

Chapter 1 : OCF Final Commendation | Catholic Sensibility

When we commend a soul, we entrust it to God for His mercy. For example, one of the prayers I say at night is a self-commendation to God. O Lord, into your most merciful hands I commend my body and soul, thoughts and acts, desires and intentions.

When the Almighty God would commend his love to poor man, it is not written, "God commendeth his love towards us in an eloquent oration"; it is not written that he commendeth his love by winning professions; but he commendeth his love toward us by an act, by a deed; a surprising deed, the unutterable grace of which eternity itself shall scarce discover. He "commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Doing, not saying" "acting, not talking" these are the things which commend a man. If we would commend our religion to mankind, we cannot do it by mere formalities, but by gracious acts of integrity, charity and forgiveness, which are the proper discoveries of grace within. But now for this mighty deed whereby God commended his love. We think that it is twofold. We believe the apostle has given us a double commendation of love. When sinful man erred from his Maker, it was necessary that God should punish his sin. He had sworn by himself, "The soul that sinneth it shall die;" and God "with reverence to his all-holy name be it spoken" could not swerve from what he had said. He had declared on Sinai that he would by no means clear the guilty; but inasmuch as he desired to pardon the offending, it was necessary that some one else should bear the sufferings which the guilty ought to have endured, that so by the vicarious substitution of another, God might be "just, and yet the justifier of the ungodly. Who is he that shall bear his transgressions and take away his sins? The angels are assembled; the question is proposed to them: Who shall it be? And there the mightiest of the mighty, those who could shake a world if God should will it, sat still, because they felt all powerless to accomplish redemption. I do not think it could have entered even into angelic thought to conceive that the mighty Maker of the skies should bow his awful head and sink into a grave. I cannot imagine that the brightest and most seraphic of these glorified ones would for an instant have suffered such a thought to abide with him. And when the Son of God, upstarting from his throne, spoke to them and said, "Principalities and powers! I will become flesh, I will veil this Godhead of mine in robes of mortal clay, I will die! They had seen worlds created; they had beheld the earth, like a spark from the incandescent mass of unformed matter, hammered from the anvil of Omnipotence, and smitten off into space; and yet they had not wondered. But on this occasion I conceive that they ceased not to marvel. Do you not wonder? The hosts of heaven still are wondering. Shall the theme which stirs the marvel of the seraph not move your hearts? That God himself should become man, and then should die for you! Roll that thought over in your mind; ponder it in your meditations; weigh it in your hearts. It was much love when Christ became man for us, when he stripped himself of the glories of his Godhead for awhile, to become an infant of a span long, slumbering in the manger of Bethlehem. It was no little condescension when he divested himself of all his glories, hung his mantle on the sky, gave up his diadem and the pleasures of his throne, and stooped to become flesh. It was moreover, no small love when he lived a holy and a suffering life for us; it was love amazing, when God with feet of flesh did tread the earth, and teach his own creatures how to live, all the while bearing their scoffs and jests with cool unangered endurance. Come, dear hearers, for a moment weigh those words. Some of us showed our sympathy to their sons and daughters, their wives and children, by contributing to support them, when the fathers were laid low. We feel that the wounded soldier is a friend to us, and that we are his debtors for ever. We may not love war; we may not, some of us, think it a Christian act to wield the sword; but, nevertheless, I am sure we love the men who sought to defend our country with their lives, and who died in our cause. We would drop a tear over the silent graves of Balaclava, if we were there now. And, if it should ever come to pass that any one of them should be called to die for us, should we not henceforth love them? Do any of us know what is contained in that great word "die? Can we tell its depths of suffering or its heights of agony? It was no common death he died; it was a death of ignominy, for he was put to death by a legal slaughter; it was a death of unutterable pain, for he was crucified; and what more painful fate than to die nailed to a cross? It was a long protracted death, for he hung for hours, with only his hands and his feet

