

ZP 836 D 288

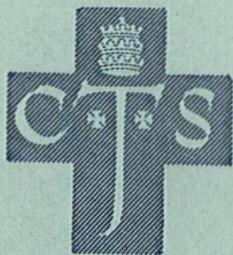
The Last Sacraments
and Prayers for
the Dying

MOORE THEOLOGICAL COLLEGE LIBRARY



3 2042 00063631 0

With Notes by
Rev. C. C. Martindale



073772

3d.

Moore College
Library

Margaretta Mary Woodriff

Memorial Library



This Pamphlet is issued as a

Memorial

to the late

EDMUND JOSEPH BELLORD

Hon. Treasurer of the Catholic Truth Society (1915 to 1927), Member of Council of the Society of Our Lady of Good Counsel, Member of Committee of the Providence (Row) Night Refuge and Home

*Moore College
Library*

Of your charity

Pray for the repose of his soul

*Margaretta Mary Woodriff
Memorial Library*

The Last Sacraments and Prayers for the Dying

WITH NOTES BY REV. C. C. MARTINDALE, S.J.

Our Lord, in His infinite compassion, showed us by His own life and death that He knew how to sympathise with those who mourn, and with those who are sick, and sick, maybe, to death. Also, He established in His Church a Sacrament, the "Last Anointing," which should console and succour both a sick or dying person, and those who love him.* The Church, true to her Master's Heart, has surrounded this Sacrament with many prayers and rites, with which her children ought to be familiar. These fall under the heads of: Viaticum; Extreme Unction; The Commendation of the Soul; and, the Last Blessing.

DOCTRINE

The Christian Faith teaches that when the Soul is separated from the body by death, it is forthwith judged by God, and passes into its eternal state. The moment of bodily death is therefore

* In the following pages, the gender of the pronouns (he, she; him, her) must obviously be adapted to the sex of the person for whom the prayers are being used. Only by exception will the alternative be printed in brackets.

*Moore College
Library*

of supreme and eternal importance. No sin, however grave, can cause the loss of the soul, if it has been repented; but to die in unrepented mortal sin entails eternal loss. It is, then, but wise to try throughout life to repent our sins so soon and so thoroughly as possible; to seek absolution in the Sacrament of Penance; and to obtain grace and strength for leading a good life by means of prayer and above all Holy Communion; especially as experience seems to show that when a man is very sick, and the brain is enfeebled, he is too tired to make any very special effort, or to think any but his habitual thoughts. Hence very special aids are to be expected from God at such an hour, the more so as the devil then redoubles his temptations and assaults.

Of these helps, the first is Holy Communion, given as "Viaticum," an old word originally meaning "journey-money"—the means necessary for reaching happily the goal of a voyage—in this case, that next world to which we all are bound. Holy Communion always unites the soul to Our Lord, and also to all those who are united to Him, whether still living on this earth, or already happy in heaven.

You will notice how, in the following prayers, the Church continually calls on all the angels and other blessed spirits, and on all the Saints who have triumphed, to share in the help that is desired for the sick man's soul. The whole of heaven is brought down into his sick-room, that

he may be incorporated more and more fully into the Body of Christ, Son of the Living God, as the same prayers so often name Him. Our Lord Himself says: "He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last Day" (St John, vi). Holy Viaticum, then, in a sense anticipates heaven, in that it knits a man's life up with God, the source of all life, with Christ, who is the "Resurrection and the Life," and with the Souls of the Righteous who live ever in His presence in eternal joy.

Extreme Unction is so called because it is the "last" of the sacramental Anointings used by the Church.* She uses consecrated Oil in Baptism, in Confirmation, and in Ordination. Oil used to symbolise health, strength, agility, and consecration—the first qualities, because athletes used it; and the last because it was poured, in Hebrew times, on to the forehead of kings and other consecrated persons. (The rite still survives where ancient forms of coronation are used). This Sacrament is mentioned and promulgated by St James (v. 14, 15) in the words actually quoted below. It is intended to restore bodily health to the sick man, if God so wills; to remit all repented sin; to efface the traces of and debts still due for sin within his soul; and to give him not only an

* It is called "Last" Anointing because it is the last in this series of Anointings; not because it should be kept till the last moment, when a man is "in extremis," that is, at the point of death.

increase of Grace in general, but the particular grace that he needs for this special and most solemn moment in his history.

