* for His mercy endur-
eth for ever.

Glory be to the Father and to the Son,* and to the Holy
Ghost:

As it was in the beginning, is now, and ever shall be,* world without end.

Amen.

The following are three devout and profitable prayers to be said for the consolation of the sick person during his last agony.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

O Lord Jesus Christ, by Thy most sacred agony and by the prayer which Thou didst offer for us on the Mount of Olives where Thy sweat became as drops of blood falling upon the earth, I beseech Thee to offer to God, the Father almighty, the countless drops of Thy blood sweat which in fearful anguish Thou didst copiously shed for us, and to present them to Him in reparation for the many sins of this Thy servant N., deliver him (her) in this hour of his (her) death from all the pains and anguish which he (she) fears to have justly deserved for his (her) sins: Who with the same Father and the Holy Ghost livest and reignest, God, world without end. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

O Lord Jesus Christ, Who didst deign to die for us upon the cross, I beseech Thee to offer to God the Almighty and graciously to present to Him on behalf of this Thy servant, N., all the bitter pains and sufferings which Thou didst endure for us poor sinners upon the cross, especially in that hour when Thy most sacred soul did leave Thy sacred body: deliver him (her) in this hour of death from all pains and sufferings which he (she) fears to have justly deserved for his (her) sins: Who with the same Father and the Holy Ghost livest and reignest, God, world without end.

Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father. Hail Mary.

O Lord, Jesus Christ, Who by the mouth of Thy prophet hast said: "I have loved you with an everlasting love: therefore have I drawn you, taking pity on you," I beseech Thee to offer up to God the Almighty and to present to Him on behalf of this Thy servant, N., this same love which drew Thee down from heaven to earth, there to endure all the bitterness of Thy passion; deliver Thy servant from all the sufferings and pains which he (she) fears to have justly deserved for his (her) sins. Save his (her) soul in this hour of death. Open to him (her) the gate of life, and let him (her) rejoice with Thy saints in eternal glory. And do Thou, O most loving Lord Jesus Christ, Who didst redeem us with Thy most precious blood, take pity on the soul of Thy servant and mercifully conduct him (her) to the never-failing delights of Paradise, where he (she) may live with Thee in undivided love, so that he (she) can never be separated from Thee and Thine elect: Who with the same Father and the Holy Ghost livest and reignest, God, world without end.

Amen.

III. AT THE MOMENT OF DEATH

When the soul has departed from the body, the following prayers are immediately said:

At the moment, when the soul is about to depart from the body, all present should pray more fervently than ever, on bended knee, for the dying person. The latter should, if possible, invoke the holy name of Jesus; if he can no longer do so, the priest or one of the bystanders should repeatedly pronounce for him in a clear tone of voice: JESUS, JESUS, JESUS. Moreover, such words or phrases as the following should be repeated again and again in his ear:

When the soul has departed from the body, the following prayers are immediately said:

Come to his (her) assistance, ye saints of God; come forth to meet him (her); ye angels of the Lord, receive and offer his (her) soul in the sight of the Most High.

V. May Christ Who has called you receive you now, and may the angels lead you to Abraham's bosom.

R. Receive and offer his (her) soul in the sight of the Most High.

V. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her).

R. Offer his (her) soul in the sight of the Most High.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father (silently).

V. And lead us not into temptation.

R. But deliver us from evil.

Into Thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my spirit.

Holy Mary, pray for me.

O Mary, Mother of grace, Mother of mercy, protect me from the enemy and receive me at the hour of death.

St. Joseph, pray for me.

St. Joseph, in company with the Blessed Virgin, thy spouse, open to me the heart of divine mercy.

Jesus, Mary, Joseph, to you I give my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, let me depart and rest with you in peace.

Where the custom prevails, let the parish church bell be rung for a brief period to acquaint the faithful that a sick person is at the point of death, in order that they may pray to God for him.

- V. Eternal rest grant unto him (her), O Lord.
R. And let perpetual light shine upon him (her).
V. From the gate of hell.
R. Deliver his (her) soul, O Lord.
V. May he (she) rest in peace.
R. Amen.
V. O Lord, hear my prayers.
R. And let my cries come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray:

To Thee, O Lord, we commend the soul of Thy servant, N., that being dead to the world he (she) may live unto Thee, and that whatever sins he (she) may have committed through the frailty of human nature, Thou mayest wash away by the pardon of Thy most tender love. Through Christ our Lord. Amen.