piercedâ€™parts which are far away from the seat of life, but in which are situated the most tender nerves, full of sensibility. He suffered a death which for its circumstances still remain unparalleled. It was no speedy blow which crushed the life out of the body, and ended it; but it was a lingering, long, and doleful death, attended with no comforts and no sympathy, but surrounded with scorn and contempt. They have hurled him on his back; they have driven nails through his hands and his feet; they have lifted him up. They have dashed the cross into its place. And now behold him! Mark his eyes, all full of tears; behold his head, hanging on his breast. No painter ever accomplished it, nor shall any speaker be able to perform it. Yet I beseech you regard the Royal Sufferer. See him, with the eye of your faith, hanging on the bloody tree. Hear him cry, before he dies, "It is finished! If I should tell you some silly story of a love-sick maid, ye would weep; if I should turn novelist, and give you some sad account of a fabled hero who had died in painâ€™if it were a fiction, I should have your hearts; but this is a dread and solemn reality, and one with which you are intimately connected, for all this was done for as many of you as sincerely repent of your sins. To you is it nothing that Jesus should die? Our second point was this: We have not sinned once, nor twice, but ten thousand times. Our life, however upright and moral it has been, is stained by a succession of sins. If we have not revolted against God in the outward acts which proclaim the profligate to be a great sinner, yet the thoughts of our heart and the words of our lips are swift witnesses against us that we have continually transgressed. Who among us has not broken the Sabbath-day? Who of us shall dare to say that we have loved the Lord our God with all our heart, with all our soul, and with all our strength? Verily, I know we have; we have broken his commands, and it is well for us to join in that general confessionâ€™"We have done those things which we ought not to have done; we have left undone those things which we ought to have done, and there is no health in us. As sinners we are redeemed, and by it we become saints. I reckon that when I sin, I sin worse than many of you, because I sin against better training than many of my hearers received in their youth. Many of you, when you sin, sin against faithful ministers, and against the most earnest warnings. It has been your wont to sit under truthful pastors; you have often been told of your sins. Remember, sirs, when you sin you do not sin so cheap as others: The Hottentot sinneth not as the Briton doth. He who has been brought up in this land may be openly more righteous, but he may be inwardly more wicked, for he sins against more knowledge. But even for such Christ diedâ€™for men who have sinned against the woings of his love, against the strivings of their consciences, against the invitations of his Word, against the warnings of his providenceâ€™even for such Christ died, and therein he commendeth his love towards us, that he died for sinners. My hearer, if thou hast so sinned, do not therefore despair, it may be he will yet make thee rejoice in his redemption. He had been injured, yet he suffers for the very injury that others did to him. He dies for his enemiesâ€™dies for the men that hate and scorn him. Love is a mighty thing; it can forgive great transgressors. I know my Master said, "Begin at Jerusalem," and I think he said that because there lived the men who had crucified him, and he wanted them to be saved. My hearer, hast thou ever blasphemed Christ? Hast thou ever mocked him, and scoffed at his people? Hast thou done all thou couldst to emulate the example of those who spat in his holy face? Dost thou repent of it? Dost thou feel thou needst a Saviour? Perhaps there is nothing more wonderful in the depravity of man than that it is able to forget the love of Christ. There is a story told of the convenantersâ€™of one named Patrick Welwoodâ€™whose house was surrounded at a time when a minister had for security been hidden there. The master of the house was summoned, and it was demanded of him, "Where is the minister? But the captain said, "Not yet; we will try to frighten her"; and sending a soldier to her, he knelt down, and applying a pistol to her ear, she was bidden to betray the minister or die. The click of the pistol was heard in her ear, but the pistol was not loaded. She slightly shivered, and the question was again asked of her. A second time the endeavour was made; this time a couple of carabines were discharged, but into the air, in order to terrify her. Oh, my friends, I have sometimes thought that her heroic martyrdom was somewhat like the blessed Jesus. He comes to us, and says, "Poor sinner, wilt thou be my friend? And yet, my hearers, to return again to what I have uttered before, you will hear all this, and nine out of ten will retire from this place, and say, "It was an old, old story"; and while ye can drop a tear for aught else, ye will not weep one tear for Jesus, nor sigh one sigh for him, nor will ye afford him even a faint emotion of love. Would it were different! Would to God he would change your hearts, that so ye might be brought to love him. Further, to

illustrate my text, let me remark again, that inasmuch as Christ died for sinners, it is a special commendation of his love for the following reasons: Though we had been holy as Adam, we could never have deserved a sacrifice like that of Jesus for us. But inasmuch as it says, "He died for sinners," we are thereby taught that God considered our sin, and not our righteousness. When Christ died, he died for men as black, as wicked, as abominable, not as good and excellent. Christ did not shed his blood for us as saints, but as sinners. He considered us in our loathsomeness, in our low estate and misery—not in that high estate to which grace afterwards elevates us, but in all the decay into which we had fallen by our sin. There could have been no merit in us; and therefore, God commendeth his love by our ill desert. How could sinners serve him? If God had chosen, the moment that man sinned he might have said unto the world, "Thou shalt be burned"; and like as a few years ago astronomers told us that they saw the light of a far-off world burning, myriads of miles away, this world might have been consumed with burning heat, and sin scorched out of its clay. Whilst God could have made another race of beings, and could have either annihilated us, or consigned us to eternal torment, he was pleased to veil himself in flesh, and die for us. Surely then it could not have been from any motive of self-interest. What are the attractions of human voices in Paradise.

Chapter 2 : CNP Liturgical Planning - Funeral Mass - Outside the Easter Season - Liturgical Information

God which began in baptism; it is also incensed as a sign of the dignity of the body of the deceased and of our hope that by the power of the Holy Spirit they have been raised to eternal life.

In viaticum the dying person is united with Christ in his passage out of this world to the Father. Through the prayers for the commendation of the dying contained in this chapter, the Church helps to sustain this union until it is brought to fulfillment after death. In particular, the presence of a priest or deacon shows more clearly that the Christian dies in the communion of the Church. He should assist the dying person and those present with the recitation of the prayers of commendation and, following death, he should lead those present in the prayer after death. If the priest or deacon is unable to be present because of other serious pastoral obligations, other members of the community should be prepared to assist with these prayers and should have the texts readily available to them. The minister may choose texts from among the prayer, litanies, aspirations, psalms and reading provided in this chapter or others may be added. In the selection of these texts, the minister should keep in mind the condition and piety of both the dying person and the members of the family who are present. The prayers are best said in a slow, quiet voice, alternating with periods of silence. If possible, the minister says one or more of the brief prayer formulas with the dying person. These may be softly repeated two or three times. These texts are intended to help the dying person, if still conscious, to face the natural human anxiety about death by imitating Christ in his patient suffering and dying. The Christian will be helped to surmount his or her fear in the hope of heavenly life and resurrection through the power of Christ, who destroyed the power of death by his own dying. Even if the dying person is not conscious, those who are present will draw consolation from these prayers and come to a better understanding of the paschal character of Christian death. This may be visibly expressed by making the sign of the cross on the forehead of the dying person, who was first signed with the cross at baptism. Immediately after death has occurred, all may kneel while one of those present leads the prayers after death given in this chapter. If necessary, they may be softly repeated two or three times. Holy Mary, pray for me. Saint Joseph, pray for me. Jesus, Mary and Joseph: Selections from Part III or one of the following readings may be used. Oh, would that my words were written down! Would that they were inscribed in a record: That with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust; Whom I myself shall see: And from my flesh I shall see God; my inmost being is consumed with longing. Psalm 23 The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; Beside restful waters he leads me; he refreshes my soul. Even when I walk in the dark valley, I fear no evil: Only goodness and kindness follow me all the days of my life; And I shall dwell in the house of the Lord for years to come. To you I lift up my soul, O Lord, my God. Your ways, O Lord, make known to me; teach me your paths. Guide me in your truth and teach me, for you are God my savior. The sins of my youth and my frailties remember not; in your kindness remember me because of your goodness, Lord. Good and upright is the Lord, thus he shows sinners the way. He guides the humble to justice. All the paths of the Lord are kindness and constancy toward those who keep his covenant and his decrees. You shall not fear the terror of the night nor the arrow that flies by day, Not the pestilence that roams in darkness nor the devastating plague at noon. Though a thousand fall at your side, ten thousand at your right side, near you it shall not come. Rather with your eyes shall you behold; and see the requital of the wicked. Because you have the Lord for your refuge; you have made the Most High your stronghold. Upon their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the asp and the viper, you shall trample down the lion and the dragon. Because he clings to me I will deliver him; I will set him on high because he acknowledges my name. He shall call upon me, and I will answer him; I will be with him in distress; I will deliver him and glorify him; with length of days I will gratify him and will show him my salvation. Psalm I lift up my eyes toward the mountains; whence shall help cometo me? My help is from the Lord, who made heaven and earth. May he suffer not allow your foot to slip; may he slumber not who guards you: Indeed he neither slumbers nor sleeps, the guardian of Israel. The Lord is your guardian; the Lord is your shade; he is beside you at your right hand. The Lord will guard you from all