Probably, every priest who has often given this sacrament to the dying, has noticed the amazing change that it operates both in the bodily well-being of the sick person, and, above all, in the peace of mind which is one of its fruits. We have ourselves been asked, by non-Catholic nurses in a hospital, whether we could not give it also to non-Catholics, such were its visibly good effects. It is related that once, during the war, a priest crawled out into No Man's Land, to anoint wounded men who could not be brought in. So profound a silence and calm followed the groaning that had been heard before, that a non-Catholic officer thought that the priest had administered a narcotic drug, and asked for some for himself. You will, however, remember that there is nothing magical about this or any Sacrament; all men must die some day, and Extreme Unction is not intended by God always to save a man from dying. It can only be given once during the same illness; Viaticum can, however, be given so often as the sick man wishes.

The meaning of the "Commendation of the Departing Soul" is obvious; and so is that of the Last Blessing, which carries with it a plenary indulgence. (For the doctrine of Indulgences, see *Some Indulged Prayers*. C.T.S., 3d.)

PREPARATION

Those who have charge of a sick man should, if the illness becomes at all grave, send for the priest and not put this off till the last moment. It is right also to explain whether the patient can or cannot receive Holy Communion; weakness or a tendency to be sick may make Communion impossible. It is far better, however, to be on the safe side; patients often recover enough to receive Holy Communion when they can take nothing else, for Our Lord wishes them to receive Him in the Blessed Sacrament. Such attendants ought to put completely out of their heads the notion that the suggestion that a priest should be sent for, will alarm or endanger the sufferer. On the contrary, as we have said, the effects of these Sacraments are soothing and curative. Even though a moment of fear might be experienced, that would be better than to risk eternal salvation. Non-Catholic nurses or doctors must be begged to realise what Catholics believe in this matter, and loyally to give warning in good time.

So far as possible, a table with a white cloth, two candles, a crucifix, a little glass of water, and a small saucer on it, should be prepared near the sick-bed; also, a vase of holy water (not Lourdes water) if there be any in the house. There should, too, be a napkin to hold under the patient's mouth when he receives Holy Communion.

When Extreme Unction is to be administered there should be, in addition to the crucifix, holy water, a vessel of water mentioned above, six pieces of cotton wool and a piece of bread with which the priest may clean his fingers.*

The room should be so clean and fresh as possible.

Above all, both the sick man and his friends will try to be in the right frame of mind when the Priest, bearing the Blessed Sacrament and the Holy Oil, arrives. The sick man must be helped, very gently and without distressing him or overtaxing his strength, to be, above all, contrite; to have a desire for the Sacraments and all that they can do for him; to have therefore a simple Faith in God and the power and love of Our Lord; and a trust that He will do exactly what seems best to Him.

The others who are present will unselfishly try to put their own sorrow entirely out of sight; they will wish to *help* the sick man so much as they can; they will do this by calm, by restraining their emotion, by praying for him to the very best of their ability, especially by joining in the action of the priest, and trying to use the prayers that he is using. If, however, they prefer to say their own prayers, such as the rosary, let them do so, provided they *pray*. Our Lord loves united prayer.

* See *Send for the Priest*, by Canon F. E. Pritchard, C.T.S.

Similarly, after the departure of the priest, they will still control themselves, and not agitate the sick man; and, should God will that he die, they still must remember that now if ever is the time to help him, which can be done by prayer on his behalf and in no other way. For in purgatory, there are no more any Sacraments. They will of course try to have Mass said for him; and they will be very reluctant to spend useless money on an ostentatious funeral, mourning, or even flowers. Such signs of affection are far from wrong; yet the one and only thing that can help a soul, is prayer; and the best prayer, naturally, is Our Lord's own, namely, the Offering of Himself in Holy Mass.

The prayers that follow are not primarily directed to the consolation of the survivors, or of the bystanders, but to the help of the sick or dying man. They are not therefore soft or sentimental; they do not disguise the probability of the sick person's having sinned and needing forgiveness and expiation. But even so, you will find in their grave tenderness the best of consolations; and you would do well to study them during your own years of health, so as the more easily to enter into their spirit, when they shall be spoken, as please God they will be, over yourselves.

THE FORM OF ADMINISTERING HOLY COMMUNION TO THE SICK AS VIATICUM

[Before the Priest gives Communion to the sick person, he will hear his Confession. This is done

in the ordinary way, though the more tired or weak the sick person is, the more will the Priest give him all the help he needs ; in no case should the sick man be allowed to distress himself beforehand by an over-rigorous examination of his conscience ; but he will trust to the Priest's experience and kindness to help him to do what is necessary, and to the grace of God. Assuming that the confession has been made, the Form for administering Holy Communion as Viaticum is as follows] :

When the Priest enters the sick-room, he says :

℣. Pax huic domui. ℣. Peace to this house.

R̄. Et omnibus habitantibus in ea. R̄. And to all who dwell therein.

He then sprinkles the sick person and the bed with Holy Water, saying :

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

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

Have mercy upon me, O Lord, according to Thy great mercy.

Glory be to the Father, etc.

Thou shalt sprinkle me : *as above, down to Snow.*

℣. Adiutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

R̄. Qui fecit caelum et terram. R̄. Who made heaven and earth

℣. Domine exaudi orationem meam. ℣. O Lord, grant my prayer.

R̄. Et clamor meus ad te veniat. R̄. And let my cry come unto Thee.

℣. Dominus vobiscum. ℣. The Lord be with you.

R̄. Et cum spiritu tuo. R̄. And with thy spirit.

Let us Pray.

Hear our prayer, O holy Lord, Father Almighty, everlasting God ; and deign to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this house, through Christ, our Lord.

R̄. Amen.

Then either he hears the sick man's confession and gives him absolution ; or, if this have been done before, the Confiteor (I confess) is said, and the Priest answers :

May the Almighty God have mercy on thee, and dismissing thy sins, bring thee through into everlasting life. Amen. May the Almighty and Merciful Lord grant thee indulgence, absolution, and remission of all thy sins. Amen.

Then he holds up the Blessed Sacrament so that the sick man can see It, saying :

“ Behold the Lamb of God : behold Him who taketh away the sins of the world.”

He then says the Domine Non Sum Dignus as usual, and gives Holy Communion to the sick man, saying :

Receive, brother (or sister) the Viaticum of the Body of Our Lord, Jesus Christ, that He may protect thee from the malicious foe, and bring thee safe into everlasting life. Amen.

He then washes his fingers, and the sick person drinks the ablution, and the Priest continues :

℣. Dominus vobiscum. ℣. The Lord be with you.

℞. Et cum spiritu tuo. ℞. And with thy spirit.

Let us Pray.

Domine Sancte. O Holy Lord, Father Almighty, Eternal God, we earnestly beseech Thee that the Body of Our Lord, Jesus Christ Thy Son, that our brother (or sister) has received, may avail him (her) as an eternal remedy both for body and for soul, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end.

℞. Amen.

If a particle of the Blessed Sacrament be left, the Priest blesses the sick person with It, in silence. Else, he blesses him as usual, saying :

The blessing of God Almighty, Father, Son and Holy Ghost, descend on thee and remain for ever.

℞. Amen.

[Either the sick person or his friends, or both, will have been accustomed to pray ; or, they may have been careless. In the first case, Holy Communion will have been prepared for so well as weakness allows ; in the latter case, the Priest himself will help the sick man to express to Our Lord his humble desire to live and die at peace with Him, and to receive from this his Communion all that Our Lord Himself desires to give. Very brief prayers expressive of faith, hope, charity, contrition, and desire for Grace, are the best : " Lord, I believe ; I hope ; I love ; I am sorry for my sins because Thou art so good ; give me Thy grace and keep me united to Thee." Even a non-Catholic can help a man to say such prayers ; and at such an hour no man would hesitate to do so.]

THE FORM FOR ADMINISTERING EXTREME UNCTION

If Extreme Unction be not administered immediately after Holy Viaticum, but separately, the Priest on entering the sick-room blesses it as above. Else he begins :

℣. Adiutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

℞. Qui fecit caelum et terram. ℞. Who made heaven and earth.

℣. Dominus vobiscum. ℣. The Lord be with you.

℞. Et cum spiritu tuo. ℞. And with thy spirit.

Let us Pray.

Introeat, Domine. O Lord Jesus Christ, may there enter into this house, together with my own humble approach, eternal happiness, divine well-being, a tranquil joy, a fruitful charity, everlasting health; may all evil spirits shrink and fly from this place; may Angels of peace be in it; and may all malice and discord depart from this abode. Make Thy holy Name great amongst us, Lord, and bless ✠ our manner of life; sanctify this our humble coming, who art holy and loving, and dost endure together with the Father and the Holy Spirit for ever and ever. R7. Amen.