evil; he will guard your life. The Lord will guard your coming and your going, both now and forever. We have come to know and to believe in the love God has for us. God is love, and he who abides in love abides in God and God in him. I, John saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son. Jesus spoke this parable: Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. Come out to meet him! Go instead to the merchants and buy some for yourselves. Then the door was locked. Then going out Jesus went, as was his custom, to the Mount of Olives, and the disciples followed him. Jesus was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. Get up and pray that you may not undergo the test. It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. At daybreak on the first day of the week the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day. Jesus said to the crowds: And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise them on the last day. You have faith in God; have faith also in me. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where I am going you know the way. No one comes to the Father except through me. Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. When the condition of the dying person calls for the use of brief forms of prayer, those who are present are encouraged to pray the litany of the saintsâ€”or at least some of its invocationâ€”for him or her. Special mention may be made of the patron saints of the dying person, of the family and or the parish. The litany may be said or sung in the usual way. Other customary prayers may also be used. One of the following litanies may be used:

Chapter 3 : blog.quintoapp.com - Commendation of the dying

May Mary the most merciful Virgin Mother of God, kindest comforter of them that mourn, commend to her Son the soul of this His servant (handmaid), that through her maternal intercession, he (she) may overcome the dread of death and, with her as guide, joyfully reach his (her) longed-for home in the heavenly fatherland.

It is also understood as the continuation of the ministry of the risen Lord, Jesus Christ, into whose Body we are grafted by our Baptism. Our Lord often touched those whom he healed, and even modern social science acknowledges the healing power of touch. To not believe in the power of God to heal is to become an obstacle to His desire to heal. However, such faith, and even sacramental ministries, are not spiritual magic, nor some attempt to manipulate the supernatural power of the Holy Trinity. God does act, but in His own way and in His own time. While the medical profession concentrates on the physical side of a human being, the Church concentrates on the spiritual side. Ministry to the sick, of course, also involves ministry to the dying; and for the Christian, this involves preparation for death with the promise of eternal life. In case of illness, the Priest is to be notified. The service of Communion of the Sick may be found on page They may also occur as a separate ministration. Send thy Holy Spirit to sanctify this oil; that, as thy holy apostles anointed many that were sick and healed them, so may those who in faith and repentance receive this holy unction be made whole; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. The following anthem may be said Savior of the world, who by thy cross and precious blood hast redeemed us; Save us and help us, we humbly beseech thee, O Lord. The Priest then lays hands upon those who desire it and says one of the following N. As thou art outwardly anointed with this holy oil, so may our heavenly Father grant thee the inward anointing of the Holy Spirit. Of his great mercy, may he forgive thee thy sins, release thee from suffering, and restore thee to wholeness and strength. May he deliver thee from all evil, preserve thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. The Priest concludes The Almighty Lord, who is a strong tower to all who put their trust in him, to whom all things in heaven, on earth, and under the earth bow and obey: Be now and evermore thy defense, and make thee know and feel that the only Name under heaven given for health and salvation is the Name of our Lord Jesus Christ. Here a blessing and dismissal may be given. We humbly beseech thee to behold, visit, and relieve thy sick servant N. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; and give him patience under his affliction. In thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory; and grant that finally he may dwell with thee in life everlasting; through Jesus Christ our Lord. For Recovery from Sickness O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to thy servant N. Be present in thy goodness with thy servant N. We commend to thy loving care this child N. Relieve his pain, guard him from all danger, restore to him thy gifts of gladness and strength, and raise him up to a life of service to thee. Fill his heart with confidence that, though at times he may be afraid, he yet may put his trust in thee; through Jesus Christ our Lord. For Strength and Confidence Heavenly Father, giver of life and health: Comfort and relieve thy sick servant N. For the Sanctification of Illness Sanctify, we beseech thee, O Lord, the sickness of this thy servant; that the sense of his weakness may add strength to his faith, and seriousness to his repentance; and grant that he may dwell with thee in life everlasting; through Jesus Christ our Lord. For the Despondent Comfort, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, he may be enabled to go upon his way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. For Doctors and Nurses Sanctify, O Lord, those whom thou hast called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by thy life-giving Spirit, that by their ministries the health of the community may be promoted and thy creation glorified; through Jesus Christ our Lord. Thanksgiving for a Beginning of Recovery O Lord, thy compassions never fail and thy mercies are new every morning: We give thee thanks for giving our brother, N. Continue in him, we pray, the good work thou hast begun; that he, daily increasing in bodily strength, and rejoicing in thy