Oremus et deprecemur. Let us pray and beseech Our Lord, Jesus Christ, that He may richly bless this house and all who dwell therein, and may He give them a good angel to be their guardian and make them be His servants and take note how marvellous is His law; may He turn aside all hostile influences; may He rescue them from every alarm and every distress, and deign to keep them in good health within this house, who with the Father and the Holy Spirit liveth and reigneth, God, world without end. R7. Amen.

Let us Pray.

Exaudi nos. Hear our prayer, O holy Lord, Father Almighty, everlasting God, and deign to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this house, through Christ, our Lord.

[If the sick man have not just been to Confession, the Confiteor and the rest is said; during the administering of the Holy Oils, the bystanders ought to pray for the sick man as best they can; no method is better than to follow what the priest is doing and to try to understand its bearing.]

The Priest now says:

In nomine Patris. In the Name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠, be there quenched in thee all power of Satan, through the laying on of my hands and through the invoking of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and of all the Saints together. Amen.

Then he anoints the sick man with the Oil, making a Cross—On the eyes—

Through this holy anointing, and through His most tender mercy, may the Lord forgive thee whatsoever thou hast done wrong . . . through Sight. *Then he does so, on the ears, on the nostrils, on the lips, on the hands, and on the feet, ending the above formula with the words:* by Hearing; by Smell; by Taste or Talk; by Touch; by thy Steps—as is appropriate on each several occasion.

(If there is imminent danger of death, he can reduce this to one anointing and a very short form of words.)

[If the anointing of the nostrils seems strange to you, remember that as we can talk of the "sweet fragrance" of virtue, so we might speak

of the "reek" of sin and of spiritual corruption. It is possible for a man to love the *atmosphere* of sin, and to like to live in it. As for our feet, we may perhaps not merely have succumbed to a temptation that "came our way," but have gone to seek it; as our hands may not only have been languid and idle in good works, but active to do wrong.]

After this, the Priest says :

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

Our Father *in silence, down to—*

℣. Et ne nos inducas in tentationem. ℣. And lead us not into temptation.

R̄. Sed libera nos a malo. R̄. But deliver us from evil.

℣. Salvum fac servum tuum, Domine. ℣. Save Thy servant.

R̄. Deus meus, sperantem in te. R̄. Who hopeth in Thee, my God.

℣. Mitte ei Domine auxilium de sancto. ℣. Send him help, O Lord, from Thy holy place.

R̄. Et de Sion tuere eum. R̄. And from Sion defend him.

℣. Esto ei, Domine, turris fortitudinis. ℣. Be for him, O Lord, a strong tower ;

R̄. A facie inimici. R̄. Against the foe.

℣. Nihil proficiat inimicus in eo. ℣. Let not the enemy prevail at all against him.

R̄. Et filius iniquitatis non apponat nocere ei. R̄. Nor let the wicked approach to hurt him.

℣. Domine exaudi orationem meam. ℣. O Lord, grant my prayer ;

R̄. Et clamor meus ad te veniat. R̄. And let my cry come unto Thee.

℣. Dominus vobiscum. ℣. The Lord be with you.

R̄. Et cum spiritu tuo. R̄. And with thy spirit.

Let us Pray.

Domine Deus. O Lord God, who through Thine Apostle, James, didst say : " Is any sick amongst you ? Let him bring 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 shall raise him up ; and if he be in sins, they shall be forgiven him "—heal, we pray Thee, our Redeemer, the pains of this sick man by the Grace of Thy Holy Spirit, and cure his wounds and dismiss his sins and drive out from him all pains of mind and body and mercifully restore to him complete health within and without, so that, made strong again by the help of Thy mercy, he may be fitted once more for his former duties, who with the Father and the Holy Spirit livest and reignest, God for ever and ever. R̄. Amen.

Let us Pray.

Respice. Look down, we pray Thee, O Lord, upon Thy servant, N., lying sick in bodily weakness ; and give cheer to the soul Thou didst create, that being bettered by Thy chastisements, he may feel himself made well by Thine own remedies. Through Christ, our Lord. R7. Amen.

Let us Pray.

Domine Sancte. O holy Lord, Father almighty, eternal God, who by pouring the blessing of Thy grace into sick bodies dost in Thy manifold tenderness preserve the work of Thine hands ; in kindness draw Thou near at our calling on Thy name, and free Thy servant from his sickness, and give him health, and by Thy right hand uplift him, by Thy strength establish him, and by Thy power protect him, and restore him to Thy Church with all the well-being that he hopes for, through Christ, our Lord. R7. Amen.

[After the priest has left, it is right that both the sick man and his friends should thank God for the great gift of this sacrament and beg to profit fully by its grace. They will then resign themselves peacefully to God's will, and put nothing in the way of its full effects.]

THE COMMENDATION OF THE DEPARTING SOUL

When the soul seems about to depart from the body, it is "commended" to God. The Priest first says the following short Litany :

Lord, have mercy ;

Christ, have mercy ;

Lord, have mercy.

Holy Mary, pray for him. *The words Ora pro eo (ea), Pray for him (her) are said after each invocation. They are changed to Orate pro eo (ea) when many Saints are invoked.*

All holy Angels and Archangels

Holy Abel

All the multitude of the Righteous

Holy Abraham

St Joseph

All Holy Patriarchs and Prophets

St Peter

St Paul

St Andrew

St John

All holy Apostles and Evangelists

All holy Disciples of the Lord

All you holy Innocents

St Stephen

St Laurence

All holy Martyrs

St Silvester

St Gregory

St Augustine

All holy Pontiffs and Confessors

St Benedict

St Francis

St Camillus

St John of God

All holy Monks and Hermits

St Mary Magdalen

St Lucy

All holy Virgins and Widows

All men and women, Saints of God, intercede for him.

Be merciful—spare him, O Lord ; Be merciful—deliver him, O Lord.

After each of the following : Libera eum (eam), Deliver him (her), O Lord, *is said*.

Be merciful !

From Thy wrath

From danger of death

From a bad death

From the pains of hell

From all evil

From the power of the devil

Through Thy birth

Through Thy cross and passion

Through Thy death and burial

Through Thy glorious resurrection

Through Thy wonderful ascension

Through the grace of the Holy Spirit, the Comforter

In the day of Judgment

We sinners beseech Thee to hear us :

That Thou wouldst spare him, We beseech Thee to hear us.

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

[Thus the dying person is put into the companionship of all God's faithful servants who have lived and died since the world began ; and the two Saints whose chief care was for the sick—St Camillus de Lellis and St John of God—are specially mentioned. All these, and all the holy Spirits of heaven, are called upon to be present at this deathbed to protect the soul in its last earthly hour. When the moment of death seems quite close at hand, the Priest speaks with authority to the soul.]

Proficiscere. Go forth, Christian Soul, from this world, in the Name of God, the Father Almighty, who created thee ; in the Name of Jesus Christ, Son of the Living God, who suffered for thee ; in the Name of the Holy Spirit, who was poured forth into thee ; in the name of the glorious and holy Mother of God, the Virgin Mary ; in the name of blessed Joseph, her worshipful spouse ; in the

name of Angels and Archangels, in the name of Thrones and Dominations, in the name of Principalities and Powers, in the name of the Cherubim and 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 holy men and women, Saints of God ; be thy place this day in peace, and thine abode in holy Sion. Through the same Christ, our Lord.

R7. Amen.

Deus misericors. O Merciful God, O Compassionate God, God who according to the multitude of Thy mercies dost blot out the sins of the contrite, and by Thy pardon and forgiveness dost bring to naught the guilt of bygone faults, look down in goodness upon this Thy servant N., grant and listen to his prayer as with full and heartfelt acknowledgment he begs forgiveness for all his sins. Renew in him, most loving Father, whatsoever had been injured by earthly frailty, or desecrated by Satan's guilt ; and unite him with the Oneness of the Body of the Church as its member and redeemed. Have pity, O Lord, on his sighs ; have pity on his tears ; and admit him, who has no trust save in Thy tender mercy, to the pledge of Thy peace. Through Christ, our Lord. R7. Amen.

Commendote. To Almighty God, I entrust thee, most dear Brother, and to Him, whose creature

thou art, I commit thee ; so that when thou shalt have paid the debt of human nature by thy dying, thou mayest return to Him who formed and fashioned thee from dust.

Therefore when thy Soul shall have gone forth from the body, may the shining throng of Angels come to meet it ; may those just Judges, the Apostles, come forth in state to thee ; may the triumphant army of the white-robed Martyrs encounter thee ; may the bright Confessors with their lilies press forward to surround thee ; may the multitude of joyous Virgins welcome thee ; and may the embrace of blessed peace enfold thee in the bosom of the Patriarchs. May Saint Joseph, the dear patron of the dying, uplift thee with high hope ; may God's holy Mother, the Virgin Mary, turn her gentle eyes towards thee ; may the face of Jesus Christ be towards thee, mild and smiling, and may He allot to thee a place for ever among those who stand beside Him.

Unknown to thee be all that shudders in the darkness, and the hiss of flame, and torment and all anguish. Let vile Satan with his hordes, yield place to thee ; at thy coming, with thy company of Angels, let him tremble and take flight into the vast pit of everlasting night. Let God arise, and let His enemies be scattered ; and let those who hate Him, flee before His face. Even as smoke vanishes, so let them disappear ; as wax flows from before the fire, so let sin perish from the Face of God. And let the Righteous

feast, and exult in God's presence. Let therefore hell's battalions be put to shame and confusion, and let Satan's servants not dare to impede thy path.

May Christ deliver thee from torment, who for thee was crucified; may Christ deliver thee from eternal death, who for thee deigned to die. May Christ, Son of the Living God, set thee upon the lawns of His Paradise for ever green; and may He, the true Shepherd, acknowledge thee as one of His own sheep. May Christ absolve thee from all thy sins, and establish thee at His right hand in the inheritance of His chosen ones. Mayest thou see thy Redeemer face to face; and ever in His presence, ever at His side, behold with happy eyes the unveiled Truth. Established therefore among the company of the Blessed, mayest thou possess the sweetness of God's countenance for ever and ever. *R*. Amen.

Suscipe.—Receive, O Lord, Thy servant into the place of that Salvation that he must hope for from Thy mercy. *R*. Amen.

[Thus, once again, all the history of God's dealings with mankind, and the triumphs of His love among them, are called to your mind, and the whole family of the Blessed is invoked for this one passing soul, and is summoned to put itself on its side, if there be any final struggle yet awaiting it. The only tempter, the only enemy, who could be feared, is bidden hurry to hide himself in eternal defeat and dark. Another brief

litany is then said, which recalls instances of God's rescuing His beloved, even in the days before Christ's coming, and then to the names of the great Princes of the Church, Peter and Paul, will be linked that of a simple girl, whose heroic endurance of a cruel death was recalled by Christian memory with special pride and gratitude. After each invocation *Amen* is said. "Handmaiden" is said instead of "servant" when the dying person is a woman.]

Libera

Deliver, O Lord, the soul of Thy servant from all danger of hell, from prison and penalty, and from all tribulation. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Enoch and Elias from the common doom of man. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Noe 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 slain, a victim, by the hand of Abraham his father. Amen.

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

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Moses from the hand of Pharaoh, king of Egypt. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Daniel from the den of lions. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver the three youths from the furnace of raging fire and from the power of the cruel king. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Susanna from her false accusers. 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 from their prisons. Amen.

And as Thou didst deliver holy Thecla, Thy virgin and martyr, from intolerable torments, so deign to deliver the soul of this Thy servant, and cause it to enter into Thine own joy in the happiness of heaven. R7. Amen.

Commendamus. We commend to Thee, O Lord, the soul of Thy servant; and we pray to Thee, O Lord Jesus Christ, that Thou wilt not refuse to admit to the bosom of Thy Patriarchs this soul for whose sake Thou didst in mercy come to this

our earth. Acknowledge, O Lord, Thine own creature, made by no false gods, but by Thee, the only true and living God, for there is none other God, but Thee, and there is naught to compare with handiwork of Thine. Give joy, Lord, to his soul in Thy presence; and remember not his misdeeds of old, nor wanton sins that passion or the fever of desire may have inflamed in him. Though he have sinned, yet hath he not denied the Father, the Son, and the Holy Spirit; but he hath believed; and he hath had zeal for God within him, and faithfully hath he worshipped God who made all things.

Delicta juventutis. The faults of his youth and his follies, O Lord, we pray, remember not; but according to Thy great mercy remember him in Thy glorious beauty. May heaven be opened to him; with him may the Angels all rejoice. Into Thy kingdom, Lord, welcome Thy servant; may holy Michael, God's archangel, who holds the captaincy of the heavenly host, give him welcome. May the holy Angels of God come to meet him and guide him safe into the heavenly city, Jerusalem. May the blessed Peter, the Apostle, to whom the Keys of the heavenly kingdom were by God entrusted, welcome him; may holy Paul, Apostle, who was made fit to be the Vessel Elect, assist him; may holy John intercede for him, the Apostle chosen by God, to whom the secrets of

heaven were revealed. May all the holy Apostles pray for him, to whom was given by God the power of binding and of loosing. May all the Saints and Elect of God intercede for him, who for Christ's name underwent torment in this world, so that freed from the chains of flesh he may be enabled to attain to heavenly glory, by the gift of Our Lord, Jesus Christ, who with the Father and the Holy Spirit liveth and reigneth for ever and ever.

R₇. Amen.

Clementissima Virgo. May the most gentle Virgin Mother of God, Mary, loving consoler of all who weep, commend to her Son the soul of His servant N., so that through her motherly intercession, it may not fear the terrors of death, but, at her side, may in happiness attain to its longed-for home in the heavenly fatherland.

R₇. Amen.

Prayer

To thee have I recourse, O holy Joseph, Patron of the dying; at whose happy passing Jesus and Mary were present and kept watch; by these thy two most dear ones, I earnestly commend to thee the soul of this, God's servant N., now labouring in his last agony; that by thy protection he may be freed from the snares of the devil and be enabled to attain to eternal joys. Through the same Christ, our Lord.

R₇. Amen.

If the soul is still in trouble, the following psalms may be said: 36, 117, 118.

The Church repeats and repeats her intercessions, that the soul may have prayer rising all around it like incense, while still there may be danger for it from any evil spiritual presence or influence. For not till the last moment will Satan relax his efforts. An interior consciousness may last far longer than the exterior signs of life; it is well to pray without ceasing for the dying person during these moments. All these prayers ought, however, to be made with absolute trust, because the goodness and power of God are greater than any spiritual foe whatsoever.

AT THE MOMENT OF DEATH

At the actual moment of death, let the dying person say, if it be possible, the Name of Jesus; or let the Priest say it for him, and even, repeat as often as he pleases, in the dying person's ears, the words:

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

Holy Mary, pray for me. Mary, Mother of grace, Mother of mercy, do thou protect me from the enemy and in the hour of my death accept me.

Saint Joseph, do thou, with the Blessed Virgin thy spouse, open to me the Heart of the divine Compassion.

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

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

Jesus, Mary, and Joseph, may I sleep and rest in peace in your company.

Directly the soul has left the body, the following is said :

Subvenite

R7. Come and help, O Saints of God ; come hither, Angels of the Lord ; giving welcome to his soul ; offering it in the sight of the Most High.

℣. May Christ accept thee, who did call thee ; and may Angels lead thee unto the breast of Abraham.

R7. Giving welcome to his soul, offering it in the sight of the Most High.

℣. Eternal rest grant unto him, O Lord ; and let perpetual light shine upon him.

R7. Offering it in the sight of the Most High.

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

Our Father *is then said, silently, down to—*

℣. Et ne nos inducas in tentationem. ℣. And lead us not into temptation.

R7. Sed libera nos a malo. R7. But deliver us from evil.

℣. Requiem aeternam dona ei, Domine. ℣. Eternal rest grant unto him, O Lord ;

R7. Et lux perpetua luceat ei. R7. And let perpetual light shine upon him.

℣. A porta inferi. ℣. From the gates of hell.

R7. Erue, Domine, animam eius. R7. Rescue his soul, O Lord.

℣. Requiescat in pace. ℣. May he rest in peace.

R7. Amen. R7. Amen.

℣. Domine exaudi orationem meam. ℣. O Lord, grant my prayer ;

R7. Et clamor meus ad te veniat. R7. And let my cry come unto Thee.

℣. Dominus vobiscum. ℣. The Lord be with you.

R7. Et cum spiritu tuo. R7. And with thy spirit.

Let us Pray.

Tibi, Domine. To Thee, O Lord, we commend the soul of Thy servant, N., that, dead to the world, he may live unto Thee ; and the sins that owing to the frailty of human life he did commit, do Thou, in the pardon of Thy most compassionate mercy wash away. Through Christ our Lord.

R7. Amen.

THE FORMULA FOR IMPARTING A PLENARY
INDULGENCE IN THE HOUR OF DEATH, USED
BY PRIESTS WHO HAVE FACULTIES FOR THIS
FROM THE APOSTOLIC SEE

Asperges me, Domine, Thou shalt sprinkle
hyssopo, et mundabor ; me with hyssop, O Lord,
lavabis me, et super and I shall be cleansed :
nivem dealbabor. Thou shalt wash me and
I shall be made whiter
than snow.

☩. Adiutorium nos- ☩. Our help is in the
trum in nomine Domini. Name of the Lord ;

R̄. Qui fecit caelum R̄. Who made hea-
et terram. ven and earth.

Antiphon. Remember not, O Lord, the sins of
Thy servant, nor take Thou vengeance for his
offences.

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

Our Father, *in silence, down to :*

☩. Et ne nos inducas ☩. And lead us not
in tentationem. into temptation.

R̄. Sed libera nos a R̄. But deliver us
malo. from evil.

☩. Salvum fac ser- ☩. Save Thy servant.
vum tuum.

R̄. Deus meus sper- R̄. Who hopeth in
antem in te. Thee, O my God.

☩. Domine, exaudi ☩. O Lord, grant my
orationem meam. prayer ;

R̄. Et clamor meus R̄. And let my cry
ad te veniat. come unto Thee.

☩. Dominus vobis- ☩. The Lord be with
cum. you.

R̄. Et cum spiritu R̄. And with thy
tuo. spirit.

Let us Pray.

Clementissime Deus. Most compassionate God,
Father of mercies and God of all consolation, who
desirest not that any should perish who believe
and hope in Thee ; according to the multitude of
Thy mercies look down graciously upon Thy
servant N., whom the true Christian faith and
hope do recommend to Thee. Visit him with Thy
salvation, and, through the Passion and Death of
Thy Sole-Begotten, in pity lavish upon him re-
mission and pardon for all his sins ; that his soul
at the hour of his death may find Thee, His Judge,
appeased, may have been washed free from every
stain by the Blood of the same Thy Son, and may
be summoned to pass over into eternal life ; through
the same Christ, our Lord. R̄. Amen.

The Confiteor is then said, with the Priest's reply :

May the Almighty God have mercy on thee, and,
dismissing thy sins, bring thee through into ever-
lasting life. May the Almighty and Merciful Lord
grant thee indulgence, absolution, and remission
of all thy sins.

Then he adds :

Dominus Noster Jesus. Our Lord Jesus Christ,
Son of the Living God, who to blessed Peter His

Apostle granted the power of binding and loosing, through His most tender mercy accept thy confession, and restore to thee that first white robe that thou didst receive in baptism. And I, by the powers entrusted to me by the Apostolic See, grant to thee plenary indulgence and remission of all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost. R \dot{y} . Amen.

Through the holy mysteries of the Redemption of Mankind, may Almighty God remit to thee all penalties in this world and the next, open to thee the gates of Paradise, and bring thee through to everlasting joy. R \dot{y} . Amen.

May the Almighty God bless thee—Father ✠, Son, and Holy Spirit. R \dot{y} . Amen.

In cases of necessity, the Priest can use a much shorter form.

Such, then, are the Prayers with which the Church lovingly accompanies the soul up to the very moment of its departure from the body; and indeed sets to the survivors the example of pursuing it even into purgatory with further love and prayer. Do not even now abandon yourselves to grief; but try to adore the Will of God, and His mercy in enabling one whom you love to die so good and so protected a death; try also to join in the happiness which must be even in Purgatory that of a soul which knows itself to be saved; and try, finally, without any delay, to work for and assist it by praying that it may be so soon as possible admitted to the perfect joy of heaven, there to pray, in its turn, for you.

SPEAKING WITH GOD

By W. B. Dyer O.S.C.

CLOTH 2/-

SPIRITUAL COUNSELS

from the

LETTERS of FENELON

Selected by Lady Amabel Kerr

CLOTH 2/-

LOVING GOD

By Rev. D. Considine S.J.

CLOTH 2/-

CATHOLIC TRUTH SOCIETY

38-40 Eccleston Square London S.W.1

PROVINCIAL SOCIETIES

WALES	—	—	—	—	34 Charles Street, Cardiff
SALFORD	—	—	—	27 John Dalton Street, Manchester	
LIVERPOOL	—	—	—	30 Manchester Street, Liverpool	
BIRMINGHAM	—	—	—	72 Bath Street, Birmingham	
HEXHAM & NEWCASTLE	—	—	—	73 Westgate Road, Newcastle 1	
DERBY	—	—	—	—	303 Burton Road, Derby

**ALL
CATHOLIC
BOOKS**

obtainable from

**THE
CTS
BOOKSHOP**

28a Ashley Place S.W.1.

Opposite Westminster Cathedral.