goodness, may so order his life and conduct that he may always think and do those things that please thee; through Jesus Christ our Lord. So fill my heart with calm faith in thee, that with patient hope I may allow thy love to heal me; through Jesus Christ our Lord. When I am weak and in pain, be near me; when I doubt, invite me to touch thy wounds; when I am ill, heal me according to thy will; and whatever the circumstances, grant that I may acknowledge thee my Lord and my God, who livest and reignest with the Father and the Holy Ghost, one God, world without end. For Sleep O heavenly Father, who givest thy beloved sleep: Keep me, I beseech thee, in that perfect peace which thou hast promised to those whose minds are stayed on thee; that in the hours of silence I may be still and know that thou art God; through Jesus Christ our Savior. In the Morning O Lord, who dost see the end from the beginning: Grant that I may be ready for whatever this day may bring forth; if I am to stand up, that I may stand bravely; if I am to sit still, that I may sit quietly; if I am to lie down, that I may do it patiently; if I am to do nothing, that I do it as an offering to thee; through Jesus Christ our Lord. Appropriate Psalms for use by side persons in their devotions include Psalm 20, 27, 42, 43, 91, , , , and Ministration at the Time of Death When a person is near death, the Priest should be notified, in order that the ministrations of the Church may be provided. Prayers at the Time of Death O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Savior; beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. Almighty and merciful God, who bestowest upon mankind both the remedies of health and the gifts of life everlasting: Look mercifully upon thy servant N. We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead him gently to those heavenly habitations where the souls of those who sleep in thee have perpetual peace and joy, and fold him in the everlasting arms of thine un failing love; who livest and reignest with the Father and the Holy Ghost, one God world without end. Then he may sprinkle the sick person and others present with holy water, saying Thou shalt purge me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. O God the Son, Have mercy upon the soul of thy servant. O God the Holy Ghost; Have mercy upon the soul of thy servant. From all evil, from all sin, from all tribulation; Good Lord, deliver him. We sinners do beseech thee to bear us, O Lord God; that it may please thee to deliver the soul of thy servant from the power of the evil one, and from eternal death; We beseech thee to hear us, good Lord. That it may please thee mercifully to pardon all his sins. We beseech thee to hear us, good Lord. That it may please thee to grant him a place of refreshment and everlasting blessedness; We beseech thee to hear us, good Lord. That it may please thee to give him joy and gladness in thy kingdom, with thy saints in light; We beseech thee to hear us, good Lord. O Lamb of God, that takest away the sins of the world; Have mercy upon him. Lord, have mercy upon us. Christ, have mercy upon us. O Sovereign Lord, who desirest not the death of a sinner; we beseech thee to loose the spirit of this thy servant from every bond, and set him free from all evil; that he may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Here the Priest may say The almighty and merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit. If Holy Unction is desired, it may follow here, the form for anointing on page , or the following, any of which may be omitted for reasonable cause. At the eyes which should be closed By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by seeing. At the ears By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by hearing. At the nostrils By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by smelling. At the lips which should be closed By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by tasting and speaking. At the hands By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by touching. At the feet By this holy Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by walking. Acknowledge, we humbly beseech

thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive him into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Here may be added Almighty God, look with pity upon the sorrows of thy servants who mourn. Remember them, Lord, in thy mercy; nourish them with patience; comfort them with a sense of thy goodness; lift up thy countenance upon them; and give them peace; through Jesus Christ our Lord. Concerning Christian Death and Burial From the beginning of the Church, Christian burial has been an important and integral part of catholic life. The death and resurrection of Jesus Christ put an end to the power of death; thus followers of the Good Shepherd believe that death is but the entrance to new and eternal life with Him. We hope for the final resurrection; and for the body which awaits that resurrection we show a proper reverence. For one who has lived in Christ and with Christ, death is the beginning of eternal joy with our God and Father. This liturgy is a service of thanksgiving eucharistia to God for His redemption of an earthly life that has come to an end. It is equally a commitment of one we love to the mercies of God in the faith that He will preserve our loved one in peace. It is an offering in which joy and sorrow are mixed, for while we say an earthly farewell, we know that the dead live in Christ. In the communion of saints we, the Church on earth, are joined with the Church Triumphant and Expectant in worshiping before the same Throne of Grace. In the Holy Eucharist, which transcends all time and space, we are closest to our faithful departed loved ones, joining our prayers and praises to theirs. We pray for them, as we believe that they pray for us, so that all may be strengthened in their lives of service. The Requiem Mass At the entrance of the ministers, one or more of the following anthems are sung or said I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though this body be destroyed, yet shall I see God; whom I shall see for myself and mine eyes shall behold, and not as a stranger. For none of us liveth to himself, and no man dieth to himself. For if we live, we live unto the Lord; and if we die, we die unto the Lord. Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors. Then may be sung or said Lord, have mercy upon us.

Chapter 4 : The Anglican Service Book

Prayers with the Dying from Commendation of the dying A Go forth, Christian soul, from this world in the name of God the almighty Father, who created you.

Who lives and reigns with you in the unity of the Ho-ly Spirit, one God, for ev-er and ev-er. There are many options given in the Lectionary from which to select readings for the Funeral Rites. These are merely suggestions. The Lord is my shepherd; there is nothing I shall want. O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the sufferings of hell and from the deep abyss; deliver them from the mouth of the lion, may they not be swallowed up by hell, may they not fall into darkness; but may Saint Michael, the standardbearer, present them in holy light as you promised long ago to Abraham and his descendents. We offer our sacrifices and our prayers to you, O Lord; receive them for the souls that we are remembering today; O Lord, make them pass from death into life, as you promised long ago to Abraham and his descendents. *Hostias et preces tibi Domine laudis offerimus: Habitabit in tabernaculo tuo, requiescet in monte sancto tuo. In conspectu Angelorum psallam tibi, Deus meus.* Prayer over the Offerings: As we humbly present to you these sacrificial offerings, O Lord, for the salvation of your servant, N. Who lives and reigns for ev-er and ev-er. Through Christ our Lord. Preface I for the Dead: This Preface is merely a suggestion. It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. In him the hope of blessed resurrection has dawned, that those saddened by the certainty of dying, might be consoled by the promise of immortality to come. Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven. And so, with Angels and Archangels with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Let perpetual light shine upon them him her , with your Saints for ever, for you are merciful. Eternal rest grant unto them him her , O Lord, and let perpetual light shine upon them him her , with your Saints for ever, for you are merciful. *Beati mortui, qui in Domino moriuntur. Portio mea, Domine, sit in terra viventium.* Lord God, whose Son left us, in the Sacrament of his Body, food for the jour-ney, mer- cifully grant that, strengthened by it, our brother sister N. Final Commendation Invitation to Prayer: Before we go our separate ways, let us take leave of our brother sister. May our farewell express our affection for him her ; may it ease our sadness and strengthen our hope. One day we shall joyfully greet him her again when the love of Christ, which conquers all things, destroys even death itself.

Chapter 5 : Prayers for Death and Dying

Receive a Daily Measure of God's Word and guidance straight to your inbox. Angel Wisdom Let angels be your guide with help from this inspiring and thought-provoking newsletter.

Linkedin This article first appeared in the Practical Hermeneutics column of the Christian Research Journal, volume 28, number 1 For further information or to subscribe to the Christian Research Journal go to: The other is that this interpretation implies that the wish that the writer of the epistle expresses has the force of a promise from God. Understanding the New Testament Epistles. The letters in these cultures typically included three elements: The New Testament Epistles have these same ingredients. They, too, have an opening greeting: Likewise, they have what we would call the body of the letter, and they end with a conventional closing: Greet those who love us in the faith. The Epistles, however, contain two sections that Greco-Roman letters lack. First, in most of the Epistles, the opening salutation is followed by a thanksgiving. It consists of a prayer for spiritual welfare, as well as a remembrance or commendation of the spiritual riches of the recipient. A specimen passage of paraenesis is this: Another important thing that we need to know is that letters in the ancient world fell into two categories, just as they do for us. Personal letters existed to convey information that was personal to the writer, and those letters were filled with specific references that applied to the writer and the recipient. Official letters were public in content and tone. They were intended to be taken seriously as directives that applied generally to a number of people. Finally, the New Testament Epistles are what literary people call occasional pieces. This means that they were written in response to specific occasions in the life and times of the writer and his recipients. The result is that, except for the epistle to the Romans which is really a theological treatise , the New Testament Epistles are generally not systematic discussions of a theological or moral topic. The writer is instead responding to the questions or topics that have been directed to him. It is easy to see that we need to pay attention to the place where a given statement appears in an epistle. A statement in the doctrinal body of an epistle has the status of authoritative truth. Here we find ideas that are universally applicable, not limited to the local conditions of a given church or the personal relationships between author and recipient. The moral behavior that is prescribed in the paraenesis is also binding on all people at all times. These lists of virtues and vices, and of commands regarding what to do and avoid, are straightforward directives: The salutation, thanksgiving, and closing, however, are phrased in a different kind of rhetoric. These words of thanksgiving remind us of what we possess in Christ, but they are not a command to behave in a certain way, nor do they state a promise. The salutations and closings of epistles are similar to this. Let us think about the salutations in the letters and e-mail messages that we ourselves send and receive. The person who receives my expression of good wishes does not claim it as something assured. In fact, sometimes the recipients of my letters share with me the difficulties through which they are currently passing. Verse 2 of the epistle of 3 John appears as part of the salutation. In the beginning of the salutation v. John is expressing a wish for the complete well-being of his friend. He is not stating a general promise for all Christians. Furthermore, the exact form in which John casts his prayer or wish was thoroughly conventional even in the surrounding pagan culture. Greeks and Romans, too, wished prosperity and good health to the recipients of their letters. There are no hidden or esoteric spiritual truths embodied in a conventional epistolary salutation. When we pray for ourselves and others, we pray in confidence, but we do not presume to claim that God promises to send everything for which we pray. When a friend sends good wishes to us in a letter, we know very well that our actual circumstances might be far from what our friend has wished for us. In short, an epistolary salutation is just that—a salutation in which one of the conventional niceties is for the sender to express a desire for the well-being of the recipient. Unless otherwise noted, all Bible quotations are from the English Standard Version. Johnson, 1, 2, and 3 John Peabody, MA: Hendrickson, , Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

Chapter 6 : PCS Prayers of Commendation, After Death | Catholic Sensibility

Provided to YouTube by Warner Music Group Responsory for the Commendation of the Soul: Subvenite Â· Norbertine Fathers of St. Michael's Abbey Gregorian Chant: Requiem â,— St. Michael's Abbey.

Joseph took Jesus down from the cross, wrapped him in a shroud, and laid him in a tomb. It may be celebrated at the grave, tomb, or crematorium and may be used for burial at sea. Whenever possible, the rite of committal is to be celebrated at the site of committal, that is, beside the open grave or place of interment, rather than at a cemetery chapel. The second form is used when the final commendation does not take place during the funeral liturgy or when no funeral liturgy precedes the committal rite. The rite of committal is an expression of the communion that exists between the Church on earth and the Church in heaven: The several alternatives for the prayer over the place of committal take into account whether the grave, tomb, or resting place has already been blessed and situations in which the final disposition of the body will actually take place at a later time for example, when the body is cremated or will remain in a cemetery chapel until burial at a later time. The rite of committal with final commendation continues with an invitation to prayer, a pause for silent prayer, the sprinkling and incensing of the body, where this is customary, the song of farewell, and the prayer of commendation see nos. The act of committal expresses the full significance of this rite. Depending on local custom, a song may then be sung and a gesture of leave-taking may be made, for example, placing flowers or soil on the coffin. ADAPTATION If there is a pastoral need for a longer committal rite than those provided here, for example, when the funeral liturgy has been celebrated on a previous day or in a different community, the minister may use the appropriate form of the committal rite and adapt it, for example, by adding a greeting, song, one or more readings, a psalm, and a brief homily. The rite of committal may then be repeated on the later occasion when the actual burial or interment takes place. On the second occasion the rite may include a longer Scripture reading as well as a homily. In case of a body donated to science, the rite of committal may be celebrated whenever interment takes place. The rite marks the separation in this life of the mourners from the deceased, and through it the community assists them as they complete their care for the deceased and lay the body to rest. The act of committal is a stark and powerful expression of this separation. When carried out in the midst of the community of faith, the committal can help mourners to face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude, and the hope of resurrection and reunion. By their presence and prayer members of the community signify their intention to continue to support the mourners in the time following the funeral. At the rite of committal with final commendation, whenever possible, the song of farewell should be sung. The minister should vest according to local custom. A We gather here to commend our brother sister N. In the spirit of faith in the Resurrection of Jesus Christ from the dead, let us raise our voices in song and offer our prayers for N. B As we gather to commend our brother sister N. As Jesus Christ was raised from the dead, we too are called to follow him through death to the glory where God will be all in all. The minister first says: We read in sacred Scripture: Go here if the place has already been blessed A If the place of committal is to be blessed Lord Jesus Christ, by your own three days in the tomb, you hallowed the graves of all who believe in you and so made the grave a sign of hope that promises resurrection even as it claims our mortal bodies. Grant that our brother sister may sleep here in peace until you awaken him her to glory, for you are the resurrection and the life. Then he she will see you face to face and in your light will see light and know the splendor of God, for you live and reign for ever and ever.

Chapter 7 : How Much Does 3 John 2 Promise? - Christian Research Institute

Prayers. Commendation of the Dying. Commendation of the Dying. Texts marked with an (L) indicate that a Latin text is available after the English text, and may be accessed by scrolling down after the English text.

New Testament[edit] A passage in the New Testament which may refer to a prayer for the dead is found in 2 Timothy 1: It is not stated that Onesiphorus, for whom Saint Paul prayed, was dead, though some scholars infer this, based on the way Paul only refers to him in the past tense, and prays for present blessings on his household, but for him only "on that day". And towards the end of the same letter, in 2 Timothy 4: Tradition[edit] Prayer for the dead is well documented within early Christianity , both among prominent Church Fathers and the Christian community in general. In Eastern Orthodoxy Christians pray for "such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance". The tomb of the Christian Abercius of Hieropolis in Phrygia latter part of the 2nd century bears the inscription: Abercius, who throughout speaks in the first person. Mayst thou live among the saints 3rd century ; [1] May God refresh the soul of. This passage occurs in one of his later writings, dating from the beginning of the 3rd century. Subsequent writers similarly make mention of the practice as prevalent, not as unlawful or even disputed until Arius challenged it towards the end of the 4th century. The language used in the prayers for the departed is asking for rest and freedom from pain and sorrow. Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembered and those whom we have not remembered, men of the true faith, from righteous Abel unto to-day; do thou thyself give them rest there in the land of the living, in thy kingdom, in the delight of Paradise , in the bosom of Abraham , Isaac and Jacob , our holy fathers , from whence pain and sorrow and sighing have fled away, where the light of thy countenance visiteth them and always shineth upon them. But Saint Perpetua , who was martyred in , believed herself to have been encouraged in a vision to pray for her brother, who had died in his eighth year, almost certainly unbaptized; and a later vision assured her that her prayer was answered and he had been translated from punishment. Augustine thought it needful to point out that the narrative was not canonical Scripture, and contended that the child had perhaps been baptized. Prayer for the dead is encouraged in the belief that it is helpful for them, though how the prayers of the faithful help the departed is not elucidated. Eastern Orthodox simply believe that tradition teaches that prayers should be made for the dead. But we who are living will bless thee, and will pray, and offer unto thee propitiatory prayers and sacrifices for their souls. For this reason, memorial services have an air of penitence about them. Then the body is washed, clothed and laid in the coffin, after which the priest begins the First Panikhida prayer service for the departed. After the First Panikhida, the family and friends begin reading the Psalter aloud beside the casket. This reading continues and concludes until the next morning, in which usually the funeral is held, up until the time of the orthros. Orthodox Christians offer particularly fervent prayers for the departed on the first 40 days after death. Traditionally, in addition to the service on the day of death, the memorial service is performed at the request of the relatives of an individual departed person on the following occasions: Third day after death [21] Ninth day First anniversary of death Third anniversary some will request a memorial every year on the anniversary of death In addition to Panikhidas for individuals, there are also several days during the year that are set aside as special general commemorations of the dead, when all departed Orthodox Christians will be prayed for together this is especially to benefit those who have no one on earth to pray for them. The majority of these general commemorations fall on the various " Soul Saturdays " throughout the year mostly during Great Lent. On these days, in addition to the normal Panikhida, there are special additions to Vespers and Matins , and there will be propers for the departed added to the Divine Liturgy. These days of general memorial are: Meatfare Saturday two Saturdays before Great Lent begins "in some traditions families and friends will offer Panikhidas for their loved ones during the week, culminating in the general commemoration on Saturday The second Saturday of Great Lent The third Saturday of Great Lent The fourth Saturday of Great Lent Radonitsa the second Tuesday after Easter The Saturday before Pentecost "in some traditions families and friends will offer Panikhidas for their loved ones during the week, culminating in the general commemoration on Saturday Demetrius Saturday the Saturday before the feast of

Saint Demetrius , October The most important form of prayer for the dead occurs in the Divine Liturgy. Particles are cut from the prosphoron during the Proskomedia at the beginning of the Liturgy. These particles are placed beneath the Lamb Host on the diskos , where they remain throughout the Liturgy. After the Communion of the faithful, the deacon brushes these particles into the chalice , saying, "Wash away, O Lord, the sins of all those here commemorated, by Thy Precious Blood, through the prayers of all thy saints. Of this they are always in need The body feels nothing then: But the soul senses the prayers offered for it and is grateful to those who make them and is spiritually close to them. Then, on the eve of their Glorification will be served an especially solemn Requiem , known as the "Last Panikhida. Theoretically, too, prayer for those in hell understood as the abode of the eternally lost would be useless, but since there is no certainty that any particular person is in hell understood in that sense, prayers were and are offered for all the dead, except for those believed to be in heaven. These are prayed to, not for. Thus, prayers were and are offered for all those in Hades , the abode of the dead who are not known to be in heaven, sometimes rendered as "hell". Limits were placed on public offering of Mass for the unbaptised, non-Catholics, and notorious sinners, but prayers and even Mass in private could be said for them. The present Code of Canon Law of the Catholic Church states that, unless the person concerned gave some signs of repentance before death, no form of funeral Mass may be offered for notorious apostates, heretics and schismatics ; those who for anti-Christian motives chose that their bodies be cremated; and other manifest sinners to whom a Church funeral could not be granted without public scandal to the faithful. The two extra Masses were in no way to benefit the priest himself: In *Communio Sanctorum*, the Lutheran and Roman Catholic Churches in Germany agreed that prayer for the dead "corresponds to the communion in which we are bound together in Christ Prayerful commendation of the dead to God is salutary within a funeral liturgy. The prayers during the Sunday Eucharistic Liturgy include intercessions for the repose of the faithful departed. Furthermore, most of the prayers in the burial rite are for the deceased, including the opening collect: O God, whose mercies cannot be numbered: Accept our prayers on behalf of thy servant N. For example, following the intercessions, there are two options for a concluding prayer: Father of all, we pray to you for N. Grant to them eternal rest. Let light perpetual shine upon them. May his soul and the souls of all the departed, through the mercy of God, rest in peace. Then do not be dismayed about your child or yourself. Know that your prayer is pleasing to God and that God will do everything much better than you can comprehend or desire. Believers and Christians have devoted their longing and yearning and praying for them. But they recognized that the early Church had practiced prayer for the dead, and accepted it in principle. Thus in the Book of Concord, the Lutheran Church taught: And at the last For whom should we pray? We should pray for ourselves and for all other people, even for our enemies, but not for the souls of the dead. Lutherans do not pray for the souls of the departed. When a person dies his soul goes to either heaven or hell. There is no second chance after death. The Bible tells us, "Man is destined to die once and after that to face judgment" Hebrew 9: It would do no good to pray for someone who has died. The chief among these are baptism for the dead and the sealing of the dead to families. Family members will pray around the body as soon as possible after death. People try to avoid touching the corpse as it is considered polluting. Islamic funeral In Islam , Muslims of their community gather to their collective prayers for the forgiveness of the dead, a prayer is recited and this prayer is known as the Salat al-Janazah Janazah prayer. The Janazah prayer is as follows: Supplication for the deceased and mankind is recited. In extraordinary circumstances, the prayer can be postponed and prayed at a later time as was done in the Battle of Uhud. Dogma states it is obligatory for every Muslim adult male to perform the funeral prayer upon the death of any Muslim, but the dogma embraces the practical in that it qualifies, when Janazah is performed by the few it alleviates that obligation for all. In addition, "Peace be upon him" sometimes abbreviated in writing as PBUH is a constantly repeated prayer for dead people such as Mohammed. Yizkor Prayers for the dead form part of the Jewish services. The prayers offered on behalf of the deceased consist of: Recitation of Psalms ; Reciting a thrice daily communal prayer in Aramaic which is known as Kaddish. Kaddish actually means "Sanctification" or "Prayer of Making Holy" which is a prayer "In Praise of God"; or other special remembrances known as Yizkor ; and also a Hazkara which is said either on the annual commemoration known as the Yahrzeit as well on Jewish holidays. The form in use in England contains the following passage:

Shelter his soul in the shadow of Thy wings. Make known to him the path of life. There are various translations for the original Hebrew which vary significantly. May You who are the source of mercy shelter them beneath Your wings eternally, and bind their souls among the living, that they may rest in peace. And let us say: But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had been slain. They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas warned the soldiers to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin. The account of the action of Judas Maccabaeus was written midway through the second half of the same century, in about B.

Chapter 8 : Catholic Funerals - Diocese of Venice

Prayers for Death and Dying Prayer of Commendation. Christian soul, from this world in the name of God the almighty Father.

Go forth, O 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 upon thee; in the name of the glorious and ever blessed Virgin Mary, Mother of God; in the name of St. Joseph, chaste 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 Principalities and Powers; in the name of the heavenly Forces, 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 the Saints of God: Through Christ our Lord. O merciful and gracious God, O God, according to the multitude of Thy mercies Thou blotteth out the sins of such as repent, and graciously remit the guilt of their past offenses, mercifully regard this Thy servant handmaid N. Renew, O merciful Father, whatever has been vitiated in him her by human frailty, or by the frauds and deceits of the enemy: Have compassion, Lord, on his her sighs, have compassion on his her tears; and admit him her , who has no hope but in Thy mercy, to the sacrament of Thy reconciliation. I commend you, dear Brother Sister , to the almighty God, and consign you to the care of Him, whose creature you are, that, when you shall have paid the debt of all mankind by death, you may return to thy Maker, Who formed you from the dust of the earth. When, therefore, your soul shall depart from your body, may the resplendent multitude of the angels meet you: Joseph, the most sweet Patron of the dying, comfort you with a great hope. May Mary, the holy Mother of God, lovingly cast upon you her eyes of mercy. May Jesus Christ appear to you with a mild and joyful countenance, and appoint you a place among those who are to stand before Him for ever. May you be a stranger to all that is punished with darkness, chastised with flames, and condemned to torments. May the most wicked enemy, with all his evil spirits, be forced to give way: Let God arise and His enemies be dispersed, and let them that hate Him fly before His Face, let themm vanish like smoke; and as wax that melts before the fire, so let sinners perish in the sight of God; but may the just rejoice and be happy in His presence. May then all the legions of Hell be connfounded and put to shame; and may none of the ministers of Satan dare to stop you in your way. May Christ deliver you from torments, Who was crucified for you. May He deliver you from eternal death, Who vouchsafed to die for you. May He absolve you from all your sins, and place you at His right hand in the midst of His elect. May you see your Redeemer face to face, and standing always in His presence, behold with happy eyes the most clear Truth. And may you be placed among the company of the blessed and enjoy the sweetness of the contemplation of your God for ever. Receive, Lord, Thy servant handmaid into the place of salvation, which he she hopes to obtain through Thy mercy. Deliver, Lord, the soul of Thy servant handmaid from all danger of Hell; and from all pain and tribulation. Deliver, Lord, the soul of Thy servant handmaid as Thou didst deliver Enoch and Elias from the common death of the world. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Abraham from the midst of the Chaldeans. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Job from all his afflictions. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Isaac from being sacrificed by his father. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Lot from being destroyed in the flames of Sodom. Deliver, Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace, and from the hands of an unmerciful king. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Susanna from her false accusers. Deliver, Lord, the soul of Thy servant handmaid , as Thou didst deliver Peter and Paul out of prison. And as Thou didst deliver that blessed virgin and martyr, Saint Thecla, from three most cruel torments, so be pleased to deliver the soul of this Thy servant, and bring it to the participation of Thy Heavenly joys. We commend to Thee, Lord, the soul of Thy servant handmaid N. Remember, Lord, he she is Thy creature, not made by strange gods, but by Thee, the only living and true God; for there is no other but Thee, and none can equal Thy work. Let his her soul rejoice in Thy presence, and

remember not his her former iniquities and excesses, which he she has fallen into, through the violence of passion and the corruption of his her nature. For although he she has sinned, yet he she has always firmly believed in the Father, Son and Holy Ghost; he she has had a zeal for Thy honour, and faithfully adored Thee as his her God, and Creator of all things. Remember not, Lord, we pray Thee, the sins of his her youth, and his her ignorances; but according to Thy great mercy, be mindful of him her in Thy Heavenly glory. Let the heavens be opened to him her , and the angels rejoice with him her. Let the archangel St. Michael, whom Thou didst appoint the chief of the heavenly host, conduct him her. Let the holy angels come out to meet him her , and carry him her to the city of heavenly Jerusalem. Paul the apostle, who was a vessel of election, assist him her. John the beloved disciple, to whom the secrets of Heaven were revealed, intercede for him her. Let all the holy apostles, who received from Jesus Christ the power of binding and loosing, pray for him her. Let all the saints and elect of God, who in this world have suffered torments in the name of Christ, intercede for him her ; that being freed from the prison of his her body, he she may be admitted into the glory of our Lord Jesus Christ, Who with Thee and the Holy Ghost, lives and reigns, world without end. Prayer to the Blessed Virgin Mary May Mary the most merciful Virgin Mother of God, kindest comforter of them that mourn, commend to her Son the soul of this His servant handmaid , that through her maternal intercession, he she may overcome the dread of death and, with her as guide, joyfully reach his her longed-for home in the heavenly fatherland. Joseph To thee I have recourse, St. Joseph, Patron of the dying; and to thee, at whose blessed death watchfully assisted Jesus and Mary, by both these dearest pledges I earnestly recommend the soul of this servant handmaid in the sufferings of his her last agony, that he she may by your protection be delivered from the snares of the devil and from eternal death, and may merit to attain everlasting joy. Through the same Christ our Lord.

Chapter 9 : A Commendation at the Time of Death - Depart, O Christian soul, out of

When the moment of death seems near, some of the following prayers may be said: Go forth, Christian soul, from this world in the name of God the almighty Father, who create you, in the name of Jesus Christ, Son of the Living God, who suffered for you, in the name of the Holy.

In your hands, O Lord, we humbly entrust our brothers and sisters. In this life you embraced them with your tender love; deliver them now from every evil and bid them eternal rest. The old order has passed away: Prayers Immediately after Death The following prayers may be recited immediately after death and may be repeated in the hours that follow. Through Christ our Lord. These verses may also be used. Gathering in the Presence of the Body When the family first gathers around the body, before or after it is prepared for burial, all or some of the following prayers may be used. It is most fitting that, where possible, family members take part in preparing the body for burial. All make the Sign of the Cross. Then one member of the family reads: My brothers and sisters, Jesus says: Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light. The Lord God lives in his holy temple yet abides in our midst. Since in Baptism, N. Then one member of the family may say: With God there is mercy and fullness of redemption; let us pray as Jesus taught us: Then this prayer is said: All may sign the forehead of the deceased with the Sign of the Cross. One member of the family says: Blessed are those who have died in the Lord; let them rest from their labors for their good deeds go with them. All make the Sign of the Cross as one member of the family says: May the love of God and the peace of the Lord Jesus Christ bless and console us and gently wipe every tear from our eyes: