PREFACE

BR CARLOS ALFONSO AZPIROZ COSTA OP

MASTER OF THE ORDER OF PREACHERS

My predecessor, Br Timothy Radcliffe, promulgated the *Rite of Anointing the Sick and their Spiritual Care* by letters dated 29 April, 2001,¹ and the *Rite of Funerals* by letters dated 4th June of the same year.² Various commissions and groups of brothers and sisters prepared these two volumes, as sections of the renewed Ritual of the Order, at the request of successive Masters of the Order for the renewal of our liturgical tradition; they worked together with the liturgical commissions of various provinces of the Order to effect a renovation of our liturgical and regular customs.

Among these, the “small” or “special” Commission on the Liturgy, as it was called, presided over by Br Alfonso d’Amato is especially remembered. In the years 1973-1974, at the request of Fr Aniceto Fernández, Master of the Order, it prepared for the General Chapter celebrated at Madonna dell’Arco (1974) a list of those particular elements taken from our liturgical tradition, which the Order judged should be preserved. Amongst other things, that Chapter approved the document entitled “Adaptations for the Order of Preachers of those parts of the Roman Ritual called ‘The Rite of Anointing of the Sick’ and ‘The Rite of Funerals’.” This document, (General Introduction, ritual sections and appropriate texts) was submitted to the Congregation for the Sacraments and Divine Worship, and received its approval.³ As the Prefect of the Congregation, Cardinal James R. Knox, himself wrote, these elements of the liturgy of the sick and the dead, taken indeed from the books of our tradition, namely the Missal and the Breviary, were confirmed “according to the principle solemnly laid down by the Second Vatican Council (*Sacrosanctum Concilium*, 4) of paying due honour to particular Rites.”

The elements pertaining to the liturgy of the sick and the dead were published in the *Analecta S.O.P.* (vol. 43, 1977, pp. 141 – 159), but not set out in the manner of a full Ritual. Various provinces and monasteries of Dominican nuns, therefore, asked the Order to prepare an edition set out as a Ritual, where one could find, together with the liturgical elements or texts, suggestions for their actual use in our communities, taking into account the conditions and customs of our regular life.

The work of drawing up, preparing and editing our Ritual was, therefore, committed by Brothers V. de Couesnongle, D. Byrne and T. Radcliffe to the Liturgical Commission over which Br Vincenzo Romano presided; he discharged this office until November, 2001. This Commission, indeed, assisted by many brothers and sisters, brought to a conclusion the great

---

¹ Prot. No. 66/01/593.
² Prot. No. 66/02/1007.
work of presenting and arranging in ritual form the elements of our traditional liturgy for the sick and the dead. In the Appendix of each volume, suggestions are given to assist our communities according to their diversity (namely brothers, nuns, sisters and laity) to live these Christian realities in an outstanding way, whether in the liturgy or in pastoral action for the members of the Dominican Family.

In June 2001, the General Council envisaged sending these two volumes, composed by the Commission in the years 1991-2001 in the Latin and Italian languages, to the Congregation for Divine Worship and Discipline of the Sacraments, to ask for a final recognitio, even though all the texts had already been approved by the abovementioned Congregation in 1976. The restored rites of the Proper of Time, which were printed in the Missal and Lectionary of the Order of Preachers (edd. V. de Couesnongle and D. Byrne) had been treated in a similar way. For then, responding with in each case with letters signed by H. E. Msgr Virgilo Noé, the Congregation had encouraged the Order to restore its rites and to offer them to Dominican communities.

Until now, however official confirmation of both these Rituals has not reached us. Perhaps this can be explained by the abundance of dossiers which the Congregation has to examine for the whole Church, together with Episcopal conferences and the Institutes of consecrated life. Moreover, while detailed reports of presentation of these works, edited by the Dominican Commission in 2001, have been sent to the Congregation, some difficulties of interpretation may still exist.

Bearing in mind this situation, we have thought it appropriate to open for our communities immediately access to the work realised by the Liturgical Commission of the Order, based on the liturgical elements approved by the Order and confirmed by the Congregation for Divine Worship. This work was undertaken according to the norms requested by the Holy See for the revision of liturgical books, and in particular, according to a method employed by the same Commission for the Order of Profession O.P. (ed. 1999). Given the liturgical and pastoral urgency for the Dominican Family to have access in a coherent way to our liturgical and regular tradition with regard to the Liturgy for the Sick and the Dead, I asked the present Liturgical Commission to publish these two volumes. They appear in the Documenta of the Proprium O.P. They are presented – even from a typographical viewpoint – not as Rituals in the proper sense, but as “working instruments”. For these editions, like the books of our liturgical tradition, offer in addition to the elements of celebration, suggestions for communal and regular use of these rites, especially in the “preliminary notes” of each chapter.

I advise the communities of the Order, in their liturgical life, to follow Church directives and the renewed Liturgy issuing from the Second Vatican Council, with their application in the liturgical books of the different Episcopal Conferences, for the Liturgies of the Sick and for the Dead also. When the Holy See publishes a new typical edition of the Ordo Unctionis and of the Ordo Exequiarum, the Order will furnish directives to the whole Dominican Family, so

4 Prot. CD 524 / 83.
that the liturgical life will continually draw its inspiration from the renewed Liturgy of the Latin Church in its most recent stages.

It is my wish that from now onwards, the Provinces, Monasteries, Congregations, Fraternities and the Dominican Laity may discover the riches of these volumes which are being offered to them. For a translation, even partial, the general orientations given by the Holy See and likewise indicated in the specific directives of the Order should be borne in mind. Consideration too ought to be given to indications found in the instruction *Liturgiam authenticam*, as well as in other recent directives.

Br. Carlos Alfonso AZPIROZ COSTA O.P.
*Master of the Order*

Prot. n. 66/08/27 *Ritual of the Sick*
14th of September 2008, on the Feast of the Exaltation of the Holy Cross

---

5 With regard to the particular liturgical elements of the Order, Cardinal J. R. Knox, in the decree quoted, states: “these elements can be used in the judgement of each community mindful of the spiritual good and the pastoral progress both of the community and of the faithful who habitually frequent the churches of the Order”.
1. At every stage of our life we are called to follow Christ, following the example of our Father Saint Dominic, according to the fundamental aim of the Order which urges us on in a double movement of mission and of communion. Thus every time that we bear witness to the evangelical significance of suffering in the different circumstances of our life—sharing the difficulties of so many of our sisters and brothers, we become effective preachers of the Paschal Mystery, of the Cross and of the Resurrection of the Redeemer. And if it is true that “it is characteristic of good men to bear one another’s infirmities” in order to fulfil the law of Christ, the members of the Order are called “to be attentive, to one another, whatever the age or condition in life, allowing oneself to be touched by the needs of the person who suffers.”

In every circumstance, as the 1974 General Chapter pointed out. “Our solicitude which manifests itself by fraternal help and community prayer, gives witness opportunely in the world in which we live, to solidarity created by the Gospel, by our faith in God and in the power of the Resurrection of His Son.”

Also in the Order’s ministry, many of its members encounter the sick and the handicapped as well as those who in various ways are life’s wounded people. Furthermore, both brothers and sisters work in hospitals or in Care homes. All these situations provide occasions to verify the meaning of faith and charity, which should give credibility to our community, including those painful moments which may be the lot of a brother or of a sister.

* Abbreviations and signs will be found below, p. 11ff.
1 Cf. SD, n. 25 : EV, n.665.
2 Humbert de Romans, I, p. 375.
3 Cf. Gal 6,2.
4 ACG 1992, p. 231.
5 ASOP 43, 1977, p. 144, n. 5.
6 Cf. ACG 1992, pp. 231-233; VFC, n. 68.
The memory of the Order’s tradition

2. From the beginning of the Order, our Constitutions demanded of our Superiors special attention to the care and visiting of the sick, and many General Chapters recommended “that charitable care of the sick be taken.” Consequently, in commenting on the actual charges in the Order, Humbert of Romans affirmed that “there is no greater act of mercy than that exercised towards those who are ill, so that one might wholeheartedly serve God, or better still serve Him in the person of our neighbour, or again, God in the neighbour and the neighbour in Him.” In the course of the centuries numerous persons in lay confraternities or in modern religious Congregations affiliated to the Order have exercised the service of evangelical charity and of the ministry of mercy towards those who are ill.

These institutional and missionary orientations have their source in the example of Saint Dominic, who was the father and consoler of the sick brethren and of all those who suffered. Many Dominican saints, men and women, have likewise shown this evangelical compassion, for example, Margaret of Hungary, Catherine of Siena, Martin de Porres, John Macias, Marie Poussepin, Pier-Georgio Frassati and many others.

Renewal of the Order’s Liturgical Tradition

3. Our present Constitutions prescribe “care of the sick and special attention with regard to the elderly friars”. We must be all the more sensitive to these needs which our times, in which civil society, though it is carrying the seeds of evangelical concerns and enriched with technological means, nevertheless because of demographical and social changes, is tempted to be insensitive and disinterested towards those who are physically or psychologically non-productive.

4. Besides fraternal and institutional concern, our Order has always been careful to offer spiritual comfort to its brothers and sisters, and to place at their disposal the helps proposed by the Liturgy, as by our liturgical books themselves attest. Today, while benefitting from the renewed liturgy in the spirit of the Second Vatican Council, we have attained the possibility of conserving certain elements of our former Rite. These we now present with this book to the entire Dominican Family, so that its members may easily benefit from it.

5. Until now, our communities have been able to use the renewed elements according to the adaptations approved by the General Chapter of 1974, and which, after approval by the Congregation for the Sacraments and Divine Worship, were printed with observations from

---

7 I Const. I 11.
8 ACG IV, p. 388 (a.1360).
9 Cf. Humbert de Romans, I, pp. 205 ss.
10 LCO, n. 9; LCM, n.8 para.1.
11 LCO, nn 9-10; LCM, nn 8-10.
12 Cf. LCO, n.11; LCM, nn. 11-12.
13 Cf. PS, pp. 158-186; COP, pp. 574-586.
14 Cf. below, Intr., nn.124.
the said Congregation. Now, with a view to a fitting reception and actualisation of the liturgical tradition of the Order, we judged it necessary to include these elements of the Processional, in a complete ritual publication, renewed in conformity with the Ordo Unctionis Infirmorum.

6. Our Ritual for its part presents certain characteristics, noted in the General Introduction, as well as in the “preliminary notices” of each chapter. We mention here a few of these particularities which express the originality of this renewed work:

(a) In the description of Rites, we include in every case the diversity of situations, whether the brother or sister is in the community or in hospital, according to whether the presence surrounding him/her is a considerable number of the community or only a few of its members.

(b) Besides, the “Preliminary notes” to each chapter propose different adaptations for choral or common prayer, if a majority of the community find it impossible to be present at the sick person’s bedside.

(c) Fraternal gestures inherited from our tradition, or inspired by the present context of our life are indicated or suggested, in order to express the link between fraternal living and the sacramental life.

(d) The texts and forms of our tradition were revised and proposed together with modern elements. Whether they refer to our tradition or to the human and religious sensitivities of our times, they can easily be adapted as much by the realisation of translations of this Ritual as by the ministers using this book according to circumstances.

(e) The possibility of using this Ritual is offered mainly to all our communities of brothers, nuns and sisters, as a complement to the Roman Ritual.

7. Superiors of communities will see to it that the brothers and sisters can benefit from the spiritual riches and the intentions of the liturgical renewal. By application of the Ratio Studiorum, formators will initiate the students in knowledge of the Church Ritual, as well as in the meaning of the rites contained in our liturgical books.

Promulgation and translation of this Ritual for the Sick

8. The present edition of the Ritual for the Sick, which is one section of our Proper, approved by the Order, and submitted for the recognitio of the Holy See, which had already confirmed it with regard to its ritual elements, is henceforth to be considered “typical” by all members of the Dominican Family, according to the rules proper to each one.

---

15 ASOP 43, 1977, pp. 143-159.
16 Termed thus in the Order since the Middle Ages, this book was later called “Ritual”. The Collectarium and the Breviarium O.P. likewise contain these same rites, with slight variations.
17 Cf. OUI, nn. 38-39.
9. Let translations of this book be prepared, together with eventual adaptations into modern languages\textsuperscript{20} under the aegis of competent Provincials, or of a Provincial mandated for this purpose, when it is a case of an inter-Provincial Commission for Provinces belonging to a single linguistic region.

In preparing these translations and adaptations, norms and indications from The Apostolic See and from the Episcopal Conferences should be taken into account, together with prepared orientations at the request of the Master of the Order\textsuperscript{21}, as well as what is indicated in the Praenotanda of the Roman Ritual or in the present liturgical book. In translations of this Proper, local customs that have been approved by the Apostolic See may be inserted. The translation or adaptation of this book shall be sent to the Master of the Order: as soon as the text, after it has been examined, and eventual corrections made will be officially approved by him, it will be forwarded to the Congregation for Divine Worship and for the Discipline of the Sacraments, in order to receive its confirmation.

10. “Our gifts differ according to the grace given us, love each other as much as brothers should and have a profound respect for each other. Work for the Lord with untiring effort, do not give up if trials come and keep on praying”. May the Lord teach us how to turn the mystery of suffering and of each one’s sickness, into a path of communion and of salvation.

Given at Rome, in our General Curia, 29 April 2001, on the Feast of Saint Catherine of Siena.

Fr Timothy Radcliffe O.P.
*Master of the Order*

Fr. Vincenzo Romano O.P.
*President of the Liturgical Commission of the Order*

Prot. No. 66/01/593

\textsuperscript{20} With the Latin text of this part of the Ritual, a version in Italian and French was approved by the Order and presented to the Apostolic See for confirmation as “Typical Edition” in these respective languages.

ABBREVIATIONS AND SYMBOLS

ACG "Acta Capitulorum Generalium Ordinis Prædicatorum"
ASOP "Analecta Sacri Ordinis Predicatotorum", Roma 1893-1997 (after 1997 = AOP)
BB Breviarium O.P., ed. M. Browne, I et II, Rome 1962'
CIVCSVA Congregatio pro Institutis vitae consecrate et Societatum vitae apostolae (until 28 Feb. 1989).
COS Pontificio Consiglio della Pastorale per gli Operatori Sanitati, Carta degli operatori sanitari, Città del Vaticano, 1995.
CSCD Congregatio pro Sacramentis et Cultu Divino (until 26 Nov., 1983: SCSCD).
CSOP Collectarium Sacri Ordinis FF. Prædicatotam, ed. V. Ajello, Rome 1846.
DB De benedictionibus, editio typica, Rome 1985.
ABBREVIATIONS AND SYMBOLS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Th.</td>
<td>S. Thomas Aquinas, <em>Summa Theologiae</em>.</td>
</tr>
<tr>
<td>VFC</td>
<td>CIVCSVA, La vita fraterna in comunità, 2 febr. 1994: EY 14, rn. 345-537.</td>
</tr>
</tbody>
</table>

Symbols for Sacred Scripture

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Act</td>
<td>Acts of the Apostles</td>
</tr>
<tr>
<td>Ap</td>
<td>Apocalypse of Blessed John the apostle</td>
</tr>
<tr>
<td>Col</td>
<td>Epistle of the blessed apostle Paul to the Romans</td>
</tr>
<tr>
<td>1 and 2 Cor</td>
<td>Epistle I and II of the blessed apostle Paul to the Corinthians</td>
</tr>
<tr>
<td>Gal</td>
<td>Epistle of the blessed apostle Paul to the Galatians</td>
</tr>
<tr>
<td>Gen</td>
<td>The Book of Genesis</td>
</tr>
<tr>
<td>Heb</td>
<td>The Epistle to the Hebrews</td>
</tr>
<tr>
<td>Jm</td>
<td>Epistle of the blessed apostle James</td>
</tr>
<tr>
<td>Jn</td>
<td>The Gospel according to John</td>
</tr>
<tr>
<td>1 Jn</td>
<td>The First Epistle of the blessed apostle John</td>
</tr>
<tr>
<td>Job</td>
<td>The Book of Job</td>
</tr>
<tr>
<td>Is</td>
<td>The Book of the prophet Isaiah</td>
</tr>
<tr>
<td>Lk</td>
<td>The Gospel according to Luke</td>
</tr>
<tr>
<td>Mk</td>
<td>The Gospel according to Mark</td>
</tr>
<tr>
<td>Mt</td>
<td>The Gospel according to Matthew</td>
</tr>
<tr>
<td>1 Pet</td>
<td>The First Epistle of the Blessed apostle Peter</td>
</tr>
<tr>
<td>Prov</td>
<td>The Book of Proverbs</td>
</tr>
<tr>
<td>Ps</td>
<td>The Book of Psalms</td>
</tr>
<tr>
<td>2 Ki</td>
<td>The Second Book of Kings</td>
</tr>
<tr>
<td>Rom</td>
<td>Epistle of the blessed apostle Paul to the Romans</td>
</tr>
<tr>
<td>1 and 2 Tim</td>
<td>Epistles of the blessed apostle Paul to Timothy</td>
</tr>
</tbody>
</table>

The psalms are taken from *The Revised Grail Psalter* by the Monks of Conception Abbey (© 2008). All other scriptural texts are from The Holy Bible, English Standard Version® (ESV®) Copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. All rights reserved.
APOSTOLIC CONSTITUTION
ON THE SACRAMENT OF ANOINTING THE SICK

PAUL BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING MEMORIAL

The Sacred Anointing of the Sick, the Catholic Church professes and teaches, is one of the seven Sacraments of the New Testament, that it was instituted by Christ and that it is alluded to in Mark (Mk. 6:13) and recommended and promulgated to the faithful by James the apostle and brother of the Lord. If any one of you is ill, he says, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven (James 5:14-15).

From ancient times testimonies of the Anointing of the Sick are found in the Church’s Tradition, particularly her liturgical Tradition, both in the East and in the West. Especially worthy of note in this regard are the Letter which Innocent I, our predecessor, addressed to Decentius, Bishop of Gubbio, and the venerable prayer used for blessing the Oil of the Sick: "Send forth, O Lord, your Holy Spirit, the Paraclete," which was inserted in the Eucharistic Prayer and is still preserved in the Roman Pontifical.

In the course of the centuries, in the liturgical Tradition the parts of the body of the sick person to be anointed with Holy Oil were more explicitly defined, in different ways, and there were added various formulas to accompany the anointings with prayer, which are contained in the liturgical books of various Churches. During the Middle Ages, in the Roman

---

1 Council of Trent, Session XIV, De extr. unct., chapter 1 (cf. ibid. canon 1): CT, VII, 1, 355-356; Denz. Schön, 1695, 1716.
2 Letter Si Instituta Ecclesiastica, chapter 8: PL, 20, 559-561; Denz. Schön, 216.
Church there prevailed the custom of anointing the sick on the five senses, using the formula: "Per istam sanctam Unctionem et suam piissimam misericordiam, indulgeat tibi Dominus quidquid deliquisti," adapted to each sense.\(^5\)

In addition, the doctrine concerning Sacred Anointing is expounded in the documents of the Ecumenical Councils, namely the Council of Florence and in particular the Council of Trent and the Second Vatican Council.

After the Council of Florence had described the essential elements of the Anointing of the Sick,\(^6\) the Council of Trent declared its divine institution and explained what is given in the Epistle of Saint James concerning the Sacred Anointing, especially with regard to the reality and effects of the sacrament: "This reality is in fact the grace of the Holy Spirit, whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy, whereby being thus sustained he more easily bears the trials and labours of his sickness, more easily resists the temptations of the devil 'lying in wait' (Gen. 3:15), and sometimes regains bodily health, if this is expedient for the health of the soul."\(^7\) The same Council also declared that in these words of the Apostle it is stated with sufficient clarity that "this anointing is to be administered to the sick, especially those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying."\(^8\) Finally, it declared that the priest is the proper minister of the sacrament.\(^9\)

The Second Vatican Council adds the following: "'Extreme Unction,' which may also and more fittingly be called 'Anointing of the Sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived."\(^10\) The fact that the use of this sacrament concerns the whole Church is shown by these words: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends those who are ill to the suffering and glorified Lord, asking that he may lighten their suffering and save them (cf. James 5:14-16). She exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (cf. Rom. 8:17; Col. 1:24; 2 Tim. 2:11-12; 1 Pt. 4:13)."\(^11\)

All these elements had to be taken into consideration in revising the rite of Sacred Anointing, in order better to adapt to present-day conditions those elements which were subject to change.\(^12\)

---


\(^7\) Council of Trent, Sess. XIV, De extr. unct., chapter 2: CT, VII, 1, 356; Denz.Schön,1696.

\(^8\) Ibid., chapter 3: CT, ibid.; Denz. Schöns., 1698.

\(^9\) Ibid., chapter 3, canon 4: CT, ibid.; Denz. Schön., 1697-1719.


We thought fit to modify the sacramental formula in such a way that, in view of the words of Saint James, the effects of the sacrament might be better expressed.

Further, since olive oil, which hitherto had been prescribed for the valid administration of the sacrament, is unobtainable or difficult to obtain in some parts of the world, we decreed, at the request of numerous bishops, that in the future, according to the circumstances, oil of another sort could also be used, provided it were obtained from plants, inasmuch as this more closely resembles the matter indicated in Holy Scripture.

As regards the number of anointings and the parts of the body to be anointed, it has seemed to us opportune to proceed to a simplification of the rite.

Therefore, since this revision in certain point’s touches upon the sacramental rite itself, by our Apostolic authority we lay down that the following is to be observed for the future in the Latin Rite:

**THE SACRAMENT OF THE ANOINTING OF THE SICK IS ADMINISTERED TO THOSE WHO ARE DANGEROUSLY ILL, BY ANOINTING THEM ON THE FOREHEAD AND HANDS WITH OLIVE OIL, OR, IF OPPORTUNE, WITH ANOTHER VEGETABLE OIL, PROPERLY BLESSED, AND SAYING ONCE ONLY THE FOLLOWING WORDS: "PER ISTAM SANCTAM UNCTIONEM ET SUAM PISSIMAM MISERICORDIAM ADIUVET TE DOMINUS GRATIA SPIRITUS SANCTI, UT A PECCATIS LIBERATUM TE SALVET ATQUE PROPITIUS ALLEVET."**

In case of necessity however it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another more suitable part of the body, the whole formula being pronounced.

This sacrament can be repeated if the sick person, having once received the Anointing, recovers and then again falls sick, or if, in the course of the same illness, the danger becomes more acute.

Having laid down and declared these elements concerning the essential rite of the sacrament of the Anointing of the Sick, we, by our Apostolic authority, also approve the Order of the Anointing of the Sick and of their pastoral care, as it has been revised by the Sacred Congregation for Divine Worship. At the same time, we revoke, where necessary, the prescriptions of the Code of Canon Law or other laws hitherto in force, or we abrogate them; other prescriptions and laws, which are neither abrogated nor changed by the above-mentioned Order, remain valid and in force. The Latin edition of the Order containing the new rite will come into force as soon as it is published. The vernacular editions, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the day that will be laid down by the individual conferences. The old Order can be used until December 31, 1973. From January 1, 1974, however, the new Order only is to be used by all those whom it concerns.
We desire that these decrees and prescriptions of ours shall, now and in the future, be fully effective in the Latin Rite, notwithstanding, as far as is necessary, the Apostolic Constitutions and Directives issued by our predecessors and other prescriptions, even if worthy of special mention.

Given at St. Peter's in Rome, on the thirtieth day of November, in the year 1972, the tenth of our Pontificate.

Paul VI, pope
GENERAL INTRODUCTION

I
THE LITURGY OF THE SICK AND THE DEAD
IN THE DOMINICAN TRADITION

1. The brotherly care of prayer and consolation for the sick or deceased brothers has always been close to the heart of the Order, as is clear in the directions for celebrating the rites and in the norms or decisions governing the care of the sick,¹ and the suffrages to be offered for the dead.² Our liturgy has therefore used its own proper elements,³ the beauty and force of which have often been acknowledged.⁴

2. The liturgical Rite of the Preachers⁵ to which these elements pertain, established by the Order and then confirmed by the apostolic authority of Clement IV⁶, was in use for many centuries, and revised many times in the course of time with necessary adaptations to the books of the Roman Rite.

Eventually, when the books of the Roman Rite were more thoroughly revised by the authority of the Second Vatican Council, our Order, having considered the new diversity of liturgical languages in the Latin Church and the needs of its liturgico-pastoral activity, asked the Apostolic See that we might use the Missale Romanum and Liturgia Horarum⁷ while retaining proper elements of our old rite, in which – to quote the decree of the Congregation for the Sacraments and Divine Worship (25 Jul. 1977) – the “special treasury of the liturgical tradition” of our Order is evident.⁸

Then, when the Rituale Romanum regarding the sick and the dead was fully renewed after the Council, our Order asked that together with the Rite of Profession, the Rite of Anointing the Sick and the Rite of Funerals too should be adapted for it, to take advantage of new riches and to adapt its own rite to those accommodated to the religious and spiritual sensibilities of our own time.⁹

3. Moreover, since in the Roman Rituale¹⁰ itself, particular Rituals are encouraged, our Order chose to preserve and renew certain proper elements of our liturgical tradition. Once these were selected, the General Chapter of 1974 approved the repertory prepared by the

¹ Cf. LCO, nn. 9, 10,11; LCM, nn. 8-12, 15.
² Cf. LCO, nn. 16, 70-75; LCM, Ord. 1 nn. 1-4.
⁴ Cf ASOP 1977, p. 143.
¹⁰ Cf. OUI, nn. 38-39; OE, nn. 9, 21 sub 3um, 22 sub 3um.
special Commission and committed its publication in the form of a restored Ritual to the Master of the Order.\footnote{ACG 1974, n. 170.}

4. This repertory, however, confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments,\footnote{Adaptationes ad Ordinem Prædicatorum illarum partium Ritualis Romani quæ vocantur «Ordo Unctionis Infirmorum» et «Ordo Exsequiarum», ASOP 1977, pp. 143-159.} arranged the material for the sick and the dying in one document for reasons of convenience, while accepting the distinction between the two parts and the mind of the Church according to Vatican Council II,\footnote{SC, n.73; cf. Paulus VI, Apostolic Constitution De sacramento Unctionis infirmorum (30 Nov. 1972); OUI, nn. 5-7.} concerning the meaning and function of the Anointing of the Sick and its celebration in the renewed liturgy.\footnote{ASOP 1977, p. 143, the note designated by an asterisk.}

Then, indeed, after consultation with experts and deliberation, our Order prepared two volumes of the Ritual for the whole Dominican Family, following the example of the books of the Latin Church: that is, the \textit{Rite of Anointing the Sick and their Spiritual Care}, and the \textit{Rite of Funerals}.

5. This “General Introduction” contains four sections, set out in the following numbers:

- some extracts from the Introduction of the \textit{Rite of Anointing the Sick and their Pastoral Care};
- other paragraphs offering general directions for the liturgy of the sick, and the outlook and practice of our communities regarding these sacraments;
- other suggestions regarding adaptations and translations to be undertaken by commissions in each language;
- finally, some adjustments to be made for the sick and those who care for them.

6. At the beginning of this book the Apostolic Constitution of Paul VI \textit{On the Sacrament of Anointing the Sick} will be found, for it seems necessary to be familiar with it in order to the mind of the Church towards this sacrament in our day.

As in other adaptations made by the episcopal conferences, “Preliminary Notes” are appended to each chapter of this Ritual, and some elements taken from the typical edition of the \textit{Rite of Anointing the Sick}. 

\textbf{Acknowledgments}
II
INTRODUCTION TO THE “RITE OF ANOINTING THE SICK”15

HUMAN SICKNESS AND ITS MEANING IN THE MYSTERY OF SALVATION

7. [1] Suffering and illness have always been among the greatest problems that trouble the human spirit. Christians feel and experience pain as do all other people; yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage. From Christ’s words, they know that sickness has meaning and value for their own salvation and for the salvation of the world. They also know that Christ, who during his life often visited and healed the sick, loves them in their illness.

8. [2] Although closely linked with the human condition, sickness cannot as a general rule be regarded as a punishment inflicted on each individual for personal sins (see Jn 9:3). Christ himself, who is without sin, in fulfilling words of Isaiah took on all the wounds of his passion and shared in all human pain (see Is 53:4-5). Christ is still pained and tormented in his members, made like him. Still, our afflictions seem momentary and slight when compared to the greatness of eternal glory for which they prepare us (see 2 Cor 4:17).

9. [3] Part of the plan laid out by God's providence is that we should fight strenuously against all sickness and carefully seek the blessings of good health, so that we may fulfil our role in human society and in the Church. Yet we should always be prepared to fill up what is lacking in Christ's sufferings for the salvation of the world as we look forward to creation's being set free in the glory of the children of God (see Col 1:24; Rom 8:19-21).

Moreover, the role of the sick in the Church is to be a reminder to others of the essential or higher things. By their witness the sick show that our mortal life must be redeemed through the mystery of Christ's death and resurrection.

10. [4] The sick person is not the only one who should fight against illness. Doctors and all who are devoted in any way to caring for the sick should consider it their duty to use all the means which in their judgment may help the sick, for Christ implied that those who visit the sick should be concerned for the whole person and offer both physical relief and spiritual comfort.

THE ANOINTING OF THE SICK

11. [5] The Lord himself showed great concern for the bodily and spiritual welfare of the sick and commanded his followers to do likewise. This is clear from the gospels, and above all from the existence of the sacrament of anointing, which he instituted and which is made known in the Letter of James. Since then the Church has never ceased to celebrate this

15 The numbers in parentheses are the paragraph numbers of the Ordo Unctionis Infirmorum. In the text, variations have been inserted in conformity with the norms of the new Code of Canon Law (cf. “Notitiae”, 20, 1983, pp. 551-552), and in the notes references to the same edition of the Code have been added in parentheses.
sacrament for its members by the anointing and the prayer of its priests, commending those who are ill to the suffering and glorified Lord, that he may raise them up and save them (see James 5:14-15). Moreover, the Church exhorts them to associate themselves willingly with the passion and death of Christ (see Rom 8:17) and thus contribute to the welfare of the people of God. 

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weakened in their faith. This is why, through the sacrament of anointing, Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support.

The celebration of this sacrament consists especially in the laying on of hands by the priests of the Church, the offering of the prayer of faith, and the anointing of the sick with oil made holy by God's blessing. This rite signifies the grace of the sacrament and confers it.

12. [6] This sacrament gives the grace of the Holy Spirit to those who are sick: by this grace the whole person is helped and saved, sustained by trust in God, and strengthened against the temptations of the Evil One and against anxiety over death. Thus the sick person is able not only to bear suffering bravely, but also to fight against it. A return to physical health may follow the reception of this sacrament if it will be beneficial to the sick person's salvation. If necessary, the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance.

13. [7] In the anointing of the sick, which includes the prayer of faith (see James 5:15), faith itself is manifested. Above all this faith must be made actual both in the minister of the sacrament and, even more importantly, in the recipient. The sick person will be saved by personal faith and the faith of the Church, which looks back to the death and resurrection of Christ, the source of the sacrament's power (see James 5:15), and looks ahead to the future kingdom that is pledged in the sacraments.

14. [8] The Letter of James states that the sick are to be anointed in order to raise them up and save them. Great care and concern should be taken to see that those of the faithful whose health is seriously impaired by sickness or old age receive this sacrament.

A prudent or reasonably sure judgment, without scruple, is sufficient for deciding on the seriousness of an illness, if necessary a doctor may be consulted.

16 [1] See also Colossians 1:24, 2 Timothy 2:11-12; 1 Peter 4:13.
15. [9] The sacrament may be repeated if the sick person recovers after being anointed and then again falls ill or if during the same illness the person's condition becomes more serious.

16. [10] A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.

17. [11] Elderly people may be anointed if they have become notably weakened even though no serious illness is present.

18. [12] Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In a case of doubt whether a child has reached the use of reason, the sacrament is to be conferred.\textsuperscript{23bis}

19. [13] In public and private catechesis, the faithful should be educated to ask for the sacrament of anointing and, as soon as the right time comes, to receive it with full faith and devotion. They should not follow the wrongful practice of delaying the reception of the sacrament. All who care for the sick should be taught the meaning and purpose of the sacrament.

20. [14] The sacrament of anointing is to be conferred on sick people who, although they have lost consciousness or the use of reason, have, as Christian believers, at least implicitly asked for it when they were in control of their faculties.\textsuperscript{24}

21. [15] When a priest has been called to attend those who are already dead, he should not administer the sacrament of anointing. Instead, he should pray for them, asking that God forgive their sins and graciously receive them into the kingdom. But if the priest is doubtful whether the sick person is dead, he should confer the sacrament conditionally.\textsuperscript{25}

The anointing of the sick is not to be conferred on anyone who remains obdurately in open and serious sin.\textsuperscript{26}

\textbf{THE MINISTER OF THE ANOINTING OF THE SICK}

22. [16] The priest is the only proper minister of the anointing of the sick.\textsuperscript{27}

This office is ordinarily exercised by bishops, Pastors and their assistants, chaplains of health-care facilities, and superiors of clerical religious institutes.\textsuperscript{28}
23. [17] These ministers have the pastoral responsibility both of preparing and helping
the sick and others who are present, with the assistance of religious and laity, and of
celebrating the sacrament.

The diocesan bishop has the responsibility of supervising those celebrations at which
many sick persons may come together to receive the sacrament.

24. [18] For a reasonable cause any other priest may confer this sacrament with at least
the presumed consent of the minister mentioned in no. 15, whom the priest need only inform
later. 29

25. [19] When two or more priests are present for the anointing of a sick person, one of
them may say the prayers and carry out the anointings, saying the sacramental form. The
others may take the remaining parts, such as the introductory rites, readings, invocations, or
instructions. Each priest may lay hands on the sick person.

III

THE LITURGY OF THE SICK IN DOMINICAN LIFE

A) GENERAL PRINCIPLES

26. Our communities should have great concern for the brothers or sisters who
labour under the mystery of sickness and dying, as for those sick people whom they
encounter in their ministry.

The great pain which the sick may suffer demand great humanity and charity, to help
them find meaning in their case or situation through faith, and accept it with hope, for
responding to a new vocation from God, 30 the sick person freely attaches this suffering to the
Passover of Christ and offers it for the good of the people of God. 31 Just as the contemplation
of truth may mitigate sadness or pain, 32 the sick person, helped by the prayers of those
attending, may look towards heavenly goods and prepare to see God, thus bring to
completion his or her vocation.

Our care, too, which is manifested through fraternal help and prayer made in common,
offers an outstanding testimony to the world in which we live of the mutual reliance which is
a consequence of the Gospel, of our faith in God and the power of his Son’s resurrection. 33

27. To fulfil the law of Christ, it behoves religious like other Christians to carry
each other’s burdens (Gal 6: 2). The members of the Dominican Family should therefore
consider carefully the technological attempts to assist various human needs, and, together

30 Cf. SD, n. 26
31 Cf LG, n. 11 (=CCE, nn 1499 and 1522).
32 S.Th. I-II, 38, 4 c.
33 ASOP 1977, Adaptationes ad Ordinem Prædicatorum…, n. 5, p. 144.
with other Christian communities, ask themselves about their care for and service to the sick.\footnote{Cf. ACG 1992, pp. 231-233; cf. OUI, n. 32.}

\section*{28.} The modern circumstances in which our communities of brothers and sisters are placed and their ways of celebrating liturgical actions for the sick have truly changed, and vary according to the conditions of place and people. Attention should be given, therefore, to this diversity in adapting these celebrations: whether, for example, the sick person is in the community itself, or in a religious hospital or hospice, or with family. The function of those who live with him or take care of him is of great importance in fostering his spiritual journey. One should respect, too, those who may be close by the sick person, but who may perchance not share his Christian faith or religious sensibility and judgement.

All these various circumstances are to be considered, therefore, and all the possibilities offered by the Roman Ritual and their regional adaptations as well as what is offered in the Ritual of the order should be known.\footnote{ASOP 1977, p. 144, n. 6.}

\section*{29.} In preparing and arranging celebrations, the Prior or Prioress and the brother or sister delegated for the community liturgy should keep in mind all the circumstances – especially when the sick person is living in a hospital or outside the community – and freely use the various possibilities offered in the Ritual of the Order.\footnote{Cf. ACG 1974, n. 170: Adaptationes ad Ordinem Prædicatorum illarum partium Ritualis Romani quae vocantur «Ordo Unctionis Infirmorum» et «Ordo Exsequiarum», n. 7, ASOP 1977, pp. 144 sq. Cf. OUI, nn. 40-41; OE, n. 23.}

\section*{30.} What is said in this Ritual about the community of brothers and the conventual Prior may be applied, \textit{mutatis mutandis}, to communities of nuns or sisters and to their Prioress, except for that which pertains to ordained ministers.

In communities of nuns and sisters, moreover, in the absence of a priest or deacon, the Prioress or another sister deputed for this exercises those ministries which according to the Ritual may be fulfilled by lay persons.\footnote{Cf. ACG 1974, n. 170: Adaptationes…., n. 4, ASOP 1977, p. 144.}

\section*{31.} During initial and permanent formation, members of the Dominican Family should be educated through appropriate instruction in the spiritual riches of the renewed liturgy, and the outlook and purposes which accompany it.\footnote{Cf. ASOP 1977, p. 145, n. 7.}

These same members who are ordained or formally instituted, and those to whom the pastoral care of the sick is committed, should diligently come to know our Ritual, so that they may use it as seems appropriate.
B) Fraternal Presence and the Administration of the Sacraments

32. A sick person, when oppressed by disease or feeling distressed, can be assisted in many ways by those around, whether family members or a religious community, and whether they offer medical assistance or Christian fellowship. It is appropriate, therefore, that the sick person himself and those with a pastoral, liturgical function know the sacramental journey and the fraternal care which the Church offers to a brother or sister who is weakened by illness.

33. Amongst those things offering comfort or strengthening the sick, the Sacraments stand out as special signs which testify to the love and action of God for him and the fraternal assistance of the Church. Through the sense of humanity with which celebrations of this kind are surrounded, we ourselves live the compassion of S Dominic and the other saints, men and women, of our Order. The particular stages are:

a) Visitation of the sick (Chapter I): that one-to-one meeting, a place of dialogue and conversation and of evangelization at a time of illness, where God is discovered in a new way;

b) Communion of the Sick (Chapter II): the Word of God comforts and the Bread of Life strengthens the faithful who, suffering illness, is unable to be present at the Eucharistic banquet with the brothers and sisters;

c) The Sacrament of Anointing (Chapter III) lifts up the Christian who wishes to be supported in faith while his life is weakened by illness or suffering; moreover it perfects our being conformed to the death and resurrection of Christ begun by Baptism, and more fully expressed by religious profession. Indeed in our communities the request for mutual pardon may be a place for experiencing fraternal life more intensely.

d) Viaticum (chapter IV), that is, communion with the Body and Blood of Christ given to a Christian believer by the brothers gathered around as food for the journey, expresses the profession of faith and the pledge of resurrection, both for the sick person himself and for the whole community.

e) Sacraments conferred in danger of death (chapter V), even though they are ordinarily distributed over various times, (i.e. Penance, Anointing and Viaticum) in this chapter are administered in a continuous rite, attesting to the multiform riches of the Paschal mystery.

f) The Commendation of the Dying (chapter VI) is made when according to circumstance, a community turns its minds and prayers to God that he may show mercy to a brother or sister at the hour of their death, and that their faith in Christ might not fail. In this

---

40 Cf. CCE, n. 1523; COS, n. 134.
42 CCE, n. 1020; COS, n. 134.
43 Jo 6, 54; 13, 1; Col 1, 18.
44 ASOP 1977, p. 146, n. 11.
prayer, therefore, the love of all for the brother or sister is renewed, and communion with the whole Church is strengthened at the same time. It is important, though, that this is done with appropriate restraint, especially when the sick person is outside his own community.\(^{45}\)

g) With the Office after Death (chapter VII) the suffrages prescribed for our communities begin. These will reach their peak in the celebration of the Eucharist and conclude with the rite of Final Farewell.

IV

TRANSLATIONS AND ADAPTATIONS OF THE RITUAL

34. The suggestions given above (cf. Letter of Promulgation, n. 9) are offered in the spirit of the renewed liturgy for our use and adaptation of the Rite of Anointing the Sick and the particular elements that belong to our tradition.

35. This Ritual may be used by the Dominican Family with the proper characteristics belonging to each group (friars, that is, nuns, sisters and laity), and which are adjusted to the circumstances of each region or place and the pastoral responsibilities of our communities.

36. For each linguistic region the liturgical Commission of the Order for that place should prepare a translation of this Ritual of the Sick, conformed to the typical Latin edition and according to the norms of the Apostolic See and the directions of the Order\(^{46}\) for making translations and adaptations.

37. The regional liturgical commissions should consider, if need be, adaptations or interpretations of this Ritual which correspond to the needs of the various regions where Dominican communities exist. Taking into account local adaptations of the Roman Ritual, the following may be suggested:

a) The customs and ways considered proper to each province of the Order, and their suitability should be considered in adapting this Ritual;\(^{47}\)

b) Making a new or complementary redaction of the rubrics, so as to make them more responsive to the concrete circumstances of our various communities in the regions concerned, with respect to the principal rites and the structure of our conventual liturgy.\(^{48}\)

c) Translation of the addresses and prayers should respond appropriately to the genius of each language, adding, whenever it seems appropriate, suitable melodies for chant;\(^{49}\)

\(^{45}\) ASOP 1977, p. 146, n. 12.
\(^{47}\) OUI, n. 38 b).
\(^{48}\) Cf. LHOP, p. LXXV, n. 2; p. LXXVIII, n. 8.
\(^{49}\) OUI, n. 38 d).
d) The rubrics may be adapted or, if need be, rewritten, in order to make clear which functions and offices may be exercised by instituted ministers, sisters or laity.

If it seems appropriate to add rubrics or texts, however, they should be distinguished by a suitable symbol or typographical character from the rubrics and texts of the Roman Ritual.

ADAPTATIONS CONCERNING THE SICK AND THOSE PRESENT

38. As described above (cf. n. 27), the Prior or Prioress and the brother or sister delegated for the liturgy of the community should keep in mind the circumstances and the needs as well as the desires of the sick and the feeling of those present, and freely use the various possibilities proposed in this Ritual.

In the very first place, the wearying of the sick person and changes in their physical condition within a day or even an hour should be considered. For this reason, if need be, the celebration may be shortened.50

39. Under the responsibility of the pastoral ministry of the brother or sister delegated to this duty, communities may arrange, if it seems appropriate, the preparation of outlines for different types of celebration.51 Preserving the essential structure of each sacrament or prayer, the suggestions which follow offer texts to be chosen at an appropriate time for the various places and people concerned, according to the nature and state of the sick person and the feeling of those present.

40. Wherever the structure of the rite is adjusted to the circumstances of place and persons, adaptations should be made especially, in the Anointing of the Sick and Viaticum, regarding the “rite of seeking mutual pardon”, placed at the beginning of the celebration or after the reading of Sacred Scripture; also in the Sacrament of Anointing, a brief explanation of the meaning of the Oil may be made, if it seems appropriate, in place of the thanksgiving over it; moreover, in the Commendation of the Dying, biblical texts may be selected (Appendix I, p 118) as well as the prayers found in the Appendix (III, p 125-130), or other customary prayers.52

41. In the celebration of this rite, attention should be paid to those attending, especially when the sick person is in a hospital and some of the sick in the same room are not in any way involved in this liturgical action. In these circumstances it is important that there

50 Cf. OUI, nn. 37, 40 et 41.
52 Cf. SUCPI, n. 41.
be care for those present, to promote a new understanding and sympathy for the sacraments of faith, by which means the reception itself will be more fruitful.\(^5^3\)

\textbf{42.} Where the whole community, as often happens, cannot gather around the sick person for the celebration, on account of the smallness of the place or because the sick person is outside the priory, different forms of celebration are suggested in various places in this Ritual (nn. 155, 187), by which the community may be associated with the sick person and accompany him with fraternal love and prayer, so that from these prayers both consolation and the paschal meaning of Christian life may be derived.

\(^{53}\) Cf. ARH, nn. 90 et 92.
RITE OF ANOINTING THE SICK
AND THEIR
SPIRITUAL CARE
CHAPTER I
VISITS TO THE SICK

PRELIMINARY NOTES

1. Some sections of the liturgical books of the Order contain, apart from material relating to visiting sick brothers and sisters, an appropriate concern for visiting other sick people.

   This chapter of our ritual, therefore, distinct from the Communion of the sick, offers two outlines, taken from our customs and properly revised, that is, prayers which are provided to be used when we meet the sick with human and spiritual concern, and a formulary of blessings of the sick, which are used in some provinces.

2. Both sacred ministers and laity, when they visit the sick - as is indicated below (n. 4) - should carefully observe all that is prescribed in the Rite of Anointing the Sick (nn. 42-45). Above all, however, they should show the love and care of Christ and the Church for the sick.

3. Therefore the priests and the Christian faithful should strengthen the sick in this spiritual journey, as they – like other Christians – advance by several steps:
   - they should gain insight into the meaning of their new situation and deepen their understanding of what faith entails;
   - they should be encouraged to walk with Christ in faith along the road which is now disturbed by illness and enriched by the mystery of suffering;
   - they should be helped by prayer, whether private or with family or others who care for them;
   - they should be prepared gradually, when the time is right for them, to approach the sacraments of Penance and Eucharist, and - when the situation requires it – to benefit from the Anointing of the Sick and Viaticum.

4. The way of proceeding which follows for the visitation of the sick may be used by a priest, deacon, or as the case may be, another member of the Dominican Family, selecting and adapting the structure and parts suitably.
1. **PRAYERS WHEN VISITING THE SICK**

**GREETING**

5. Approaching the sick person, the one visiting him, together with those present, greets him or her simply and gently.

If he is a priest or deacon, he may say:

Peace be to this house  
and to all who dwell in it.¹

or:

The peace and blessing of God, the Father almighty,  
and Ê of the Holy Spirit,  
come down upon us and upon this house,  
and upon all who dwell or gather in it.²

R. Amen.

6. If the minister is a lay person, however, he or she says:

Let us bless the Lord  
for he himself has borne our pains  
and saved us by his cross.  
R. Blessed be God, now and forever.  

or:

R. Blessed are you, O Lord.

7. Then the minister encourages the sick person and those present to trust in the mercy of God and to faithfully implore it:

Psalm 27: 1; 28, 1-2, 6-9

Ant. The Lord is my light and my salvation.

To you, O LORD, I call, *  
my rock, be not deaf to me.  
I shall go down to those in the pit, *  
if you are silent to me.  Ant.

Hear the voice of my pleading *  
as I call to you for help,  
as I lift up my hands in prayer *  
to your holy place.  Ant.

¹ OUI, n. 49.  
Blést be LÓRD for he has hédard *
the sóund of my appéal.
The LÓRD is my stréngth and my shíeld; *
in hím my heart trústs.
I was helped; my héart rejoíces *
and I práise him with my sóng.  Ant.

The LÓRD is the stréngth of his péople, *
a saving réfuge for hís ánóinted.
Save your péople and bléss your héritage. *
Shépherd them and cárry them foréver.  Ant.

Then the minister says the psalm prayer:

Lord God,
you give to each what his conduct deserves;
you heard the voice of your Anointed One
and you made his flesh burst into life again on the day of resurrection:
graciously hear our prayers
and grant to your Church
that it may walk peaceably in uprightness of life
and persevere joyfully in thankfulness
for the work of your hands.3

Another psalm may be said (e.g. 29, 40, 87, 142) with the antiphon:

Ant. Truly he has borne our grief and carried our sorrows.  
(Cf. Is 53: 4)

Then the minister says the following psalm prayer, (or that in Appendix IIA, pp. 121 sqq.):

O God, who always govern your creatures with a loving disposition,
bend your ear to our supplications
and look kindly on your servant, who labours under bodily ill health.
Strengthen him (her) with your presence
and give him (her) the medicine of heavenly grace.
Through Christ our Lord.4

R.  Amen.

READING OF THE WORD OF GOD

8. Then the reader or one of those present or the minister himself reads a text of Sacred Scripture, especially from those suggested in the Rite of Anointing the Sick\(^5\) or in the Lectionary of the Roman Ritual\(^6\), or from those suggested below. Those texts should be chosen which seem best to correspond to the situation, both of spirit and of body, of the sick person.\(^7\)

Mt 11: 28-30 “Come to me, and I shall give you rest.”

Listen, brothers (and sisters) to the words of the holy Gospel according to Matthew.

At that time Jesus declared, Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

or:

Mc 6: 53-56 “They placed the sick on mats”

When they had crossed over, they came to land at Gennesaret and moored to the shore. And when they got out of the boat, the people immediately recognized him and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

or:

2 Cor 1: 3-7 “The God of all consolation”

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.

or:

\(^5\) OUI, nn. 153-229 et 247-258.
\(^6\) LR, pp. 740-748.
\(^7\) DB, pp. 298-301.
Heb. 5: 7-9 “The God of all consolation”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

9. A psalm or other suitable song may also be sung or said:
Ps 19: “May the Lord answer in time of trial”
or:
Ps 101 (some verses): “O Lord, listen to my prayer”

10. A brief explanation of the readings may follow, or a silent pause.8

PRAYER IN COMMON

11. Intercessions may follow, choosing the formula below or another from those suggested in the Book of Blessings (nn. 303-305). Still other intercessions may be used, according to the circumstances of the time or the sick person.

Let us beseech our Lord Jesus Christ, dear brothers and sisters, and ask him with wholehearted prayers that he might deign to visit his servant N. to comfort him (her) and bring him (her) joy.

May the Lord forgive all your sins and heal every one of your ills.

R. Kyrie eleison. or: Lord, have mercy.

May the Lord redeem your life from the grave and fill your life with good things

R. Christe eleison. or: Christ, have mercy.

May the Lord grant you strength of body, soundness of mind, endurance in suffering and wholeness of health, so that, restored to the company of your brothers (sisters) you may bless him in joy.9

R. Kyrie eleison. or: Lord, have mercy.

8 Cf. OUI, n. 45.
If the sick person so desires, the responsory *Media vita* (below, p. 137) may be sung or said.

**PRAYER OF BLESSING**

12. Then the minister, if he is a priest or deacon, lays his hands on the sick person, or upon all the sick together, or, if appropriate, on each, saying the prayer of blessing:

God of the heavenly powers,
who drive away from our human bodies
all weakness and infirmity
by the authority of your command:
show kindness to this your servant,
that with his (her) infirmities gone and his (her) strength returned
he (she) may bless your holy name
in the fulness of health quickly restored.
Through Christ our Lord.\(^{10}\)

R. Amen.

Or, without the imposition of hands:

Almighty, eternal God,
have mercy on your servant N.,
and guide him (her) in your mercy
into the way of health and peace,
that by your grace he (she) may desire what pleases you
and complete it with all his (her) strength.
Through Christ our Lord.\(^{11}\)

R. Amen.

13. If the minister is a lay person, however, making the sign of the cross on the forehead of the sick person, he (she) says:

Save us in your love, O Lord our God,
as you always care for your creation in so many ways;
raise up this, your sick servant, by your right hand,
strengthen him (her) with your divine power.
Grant him (her) a remedy and cure his (her) weaknesses
that the relief he (she) is hoping for from you
may happily follow.
Through Christ our Lord.\(^{12}\)

R. Amen.

---

\(^{10}\) BB, p. 49*.


\(^{12}\) DB, n. 308.
Or:

Lord, holy Father, almighty and eternal God, who lift up and strengthen the fragile state of our nature with your blessing, look kindly on this your servant N., that with his (her) illness suppressed by your grace and his (her) health restored, he (she) may bless your holy name with thanks and gratefulness. Through Christ our Lord. 13

R. Amen.

14. After the prayer of blessing, the minister invites all present to call on the protection of the Blessed Virgin Mary, which may be done appropriately by the recitation or singing of a Marian antiphon, e.g. Sub tuum præsidium (We fly to your protection) (Appendix, p. 138) or Salve Regina (Hail, holy Queen) (Appendix, p. 138) or another text.

CONCLUSION

15. Then the minister, if he is a priest or deacon, facing the sick person may end the rite saying:

May our Lord Jesus Christ be with you to defend you, within you, to preserve you, before you, to lead you, and after you, to bless you, for he lives and reigns with the Father and the Holy Spirit in perfect unity forever and ever. 14

R. Amen.

Then he blesses all present, adding:

And may the blessing of almighty God, the Father, and the Son, * and the Holy Spirit, come down upon you and remain with you always.

R. Amen.

16. If the minister is a lay person, however, he (she) makes the sign of the cross on himself (herself) and asks the blessing of God on all present, saying:

May the Lord Jesus, who went around doing good and curing all the sick,

---

13 Cf. DB, n. 309.
keep you in good health
and graciously heap his blessings upon you.

R. Amen.¹⁵

**SHORT FORMULA**

17. **If the circumstances suggest, after some words of greeting and spiritual encouragement and a brief reading of the Word of God, the priest or deacon may simply use this formula of blessing:**

May our Lord Jesus Christ be with you
to defend you,
within you, to preserve you,
before you, to lead you,
and after you, to bless you,
for he lives and reigns with the Father and the Holy Spirit in perfect unity forever and ever.¹⁶

R. Amen.

And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down upon you and remain with you always.

R. Amen.

18. **If the minister is a lay person, however, he (she) makes the sign of the cross on himself (herself) and asks the blessing of God on all present, saying:**

May the Lord Jesus,
who went around doing good and curing all the sick,
keep you in good health
and graciously heap his blessings upon you.

R. Amen.¹⁷

¹⁵ DB, n. 312.
¹⁷ DB, n. 312.
2. A BLESSING OF THE SICK
TO BE USED WHEN APPROPRIATE

19. The person visiting the sick should engage them with kindness, first using words filled with faith and understanding, and should lift their hearts with apostolic love. He should instruct them about the value of this invocation, stir up their soul to faith in God, and help them to embrace his divine Will.

If it seems appropriate, he should encourage them to receive the Anointing of the Sick.

20. After some words of greeting and encouragement, holding out his hands (or, where it is the custom, placing his hands on the sick person’s head), the priest says the following prayer, attributed to St Vincent Ferrer and used by St Louis Bertrand.

“They will lay their hands on the sick, and they will recover.” (Mc 16, 18)

May Jesus, the Son of Mary, Lord and Saviour of the world, who drew you to the Catholic Faith preserve you in it and make you blessed, and by the merits of the Blessed Virgin Mary, our holy Father Dominic, of Blessed Vincent Ferrer, and of all the saints, may he be pleased to free you from this infirmity.18

21. Then the minister adds:

May the Lord open your heart and direct it aright through hearing his Word.

*Then the text of the Gospel According to John (Jn 1, 1-14) or the Gospel According to Mark (16:15-20) is read by one of those standing near, or by the minister himself. Another text may be chosen, e.g. from those suggested in the Rite of Anointing the Sick, especially Is 61:1-3a, Rom 8:14-17, Mt 5: 1-12a, Mt 11: 25-30, Lk 12: 35-44a. A brief explanation of the reading may be given.*

18 LHOP, p. 755.
19 OUI, nn. 153 sqq.
The beginning of the holy Gospel according to John.

R. Glory to you, Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light.

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, he has made him known.

22. Then the minister introduces the Lord’s Prayer in these or similar words:

In faith, 
let us now call on God, the almighty Father,
for he drives out every illness and every disease from human bodies
by the power of his command,
and let us extol his goodness,
in the words of Christ himself:

and all continue together:

Our Father, who art in heaven, 
hallowed be thy name; 
thy kingdom come, 
thy will be done 
on earth as it is in heaven. 
Give us this day our daily bread, 
and forgive us our trespasses, 
as we forgive those who trespass against us; 
and lead us not into temptation, 
but deliver us from evil.
23. The rite concludes with the blessing. If the minister is a priest he says:

May our Lord Jesus Christ be with you
to defend you,
within you, to preserve you,
before you, to lead you,
and after you, to bless you,
for he lives and reigns with the Father and the Holy Spirit in perfect unity forever and ever.\(^{20}\)

R. Amen.

And may the blessing of almighty God,
the Father, and the Son, \* and the Holy Spirit,
come down upon you and remain with you always.

R. Amen.\(^{21}\)

Or another form of blessing, as in Appendix IIB (p. 123f.)

24. If the minister is a lay person, however, he (she) makes the sign of the cross on himself (herself) and asks the blessing of God on all present, saying:

May the Lord Jesus,
who went around doing good and curing all the sick,
keep you in good health
and graciously heap his blessings upon you.

R. Amen.\(^{22}\)

25. Then the minister sprinkles the sick person or persons with holy water, and thus farewells everyone in peace.

---


\(^{21}\) LHOP, p. 756; cf. OUI, n. 237

\(^{22}\) DB, n. 312.
CHAPTER II
THE COMMUNION OF THE SICK

PRELIMINARY NOTES

26. The Prior or Prioress and the delegate for the liturgy of the community should select the rite which seems most suitable for carrying the Eucharist to a sick brother or sister.

27. In some circumstances, e.g. on Sunday or another Solemnity or during the Paschal Triduum, it is praiseworthy for a more communal liturgy to be celebrated for this rite, whether a Mass in the sick person’s room or a rite with more of the brothers or sisters gathered together.¹

28. Below will be found some conventual adaptations of the directions given in the Rite of Anointing in the Roman Ritual concerning the Communion of the sick; to these should be added the faculty of using elements of our liturgical tradition. More general complementary directions, commonly employed in exercising pastoral ministry through the liturgy, should be taken from the text of The Rite of Anointing the Sick and the rites of Holy Communion and the Worship of the Eucharistic Mystery outside Mass.

Three arrangements are proposed here:
- the ordinary rite (nn. 30-39);
- the shorter rite (nn. 40-43);
- Communion of the sick who participate in the community Mass using sound equipment (n. 44).

29. Holy Communion is ministered by a priest or deacon, or by an extraordinary minister who has received the faculty.²

¹ MLOP, p. 21.
² Cf. SCCME, n.17.
I. ORDINARY RITE
FOR THE COMMUNION OF THE SICK

INTRODUCTORY RITES

30. In the sick person’s room a table should be prepared, covered with a linen cloth, on which the Sacrament is placed. A vessel with holy water and a sprinkler should also be provided, if it is the custom, as well as candles on the table.  

31. Approaching the sick person, the minister greets him or her and those present gently, using the following greeting:

The peace of the Lord be with you.

Or:

Peace to this house, and to all who dwell in it.

Other greetings may be found above, nn. 5-6.

Then, having placed the Sacrament on the table, together with all present, he adores. 

32. Then, according to circumstance, taking up the holy water, the minister sprinkles the sick person and the room, using this formula or a similar one:

Let this water call to mind our Baptism into Christ, who by his death and resurrection has redeemed us. 

Or, if it seems appropriate, the priest, and afterwards the sick person, if able, and the others present take water and make the sign of the cross on themselves.

33. The minister invites the sick person and all present to join in the penitential act:

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves for this sacred celebration.

A brief pause follows. Then the minister, or one of those present, leads these or other invocations, with Kyrie eleison.

You won salvation for us by your paschal mystery:

Kyrie eleison. (or: Lord, have mercy.)

R. Kyrie eleison. (or: Lord, have mercy.)

---

3 OUI, n. 48.
4 OUI, n. 49.
5 OUI, n. 50
You never cease to renew the wonders of your Passion within us:
Kyrie eleison. (or: Lord, have mercy.)

R. Kyrie eleison. (or: Lord, have mercy.)

You make us partakers of your paschal sacrifice
through the reception of your Body:
Kyrie eleison. (or: Lord, have mercy.)

R. Kyrie eleison. (or: Lord, have mercy.)

And the minister concludes:

May almighty God have mercy on us,
forget us our sins,
and bring us to everlasting life.

All reply:

Amen.

Other forms of the penitential rite (optionally, the Confiteor) are offered in Appendix IV (p. 142). 6

**Reading of the Word of God**

34. Then, if it seems appropriate, a text of sacred Scripture may be read by one of those present or by the minister, e.g.:

Jn 6: 54-55:
Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink.

or: Jn 6: 54 – 59:
Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him.

or: Jn 14: 6:
Jesus said to Thomas, “I am the way, and the truth, and the life. No one comes to the Father except through me.

Or: Jn 14: 23:
Jesus answered, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.

Or: Jn 15: 4:
Jesus said, ‘Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.”
Or: 1 Cor 11: 26:
For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Or: Jn 14: 27; Jn 15: 5; 1 Jn 4: 16.
A brief explanation of the reading may be given if appropriate.⁷

COMMUNION RITE

35. Then the minister introduces the recitation of the Lord’s Prayer in these or similar words:
Let us now beseech God together
as our Lord Jesus Christ taught us to pray:⁸

Or:
Let us be conformed to the will of the Father
and pray as our Lord taught us.

And all continue together:
Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

36. Then the minister shows the Blessed Sacrament, saying:
Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

The sick and those who are to receive communion say together:
Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.⁹

---

⁷ OUI, n. 53.
⁸ OUI, n. 54.
⁹ OUI, n. 55.
37. The minister goes to the sick person, and showing him or her the Sacrament, says:
The Body of Christ. (or: The Blood of Christ.)

The sick person responds:
Amen.

and receives Communion.
The others present who are to communicate receive the Sacrament in the customary way.\(^{10}\)

38. After the distribution of Holy Communion, the minister does the purification as usual.
Then, if appropriate, a sacred silence may be observed for a certain period of time.
Then the minister says the final prayer:

Let us pray.

All-powerful and ever-living God,
may the Body (Blood) of Christ your Son
of your Son, our Lord Jesus Christ,
be for our brother (sister)
a lasting remedy for body and soul.
Through Christ our Lord.\(^{11}\)

R. Amen.

Or:

Almighty, eternal God,
who fortify the fragility of the human condition
by filling us with your strength
so that our bodies and our limbs are invigorated with your saving remedies:
look with favour on your servant N., our brother (sister),
that with every cause of bodily sickness expelled,
he (she) may receive again the gift of perfect health he (she) once enjoyed.
Through Christ our Lord.\(^{12}\)

R. Amen.

\(^{10}\) OUI, n. 56.
\(^{11}\) OUI, n. 57.
CONCLUDING RITE

39. Then the minister blesses the sick person and those present, or makes the Sign of the Cross over them with the pyx, if some of the Sacrament remains, or using one of the formulas found in the rites for the sick (mm. 12-13, or 16, 17, 18, 23) or at the end of Mass.\textsuperscript{13}

II SHORTER RITE OF COMMUNION OF THE SICK

40. This shorter rite is used when Holy Communion is to be given to many sick living in various rooms of the same house or hospital, adding, if desired, some elements taken from the ordinary rite.\textsuperscript{14}

41. The rite may begin in the church or chapel or the first room, with the minister saying one of the following antiphons:

O sacred banquet in which Christ is received:
the memory of his passion is renewed,
the mind is filled with grace
and a pledge of future glory is given to us.\textsuperscript{15}

or:

How pleasant, O Lord, is your Spirit,
who, to show your sweetness to your children,
gave us most pleasant Bread from Heaven,
filling the hungry with good things,
and sending the rich away empty.\textsuperscript{16}

Or:

Hail, true Body,
born of the Virgin Mary,
who having truly suffered,
was sacrificed on the cross for mankind:
whose pierced side
flowed with blood and water.
Be for us a foretaste
in the trial of death.
O sweet Jesus,
O merciful Jesus,
O Jesus, son of Mary.\textsuperscript{17}

\textsuperscript{13} OUI, n. 58.
\textsuperscript{14} OUI, n. 59.
\textsuperscript{15} OUI, n. 61.
\textsuperscript{16} PS, p. 65.
\textsuperscript{17} PS, p. 454.
Or: Jn 6: 51

“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

42. Then the minister, accompanied by a person carrying a candle if appropriate, goes to each person who is to receive communion says once for all the sick in the same room:

Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

Each person to receive Communion however replies once:

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

Showing the Sacrament to each person who is to receive Communion, the minister says:

The Body of Christ. (or, as the case may be: The Blood of Christ).

The sick person replies:

Amen.

and receives Communion.

The others present who are to communicate receive the Sacrament in the customary way.

43. Then the concluding prayer (above, n. 38) is said, omitting the blessing.  

44. In priories, monasteries and communities where the conventual or community Mass is transmitted by sound equipment to the place where the sick are housed, it is desirable that Holy Communion be carried to the sick within that Mass, but it suffices that the minister says to each communicant The Body of Christ (or, as the case may be, The Blood of Christ).

18 Cf. OUI, n. 63.
CHAPTER III
THE SACRAMENT OF ANOINTING

PRELIMINARY NOTES

45. The Prior or Prioress, whose duty it is to take diligent care of sick brothers or sisters,¹ should carefully see to it that they may frequently talk with a priest and easily access the sacraments.²

Concerning the time for conferring the Sacrament of Anointing, the norms found in the Rite of Anointing the Sick (nn. 8-15, above pp. 22-23) should be carefully observed.

The proper minister of the Anointing of the Sick is the Prior, or another priest as arranged by him; other priests, however, may confer the Anointing with his agreement, at least presumed.³ Among the nuns or sisters, the chaplain should ordinarily exercise this ministry.⁴

46. The Prior or Prioress, together with the brother or sister delegated for the community liturgy has the responsibility of deciding, together with the sick person himself or herself and the community, the arrangements for the celebration that seem most fitting: the order of service, that is, whether within Mass or joined with an Hour of the Divine Office.

The recommendations given in the Rite of Anointing the Sick (nn. 37, 40, 41, 64-67) should be followed in preparing the celebration, using the various faculties offered by the Ritual. Care should be taken, too, that everyone is able to participate in the rites and prayers in a way suitable to him or her.

47. If there are several priests present, the parts of the rite may be suitably distributed among them: that is, one of them says the prayers and administers the anointing with its formula, while the rest distribute the other parts of the rite, such as the opening rites, the reading of the Word of God, the intercessions or the admonition, among themselves. Moreover, each one of them may impose hands.⁵

48. A sick person who is not bedridden may receive the Sacrament in the church or another suitable place. Seats should be prepared there for him or her and the community, and, if they are present, for relatives and friends who come to participate in the celebration.

49. If the Anointing is ministered within Mass, either the Mass of the Day or a formulary taken from the ritual masses or the Dominican Missal. The instructions given below (nn. 73-76, 195-198) should be observed.

50. As often as it is necessary, a priest should come to hear the sacramental confession of the sick person well before the celebration of the Anointing. If, however, the sacramental confession of the sick person is to made at the time of Anointing, this is done at the beginning of the Rite. When it is not made within the rite, it is appropriate to include the penitential act.

¹ Cf. LCO, n. 9; LCM, n. 8.
² Cf. LCO, n. 11; LCM, n. 11; OUI, nn. 16-17.
³ CIC, c. 1003,2.
⁴ Cf. CIC, c. 566,1; cf. OUI, nn. 16 et 18.
⁵ OUI, n. 19.
I. ORDINARY RITE FOR THE ANOINTING OF THE SICK

Preparing the celebration

51. The Anointing of the Sick should be celebrated with an atmosphere of fervent prayer and peacefulness, and, if possible, in a festive spirit. A place is prepared according to circumstances, whether the bedroom, or choir or chapter room.

52. A table with a linen cloth should be prepared, where the blessed oil (or oil that is to be blessed) and the Eucharist (if required) is placed. Candles should also be provided on the table, and a Crucifix, as well as holy water unless it is carried in procession. The Ritual book and liturgical vestments for the celebrating priests are also prepared, as well as everything else necessary for the celebration.

53. It is appropriate that, as far as possible, all the members of the community be present for the Anointing of a sick brother or sister. Therefore, after the usual signal has been rung, everyone should gather in the infirmary, or its oratory, the church, or another suitable place. Then a procession may be formed, with holy water and cross, and with the brothers or sisters walking in order wearing the habit of the Order, with the Sacristan carrying the Holy Oil and with the Prior (or priest chaplain) suitably vested for this sacred ministry and wearing a stole.

INITIAL RITES

Beginning of the celebration

54. First a suitable psalm may be sung *chorus contra chorum* (e.g. Ps 24, 40,42), other than Ps 102, which is reserved for the anointing.

55. Approaching the sick person, the priest warmly greets the sick person and the others present, in these or other words:

The peace of the Lord be with you.

Or:

Peace be to this house and to all who dwell in it.

Other formulas for the greeting will be found in the Rite of Anointing the Sick, nn. 230-231.6

56. Then, if appropriate, taking the holy water, the priest sprinkles the sick person and all present, saying this formula (or another from a particular Ritual):

Let this water call to mind our baptism into Christ, who by his death and resurrection has redeemed us.7

6 OUI, n. 68.

7 OUI, n. 69.
Or, if it seems appropriate, the priest and afterwards the sick person, if he or she can, and the others present take holy water to bless themselves.

57. Then, the priest prays in these or similar words:

Almighty, eternal God,
who through your blessed Apostle James
commanded us to call the priests of the Church
and to anoint the sick:
grant, we pray
that you might deign by our hands
to anoint and bless with this holy, sanctified oil
this your sick servant,
so that what we embrace exteriorly with confident prayer
may be carried out interiorly by your unseen power.
Through Christ our Lord.8

Or as in the *Rite of Anointing the Sick*, n.70.

Penitential act

58. Unless the sick person makes a sacramental confession, the penitential act follows, and the priest begins it with these or similar words:

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to take part in this sacred celebration.

A brief pause in silence follows.9

Or as in the *Rite of Anointing the Sick*, n.70.

---

7 OUI, n. 69.
9 OUI, n. 71.
Request for mutual forgiveness

59. Then, according to the custom of the Order, at the suggestion of the Prior (or Prioress), the sick person asks him, and all present, to mercifully forgive any offence he (she) may have committed against them; the Prior (or Prioress) assures him (her) that he (or she) and all the brothers (sisters) have forgiven them.

This rite may take place here, or after the Liturgy of the Word, whichever seems better.

60. Then all acknowledge their sins, making this confession together:

I confess to almighty God,  
to Blessed Mary, ever Virgin,  
to Blessed Dominic, our father,  
to all the saints, and to you, brothers (sisters),  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,  
through my fault,  
I ask you to pray for me.

The priest concludes:

May almighty God have mercy on us,  
and forgive us all our sins;  
may he free us from all evil,  
save and strengthen us in every good work,  
and bring us to everlasting life.  

R. Amen.

Or:

Through the grace of the Holy Spirit  
may the almighty and merciful Lord  
grant us pardon and remission  
of all our sins.

R. Amen.

Other formulas for the penitential act are found in the appendix, (IV, p. 131ff).

\[\text{\textsuperscript{10}}\text{\textsuperscript{11}}\text{\textsuperscript{12}}\]
61. If the sick person is close to death, however, the priest may say the following absolution as the conclusion of the Penitential rite:

The Lord Jesus Christ, despite our unworthiness, wanted to count us among his disciples, to whom he said, “Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

May He himself, through our ministry, absolve you from all your sins which you have heedlessly committed by thought, by word or by deed:

and thus, having been freed from the bonds of sin, may he lead you to the Kingdom of Heaven, where he lives and reigns with the Father in the unity of the Holy Spirit, God, for ever and ever.\(^{13}\)

R. Amen.

Then the priest offers the sick brother or sister the Crucifix to kiss.

---

CELEBRATION OF THE SACRAMENT

62. Then a short text of Sacred Scripture is read by one of those present, whether a cleric or lay person, or by the priest himself:

Mt 8: 5-10, 13. “Go, let it be done for you according to your faith.”

When he had entered Capernaum, a centurion came forward to him, appealing to him, “Lord, my servant is lying paralysed at home, suffering terribly.” And he said to him, “I will come and heal him.” But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” When Jesus heard this, he marvelled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith.” And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.

Other optional texts are found in the appendix (I, p. 118ff.)

Here the Request for Mutual Forgiveness (n. 59) may be placed, if it did not take place at the beginning of the rite.

Litany

63. The Litany, given below, may take place here or after the Anointing.

---

64. The priest may adapt or shorten this text, according to circumstances:

Brethren (brothers and sisters), let us humbly appeal to the Lord, praying for our brother (sister) with faith-filled entreaty.

- Be pleased in your mercy to come to him (her), O Lord, and strengthen him (her) with this holy Anointing.
  
  R. Lord, we ask you, hear our prayer.

- Free him (her) from all evil.
  
  R. Lord, we ask you, hear our prayer.

- Relive the sufferings of all the sick (here present).
  
  R. Lord, we ask you, hear our prayer.

- Assist those dedicated to the care of the sick.
  
  R. Lord, we ask you, hear our prayer.

- Free him (her) from all sin and temptation.
  
  R. Lord, we ask you, hear our prayer.

- Give life and health to him (her), on whom we lay our hands in your name.
  
  R. Lord, we ask you, hear our prayer.  

65. Then the priest lays his hands on the head of the sick person, saying nothing. Each priest present may lay-on his hands in the same way.

Blessing of Oil

66. When, in a case of true necessity, the oil is to be blessed within the rite, the priest says:

Let us pray.

God of all consolation,
you chose and sent your Son to heal the world.
Graciously listen to our prayer of faith:
send the power of your Holy Spirit, the Consoler,
into this precious oil, this soothing ointment,
this rich gift, this fruit of the earth.

Bless this oil and sanctify it for our use.

Make this oil a remedy for all who are anointed with it;
heal them in body, in soul, and in spirit,
and deliver them from every affliction.

14 OUI, n. 73.
15 OUI, nn. 74 et 19.
16 Cf. OUI, n. 21 sub b.
We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

R. Amen.¹⁷

       67. If the Oil is already blessed, however, the priest says the Prayer of Thanksgiving over the Oil:

Praise to you, God, the almighty Father. You sent your Son to live among us and bring us salvation.

R. Blessed be God.

Praise to you, God, the only-begotten Son. You humbled yourself to share in our humanity and you heal our infirmities.

R. Blessed be God.

Praise to you, God, the Holy Spirit, the Consoler. Your unfailing power gives us strength in our bodily weakness.

R. Blessed be God.

God of mercy, ease the sufferings and comfort the weakness of your servant N., whom the Church anoints with this holy oil. We ask this through Christ our Lord.¹⁸

R. Amen.

The Sacred Anointing

       68. Then the priest takes the holy Oil and anoints the sick person on the forehead and the hands, saying once:

Through this holy Anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin save you and raise you up.

R. Amen.¹⁹

¹⁷ OUI, n. 75.
¹⁸ OUI, n. 75 bis.
¹⁹ OUI, n. 76.
Thanksgiving

69. When the Anointing is concluded, depending on the state of the sick person, two of the brethren or those present may sing one of the following psalms, either in its entirety or some select verses.²⁰

Ps 24 (25), 4bc-5ab; 6-7bc; 8-9; 10 & 14; 15-16.
R. (1b): To you, O Lord, I left up my soul.

Or:

Ps 33 (34), 2-3; 4-5; 6-7; 10-11; 12-13; 17 & 19.
R. (19): The Lord is close to those who are contrite of heart.
or: (9a): Taste and see that the Lord is sweet.

Or:

Ps 102 (103): 1-2, 3-4; 11-18.
R. (1a): Bless the Lord, my soul.
or (8): The Lord is kind and merciful, slow to anger and rich in mercy.

Prayer after Anointing

70. Then the priest says a prayer chosen from the following:

For a patient about to undergo surgery:

Our Redeemer, we beg you, cure the ills of this sick brother (sister) by the grace of the Holy Spirit; heal his (her) wounds and forgive his sins, and drive out of him (her) every pain of mind and body. Gently restore him (her) to full health, both within and without, that by the help of your mercy he (she) may find comfort and be restored in joy to those who love him (her), that restored by the help of your mercy he (she) may resume his (her) former duties. Who live and reign for ever and ever.²¹

R. Amen.

For a patient close to death

Holy God, who always govern with loving kindness the creatures you have made: turn your ear to our prayers

²⁰ ASOP 1977, p. 150, n. 25.
²¹ Cf. OUI, n. 77.
and look favourably on your servant, our brother (sister) N.,
who suffers in his (her) body;
come to him (her) in your saving power
that he (she) may accept the medicine of heavenly grace.
Through Christ our Lord.22
R. Amen.

*To seek relief*

Almighty, eternal God,
who fortify the fragility of the human condition
by filling us with your strength
so that our bodies and our limbs are invigorated with your saving remedies:
look with favour on your servant N., our brother (sister),
that with every cause of bodily sickness expelled,
he (she) may receive again the gift of perfect health he (she) once enjoyed.
Through Christ our Lord.23
R. Amen.

*To ask for health*

O God,
the sole defence for our human weakness,
show the power of your assistance to our sick brother (sister) N.,
so that that helped by your mercy
he (she) may be restored unharmed
to the assembly of your holy Church.
Through Christ our Lord.24
R. Amen.

Other prayers “over the psalms” adapted to various conditions of the sick person are found in
the appendix (IIA, p. 121 ).25

**CONCLUSION OF THE RITE**

Lord’s Prayer

71. The priest introduces the Lord’s Prayer in these or similar words:

Let us now beseech God together
as our Lord Jesus Christ taught us to pray:26

Or:

---

25 Cf. OUI, nn. 243-246.
26 OUI, n. 54.
Let us be conformed to the will of the Father and pray as our Lord taught us.\textsuperscript{27}

Or:

Let us pray that the will of God may be in our hearts and our way of life.\textsuperscript{28}

And all continue together:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

If the sick person is to receive Communion, after the Lord’s Prayer everything is done as in the rite of Communion, above nn. 36-39.

Blessing

\textbf{72. The rite concludes with the priest’s blessing:}

May God the Father, who in the beginning created all things, bless you.

\textbf{R.} Amen.

May God the Son, who descended from his heavenly throne as our Saviour and did not refuse to submit to the Cross, bless you.

\textbf{R.} Amen.

May God the Holy Spirit, who rested on Christ in the likeness of a dove, bless you.\textsuperscript{29}

\textbf{R.} Amen.

\textsuperscript{27} “Ambrosius”, nov.-dic. 1977, p. 483.

\textsuperscript{28} “Ambrosius”, nov.-dic. 1977, p. 484.

\textsuperscript{29} ASOP 1977, pp.150 sq.; cf. PRG II, p. 255.
May the blessing of almighty God,  
the Father, and the Son, * and the Holy Spirit,  
come down upon you and remain forever.

R. Amen.

Or:

May God, the father of heaven, bless you.

R. Amen.

May Christ, the son of God, assist you.

R. Amen.

May the Holy Spirit, the Paraclete, light up your mind.

R. Amen.

May he guard your understanding  
and preserve your body in his holy service.

R. Amen.

May his grace increase for the good of your soul  
and may he free you from every evil.

R. Amen.

And may He who always aids his saints  
graciously aid and preserve you.  

R. Amen.

Or:

May the Lord look graciously on all your infirmities  
and heal all your ills;  
may he save your life from ruin  
and heal your desires,  
strengthening your will for what is good.  
May He whom we await as judge  
sanctify you in the Trinity  
and watch over you all the days of your life,  
He who lives and reigns with the Father and the Holy Spirit,  
for ever and ever.

R. Amen.

Other formulas of blessing are found in the appendix (II B, pp. 123 ff.)

---

31 ASOP 1977, pp. 152 et 150 ad n. 38.
II. RITE WITHIN MASS

73. When the condition of the sick person permits, and especially when he or she is to receive Holy Communion, the sacred Anointing may be conferred within Mass, whether in the Church or even in the sick person’s house or in a hospital, in a suitable place.\(^{32}\)

74. Whenever the sacred Anointing is conferred within Mass, the Mass for the Sick is said, with the priest dressed in white sacred vestments. However, on the Sundays of Advent, Lent and Eastertide, on Solemnities, ash Wednesday and the days of Holy Week, the Mass of the day is said, retaining, if appropriate, the formula of the final blessing (n. 72.)

The readings are taken from those suggested in the *Lectionary* or the *Rite of Anointing the Sick* (nn. 152 ff.), unless the good of the sick person or the others present suggests a choice of other readings.

When the Mass for the sick is prohibited, however, one of the readings may be taken from the texts above, except in the Sacred Triduum, and on the Solemnities of the Lord’s Nativity, Epiphany, Ascension, Pentecost, the Most Holy Body and Blood of Christ or another holy day of obligation.\(^{33}\)

75. For the beginning of the celebration, especially the Penitential Rite, the texts are found above, nn. 58-61.

76. The Sacred Anointing is conferred after the Gospel and homily, in this way:

a) After the reading of the Gospel, the priest should show in his homily how the sacred text speaks of the meaning of illness in the history of salvation and of the grace given by the sacrament of Anointing, having regard, though, to the condition of the sick person and the circumstances of the others present.

b) The celebration of Anointing begins with the litany (n. 64) or immediately with the imposition of hands (n. 65) if the litany or Universal Prayer or psalm of thanksgiving is to be said after the Anointing.

The blessing of the Oil, if it is to be done according to n. 66, or the prayer of thanksgiving over the Oil itself (n. 67), follows, and then the Anointing (n. 68).

c) Then, unless the litany came before the Anointing, the universal Prayer is said, or a psalm of thanksgiving, which concludes with the prayer to be said after the Anointing (n. 20). Mass then continues in the usual manner with the preparation of the gifts. The sick person and the others present may receive Communion under both species.\(^{34}\)

---

\(^{32}\) OUI, n. 80; “Notitiae” 19, fasc. 206, 1984, p. 553.

\(^{33}\) OUI, n. 81.

\(^{34}\) OUI, n. 82.
III. RITE WITHIN AN HOUR OF THE DIVINE OFFICE

77. When the sacred Anointing is conferred within an Hour of the Divine Office, at which the priest (Prior or Chaplain) presides wearing a white stole, a longer reading is read, taken from those suggested in the Appendix (IA, pp. 118 ff), unless the good of the sick person and those present suggests choosing another reading.35

78. The sacrament of Anointing, however, is conferred in this way:

a) Another suitable hymn may be sung in place of the hymn of the day and Hour.

b) The psalms given in the Liturgy of the Hours for that day are said, or others that seem more suitable, such as Ps 24, 33, 102 (above, n.69).

c) After the chosen reading, the priest should show in his homily how the sacred text speaks of the meaning of illness in the history of salvation and of the grace given by the sacrament of Anointing, having regard, though, to the condition of the sick person and the circumstances of the others present.

After the reading and homily, a brief period of silence may be observed.

d) Then, according to the custom of the Order,36 the sick person and all present may seek mutual forgiveness, with words or gestures that seem apt. (cf. n. 59).

e) The celebration of Anointing begins with the imposition of hands (n.65). The blessing of the Oil, if it is to be done according to n. 66, or the prayer of thanksgiving over the Oil itself (n.67), follows, and then the Anointing (n.68).

f) The Gospel Canticle is said, if Lauds or Vespers are being celebrated, and afterwards the Litany (n. 64) and the Lord’s Prayer. The celebration concludes with the Prayer (n.70) and blessing (n.72).

In other Hours, after the Anointing comes the litany (n.64) which ends with the prayer (n.70) and the blessing as above (n.72).

g) At the end of the celebration, if it is appropriate, the sign of peace may be given to the sick person.

h) When the Eucharist is also ministered to the sick person with the Anointing, this is done after the litany and Lord’s Prayer, using the usual formula indicated for the continuous rite (below, nn. 134-136).

35 Cf. OUI, n. 89.
CHAPTER IV
VIATICUM

PRELIMINARY NOTES

79. The liturgical celebration in which Viaticum is given is a profession of faith and a pledge of the Resurrection for the sick person about to leave this life and for his or her community. This accords with our old Rite and is effectively expressed in the new Roman Ritual.

80. Whenever possible, Viaticum is to be ministered within Mass. In its preparation and celebration, the various faculties provided in the Ritual are to be considered, as well as those directions given for celebrating Masses for particular groups.

The Prior or Chaplain ordinarily administers Viaticum, or, if necessary, any priest, permission of the competent minister being presumed. If Viaticum is to be administered to a sick priest within Mass, it is appropriate that he concelebrate, if possible.

81. If there is no priest present, Viaticum may be brought to the sick by a deacon or by another of the faithful, man or woman, deputed according to the norm of law. A deacon follows the rite described below, but an extraordinary minister that normally used by him or her, using however the proper formula for the administration of Viaticum prescribed below (below, n. 105).

82. If the sick person wishes to be confessed (and the priest must be attentive to this desire), the priest should hear his confession before the administering of Viaticum. If, however, a sacramental confession is to be made within the celebration, it is done at the beginning of the rite, and the penitential act is omitted. When, however, it is not made within the rite, or when others are present who are to receive Communion, a penitential act is appropriately included.

83. According to the custom of the Order, before the administration of Viaticum, the sick person and the brothers or sisters present may seek mutual pardon, by words or signs which seem appropriate. This rite make take place in the Penitential Act (below, nn. 95-99) or after the liturgy of the word.

84. The sick person and the others present may receive Communion under both species. It is permitted to administer under the species of wine alone to those who are unable to receive under the species of bread.

If Mass is not celebrated in the presence of the sick person, the Blood of the Lord is kept after Mass in a properly covered chalice placed in the tabernacle. It is not to be carried to the sick person, however, except in a vessel sealed in such a way that the danger of spillage is eliminated.

In administering the sacrament, however, in individual cases, the most appropriate mode of distributing Communion under both species is to be chosen from those proposed. If, after Communion has been distributed, any of the most precious Blood remains, it is to be

---

1 CCE, n. 1523.
2 ASOP 1977, p. 146, n. 11.
3 SCCME, nn. 54 and 55.
4 OIU, n.100.
5 ASOP 1977, p. 146, nn. 11 and 10; cf. PS, p.160.
consumed by the minister, who also should take care that the required purifications are carried out.\textsuperscript{6}

\section{VIATICUM ADMINISTERED WITHIN MASS}

\textbf{85.} Whenever Viaticum is administered within Mass, either the Mass For the Administering of Viaticum or the Mass of the Most Holy Eucharist or the formula given below (nn. 208-217) may be said. The sacred vestments to be used are white. On a Sunday of Advent, Lent or Eastertide, a Solemnity, Ash Wednesday or a weekday of Holy Week, the Mass of the Day is said, using, if appropriate, the proper formula for the final blessing (n. 108), or the formula found at the end of the Mass of the Day.

The readings are chosen from those given in the Lectionary for Mass, or from those given below (in Appendix I, pp. 118 ff.), unless it better suits the sick person and those present to choose others.

When a ritual mass is prohibited, however, one of the readings may be taken from those mentioned above, except during the Sacred Triduum, and on the solemnities of the Nativity of the Lord, Epiphany, Ascension, Pentecost, the Most Holy Body and Blood of Christ or another holy day of obligation.\textsuperscript{7}

\textbf{86.} If necessary, the priest should hear the sick person’s sacramental confession before the celebration of Mass.\textsuperscript{8}

\textbf{87.} Mass is celebrated in the usual way; the priest, however, should be mindful of the following:\textsuperscript{9}

a) according to the custom of the Order,\textsuperscript{10} before the administration of Viaticum, the sick person and the brothers or sisters present may seek mutual pardon (cf. above, n. 83, and below, n. 96.)

b) after the reading of the Gospel, if opportune, the priest may give a short homily on the sacred text, in which (bearing in mind the condition of the sick person and the circumstances of those present) he expounds the meaning and importance of Viaticum (cf. nn. 79-81);

c) at the end of the homily, however, he should introduce, if possible, the renewal of baptismal faith by the sick person. (n. 101.) This profession of faith takes the place of the creed in the Mass.

d) The universal prayer should be adapted to this celebration, and the text may be taken from the one below (n. 102); it may be omitted, however, if the renovation of baptismal faith made by the sick person has been included, and if it is foreseen that the sick person might be too fatigued.

\textsuperscript{6} OIU, nn. 96 and 95; SCCME, n.55.

\textsuperscript{7} OUI, n. 97.

\textsuperscript{8} OUI, n. 98.

\textsuperscript{9} OUI, n. 99.

\textsuperscript{10} ASOP 1977, p. 146, nn. 11 and 10; cf. PS, p. 160.
e) The priest and those present may give the Sign of Peace to the sick person at the place laid down in the Order of Mass;
f) Both the sick person and the others present may communicate under both species. In presenting Communion to the sick person, however, the minister uses the formula provided for administering Viaticum (n. 105).
g) At the end of Mass, the priest may use the special formula for the blessing (n. 108), and may add to it the formula of the plenary indulgence at the moment of death, beginning with the words Through the holy mysteries … (n. 99).  

II. VIATICUM ADMINISTERED OUTSIDE MASS

88. In the sick person’s room, a table should be prepared, covered with a linen cloth, on which the Sacrament may be placed. Holy water should also be provided, unless it is brought in procession, and also candles and a Crucifix. The Ritual should also be provided, and, as appropriate, liturgical vestments for the minister, and everything else required for the celebration.

INITIAL RITES

Procession to the Sick Room

89. It is appropriate that, as far as possible, that all the members of the community should be present for the Viaticum of a sick Brother (or Sister). Therefore, at the ringing of the bell in the usual way, everyone should gather in the Infirmary, or its chapel, or in the church, or another suitable place.

90. Then there may be a procession, with holy water and Cross, the brothers (or sisters) walking in order, wearing the habit of the Order, and the Prior (or chaplain), dressed suitably for this sacred ministry and wearing a stole, carrying the Blessed Sacrament.

91. The Prior (or chaplain), going to the sick person, greets him (her) and those present with friendly words, using, if desired, this greeting:

The peace of the Lord be with you.

Or:

Peace be to this house and to all who dwell in it.

11 Cf. OUI, n. 99.
For other forms of greeting, see below, n. 119.

Then the priest, with all present, adores the Sacrament, which is placed on the table covered with a linen cloth.\textsuperscript{12}

92. Then, taking up the holy water, he sprinkles the sick person and, if opportune, the room, saying this or another formula:

Let this water call to mind our Baptism into Christ, who by his death and resurrection has redeemed us.\textsuperscript{13}

Or, if it seems appropriate, the priest, and afterwards the sick person, if able, and the others present take water and make the sign of the cross on themselves.

93. Then he speaks to the sick person and those present, using these words or others better adapted to the situation:

Dear brothers (sisters), before our Lord Jesus Christ passed from this world to return to the Father, he left us the sacrament of his Body and Blood. When the hour comes for us to pass from this life and join him, he strengthens us with this food for our journey, his Body and Blood, and comforts us by this pledge of our resurrection. Joined with our brother (sister) in charity, let us pray for him (her).\textsuperscript{14}

Penitential Act

94. If necessary, the priest hears the sacramental confession of the sick person, which may even be, in case of necessity, generic, if it cannot be done otherwise.\textsuperscript{15}

95. If, however, the sick person does not make a sacramental confession now, or if there are others to receive Communion, the priest invites the sick person and those present to join in the penitential act.

Brothers (sisters), let us acknowledge our sins, and so prepare ourselves for this sacred celebration.

A brief pause follows.\textsuperscript{16}

Request for Mutual Forgiveness

96. Then, according to the custom of the Order,\textsuperscript{17} at the suggestion of the Prior (or Prioress), the sick person asks him, and all present, to mercifully forgive any offence he (she)
may have committed against them; the Prior (or Prioress) assures him (her) that he (or she) and all the brothers (sisters) have forgiven them.

This rite may take place here, or after the Liturgy of the Word, whichever seems better.

97. Then all acknowledge their sins, making this confession together:

I confess to almighty God,
to Blessed Mary, ever Virgin,
to Blessed Dominic, our father,
to all the saints, and to you, brothers (sisters),
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault,
I ask you to pray for me.

The priest concludes:

May almighty God have mercy on us,
and forgive us all our sins;
may he free us from all evil,
save and strengthen us in every good work,
and bring us to everlasting life.  

R. Amen.

Or:

Through the grace of the Holy Spirit
may the almighty and merciful Lord
grant us pardon and remission
of all our sins.

R. Amen.

Other formulas for the penitential act are found in the appendix, (IV, p. 131 ff.).

---

18 LHOP, p. 673.
19 ASOP 1977, p. 156.
98. If the sick person is close to death, however, the priest may say the following absolution as the conclusion of the penitential act:

The Lord Jesus Christ, despite our unworthiness, wanted to count us among his disciples, to whom he said, “Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

May He himself, through our ministry, absolve you from all your sins which you have heedlessly committed by thought, by word or by deed:

and thus may he lead you, freed from the bonds of sin, to the Kingdom of Heaven, where he lives and reigns with the Father in the unity of the Holy Spirit, God, for ever and ever.²⁰

R. Amen.

Then the priest offers the sick brother or sister the Crucifix to kiss.

99. The Sacrament of Penance or Penitential Act may be concluded with the plenary indulgence at the hour of death, which the priest grants to the dying person in this way:

By the authority which the Apostolic see has given me, I grant you a full pardon and the remission of all your sins in the name of the Father, and of the Son, *= and of the Holy Spirit.

R. Amen.

Or:

Through the holy mysteries of our redemption, may almighty God release you from all punishments in this life and in the life to come.

May he open to you the gates of paradise and welcome you to everlasting joy.²¹

R. Amen.

Reading of the Word of God

100. It is very appropriate that a text of sacred Scripture be read by one of those present or the priest himself, e.g.:

---

²¹ OUI, n. 106.
WHOEVER FEEDS ON MY FLESH AND DRINKS MY BLOOD HAS ETERNAL LIFE, AND I WILL RAISE HIM UP ON THE LAST DAY. FOR MY FLESH IS TRUE FOOD, AND MY BLOOD IS TRUE DRINK.

Jn 6: 54–59

Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum.

Jn 14: 6

Jesus said to Thomas, “I am the way, and the truth, and the life. No one comes to the Father except through me.

Jn 14: 23

Jesus answered Judas (not Iscariot), ‘Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.’

Jn 15: 4

Jesus said, ‘Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

1 Cor 11: 26

For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

OTHER SUITABLE TEXTS MAY BE CHOSEN FROM THOSE GIVEN BELOW (APPENDIX I, PP. 118–120). A BRIEF EXPLANATION OF THE READING MAY BE GIVEN IF APPROPRIATE.22

PROFESSION OF BAPTISMAL FAITH

101. It is appropriate that the sick person renew his or her profession of baptismal faith before receiving Viaticum. Hence the priest, or the minister bringing the Sacrament, after a short and suitable introduction, asks him (her):

Do you believe in God,
the Father almighty,
creator of heaven and earth?

R. I do.

22 OUI, n. 107.
Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father?
R. I do.

Do you believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?
R. I do.

Litany for the Sick Person

Then, if the condition of the sick person permits, a brief litany is prayed in
these or similar words, the sick person himself, if possible, and those present responding:

Dear brothers (sisters), with one heart let us call on our Saviour Jesus Christ:

You loved us to the very end and gave yourself over to death in order to give us life. For our
brother (sister), Lord, we pray: R. Lord, hear our prayer.

You said to us, “All who eat my flesh and drink my blood will live for ever.” For our brother
(sister), Lord, we pray: R. Lord, hear our prayer.

You invite us to join in the banquet where pain and sorrow, sadness and separation will be no
more. For our brother (sister), Lord, we pray: R. Lord, hear our prayer.

Viaticum

Then the priest introduces the recitation of the Lord’s Prayer in these or
similar words:

Let us now beseech God together
as our Lord Jesus Christ taught us to pray:

Or:

Let us be conformed to the will of the Father
and pray as our Lord taught us.

And all continue together:

---

23 OUI, n. 108.
24 OUI, n 109.
25 OUI, n. 110.
Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

104. Then the priest shows the Blessed Sacrament, saying:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

The sick person, if able, and others who are to receive communion, say together:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed. 26

105. The minister goes to the sick person, and showing him or her the Sacrament, says:

May the Body (or: the Blood) of our Lord Jesus Christ
protect you and lead you to everlasting life. 27

Or:

The Body of Christ (or, as the case may be, The Blood of Christ.)

The sick person responds:
Amen.

and receives Communion.

Immediately, or after giving Communion to the sick person, the minister adds:

May the Lord Jesus Christ protect you
and lead you to eternal life.
R. Amen.

---

26 OUI, n. 111.
The others present who are to communicate receive the Sacrament in the customary way. 28

106. After the distribution of Holy Communion, the minister does the purification as usual. Then, if appropriate, a sacred silence may be observed for a certain period of time. 29

107. Then the priest says the final prayer:

Let us pray.

Father,
your Son, Jesus Christ, is our way, our truth and our life.
Look with compassion on your servant N.,
who has trusted in your promises.
You have refreshed him (her) with the Body and Blood of your Son:
May he (she) enter your kingdom in peace.
Through Christ our Lord. 30

R. Amen.

Or:

Nourished by these sacred gifts and strengthened by your kindness,
we humbly pray, O Lord,
that you may be pleased to have mercy on the soul of your servant N.
May the enemy not prevail against him at the hour of his death;
rather, may he merit to pass over to eternal life.
Through Christ our Lord. 31

R. Amen.

108. Then the priest blesses the sick person and those present:

May the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you forever.
R. Amen.

Or:

May God the Father bless you,
for he made all things in the beginning.
R. Amen.

28 OUI, n. 112.
29 OUI, n. 113.
30 OUI, n. 114.
31 MOP p. [79].
May God the Son bless you,
for he descended from his throne in the heavens to be our Saviour,
and did not refuse to submit to the Cross.
R. Amen

May God the Holy Spirit bless you,
who rested on Christ in the likeness of a dove.
R. Amen.

May Christ himself sanctify you in the Trinity
and watch over you all the days of your life,
for we await his return as Judge,
who lives and reigns with the Father and the Holy Spirit
forever and ever.\(^{32}\)
R. Amen.

(And may almighty God bless all of you who are gathered here,
the Father, and the Son, \(*\) and the Holy Spirit.
R. Amen.)\(^{33}\)

Other forms of blessing are in the Appendix (II B, p. 123); or, if some of the Sacrament remains, the priest may bless the sick person with it, making the sign of the cross over him or her.\(^{34}\)

109. At the end of the celebration, the priest may give the sign of peace to the sick person and those present, if it is appropriate.\(^{35}\)

110. When Viaticum is carried to a sick person by an acolyte or an extraordinary minister of Holy Communion deputed according to the norm of the law, the rite above should be used, but after the final prayer, in place of the blessing, the minister says:

May the Lord be always with you;
May he support you with his strength
and keep you in peace

R. Amen.

---

\(^{32}\) ASOP 1977, p. 150 sq; cf PRG II, p. 255.

\(^{33}\) OUI, n. 79

\(^{34}\) OUI, n. 114.

\(^{35}\) Ibid.
CHAPTER V
RITE OF MINISTERING THE SACRAMENTS
IN DANGER OF DEATH

PRELIMINARY NOTES

111. When a brother or sister is in immediate danger of death, unprepared, as it were, due to a sudden illness or other such cause, the continuous rite may be used by which the sick person is strengthened by the sacraments of Penance, Anointing and Eucharist in the form of Viaticum.

If, however, in immediate danger of death, there is insufficient time to minister all of the sacraments in the way described here, first an opportunity should be given to the sick person to make a sacramental confession, even made generically if necessary, then Viaticum is to be offered to him or her, as every one of the faithful is bound to receive it in danger of death. Afterwards, if time permits, the holy Anointing is conferred.

If, however, the sick person cannot receive the Eucharist on account of infirmity, holy Anointing is to be administered to him or her.¹

112. In this continuous rite, the general directions which apply to pastoral ministry to the sick should be borne in mind, as well as the Order’s orientations regarding sick brothers and sisters: it is important therefore that at least some members of the community be present, as is recalled below (n. 116).

Some of the sick are perfectly well prepared to receive these sacraments in the continuous rite, when the immediate danger of death suddenly arises. Others, however, may possibly be not so well prepared to receive these three sacraments at once, in such a way as to draw the full possible benefit from them. Taking into account all the circumstances, therefore, whether in a hospital or in the house, sometimes it might be best that only a few of the brothers or sisters are present with the brother or sister who is close to death.³

113. If the sick person wishes to confess (and the Prior must be attentive to this) a priest should hear his confession, if possible, before the celebration of Anointing and Viaticum. In the case of necessity, confession may be generic, if it cannot be done otherwise. If confession is to be made within the celebration itself, however, it is done at the beginning of the rite, before the Anointing. When the sacramental confession of the sick person is not made within the rite, however, a penitential act is appropriately included.⁴

114. In imminent danger, the sick person should be quickly anointed with a single Anointing, and then offered Viaticum, following the norm of n. 111, so that in his departure from this life, strengthened by the body of Christ, he may be protected by this pledge of

¹ Cf. OUI, n. 30.
² Cf. OUI, nn. 33 and 36
³ Cf. OUI, n. 33.
⁴ Cf. OUI, nn. 115 and 120.
resurrection. For all the faithful should be reminded that they should be refreshed with holy Communion under the form of Viaticum when in danger of death.5

115. The directions found above, nn. 45-50, about preparing the sick person and the community and about the duties of various ministers, and especially the Prior, who is the ordinary minister of the sacraments, should be observed.

If the sick brother or sister is in a hospital, it is appropriate that the Prior or Prioress should plan an appropriate celebration, after they have spoken with the Chaplain of the place, or with those who exercise pastoral ministry for the sick there, taking into account the physical condition and the circumstances of persons and the place and those present there, and of the brothers, the sisters and the family of the sick person who might be present at the liturgical action.

116. The celebration described below describes what may be done when the priory or some brothers or sisters and some family are present, gathered around the sick person. These elements may also be used, adapting what needs to be changed, and after an appropriate preparation, even when the sick person is living outside a religious community.

CONTINUOUS RITE OF PENANCE, ANOINTING AND VIATICUM

INITIAL RITES

Beginning of the Celebration

117. A procession with holy water and cross may be formed to go to meet the sick person, the brothers or sisters walking in order, wearing the habit of the Order, with the sacristan carrying the Holy Oil and the Prior (or priest chaplain), vested appropriately for this sacred ministry, carrying the Blessed Sacrament.

118. First, a suitable psalm may be sung chorus conta chorum (e.g. Ps 24, 40,42), from those proposed in various texts, other than Ps 102, where it is reserved for the Anointing.

119. Approaching the sick person, the priest warmly greets the sick person and the others present, in these or other words:

Peace be to this house and to all who dwell in it.6

R. Blessed be the Lord, now and forever.7

or:

5 Cf. CIC, c. 911; OUI, n. 116.
6 Cf. PS, p. 162.
7 Cf. DB, n.75.
The peace and blessing of God, the Father almighty, and the Holy Spirit, come down upon us and upon this house, and upon all who dwell or gather in it.\(^8\)

R. Amen.

Other formulas for the greeting will be found in the Rite of Anointing the Sick, nn. 230-231.

Then, placing the Blessed Sacrament on the table, the priest and all present adore it.\(^9\)

120. Then, taking up the holy water, the priest sprinkles the sick person and, if opportune, the room, saying this formula, or another found in a particular Ritual:

Let this water call to mind our Baptism into Christ, who by his death and resurrection has redeemed us.\(^10\)

Or, if it seems appropriate, the priest, and afterwards the sick person, if able, and the others present take water and make the sign of the cross on themselves.

121. If the occasion requires, the priest prepares the sick person to receive the sacrament with brotherly words, using, if appropriate, a short text from the Gospel, in which he calls the sick person to penitence and the love of God. The following instruction, however, or another adapted to the circumstances of the sick person, may be adopted:

Dear brothers (sisters), the Lord Jesus is with us at all times, warming our hearts with his sacramental grace. Through his priests, he forgives the sins of the repentant; he strengthens the sick through holy anointing; to all who watch for his coming, he gives the food of his body and blood to sustain them on their last journey, confirming their hope of eternal life. Our brother (sister) has asked to receive these sacraments: let us help him (her) with our love and prayers.\(^11\)

Or:

Brothers (sisters), some gestures testify to friendship and give us joy: the presence of friends, a photo received, a gift given, and so on. Today Christ himself wants to manifest for our brother (sister) his presence and his love by certain signs of friendship, by the sacraments. By the ministry of priests, he pardons those who do penance; by the Holy Anointing, he strengthens those who are sick; and to those who await his return in glory,


\(^9\) OUI, n. 118.

\(^10\) OUI, n. 118.

\(^11\) OUI, n. 119.
he gives his Body in Viaticum
to confirm their hope of eternal life.
Our brother (sister) has asked to receive these three sacraments.
As we go now to minister them to him (her),
help us with your love and your prayers.¹²

Penitential act

¹² Penitential act

122. If necessary, the priest hears the sacramental confession of the sick person, which may even be, in case of necessity, generic, if it cannot be done otherwise.¹³

123. If, however, the sick person does not make a sacramental confession now, or if there are others to receive Communion, the priest invites the sick person and those present to join in the penitential act.

Brothers (sisters), let us acknowledge our sins, and so prepare ourselves for this sacred celebration.
A brief pause follows.¹⁴

Request for mutual forgiveness

¹⁴ Request for mutual forgiveness

124. Then, according to the custom of the Order,¹⁵ at the suggestion of the Prior (or Prioress), the sick person asks him, and all present, to mercifully forgive any offence he (she) may have committed against them; the Prior (or Prioress) assures him (her) that he (or she) and all the brothers (sisters) have forgiven them.

This rite may take place here, or after the Liturgy of the Word, whichever seems better.

125. Then all acknowledge their sins, making this confession together:

I confess to almighty God,
to Blessed Mary, ever Virgin,
to Blessed Dominic, our father,
to all the saints, and to you, brothers (sisters),
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault,
I ask you to pray for me.
The priest concludes:

May almighty God have mercy on us, 
and forgive us all our sins; 
may he free us from all evil, 
save and strengthen us in every good work, 
and bring us to everlasting life.  

R.  Amen.

The priest says the following absolution as the conclusion of the Penitential Act:

The Lord Jesus Christ, 
despite our unworthiness, 
wanted to count us among his disciples, to whom he said, 
“Whatever you bind on earth will be bound in heaven, 
and whatever you loose on earth will be loosed in heaven.” 
May He himself, through our ministry, 
absolve you from all your sins 
which you have heedlessly committed 
by thought, by word or by deed: 
and thus, having been freed from the bonds of sin, 
may he lead you to the Kingdom of Heaven, 
where he lives and reigns with the Father in the unity of the Holy Spirit, 
God, for ever and ever.  

R.  Amen.

Then the priest offers the sick brother or sister the Crucifix to kiss.

126.  The Sacrament of Penance or penitential act may be concluded with the plenary indulgence at the hour of death, which the priest grants to the dying person in this way:

By the authority which the Apostolic see has given me, 
I grant you a full pardon and the remission of all your sins 
in the name of the Father, and of the † Son, and of the Holy Spirit. 

R.  Amen.

Or:

Through the holy mysteries of our redemption, 
may almighty God release you from all punishments 
in this life and in the life to come.

---

16 LHOP, p. 673.
May he open to you the gates of paradise
and welcome you to everlasting joy.\textsuperscript{18}

\textit{R.} Amen.

\textbf{Profession of Baptismal Faith}

\textit{127.} Then if the condition of the sick person permits, the profession of baptismal faith and a short litany follow. The sick person, if able, and all present, make the responses.

The priest asks:

Do you believe in God, the Father almighty,
creator of heaven and earth?

\textit{R.} I do.

Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death and was buried,
rose again from the dead
and is seated at the right hand of the Father?

\textit{R.} I do.

Do you believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?

\textit{R.} I do.\textsuperscript{19}

\textbf{Litany}

\textit{128.} The texts which follow may be adapted to better express the prayer of the sick person and those present:

Joined in fraternal love, let us pray to the Lord who comes to aid our brother (sister) \textit{N.},
refreshing him (her) with the sacraments of faith.

That the Father may look on our brother (sister) and recognise in him (her) the face of his own suffering Son, we pray:

\textit{R.} Come, Lord Jesus.

That the Lord may strengthen and preserve him in his love, we pray:

\textit{R.} Come, Lord Jesus.

\textsuperscript{18} OUI, n. 106.
\textsuperscript{19} OUI, n. 123.
That he may grant him his strength and his peace, we pray:

R. Come, Lord Jesus.²⁰

THE ANOINTING OF THE SICK

Laying on of Hands

129. Then the priest lays his hands on the head of the sick person, saying nothing. Each priest present may lay on his hands in the same way.²¹

Thanksgiving and Blessing of Oil

130. If the Oil is already blessed, the priest says the Prayer of Thanksgiving over the Oil:

Praise to you, God, the almighty Father.
You sent your Son to live among us and bring us salvation.

R. Blessed be God.

Praise to you, God, the only-begotten Son.
You humbled yourself to share in our humanity and you heal our infirmities.

R. Blessed be God.

Praise to you, God, the Holy Spirit, the Consoler.
Your unfailing power gives us strength in our bodily weakness.

R. Blessed be God.

God of mercy, ease the sufferings and comfort the weakness of your servant N., whom the Church anoints with this holy oil. We ask this through Christ our Lord.²²

R. Amen.

²⁰ Cf. OUI, n 123.
²¹ OUI, nn. 19 and 125.
²² OUI, n. 127.
131. If, however, oil is to be blessed, the priest says:

Bless, ✝ Lord, your gift of oil
and our brother (sister) N.
that it may bring him (her) relief.

Or:

God of all consolation,
you chose and sent your Son to heal the world.
Graciously listen to our prayer of faith:
send the power of your Holy Spirit, the Consoler,
into this precious oil, this soothing ointment
this rich gift, this fruit of the earth.

Bless this oil ✝ and sanctify it for our use.

Or:

Make this oil a remedy for all who are anointed with it;
heal them in body, in soul, and in spirit,
and deliver them from every affliction.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

R. Amen.

The Sacred Anointing

132. Then the priest takes the holy Oil and anoints the sick person on the forehead
and the hands, saying once:

Through this holy Anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin
save you and raise you up.

R. Amen.
VIATICUM

133. Then the priest introduces the recitation of the Lord’s Prayer in these or similar words:

Let us now beseech God together
as our Lord Jesus Christ taught us to pray: 27

Or:

Let us be conformed to the will of the Father
and pray as our Lord taught us.

And all continue together:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

134. Then the priest shows the Blessed Sacrament, saying:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

The sick person, if able, and others who are to receive communion, say together:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed. 28

135. The minister goes to the sick person, and showing him or her the Sacrament, says:

May the Body (or: the Blood) of our Lord Jesus Christ
protect you and lead you to everlasting life. 29

Or:

27 OUI, n. 129.
28 OUI, n. 130.
The Body of Christ (or, as the case may be, The Blood of Christ.)

The sick person responds:
Amen.

and receives Communion.

Immediately, or after giving Communion to the sick person, the minister adds:

May the Lord Jesus Christ protect you
and lead you to eternal life.
R. Amen.

The others present who are to communicate receive the Sacrament in the customary way.  

136. After the distribution of Holy Communion, the minister does the purification as usual. Then, if appropriate, a sacred silence may be observed for a certain period of time.

CONCLUSION OF THE RITE

137. As a thanksgiving, those present or two brothers or sisters may chant psalm 24 or 33 or 102 (as above, n. 69), depending upon the strength of the sick person.

138. Then the priest says the final prayer:

Let us pray.

Almighty, ever-living God, protector of souls, who correct those whom you love
and who lovingly guide towards change
those whom you correct:
we call upon you, Lord,
that you may pour out your grace upon your servant
who is suffering such bodily weakness,
that at the hour when it leaves his (her) body
his (her) soul may be worthy to be presented to its own Maker
without the stain of mortal sin
by the hands of your holy angels.
Through Christ our Lord.
R. Amen.
Or:

Nourished by these sacred gifts and strengthened by your kindness, we humbly pray, O Lord, that you may be pleased to have mercy on the soul of your servant N. May the enemy not prevail against him (her) at the hour of his death; rather, may he (she) merit to pass over to eternal life. Through Christ our Lord. 

R. Amen.

139. Then the priest blesses the sick person and those present:

May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down on you and remain with you forever.

R. Amen.

Or:

May God, the father of heaven, bless you.

R. Amen.

May Christ, the son of God, assist you.

R. Amen.

May the Holy Spirit, the Paraclete, light up your mind.

R. Amen.

May his grace increase for the good of your soul and may he free you from every evil.

R. Amen.

And may He who always aids his saints graciously aid and preserve you.

R. Amen.

(And may almighty God bless all of you who are gathered here, the Father, and the Son, and the Holy Spirit.

R. Amen.)

140. At the end of the celebration both the Prior or priest or Prioress and all the brothers or sisters present may exchange a sign of peace with the sick person.

---

33 MOP p. [79].
34 Cf. ASOP 1977, p. 157 and 150.
35 Cf. OUI, n. 133.
The Anointing of the Sick in immediate danger of death

141. If, according to the circumstances, only Anointing is to be conferred on the sick person in immediate danger of death, without administering Viaticum, the rite given below is to be observed, with appropriate modifications.\(^{36}\)

The ceremony proceeds, therefore, with only the laying-on of hands, as a sign of the presence and prayer of the Church, and the anointing with the Oil, followed by a prayer. The priest should celebrate these few ritual actions in such a way that, by his presence and that of the brothers or sisters, he signifies the faith and care that cannot be otherwise expressed.

142. The introduction should be adapted, with these or similar word:

Dear brothers (sisters),

Through the Apostle James the Lord Jesus has commanded us, “Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick person, and the Lord will raise him up, and if he has committed any sin, it will be forgiven him.”

Let us therefore commend our sick brother (sister) to the grace and power of Christ, that he may save him (her) and raise him (her) up.

143. When the Anointing is completed, however, the priest says a prayer suited to the condition of the sick person:

For an elderly brother or sister:

God of mercy,
look kindly on your servant
who has grown weak under the burden of years.
In this holy anointing
he (she) asks for healing of body and soul.

Fill him (her) with the strength of your Holy Spirit.
Keep him (her) firm in faith and serene in hope,
so that he (she) may give us all an example of patience
and joyfully witness to the power of your love.
Through Christ our Lord.\(^{37}\)

R. Amen.

---

\(^{36}\) Cf. OUI, n. 134.

\(^{37}\) OUI, n. 243.
For a brother or sister in final agony

Father,
you readily take into account
every stirring of good will,
and you never refuse to pardon the sins
of those who seek your forgiveness.
Have mercy on your servant N.,
who has now entered the struggle of his (her) final agony.
May this holy anointing and our prayer of faith
comfort and aid him (her) in body and soul.
Forgive all his (her) sins,
and protect him (her) with your loving care.
We ask this, Father, through your Son Jesus Christ,
because he has won the victory over death,
opened the way to eternal life,
and now lives and reigns with you for ever and ever.\(^{38}\)

R. Amen.

144. Then the priest introduces the Lord’s Prayer in these or similar words:

Let us now beseech God together
as our Lord Jesus Christ taught us to pray:\(^{39}\)
Our Father, etc.

145. The priest concludes the rite with a blessing:

May the blessing of almighty God,
the Father, and the Son, \(*\) and the Holy Spirit,
come down on you and remain with you forever.

R. Amen.

Or:

May God the Father bless you.
May God the Son heal you.
May God the Holy Spirit enlighten you.

R. Amen.

And may almighty God bless all of you who are gathered here,
the Father, and the Son, \(*\) and the Holy Spirit.

R. Amen.\(^{40}\)

\(^{38}\) OUI, n. 246
\(^{39}\) OUI, n. 129.
The Anointing when in doubt whether a sick person is still alive

146. If the priest is unsure whether a sick person is still alive, he confers the Anointing in the following manner.41

147. Coming to the sick person, if there seems to be sufficient time, the priest says to those present:

Let us appeal to the Lord for our brother (sister) with the prayer of our faith, that he may be pleased to come to him (her), in his mercy, and strengthen him (her) with this holy Anointing.

R. Lord, we ask you, hear our prayer.

And immediately he anoints the sick person, saying:

If life is in you, through this holy Anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin save you and raise you up.

R. Amen.

According to the circumstances, however, he may add a prayer suited to the condition of the sick person, as above, n. 143.42

---

40 OUI, n. 79.
41 Cf. OUI, n.15 and CIC, c. 1005.
42 OUI, n. 135.
CHAPTER VI
COMMENDATION OF THE DYING

PRELIMINARY NOTES

148. When a brother or sister is at the point of leaving this life, it is appropriate that the community should treat such an event with the greatest fraternal care and a sense of faith. Therefore, God should be implored to have mercy on our brother or sister that their faith might not fail. With this prayer itself, the community powerfully renews its love for a brother or sister and its communion with the universal Church.¹

149. Indeed, the prayers of brothers or sisters comfort the dying person, if he or she is still conscious, so that while accepting the innate human fear of death, imitating the suffering and death of Christ, he (she) can overcome it by the power of him who by dying destroyed our death and by rising restored our life.

If the dying person is unconscious, however, the community who assists him may draw consolation from these prayers, bearing in mind the paschal meaning of Christian death. It is often helpful to express this meaning also with a visible symbol, signing the dying person with the cross on his (her) forehead, where he (she) was first signed at baptism.²

150. The Roman Ritual does not prescribe a complete order of celebration, but gathers together prayers and readings, to be chosen according to the circumstances.

The Prior or Prioress and the brother or sister delegated for the liturgy should decide an appropriate way for the community to be present and participate, bearing in mind the state of the sick person, the wishes of the brothers or sisters, the presence perhaps of relatives and the conditions of the place. The celebration may vary, depending on whether it is carried out in a religious house, with many or few people present, or in a hospital with some other sick people nearby.³

151. This Ritual proposes two plans: “Communal Assistance for the Dying” where it is possible and desired and “Assistance by an individual or a few where a gathering around the dying person is not possible or desirable.

Indeed, in a communal celebration, it is important to begin with the usual liturgical sequence (that is, introduction, readings, litanies and other elements) rather than to begin immediately with the “brief formulae” proposed in the Roman Ritual.⁴

152. At an appropriate moment the antiphon Salve Regina may be said or chanted, according to the Order’s tradition, and, after death always the Subvenite Sancti Dei. It is appropriate to bear in mind, however, that the communal prayer should be expressed not merely by these antiphons, but that readings and short texts should be provided to the

---

¹ Cf. OUI, n. 138; ASOP 1977, p. 146, n. 12.
² Cf. OUI, n. 139.
brothers of sisters for the commendation of the dead, which may support the prayer of the
dying person.\textsuperscript{5}

\textbf{153.} It is for the Prior and the delegate for the liturgy of the community to prepare
and lead this time of prayer. Where there is in a community, however, a friar with a special
gift for consoling the dying, it is right that his help should be sought.

In communities of nuns or sisters, on the other hand, the passing of a Christian in
communion with the Church is more fully expressed if the chaplain or another priest or
deacon is present with the Prioress and community for the commendation and prayers at the
moment of death.

\textbf{154.} When a priest or deacon is not present, however, the same thing is expressed
when the Prioress or another sister deputed for this ministry presides at the prayers and does
everything which a lay person may do in accordance with the \textit{Roman Ritual}.\textsuperscript{6}

\textbf{155.} If, for various reasons or necessities, the brothers or sisters are not able to
gather around the dying person, it is very desirable for them to gather at an appropriate time
and place at home to pray for him or her. Then, apart from the Litany of the Saints and the
prayer of commendation, as below, some psalms may be sung and some readings of the
divine Word heard, chosen from those indicated. This may be done within an hour of the
Divine Office in the following manner: after the psalms, in place of the Short Reading,
a longer reading is chosen, then the Litany, creed and Lord’s Prayer, prayer of commendation,
and finally the antiphon in honour of the Blessed Virgin Mary.

\textbf{I. COMMUNAL ASSISTANCE FOR THE DYING}

\textbf{156.} In addition to the spiritual assistance offered to a dying brother or sister,
especially with the prayers and short texts and readings of the word of God, as indicated
below, the Prior or Prioress, together with the community, should take care to be present with
a dying brother or sister, as circumstances allow, and to accompany his or her passing with
prayers.

Where, however, as death approaches, the dying person is able to tolerate more sustained
prayer, the community should hasten to gather at the customary signal.\textsuperscript{7}

\textbf{157.} After a certain time of community prayer, if death is not imminent or the
death-agony is prolonged, or even if the present of so many people seems less than ideal, the
Prior or Prioress should take care that some members of the community remain. These may
carry out the commendation individually, as indicated below (nn. 173-175).

\textsuperscript{5} ASOP 1977, p. 146, n. 13.
\textsuperscript{6} Cf. OUI, nn. 29, 141, 142; ASOP 1977, p. 144.
\textsuperscript{7} ASOP 1977, p. 146, nn. 12-13; cf. PS, p. 170 sq.
The Beginning of the Celebration

158. Approaching the dying person, the priest, suitably vested for this sacred ministry, gently greets the sick person and those present, using the following greeting:

The peace of the Lord be with you.

Or:

Peace to this house, and to all who dwell in it.  

159. Then, according to circumstance, taking up the holy water, the minister sprinkles the sick person and the room, using this formula or a similar one:

Let this water call to mind our Baptism into Christ, who by his death and resurrection has redeemed us.

Invocation of God’s Mercy

160. Then the priest reminds those present to beseech the Lord to support the brother or sister in this difficult hour of his or her life. He may also say one of the following prayers:

For one who is in great danger

Lord Jesus Christ, Redeemer of the world,
you have shouldered the burden of our weakness
and borne our sufferings in your own passion and death.
Hear this prayer for our sick brother (sister) N.
whom you have redeemed.
Strengthen his (her) hope of salvation
and sustain him (her) in body and soul,
for you live and reign for ever and ever.

Or:

For one of the faithful in his or her final agony

Let us pray.

Almighty, ever-living God, protector of souls,
who correct those whom you love
and who lovingly guide towards change
those whom you correct:
we call upon you, Lord,
that you may pour out your grace upon your servant

---

8 OUI, n. 68.
9 OUI, n. 69.
10 OUI, n. 244.
who is suffering such bodily weakness, 
that at the hour when it leaves his (her) body 
his (her) soul may be worthy to be presented to its own Maker 
without the stain of mortal sin 
by the hands of your holy angels. 
Through Christ our Lord.\(^\text{11}\)

\textbf{R.} Amen.

\begin{enumerate}
\item If it seems appropriate, the priest may offer the dying person a Crucifix to kiss, 
or sign him with the sign of the cross before granting, as indicated below, the plenary 
indulgence at the moment of death, if he has not already received this grace at the reception of 
Viaticum.
\end{enumerate}

By the authority which the Apostolic See has given me, 
I grant you a full pardon and the remission of all your sins 
in the name of the Father, and of the \textbf{\*} Son, and of the Holy Spirit.

\textbf{R.} Amen.

\textbf{Or:}

Through the holy mysteries of our redemption, 
may almighty God release you from all punishments 
in this life and in the life to come.

May he open to you the gates of paradise 
and welcome you to everlasting joy.\(^\text{12}\)

\textbf{R.} Amen.

\textbf{BIBLICAL READINGS}

\begin{enumerate}
\item If circumstances permit, a biblical text may be read, slowly and with silent 
pauses. A suitable text may be chosen, especially from those offered for this purpose in the 
appendix (I, 118 - 120). Another text may be chosen, however, if it seems more suited to the 
condition of the dying brother or sister.\(^\text{13}\)

\item Some biblical texts are included here, for the sake of convenience:
\end{enumerate}

\(^{12}\) OUI, n. 106.
\(^{13}\) OUI, m. 144.
Job 19: 25-27a

For I know that my Redeemer lives,  
and at the last he will stand upon the earth.  
And after my skin has been thus destroyed,  
yet in my flesh I shall see God,  
whom I shall see for myself,  
and my eyes shall behold, and not another.

Rom 14: 7-9

For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

Ps 30 (31): 2, 6; 15-16; 17 ant. 6.

R. 
Into your hands I commend my spirit. You will redeem me, O LORD, O faithful God.

In you, O LORD, I take refuge.  
Let me never be put to shame.  
In your righteousness, set me free. 

Into your hands I commend my spirit.  
You will redeem me, O LORD,  
O faithful God. 

But as for me, I trust in you, O LORD;  
I say, "You are my God.  
My lot is in your hands. 

Let your face shine on your servant.  
Save me in your merciful love. 

Lk 23: 42-43

And [one of the criminals] said, “Jesus, remember me when you come into your kingdom.”  
And he said to him, “Truly, I say to you, today you will be with me in Paradise.”

Litany of the Saints and Other Prayers

164. If the dying person can tolerate more protracted prayer, those present may recite the Litany of the Saints with the response, Pray for him (her). The shorter form of the Litany is preferred, with the invocation of the saints of the Order and the patron saints of the
dying person or the community present. The formula given in the Appendix (IIIB, p.126) may be used.\(^\text{14}\)

The brief aspirations offered in the Appendix (III, p.125 ff.) may also be recited, in a quiet voice and interspersed with periods of silence.\(^\text{15}\)

165. Some traditional prayers may also be said or sung, especially some chosen from the following.

In hope of the resurrection and eternal life, let us proclaim our faith:\(^\text{16}\)

I believe in God, 
the Father almighty, 
Creator of heaven and earth, 
and in Jesus Christ, his only Son, our Lord, 
who was conceived by the Holy Spirit, 
born of the Virgin Mary, 
suffered under Pontius Pilate, 
was crucified, died and was buried; 
he descended into hell; 
on the third day he rose again from the dead; 
he ascended into heaven, 
and is seated at the right hand of God the Father almighty; 
from there he will come to judge the living and the dead. 
I believe in the Holy Spirit, 
the holy catholic Church, 
the communion of saints, 
the forgiveness of sins, 
the resurrection of the body, 
and life everlasting. Amen.\(^\text{17}\)

Or:

May faith in God our Father, 
in Jesus the Saviour 
and in the Holy Spirit, the giver of life, 
make us tranquil and strong.\(^\text{18}\)

Or:

Comfort and gladden our brother (sister), O Lord, 
with the love of those who already live in your presence, 
our brothers and sisters, that is, following the way of Saint Dominic, 
as well as his (her) friends and family 
and all those who pass on the joy

\(^{14}\) OUI, n. 145.
\(^{15}\) OUI, n. 140.
\(^{16}\) RE Ambr., n.80
\(^{17}\) Cf. eccl. Off., f. 56v; cf PS, p. 170; RM, p. 563.
\(^{18}\) RE Ambr., n. 80.
of knowing you as you are.
With all of these, in whose love we trust,
we make the prayer which you taught us:

Our Father … etc.

Let us turn to the Blessed Virgin Mary,
who, standing beside the Cross
saw her suffering, dying Son.
May she help us to live this hour of pain
with our brother (sister).

Hail Mary … etc.

Or:

The Cross is my salvation sure:
the Cross I shall fore’er adore;
the Lord’s own Cross beside me;
the Cross alone my refuge be!\(^\text{19}\)

Or:

Mary, mother of grace,
mother of mercy,
protect us from the enemy
and receive us at the hour of death.\(^\text{20}\)

Other short aspirations offered in the Appendix (III A, p. 125) may also be used.

PRAYERS FOR THE COMMENDATION

166. When the moment of death seems imminent, the Prior or another of those present may recite one of the following prayers.\(^\text{21}\)

167. Prayers direct to the dying person

Go forth, Christian soul, from this world
in the name of God the almighty Father,
who created you,
in the name of Jesus Christ, Son of the living God,
who suffered for you,
in the name of the Holy Spirit,
who was poured out upon You,
go forth, faithful Christian.

\(^{19}\) LHOP, p. 754.
\(^{20}\) LHOP, p. 594.
\(^{21}\) Cf. OUI, n. 145.
May you live in peace this day,
may your home be with God in Zion,
with Mary, the virgin Mother of God,
with Joseph, and all the angels and saints.\(^{22}\)

or:

I commend you, my dear brother (sister),
to almighty God,
and entrust you to your Creator.
May you return to him
who formed you from the dust of the earth.
May holy Mary, the angels, and all the saints
come to meet you as you go forth from this life.
May Christ who was crucified for you,
bring you freedom and peace.
May Christ who died for you
admit you into his garden of paradise.
May Christ, the true Shepherd,
acknowledge you as one of his flock.
May he forgive all your sins,
and set you among those he has chosen.
May you see your Redeemer face to face,
and enjoy the vision of God for ever.

R. Amen.\(^{23}\)

168. **Prayers directed to God**

Welcome your servant, Lord, into the place salvation which because of your mercy he (she) rightly hoped for.

R. Amen.

Deliver your servant, Lord, from every distress.

R. Amen.

Deliver your servant, Lord, as you delivered Noah from the flood.

R. Amen.

Deliver your servant, Lord, as you delivered Abraham from Ur of the Chaldees.

R. Amen.

Deliver your servant, Lord, as you delivered Job from his sufferings.

R. Amen.

Deliver your servant, Lord, as you delivered Moses from the hand of the Pharaoh.

R. Amen.

\(^{22}\) OUI, n. 146.

\(^{23}\) OUI, n. 147.
Deliver your servant, Lord, as you delivered Daniel from the den of lions.
R. Amen.

Deliver your servant, Lord, as you delivered the three young men from the fiery furnace.
R. Amen.

Deliver your servant, Lord, as you delivered Susanna from her false accusers.
R. Amen.

Deliver your servant, Lord, as you delivered David from the attacks of Saul and Goliath.
R. Amen.

Deliver your servant, Lord, as you delivered Peter and Paul from prison.
R. Amen.

Deliver your servant, Lord, through Jesus our Saviour,
who suffered death for us and gave us eternal life.
R. Amen.\footnote{24}

Or:

Lord Jesus Christ, Saviour of the world,
we pray for your servant N.,
and commend him (her) to your mercy.
For his (her) sake you came down from heaven;
receive him (her) now into the joy of your kingdom.
For though he (she) has sinned
he (she) has not denied the Father, the Son, and the Holy Spirit,
but has believed in God
and has worshiped his (her) Creator.\footnote{25}

CONCLUSION OF THE RITE

169. When the prayers of commendation have been said, according to the custom
of the Order, the \textit{Salve Regina} may be sung or said, or, if the text is known to the dying
person, another chant or prayer to the Blessed Virgin Mary. This Marian invocation signifies
that Christian death, like the dormition of Mary, is resplendent with hope, for the paschal
mystery of Christ is at work in it.

170. Then the one officiating offers the dying person the image of the Crucified to
be kissed, or signs the dying person on the forehead with the sign of the cross, unless this was
already done in the course of the celebration.

Then he says the formula of blessing over the dying person and those present in the following
words:\footnote{26}
May he (she) obtain a share in the blessed resurrection and be worthy to have eternal life in heaven through you, Jesus Christ, the Saviour of the world.27

May the Father, and the Son, and the Holy Spirit remain always with us, and preserve us in hope.

R. Amen.

Immediately after death

171. When the dying person has breathed his last, with all present standing, the cantor begins the following responsory:

V. Saints of God, come to his (her) aid! Come to meet him (her), angels of the Lord!
R. Receive his (her) soul and present him (her) to God the Most High.
V. May Christ, who called you, take you to himself; may angels lead you to Abraham’s side.
R. Receive his/her soul and present him (her) to God the Most High.
V. Give him (her) eternal rest, O Lord, and may your light shine on him (her) for ever.
R. Receive his (her) soul and present him (her) to God the Most High.28

172. Then the Prior or Prioress says:

Let us pray.

All-powerful and merciful God, we commend to you N., your servant.
In your mercy and love, blot out the sins he (she) has committed through human weakness.
In this world he (she) has died: let him (her) live with you for ever.
Through Christ our Lord.29

R. Amen.

Or, if appropriate:

Holy Lord, almighty Father, eternal God, though we cannot entreat you enough for our own sins, yet loving devotion moves us to intercede for others.
Trusting, therefore, in your generous love and kindness, we earnestly pray that you will mercifully receive the soul of your servant who returns to you.

27 Gre, n. 4072; Eccl. Off., f. 57r; PS, p. 185.
29 Gre, n. 4068; Eccl. Off., f. 56v; PS, p. 181; OUI, n. 151.
Let Michael, the archangel of your covenant be with him (her)
and by the hands of your holy angels gather him (her)
into the company of your saints and chosen ones,
to the bosom of your patriarchs Abraham, Isaac, and Jacob.
Rescue him (her) from the powers of darkness and the place of punishment.
Let him (her) not be brought to shame by any offenses committed
through ignorance or human weakness,
whether by reason of his (her) own iniquity
or because of the fragile nature that is common to us all.
Rather, may he (she) be recognized by your friends as one of your own
and enjoy the blessed repose of holy peace.
Then, when the great and awesome day of judgement comes,
raise him (her) up with all your elect
to know for ever the joy and fulfilment of beholding your glory face to face.
We ask this through Christ our Lord.\textsuperscript{30}

\textbf{R.}\hspace{1em}Amen.

\textbf{If anyone dies while the community is not present, those who are present should say the responsory Saints of God with its prayer.}

\textsuperscript{30} ASOP 1977, p. 152; Gre, n. 4071; Eccl. Off., l. 56v; PS, p. 181.
II. ASSISTANCE FOR THE DYING BY AN INDIVIDUAL OR A FEW

173. Where it seems inopportune to have too many people present, those who are entrusted with helping with prayer and offering the greatest consolation to the dying person may use any of the elements proposed above.

After the greeting they may even, if it seems appropriate, simply use brief aspirations (nn. 162-165) and one biblical reading (n. 163). If the dying person can tolerate more protracted prayer, the litany of the saints or traditional prayers may be recited.31

174. When the moment of death seems imminent, it is appropriate that the prayers for the commendation of the dying (above, nn. 164-165) be said, and, according to the custom of the Order, that the antiphon Salve Regina be sung.

175. When the dying person has breathed his last, all kneel and one of those present, or a priest or deacon if present, says Saints of God and the prayer as above (nn. 171-172).32

31 OUI, n. 145.
32 OUI, n. 141.
CHAPTER VII
THE RITES AFTER DEATH

PRELIMINARY NOTES

176. According to the Rite of Funerals of the Roman Ritual\(^1\) and the tradition of the Order\(^2\), it is appropriate to sanctify the more important moments in the death and burial of a brother or sister: that is, the vigil or time of prayer in the presence of the deceased, the placing of the body on the bier, the celebration of the Eucharist and the final farewell to the deceased, the procession to the sepulchre and the prayers in the cemetery.

177. The directions which follow principally refer to a brother or sister dying in community. When a brother or sister dies outside the community, however, or when the body cannot be brought to the convent, the Prior or Prioress and the brother or sister responsible for the liturgy should arrange that the solicitude of the Order for the deceased brother or sister is expressed in some way.\(^3\)

178. When a brother or sister dies in a hospital and his or her body can only be transferred to the convent before the funeral Mass, the liturgical elements given in this section may be used to arrange the prayer of some brothers, sisters and friends in mortuary of the hospital. In the convent, moreover, prayer should be organised in choir, while other members of the community are with the deceased brother or sister at the hospital.

179. After the death of a brother or sister, the body of the deceased is prepared by the infirmarian and those who assist him or her. While the body is prepared and the other acts of care for the deceased are arranged, the following prayers may be used where it is customary, even if only a few are present.\(^4\)

180. According to custom, the deceased brother or sister is dressed in the habit of the Order, with his or her hands arranged in the form of a cross. Some other religious symbol dear to him or her may also be placed with the body. If the deceased was a priest, indeed, a stole may be placed around his neck hanging down on his chest; if he was a deacon, the stole is arranged diagonally.\(^5\)

A candle, or even the paschal candle itself, should be placed near the exposed body, as well as holy water and the book of Holy Scripture, to signify the ministry of the word to which the deceased devoted his or her life in his or her own way.\(^6\)

---

\(^1\) Cf. OE, n. 3.
\(^3\) Ibid.
\(^4\) Cf. OE, n. 31; ASOP 1977, p. 147 n. 15 et p. 162 n. 29; PS, pp. 180-186.
\(^5\) Cf. PS, p. 183; COP, n. 1934.
\(^6\) ASOP 1977, p. 147, n. 15.
I. PRAYERS AFTER DEATH

181. It is important to provide first a time of prayer in the presence of the body of the recently deceased brother or sister, either with a few people present in the deceased’s room, or in another place in which the body has been placed.

Beginning of the celebration

182. The Prior or Prioress or Chaplain, appropriately dressed, stands before the body of the deceased brother or sister; he (she) may light the paschal candle and sprinkle the body with holy water.

Then he (she) invites those present to pray in these or similar words:

My dear brothers (and sisters),
let us faithfully and lovingly remember our dear brother (sister) N.
whom the Lord has called from this world to himself;
Together let us implore the mercy of our God,
That he may grant our him (her) welcome and rest in the mansions of eternity. 7

Or he (she) may pray in these words:

O God, to whom alone it belongs
to administer medicine after death:
grant, we beseech you, that the soul of your servant N.
having put off the contagion of this world
may be numbered amongst those you have redeemed.
through Christ our Lord. 7A

R. Amen.

Psalmody

183. A psalm, or part of a psalm, may be chosen from those indicated below:

Ant. May Christ who called you, take you to himself; may the angels lead you to the bosom of Abraham.

Ps. 114: 10-20: “When Israel came forth from Egypt”

Or:

Ant. May the choirs of angels receive you, and take you to Abraham’s side: with Lazarus, who is poor no longer, may you have eternal rest.

Ps. 113: “Praise, O servants of the LORD.”

Or:

7 Rituel des Malades et des défunts, Solesmes 1977, p. 58, n. 52
Ps 116: 10 ff.: “I trusted, even when I said.”

Or:

Ps. 117: “O praise the LORD, all you nations.”

Prayers

Then the Prior, Prioress or Chaplain says the prayer:

Almighty and ever-living God,
into the human body you choose to breathe a soul,
fashioned in your likeness;
and when, at your command, dust returns to dust,
you gently and graciously take to yourself,
as if from its exile in Egypt,
that which was formed in your image,
to be numbered among your saints and elect
in the eternal mansions of heaven.
Your holy angels you send to greet him (her) on the way,
guiding him (her) on the way of justice,
and opening to him (her) the gates to your glory.
Drive far from this soul, we pray you, O Lord,
all the powers of darkness
and recognize in him (her) that which belongs to you.
Receive, O Lord, your own creation:
not the work of alien gods
but your own handiwork, the only God, living and true,
for there is no other God but you, O Lord,
and no work to compare with yours.
Give joy, most merciful God, to the soul of your servant\(^8\),
and glorify him (her) in the abundance of your mercy.
Do not remember, we beg you, the sins of his (her) past,
the evil deeds or desires, failures of anger or excess.
For though he (she) may indeed have sinned,
yet never did he (she) deny you:
but, marked with the sign of faith,
he (she) faithfully worshiped you,
the maker of all things and his Creator,
the God who lives and reigns for ever and ever.\(^9\)
R. Amen.

Or:

As sorrow strikes us once again
and wounds our hearts, Lord Jesus,

---

\(^8\) Cf. Ps. 85: 8, 4.
we tearfully implore your mercy,  
Redeemer of the world.  
Kindly and graciously take to yourself  
the soul of our brother (sister) N.,  
as he (she) returns to seek mercy from you,  
the very fountain of compassion and love.  
O God of infinite and everlasting kindness,  
mercifully wipe out,  
lovingly forgive,  
and utterly forget  
whatever sins our brother (sister) may have committed  
in the course of his (her) time in the flesh,  
casting them all into everlasting oblivion.  
Until the day when it joins the body once again,  
command this soul to be counted among the assembly of your saints,  
to join with them in praising you,  
the God who lives and reigns for ever and ever.  

R. Amen.

185. Then the body of the deceased brother or sister, if it seems appropriate, is carried into the church or another suitable place, according to the directions given in the Rite of Funerals of the Order of Preachers.

186. When the commendation is finished, the community may be dismissed by the Prior or Prioress in these or similar words:

Let us go in peace,  
remaining mindful of our deceased brother (sister).

II. STATION OF THE COMMUNITY AT THE BODY OF THE DECEASED

187. If the community is absent at the death of a brother or sister, whether in the religious house or outside the house, when it comes together around the deceased who has been placed in a suitable location as said above (n. 180), the following prayers are said:

Beginning of the celebration

188. When the body has been brought in and when the usual signal has been rung, the brothers or sisters gather around the body of the deceased. The Prior, Prioress or Chaplain, suitably attired, stands in front of the body with the community standing by, having prepared holy water, the thurible and the book of the Ritual.

10 Gre, n. 4059; GeV, n. 1608; Eccl. Off., f. 57r; cf. PS, p. 185.
Then, if it was not sung immediately after death, the responsory Saints of God (n. 171) is sung, or another suitable song.

189. Then, if the paschal candle is not already burning, it may now be lit by the minister saying these or similar words:

May Christ, who has called us out of darkness into his marvellous light, lead our brother (sister) into that city which has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb himself.\(^{11}\)

And he (she) sprinkles holy water on the body in the form of a cross, either silently, or saying:

All of us who have been baptised in Christ Jesus were baptised into his death; for if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.\(^{12}\)

And afterwards, walking around the body, he (she) may incense it.

190. Then the Prior, Prioress or Chaplain invites those present to pray, and, after some period of silence, says:

My dear brothers (and sisters),
let us faithfully and lovingly remember our dear brother (sister) N.,
whom the Lord has called from this world to himself;
Together let us implore the mercy of our God,
That he may grant him (her)
welcome and rest
in the mansions of eternity.\(^{13}\)

Or:

Receive, O Lord, the soul of your servant N.
whom you have deigned to call from this world to yourself,
that with every bond of sin dissolved
he (she) may enjoy the peace of eternal happiness
and be found worthy to be raised in the glory of the resurrection
among your saints and chosen ones.
through Christ our Lord.\(^{14}\)

R. Amen.

---

\(^{11}\) 1 Petr 2,9; Ap 21,23.

\(^{12}\) Rom 6,3.5; Rituale Cisterciense (1998), Ordo exseq., n. 3.


\(^{14}\) Cf. Gre, n. 1400; Eccl. Off., f. 57r; cf. PS, p. 186.
Psalmody

191. A psalm, or part of a psalm, may be chosen from those indicated below:

Ant. May Christ who called you, take you to himself; may the angels lead you to the bosom of Abraham.

Ps. 114: 10-20: “When Israel came forth from Egypt”

Or:

Ant. May the choirs of angels receive you, and take you to Abraham’s side: with Lazarus, who is poor no longer, may you have eternal rest.

Ps. 113: “Praise, O servants of the LORD.”

Or:

Ps 116: 10 ff.: “I trusted, even when I said.”

Or:

Ps. 117: “O praise the LORD, all you nations.”

Prayers

192. Then the Prior, Prioress or Chaplain says the prayer:

Incline your ear, O Lord, to our prayers,
by which we humbly entreat your mercy,
that you may set in a place of peace and light
the soul of your servant N.,
whom you have summoned to pass over out of this world,
and that you may grant him (her) a share in the company of your saints.
through Christ our Lord.

R. Amen.

193. To this prayer for the deceased the following prayer may be added, or even prefixed:

Father, God of all consolation,
in your unending love and mercy for us
you turn the darkness of death
into the dawn of new life.

Show compassion to your people in their sorrow.
(Be our refuge and our strength

15 Gre, n. 1403; Eccl. Off., f. 57v; PS, p. 188. Cf. RM, Masses for the Dead: III Various Commemorations p. 1451.
to lift us from the darkness of this grief
to the peace and light of your presence.)

Your Son, our Lord Jesus Christ,
by dying for us conquered death
and by rising again, restored our life.

May we then go forward eagerly to meet him,
and after our life on earth
be reunited with our brothers and sisters
where every tear will be wiped away.
Through Christ our Lord.¹⁶

R. Amen.

Or the prayer As sorrow strikes us once again as above, n. 184.

¹⁹⁴ Then the antiphon Salve Regina (Appendix, p. 138) may be sung in the melody proper to the Order, and afterwards the community may be dismissed by the Prior or Prioress in these or similar words:

Let us go in peace,
remaining mindful of our deceased brother (sister).

¹⁶ OE, n. 34.
CHAPTER VIII
MASSES FOR THE LITURGY OF THE SICK

PRELIMINARY NOTE

195. This selection, placed at the end of the Ritual, offers certain liturgical elements, especially prayers, which are often taken from our ancient tradition. In this one section, texts taken from the “Ritual Masses” (that is, For the Anointing of the Sick and For the Administration of Viaticum) together with those belonging to the series of Masses “For Various Needs and Intentions (that is, For the Sick and For the Dying).

196. Directions regarding the celebration of the sacrament of Anointing or Viaticum within Mass are found above (nn. 73-76 and 85-87.) The texts For the Sick and For the Dying, however, are a complement to the Roman Missal, furnished for the sake of the communities of the Order or the friars in their ministry. The norms of the General Instruction of the Roman Missal,¹ therefore, should be observed in making use of them.

197. Readings, whether from the Lectionary of the Roman Ritual² or from the texts in the Rite of Anointing the Sick³ are indicated in the Appendix (IA, pp. 120 ff.) According to circumstance, readings may also be chosen from the Lectionary of the Proper Masses of the Order of Preachers, unless perhaps other texts seem more appropriate to the sick person or those present.

198. Elements proper to the rites of the Sacrament of Anointing or Viaticum, and other texts (prayers, final blessings, etc.) are not given with these formulas, but will be found in the relevant chapters of the Ritual itself.

¹ IGMR³, nn. 368-378.
² LR, pp. 740-748.
³ OUI, nn. 153-229 and 247-258.
FOR THE ANOINTING OF THE SICK

199. Entrance Antiphon

Surely he has borne our infirmities and carried our diseases.

Or:

Is 53: 4

Lord, if you choose, you can make me clean. Moved with pity, Jesus stretched out his hand and touched him, and said, “I do choose. Be made clean!”

200. Directions are given above, nn. 57-61, for the penitential act or “request for mutual pardon.”

201. Collect

O God, who willed that our infirmities be borne by your Only Begotten Son to show the value of human suffering, listen in kindness to our prayers for our brothers and sisters who are sick; grant that all who are oppressed by pain, distress or other afflictions may know that they are chosen among those proclaimed blessed and are united to Christ in his suffering for the salvation of the world. Through our Lord.

R. Amen.

202. Readings are chosen as indicated in the Preliminary Notes (above, n. 197.) The Holy Anointing is ministered after the Gospel and homily, according to the directions given above (n. 76). The psalm or psalms which the ritual suggests to be said as a thanksgiving (n. 69) may be transferred to the end of Mass (for example, after Communion.)

203. Prayer over the Offerings

Since the moments of our life unfold, O God, according to your good pleasure, receive the prayers and sacrificial offerings by which we implore your mercy for our brothers and sisters who are ill, that, having been anxious for them in their danger, we may rejoice at their recovery of health. Through Christ our Lord.

R. Amen.

---

44 MR³, p. 1146; RM, p. 1378.
5 MR³, p. 1146; RM, p. 1379; cf. MOP, p. [79].

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God.

For you have given us Jesus Christ, your Son, as our Lord and Redeemer.

He always showed compassion for children and for the poor, for the sick and for sinners, and he became a neighbour to the oppressed and afflicted.

By word and deed he announced to the world that you are our Father and that you care for all your sons and daughters.

And so, with all the Angels and Saints, we exalt and bless your name and sing the hymn of your glory, as without end we acclaim:

205. Communion antiphon

Col 1: 24

In my flesh I am completing what is lacking in the afflictions of Christ on behalf of his body, which is the Church.

Or:

Rv 7: 17

The Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.

206. After the communion of the sick person and those present, a psalm or another hymn of praise may be sung, for example, a psalm from among those which the Ritual of the Order suggests for thanksgiving (above, n. 69.)

207. Prayer after Communion

Almighty, eternal God, who fortify the fragility of the human condition by filling us with your strength so that our bodies and our limbs are invigorated with your saving remedies: look with favour on your servant N., our brother (sister), that with every cause of bodily sickness expelled,

---

6 MR3, p. 702; RM, p. 825.
7 MR3, p. 1147; RM, p. 1381
8 Cf. IGMR3, n. 164.
he (she) may receive again the gift of perfect health he (she) once enjoyed.
Through Christ our Lord.⁹

R. Amen.

Formula of Blessing as above, n. 72.

FOR THE ADMINISTERING OF VIATICUM

208. Entrance antiphon

The Lord opened the gates of heaven,
and rained down manna upon them to eat,
and gave them bread from heaven:
man ate the bread of angels.

or:

Jn 6: 51-52

I am the living bread who came down from heaven, says the Lord. Whoever eats of this bread will live for ever, and the bread that I will give is my flesh for the life of the world.

209. Directions are given above, nn. 95-99, for the penitential act or “request for mutual pardon.”

210. Collect

O God, who bestowed on the human race both the medicine of salvation and the reward of eternal life, continue to strengthen your servant with your powerful gifts, and grant that he (she) may experience your healing not only in the body but also in the soul.
Through our Lord.¹⁰

211. Readings are chosen as indicated above, (n. 85.)

In place of the Creed, the Profession of faith may be renewed by the sick person (n. 101). The Universal Prayer (n.102) follows, if it seems appropriate.

212. Prayer Over the Offerings

Look graciously on our sacrifice, holy Father, that it may present to you the Paschal Lamb whose Passion has unlocked the gates of paradise, and by your grace lead your servant N. to the gift of eternal life.
Through Christ our Lord.¹¹

¹⁰ Eccl. Off., f. 56r; PS, p. 166.
¹¹ MR³, p. 988; RM, p. 1192.
213. Preface: Viaticum and the Contemplation of God

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.

You nourished your people in the desert with manna from heaven, but you did not will them to be free from death that you might give us Christ alone as the living bread and the food of immortal life for us.

For he gave himself to us as food for the journey towards seeing you face-to-face, a comfort in this time of tribulation, a sacrament of the banquet of heaven and a pledge of that future glory which will remain forever.

Standing ready, therefore, with faithful joy, for the Lord who is to come, we praise you, together with the angels and the saints, and we sing a hymn to your majesty as without end we acclaim:12

214. Communion antiphon Jn 6: 54

Whoever eats my flesh and drinks my blood has eternal life, says the Lord, and I will raise him on the last day.

Or: 1 Cor 11:26

When we eat this bread and drink this cup we proclaim the death of the Lord until he comes.

215. The priest gives Communion to the sick person, using the formula for Viaticum (above, n. 105). Then a psalm or another hymn or song of praise may be sung13 for example, a psalm from among those which the Ritual of the Order suggests for thanksgiving (above, n. 69.)

---

12 MA, p. 919.
13 Cf. IGMR3, n. 164.
216.  Prayer after Communion

Let us pray.

Father, your Son, Jesus Christ, is our way, our truth and our life. Look with compassion on your servant N., who has trusted in your promises. You have refreshed him (her) with the Body and Blood of your Son: May he (she) enter your kingdom in peace. Through Christ our Lord.¹⁴

R. Amen.

Or:

O Lord, eternal health and salvation of those who believe in you, grant, we pray, that your servant N., renewed by heavenly food and drink, may safely reach your Kingdom of light and life. Through Christ our Lord.¹⁵

217. At the end of Mass, the priest may use the special formula for the blessing (n. 108), and may add to it the formula of the plenary indulgence at the moment of death, beginning with the words, Through the holy mysteries … (n. 99).¹⁶

---

¹⁴ OUI, n. 114.
¹⁵ OUI, n. 259.
¹⁶ Cf. OUI, n. 99.
FOR THE SICK

218. Entrance antiphon
Ps 6: 3-4

Have mercy on me, Lord, for I languish; Lord, heal me; my bones are trembling, and my soul is greatly shaken.\(^\text{17}\)

Or: Cf. Is 53:4

Truly the Lord has borne our infirmities, and he has carried our sorrows.\(^\text{18}\)

219. Collect

O God, who always govern your creatures with a loving disposition,
bend your ear to our supplications
and look kindly on your servant, who labours under bodily ill health.
Strengthen him (her) with your presence
and give him (her) the medicine of heavenly grace.
through Christ our Lord.\(^\text{19}\)

R. Amen.

220. Readings are chosen as indicated above, (n. 85.)

221. Prayer Over the Offerings

Since the moments of our life unfold,
O God, according to your good pleasure,
receive the prayers and sacrificial offerings
by which we implore your mercy
for our brothers and sisters who are ill,
that having been anxious for them in their danger,
we may rejoice at their recovery of health.
Through Christ our Lord.\(^\text{20}\)


It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,

---

\(^{17}\) MR\(^3\), p. 1146; RM p. 1378.

\(^{18}\) Ibid.

\(^{19}\) Eccl. Off., f. 56r; PS, p. 166; cf. ASOP 1977, p. 156.

\(^{20}\) MR\(^3\), p. 1146; RM, p. 1379; cf. MOP, p. [79].
and he became a neighbour
to the oppressed and afflicted.

By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:\n
\[223. \text{Communion Antiphon Col 1: 24}\]

In my flesh I am completing what is lacking in the afflictions of Christ on behalf of his body,
which is the Church.\[22\]

Or:

\[224. \text{Prayer After Communion}\]

O God,
the sole defence for our human weakness,
show the power of your assistance to our sick brother (sister) N.,
so that helped by your mercy
he (she) may be restored unharmed
to the assembly of your holy Church.

Through Christ our Lord.\[23\]

R. Amen.

Or:

O God,
who have accomplished the work of human redemption
through the Paschal Mystery of your Only Begotten Son,
graciously grant that we who confidently proclaim
under sacramental signs,
the Death and Resurrection of Christ
may experience continued increase of your saving grace.
through Christ our Lord.\[24\]

R. Amen.

Formula of Blessing as above, n. 108.

\[21^{21}\text{MR}^3, \text{p. } 702; \text{RM}, \text{p. } 825.\]
\[22^{22}\text{MR}^3, \text{p. } 1147; \text{RM}, \text{p. } 1379.\]
\[23^{23}\text{ASOP 1977, p. } 156; \text{cf. PRG II, p. } 253; \text{Eccl. Off.}, \text{f. } 56r; \text{PS}, \text{p. } 166; \text{cf. MA}, \text{p. } 1095.\]
\[24^{24}\text{OUI, p. } 73, \text{n. } 234; \text{RM, p. } 1398.\]
FOR THE DYING

225. Entrance antiphon Ps 6: 3-4

No one lives for himself, and no one dies for himself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. 25

Or: Cf. Is. 53: 4

Truly the Lord has borne our infirmities, and he has carried our sorrows. 26

226. Collect

O God, protector of souls, who correct those whom you love: we call upon you, that you may pour out your medicine upon the soul of your servant who is suffering the torments of illness; grant him (her), that at the hour of his (her) departure he (she) may be worthy to be presented to his (her) own Maker by the hands of your holy angels.

Through Christ our Lord. 27

R. Amen.

Or:

Almighty and merciful God, who through the fact of death itself have mercifully unlocked for the human race the gate to eternal life, look kindly on your servant in his (her) final struggle so that, united to your Son's Passion and sealed with his Blood, he (she) may come without blemish into your presence.

Through our Lord. 28

R. Amen.

227. Readings are chosen as indicated above, (n. 85.)

26 Ibid.
28 MR3, p. 1147; RM, p. 1380
228.  **Prayer Over the Offerings**

Receive, Lord, the sacrifice which we offer you for your servant who lies gravely ill, and grant him (her) pardon for his (her) sins: that through these scourges, which he (she) is bearing, he (she) may be worthy to enter the reign of your glory. Through Christ our Lord.⁴⁹

R.  Amen.

229.  **Preface: Jesus invites us to follow his footsteps**

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.

He endured our sufferings in his supreme love that he might invite us by example to follow his footsteps and show us the way of light and safety, by which we may contemplate more deeply the mystery of suffering and death, our afflictions are sanctified and we are prepared for future glory.

For, lovingly healing our infirmities and our ills, he proclaimed to the human race that the reign of God had arrived; he offered up the torments of his passion that he might redeem us from all iniquity; he himself willed to enter into the Father’s glory by this very path.

Wherefore, through him, O God, we glorify you in our praises, and with the angels and saints we extol you in song, ceaselessly acclaiming with one voice:³⁰

230.  **Communion antiphon Jn 6: 50**

This is the bread that comes down from heaven, so that one may eat it and not die.

Or:  

God will wipe every tear from their eyes, and there shall be no more death or mourning, crying or pain, for former things have passed away.

---

⁴⁹ MOP, p. [79].

³⁰ MA, p. 1095 and 1093.
**231. Prayer after Communion**

Nourished by these sacred gifts and strengthened by your kindness, we humbly pray, O Lord, that you may be pleased to have mercy on the soul of your servant N. May the enemy not prevail against him at the hour of his death; rather, may he merit to pass over to eternal life. Through Christ our Lord.  

R. Amen.

Or:

By the power of this Sacrament, O Lord, be pleased to sustain your servant with your merciful grace, that at the hour of death he (she) may not see the enemy prevail against him (her), but may be worthy to pass over to life eternal in the company of your Angels. Through Christ our Lord.

R. Amen.

Formula of Blessing as above, n. 108.

---

31 MOP p. [79].
32 MR³, p. 1148; RM, p. 1380
APPENDICES
BIBLICAL READINGS

A) FOR THE SICK

1. Some texts are suggested below from those proposed in the *Rite of Anointing the Sick*¹ and the *Lectionary* of the Roman Missal². In the Mass for the sick, or when visiting the sick, celebrating the Anointing of the Sick as well as when praying for the sick, whether they are present or not, a selection should be made according to the circumstances of people and place, taking into account the physical and spiritual state of the sick person or persons for whom these readings will be used.

Readings from the Old Testament

2 Ki 20: 1-6  I have seen your tears, and behold, I have cured you.
Is 53: 1-5, 10-11  Truly he has carried our sorrows.

Readings from the New Testament

Ac 28: 7-10  All who had diseases were cured.
2 Cor 4: 10-18  The life of Jesus is made manifest in our bodies.
Jm 5: 113-16  The prayer of faith will save the sick person.

Responsorial Psalms

Ps 24: 15-16. 17-18  Set me free from my distress.
Ps 101: 3; 24-25; 19-21 (R.: 2)  O Lord, hear my prayer.
Is 38: 10; 11; 12a-d; 16. (R: 16c)  Restore me to health, and make me live!

Gospels

Mt 8: 14-17  (V. Mt 8:17)  He took our infirmities.
Mk 16: 15-20  (V. 2 Cor 1: 3b-4a)  He laid hands on them and they were well again.
Lk 22: 39-43  (V. Mt 8: 17)  Father not my will, but yours be done.
Jn 15: 1-8  (V. Col. 1: 24b)  He prunes it, to make it bear more fruit.

---

¹ OUI, nn. 153-229 and 247-258.
² LR, pp. 740-748.
B) FOR THE COMMENDATION OF THE DYING

2. Biblical readings taken from various places (nn. 144, 156, 157, 168, 171, 173, 181, 182, 220, 221) in the Rite of Anointing the Sick are suggested below: it is right to choose from among them the texts which seem more appropriate for the commendation of the dying person.

Readings from the Old Testament

Job 7: 12-21 The lament of Job: what is the purpose of suffering?
Job 19: 23-27a Job’s cry of hope.
Is 35: 3-4, 6c, 7-10 Have no fear: our God comes to save.

Readings from the New Testament

Rom 8: 31b-35; 37; 39 Who will separate us from the love of Christ?
1 Cor 15: 1-4 Salvation from faith in Christ dead and risen
1 Cor 15: 12-20 We shall rise again with Christ.
2 Cor 5: 1; 6-10 We walk by faith to our homeland
1 Jn 4: 16 God is love
Rev 21: 1-7 God will wipe away every tear.
Rev 22: 17; 20-21 Come, Lord Jesus!

Respondorial Psalms

Ps 22 Though I walk in the valley of the shadow of death, I fear no evil.
Ps 24: 1; 4b-11 In your mercy, remember me.
Ps 90 I am with him in distress.
Ps 113: 1-8 Going out from the land of exile.
Ps 114: 3-5 Deliver me from the snares of death.
Ps 120: 1-4 My help is from the LORD.
Ps 122 Our eyes are on the LORD our God.

Gospels

Mt 25: 1-3 “Stay awake, because you do not know the day nor the hour.”
Mk 15: 33-37 The death of Jesus
Mk 16: 1-8 “Jesus, who was crucified, has risen.”
Lk 23: 42-43 Jesus on the cross promises Paradise to the good thief
Jn 6: 35-40 “This is my Father’s will, that the faithful will rise again.”
Jn 6: 54-59 “Whoever eats this bread will live forever”
Jn 14: 1-6, 23; 27 Jesus is the way, the truth and the life.
The Passion of the Lord

3. Readings from the accounts of the Passion of the Lord may also be read, as on Palm Sunday of the Passion (Lectionary, I, pp. 340–364) or on Good Friday (ibid., pp. 383–388), or the Votive Mass of the Holy Cross (ibid., III, pp. 765–767), or also as follows: ³

Mt 26: 36-46 “If this cup cannot pass me by, you will be done.”


Lk 23: 44-49; 24: 1-6a The death of Jesus and the news of the Resurrection.

Lk 24: 13-35 “Was it not necessary that the Christ should suffer, and so enter into his glory?”

Jn 20: 1-10 Peter and John at the sepulchre. ⁴

³ OUI, n. 224.

⁴ Cf. OUI, nn. 225-229.
II
PRAYERS AND BLESSINGS

A) PSALM PRAYERS

Ps 6:  
O LORD, do not rebuke me in your anger.

O God, lover of mercy and compassion,
who bestow life and command death,
look upon your Church, injured by so many wounds,
and restore her in the resurrection of your Son,
that she may be able to glorify you with a new song of praise.

Ps 24:  
To you, O LORD, I lift up my soul

Protect our souls, O Lord, which are lifted up to you,
and in your kindness set us free,
that we who invoke you may not be put to shame.
Do not remember the sins of our youth and ignorance,
but in your merciful love remember us.

Ps 27:  
To you, O LORD, I call

Lord God,
who mete out to each one according to his deeds,
you heard the voice of your Anointed One
and caused his body to burst into life again on the day of resurrection:
mercifully hear our prayers
and grant your Church

to walk peacefully in uprightness of life
and to persevere with joy in giving thanks for the work of your hands.

Ps 29  
I will extol you, LORD

O God, the wonderful giver of life and still more wonderful restorer,
who led your Son out from the underworld,
do not hide your face from us
nor suffer our souls to be ground into dust,
that rising with Christ
our mourning may be turned to joy.

Ps 33:  
I will bless the LORD at all time

Graciously hear those who seek you, Lord,
and because you are close to those who are upright of heart,
open your ear to the repentance of our spirit
and, with your peace which is beyond all understanding,
calm our bodies and our hearts as well.
Ps 41:  

*Like the deer that yearns for running streams*

Lord God, fount of water welling up to life,  
who have called us from the depths of sin to the depths of your mercy  
with a saving tide,  
do not forget, we pray, the sorrows of this exile  
nor leave our thirst for you unquenched  
but give us the consolation of your loving-kindness,  
that nourished ineffably with your Word  
we may come rejoicing to your holy mountain.

Ps 62:  

*O God, you are my God*

O God, for whom our souls thirst and whom our hearts desire,  
grant to your faithful, who seek you,  
lifting up their hands in offering and their voices in praise,  
that they may seek your love more than life itself,  
and, standing around your table, be filled with the most delightful gifts.

Ps 70:  

*In you, O LORD, I take refuge*

O Lord, God of the living,  
who give unending youthfulness through the bath of regeneration,  
and gladness with incomparable bread,  
do not forsake us now that we are old  
that in times both good and bad  
in accordance with your will  
we may celebrate your faithfulness with songs of praise.

Ps 85:  

*Turn your ear, O LORD*

God of goodness and mercy,  
who, for his reverent submission,  
heard the voice of Christ, our High Priest,  
crying out to you in the day of tribulation  
so that he might vanquish death,  
hear the prayers of your people  
that we who now rejoice to experience your kindness  
may be filled with love of your name  
and may come to be better witnesses to your holiness before men  
to lead them happily to celebrate your glory.

Ps 101  

*O Lord, hear my prayer, and let my cry ...*

O Lord, who have built up Sion,  
dwelling, as it were, in your saints,  
in whose hearts you take your rest,  
we ask that your greatness  
may always be seen in their works  
and always be manifest in their virtues.
Ps 114:  I love the LORD, for he has heard my voice, my appeal.

Almighty and merciful God,
who through the Passion and Resurrection of your Son
have set us free from the bonds of death
and released us from the snares of the underworld:
rescue, we pray,
our eyes from tears and our feet from stumbling,
in this pilgrims’ progress
that we may walk in your presence, and come to perfect rest.

Ps 122:  To you have I lifted up my eyes

Lord Jesus Christ,
who, when you return,
will wait upon those who watch for you,
teach us, we pray, to lift up our eyes to you
and to respond to the slightest gesture of your hands,
that we may stand ready at your coming
and that our lamps may begin to shine with new splendour in your house.

Ps 142:  O LORD, listen to my prayer; turn your ear to my appeal

Lord Jesus Christ, who, rising from the dead,
made your loving mercy known in the morning
and shed light on those sitting in the shadows with the dawn of a new joy:
when death makes known your arrival to us
do not call your servants into judgement, we pray,
but let your good Spirit guide us upon level ground.

B) BLESSINGS FOR THE SICK

1

May faith in God our Father,
in Jesus the Saviour
and in the life-giving Spirit
make us strong and serene.  

2.

May the Lord Jesus Christ be with you to defend you.
R. Amen.

May he go behind you to guard you.
R. Amen.

May he be within you, to guide you.
R. Amen.

May he be above you, to bless you.
Who with the Father and the Holy Spirit
lives and reigns for ever and ever.\(^6\)
R. Amen.

(And may the blessing of almighty God,
the Father, and the Son, \(*\) and the Holy Spirit,
come down upon you and remain with you always.
R. Amen.)  

3.

May God the Father bless you.
R. Amen.

May the Son of God heal you.
R. Amen.

May the Holy Spirit shed light upon you.
R. Amen.

May God guard your body and save your soul.
R. Amen.

May he enlighten your heart and lead you to life on high.
R. Amen.

(And may the blessing of almighty God,
the Father, and the Son, \(*\) and the Holy Spirit,
come down upon you and remain with you always.
R. Amen.)  

\(^7\) OUI, n. 79; RM, p. 1191.
Short texts to be suggested to the dying

1. The Rite of Anointing the Sick (nn. 139 and 153) provides various prayers with which a dying person may be strengthened while still conscious, join himself or herself more closely to Christ and his mystery and seek help from him.

The short texts given in the Roman Ritual are arranged in various sections, from which they may be more easily chosen by the Celebrant or those present.

a) Profession of Faith
   - Everyone who believes in the Son should have eternal life. (Jn 6: 40)
   - Who shall separate us from the love of Christ? (Rom 8: 35)
   - For if we live, we live to the Lord, and if we die, we die to the Lord. (Rom 14: 8)
   - We have a house not made with hands, eternal in the heavens. (2 Cor 5: 1)
   - We will always be with the Lord. (1 Th 4: 17)
   - We shall see God as he is. (1 Jn 3: 2)
   - We know that we have passed out of death into life, because we love the brothers. (1 Jn 3:14)

b) Prayers of the Sick Person
   - To you, O LORD, I lift up my soul. (Ps 24: 1)
   - The LORD is my light and my salvation. (Ps 26: 1)
   - I believe I shall see the LORD’S goodness in the land of the living. (Ps 26: 13)
   - My soul is thirsting for God, the living God. (Ps 41: 3)
   - Though I should walk in the valley of the shadow of death, no evil would I fear, for you are with me. (Ps 22: 4)

c) Words of Christ
   - “Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.” (Mt 25: 34)
   - “Truly, I say to you, today you will be with me in Paradise,” said the Lord Jesus. (Lk 23: 43)
   - “In my Father's house are many rooms,” said the Lord Jesus. (Jn 14:2)
   - The Lord Jesus said, “If I go and prepare a place for you, I will come again and will take you to myself.” (Jn 14: 2-3)
   - “I desire that they also, whom you have given me, may be with me where I am,” said the Lord Jesus. (Jn 17: 24)
d) Short prayers

- Into your hands I commend my spirit. (Ps 30: 6a)
- “Lord Jesus, receive my spirit.” (Ac 7: 59)
- Holy Mary, pray for me.
- Saint Joseph, pray for me.
- Jesus, Mary and Joseph, assist me in my last agony.
- I felt agony and dread, then I called on the name of the LORD. (Ps 114: 3-4)*
- The name of the LORD is a strong tower;; (Prov 18: 1) in him my heart trusted, and I was helped. (Ps 27: 7)§

B) THE LITANY OF THE SAINTS

<table>
<thead>
<tr>
<th>Lord, have mercy</th>
<th>Lord, have mercy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ, have mercy</td>
<td>Christ, have mercy</td>
</tr>
<tr>
<td>Lord, have mercy</td>
<td>Lord, have mercy</td>
</tr>
<tr>
<td>God, the Father of heaven,</td>
<td>have mercy on him (her)</td>
</tr>
<tr>
<td>God the Son, Redeemer of the world,</td>
<td>have mercy on him (her)</td>
</tr>
<tr>
<td>God the Holy Spirit,</td>
<td>have mercy on him (her)</td>
</tr>
<tr>
<td>Holy Trinity, one God,</td>
<td>have mercy on him (her)</td>
</tr>
<tr>
<td>Holy Mary, Mother of God,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Michael, Gabriel and Raphael,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>All you holy Angels and Archangels</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint John the Baptist,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint Joseph,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>All you holy patriarchs and prophets,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Peter and Paul,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint Andrew,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint John,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint Mary Magdalene,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>All you holy disciples of the Lord,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>All you Holy Innocents,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Stephen and Lawrence,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Ignatius and Polycarp,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Cosmas and Damian,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Perpetua and Felicity,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saints Agnes and Lucy,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>Saint Peter of Verona,</td>
<td>pray for him (her)</td>
</tr>
<tr>
<td>All you holy martyrs,</td>
<td>pray for him (her)</td>
</tr>
</tbody>
</table>

* Revised NAB Psalter.
§ Cf. BB I, p. 118.
Saint Gregory, pray for him (her)
Saint Ambrose, pray for him (her)
Saint Jerome, pray for him (her)
Saint Augustine, pray for him (her)
Saints Athanasius and Basil, pray for him (her)
Saints Antony and Martin, pray for him (her)
Saints Benedict and Bernard, pray for him (her)
Saint Francis, pray for him (her)
Holy Father Dominic, pray for him (her)
Saint Thomas Aquinas, pray for him (her)
Saint Albert, pray for him (her)
Saint Martin de Porres, pray for him (her)
Saints Ignatius of Loyola and Francis Xavier, pray for him (her)
Saint Camillus of Lellis, pray for him (her)
Saint John Bosco, pray for him (her)
Saint Margaret of Hungary, pray for him (her)
Saint Catherine of Siena, pray for him (her)
Saint Rose of Lima, pray for him (her)
Saint Catherine de Ricci, pray for him (her)
Saint Teresa of Jesus, pray for him (her)
All holy men and women, Saints of God, pray for him (her)

Christ, who came into this world, we ask you, hear us.
Christ, who have mercy on sinners, we ask you, hear us.
Christ, who were sorrowful in the agony of Gethsemani, we ask you, hear us.
Christ, who suffered and were crucified, we ask you, hear us.
Christ, who died that we might have life, we ask you, hear us.
Christ, who experienced the silence of the tomb, we ask you, hear us.
Christ, who rose to conquer death, we ask you, hear us.
Christ, who ascended to the glory of the Father, we ask you, hear us.
Christ, who sent us the Paraclete, we ask you, hear us.
Christ, who are the Good Shepherd, we ask you, hear us.
Christ, who make us rejoice with the brightness of your face, we ask you, hear us.
Christ, who wish to receive all sinners into the splendour of Paradise we ask you, hear us.
Christ, who called our brother (sister) to follow the way of the Gospel, we ask you, hear us.
Christ, who called him (her) to serve you in the apostolic way of life and our community, we ask you, hear us.
Christ, who have treated him (her) with a gentle love, we ask you, hear us.
Christ, who invite him to see God face to face, we ask you, hear us.
Jesus, Son of the living God, we ask you, hear us.

Lamb of God, you take away the sins of the world, spare him (her), O Lord.
Lamb of God, you take away the sins of the world, free him (her), O Lord.
Lamb of God, you take away the sins of the world, have mercy on him (her), O Lord.

Lord, have mercy Lord, have mercy
Christ, have mercy Christ, have mercy
Lord, have mercy Lord, have mercy
Our Father … etc.

V. 

Save your servant.

R. 

Who trusts in you, my God.

V. 

Lord, be unto him (her) a tower of strength.

R. 

Against the foe.

V. 

O Lord, hear my prayer.

R. 

And let my cry come to you.

Then the one who presides says the prayer:

Let us pray.

Almighty, ever-living God, protector of souls, who correct those whom you love and who lovingly guide towards change those whom you correct: we call upon you, Lord, that you may pour out your grace upon your servant who is suffering such bodily weakness, that at the hour when it leaves his (her) body his (her) soul may be worthy to be presented to its own Maker without the stain of mortal sin by the hands of your holy Angels. Through Christ our Lord. 9

R. 

Amen.

Or:

May the most clement Virgin Mother of God, Mary, most loving consoler of those who mourn, commend the spirit of our brother (sister) to your Son, that by this motherly intervention he (she) may not fear the terrors of death but, accompanied by her, and full of joy, he (she) may enter the mansion the heavenly homeland which he (she) has longed for. 10

R. 

Amen.


10 Cf. PS, n. 179.
C) OTHER TEXTS

Prayer
Let us pray.

Holy Lord, almighty Father, eternal God,
though we cannot entreat you enough for our own sins,
yet loving devotion moves us to intercede for others.
Trusting, therefore, in your generous love and kindness,
we earnestly pray that you will mercifully receive
the soul of your servant who returns to you.
Let Michael, the archangel of your covenant be with him (her)
and by the hands of your holy angels gather him (her)
to the company of your saints and chosen ones,
to the bosom of your patriarchs Abraham, Isaac, and Jacob.
Rescue him (her) from the powers of darkness and the place of punishment.
Let him (her) not be brought to shame by any offenses committed
through ignorance or human weakness,
whether by reason of his (her) own iniquity
or because of the fragile nature that is common to us all.
Rather, may he (she) be recognized by your friends as one of your own
and enjoy the blessed repose of holy peace.
Then, when the great and awesome day of judgement comes,
raise him (her) up with all your elect
to know for ever the joy and fulfilment of beholding your glory face to face.
We ask this through Christ our Lord.\textsuperscript{11}

R. Amen.

Responsory
To our Holy Father Dominic\textsuperscript{12}

R. O wonderful hope, that you gave to those who wept for you at the hour of death,
promising that after your death you would be more useful to your brothers. * Fulfill, father,
what you have said, and help us by your prayers. V. You who shone with so many miracles
in the bodies of the sick, gain for us the grace of Christ to heal our weaknesses. * Fulfill,
father, what you have said, and help us by your prayers.

\textsuperscript{11} ASOP 1977, p. 152; Gre, n. 4071; Eccl. Off., f. 56v; PS, p. 181.
\textsuperscript{12} Cf. LHOP, 1982, p. 305.
Sequence

O dulcis frater, si recedis.

O dear brother, at your parting
do not in your heart be grieving;
what you see God wills for you
must with joy be your will too!

Who laments if they are freed
from risk of travel, and with speed?
Who, while clinging to a spar,
Wishes land to be afar?

All your brothers gone before us
joined in Dom’nic’s blessed chorus
will with joy extend their greeting
at that most fraternal meeting.

Rejoice they will that you are free
of shipwreck in the raging sea.
May you live for life eternal
with that glad fraternal circle.

Strict observance in our Order,
has prepared you for this border,
as has Christ’s most loving passion
far beyond aught man can fashion.

Certain be that angel escorts
from this life will be your transport
and console you with their presence
at the hour when you depart hence.

Nor will Mary, loving Mother,
close her heart to you, our brother,
but for any sin or failure
she with prayers will best avail you.

God’s hand then will wipe away
with gentle touch, tears shed today,
leading you to saintly bowers
gardens with delightful flowers.

There where beauty is eternal
you’ll admire the blossoms vernal,
there in joy which has no ending
joyously your footsteps wending.

What stock of goods on your account
God will prepare, in what amount,
no living man may think or say;
the measure stored up for that day.

Since to that joy which he foretold
the Lord may call you, from our fold
run confident, run full of love
to claim those trophies from above.

Of studies missed you must not fret
nor of the things you know not yet,
for soon you will the world survey
the Cause of all in your purvey.

You hoped through greater deeds, perchance,
God’s glory somehow to enhance
but sure, ‘tis not for you to say
how Providence of God holds sway.

May Jesus, who knows what is best
in providence for his elect,
by his gracious deeds uncover
what he wills for you, our brother. Amen

---

IV
SACRAMENTAL ABSOLUTIONS

A) THE ACT OF PENANCE

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

And the minister concludes:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All reply:
Amen.

B) THE RECONCILIATION OF PENITENTS

1. The Rite of Reconciling Individual Penitents, as it is called in the Rite of Penance of the Roman liturgy, is adapted here for the particular circumstances which may apply to the sick: namely, when the Eucharist is brought to them, in conferring the Sacrament of Anointing and in administering Viaticum.

Invitation to Trust

2. The Priest invites the sick person to trust in God in these or similar words:

A. May God, who has enlightened every heart, help you to know your sins and trust in his mercy.

B. May the grace of the Holy Spirit fill your heart with light,

14 OP, nn. 41-47; see also nn 67 ff.
that you may confess your sins with loving trust
and come to know that God is merciful.

C. May the Lord be in your heart
and help you to confess your sins with true sorrow.

D. With trust, approach the Lord,
who does not will the death of a sinner
but that he turn and live.

The sick person responds:
Amen.

Confession of Sins and Acceptance of Satisfaction

3. Then the sick person confesses his or her sins, beginning, if possible, with a general confession (e.g. I confess). If necessary, the priest helps the penitent to make an integral confession and gives him suitable counsel. He urges him to be sorry for his faults, reminding him that through the sacrament of penance the Christian dies and rises with Christ and is thus renewed in the paschal mystery.

If the circumstances require it, a generic confession suffices.\(^{15}\)

4. The priest proposes to the sick person an act of penance, that is a prayer or an act to express adhesion to the will of God, for reparation and for the salvation of all mankind.

Prayer of the Penitent and Absolution

5. The priest then asks the penitent to express his sorrow, which the penitent may do in these or similar words:

A: Lord Jesus,
who opened the eyes of the blind, cured the sick,
absolved the woman who was a sinner and, after his denial of you,
confirmed your love for Peter,
receive my supplication:
set aside all my sins,
renew your love in me
permit me to live perfectly in the unity of fraternal love
so that I may proclaim your salvation to all humanity.

B: O God. Most loving Father,
I speak to you as a penitent son (daughter) who has returned to you:
“I have sinned before you:
I am no longer worthy to be called your son (daughter).
Christ Jesus, Saviour of the world,
like the thief, to whom you opened the doors of paradise, I beg you:

\(^{15}\) Cf.OUI, n. 100.
“Lord, remember me when you come into your kingdom.”
Holy Spirit, fount of love,
I call on you with trust:
“Purify me: let me walk as a child of light”.

6. Then the priest extends his hands over the penitent's head (or at least extends his right hand) and says:

God the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace.
And I absolve you from your sins
in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

The penitent answers:
Amen.

After the Absolution

7. In place of the proclamation of God’s praise and the formulas of dismissal, the Priest may say:

May the Passion of our Lord Jesus Christ,
the intercession of the Blessed Virgin Mary,
of Blessed Dominic and of all the saints,
whatever good you do and suffering you endure,
heal your sins,
help you to grow in grace,
and reward you with eternal life.16

Or:

The Lord has freed you from sin.
May he bring you safely to his kingdom in heaven.
Glory to him for ever.17

The sick person replies:
Amen.

16 Cf. BB, p. 32*
17 OP, nn. 41-47 and 93.
V
ORDER OF MASS CHANTS

The chants selected below are referenced using the method and abbreviations of the *Missal and Lectionary of the Order of Preachers*, and they are suitable for different occasions and circumstances, whether for a small or larger group of those present.

[The selections are from the Order’s thesaurus of Gregorian chant. The directions of local bishops and Conferences of Bishops should be consulted for chants in the vernacular.]

A) FOR THE SICK

<table>
<thead>
<tr>
<th>IN</th>
<th>Respice in me (GOP 285; GR 284)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>or: Exaudi, Deus (GOP 126; GR 115)</td>
</tr>
<tr>
<td>GR</td>
<td>Ego dixi, Domine (GR 279)</td>
</tr>
<tr>
<td></td>
<td>or: In Deo speravit (GOP 309; GR 311)</td>
</tr>
<tr>
<td>AL</td>
<td>In te, Domine (GOP 293; GR 296)</td>
</tr>
<tr>
<td>OF</td>
<td>Sperent in te (GOP 287; GR 286)</td>
</tr>
<tr>
<td>CO</td>
<td>Multitudo languentium (GOP 401; GR 471)</td>
</tr>
<tr>
<td></td>
<td>or: Petite et accipietis (GOP 237; GR 314)</td>
</tr>
<tr>
<td></td>
<td>Or, in a simpler form:</td>
</tr>
<tr>
<td></td>
<td>In Tu, Domine (AG 192)</td>
</tr>
<tr>
<td>Ps R/.</td>
<td>Psalm 11 - Salvum me fac (AG 171)</td>
</tr>
<tr>
<td>Of</td>
<td>Deus adiuvat me (AG 204)</td>
</tr>
<tr>
<td>Co</td>
<td>Clamavi (AG 165)</td>
</tr>
</tbody>
</table>

B) FOR THE ANOINTING OF THE SICK

| IN | Exaudi, Domine, vocem (GOP 292; GR 291) |
|    | or: Deus, in nomine tuo (GOP 124; GR 116) |
| GR | Miserere mihi (GOP 116; GR 103)         |
| AL | Domine Deus (GOP 310; GR 317)           |
|    | or: Domine, exaudi (GR 334)             |

---

Antiphons and psalms for the Thanksgiving after the Anointing

Ps 24  Ostende nobis (AG 266)
   or: Benigne fac (AG 268)
Ps 33  Quam bonus (AG 226)
   or: Misericordia tua, Domine (AG 202)
Ps 102 Domine Deus (AG 279)
   or: Suavis Dominus (AG 285)

_________

OF  Exaudi Deus (GOP 112; GR 101)
   or: Confitebor tibi (GOP 138; GR 123)
CO  Tu, Domine (GOP 104; GR 95)
   or: Intellege clamorem (GOP 97; GR 82)
   Or, in a simpler form:
In  Propter nomen tuum (AG 243)
Ps R/. Psalm 17,2-30 - Adiutor meus (AG 238)
Of  Fortitudo mea (AG 222)
Co  Ego sum panis (AG 550)

C)  FOR ADMINISTERING VIATICUM

The Mass in which Viaticum is given is celebrated in the usual way, observing the directions given in the Ritual (nn. 85-87). The use of song, however, whether for the whole or part of the Mass, should take account of the conditions of the sick person and the place. Only a small selection of chants is given here below, therefore, of chants which have rather simple melodies.

IN  Cibavit eos (GOP 267; GR 377)
   or: Sitientes (GOP 132; GR 114)
GR  Oculi omnium (GOP 334; GR 271)
AL  Caro mea (GOP 269; GR 378)
OF  Domine, fac mecum (GOP 117; GR 104)
CO  Manducaverunt (GOP 67; GR 278)
Or, in a simpler form:

**In**  Introibo ad altare (MG 97)

**Ps R.**  Psalm 77.23-29 - Ego sum panis (AG 550)

**Of**  Cibavit eos (MG 98)

**Co**  Angelorum esca (AG 543)

However, if the sick person appears to be about to leave this life in the course of the celebration, according to the custom of the Order, the antiphon *Salve Regina* and, after death, the responsory *Subvenite sancti Dei* and the prayers provided in the Ritual for this moment may be said or sung.

**D) FOR THE GRACE OF A HAPPY DEATH**

**IN**  Exaudi, Domine, ... adiutor meus (GOP 292; GR 291)

**GR**  Si ambulem (GOP 117*; GR 125)

**AL**  Lætatus sum (GOP 5; GR 19)

**OF**  Domine, in auxilium (GOP 326; GR 331)

**CO**  Ego clamavi (GOP 288; GR 287)

Or, in a simpler form:

**In**  Ne discedas (AG 248)

**Ps R.**  Psalm 84 - Misericordia et veritas (AG 255)

**Of**  Beati qui habitant (AG 252)

**Co**  In loco pascuæ (AG 224)
The following very commonly used chants are included for the sake of convenience.

In Visiting the Sick (cf. above, p. 36)

Media Vita

Resp. med-a vi-ta in morte sumus: quem quaerimus adiutó-
rem, ni-si te, Dómi-ne, qui pro peccá-tis nostris iuste i-rá-sce ris?*

Sancte De-us, Sancte For-tis, Sancte et mi-sé-ricors

Salvá-tor, amáre morti ne tra-dás nos. Ne pro-jí-ci-as nos in tém-
pore senectú-tis: cum de-féce-rit virtus nostra, ne dere-línquas nos,

Dómine. * Sancte.
In Visiting the Sick, and in the Commendation of the Dying (Cf. above, p. 37 and p. 95)

Sub Tuum Præsidium

Ant. Sub tu-um præsídi-um con-fí-gimus, sancta De-i Génitrix:

nóstras depre-ca-ti-ónes ne des-pí-ci-as in ne-cés-si-tá-tibus, sed a
pe-rícu-lis cunctis líbera nos semper, Virgo be-ne-dícta.

Salve Regina

Sal-ve, Re-gí-na, ma-ter mi-se-ri-cór-di-a:

Vi-ta, dul-cé-do et spes nostra, sal-ve. Ad

te clámá-mus éxsu-les fí-li-i He-væ. Ad te suspi-rá-
mus, geméntes et flen-tes in hac lacrimá-rum val-le. E-ia

er-go, advo-cá-ta nostra, il-los tu-os mi-se-ti-cór-
des ó-cú-los ad nos con-vér-te. Et I-es-sum, bene-dí-ctum
fructum ventris tu-i, no-bis post hoc exsí-li-um os-tén-de. O cé-men-s, O pi-a, O dulcis
Immediately After Death

Subvenite, Sancti Dei, occurrite,
Angelii Dominii: suscipientes animam e-jus, offerentes e-am
In conspectu Altissimi.

Chorus Angelorum e-am suscipiat, et in sinum Abraham e-am collocet. In conspectu.
TABLE OF CONTENTS

PREFACE .................................................................................................................................................. 3
LETTER OF PROMULGATION OF THE MASTER OF THE ORDER .......................................................... 7
ABBREVIATIONS AND SYMBOLS ....................................................................................................... 11
APOSTOLIC CONSTITUTION ON THE SACRAMENT OF ANOINTING THE SICK ................................. 15
GENERAL INTRODUCTION ..................................................................................................................... 19

RITE OF ANOINTING

CHAPTER I VISITS TO THE SICK ........................................................................................................... 31
CHAPTER II THE COMMUNION OF THE SICK ....................................................................................... 42
CHAPTER III THE SACRAMENT OF ANOINTING ................................................................................... 49
CHAPTER IV VIATICUM ........................................................................................................................... 62
CHAPTER V RITE OF MINISTERING THE SACRAMENTS IN DANGER OF DEATH ................................. 73
CHAPTER VI COMMENDATION OF THE DYING ................................................................................... 87
CHAPTER VII THE RITES AFTER DEATH ............................................................................................. 99
CHAPTER VIII MASSES FOR THE LITURGY OF THE SICK .................................................................. 106

APPENDICES

I BIBLICAL READINGS ............................................................................................................................. 118
    A) FOR THE SICK .............................................................................................................................. 118
    B) FOR THE COMMENDATION OF THE DYING ............................................................................ 119

II PRAYERS AND BLESSINGS ............................................................................................................... 121
    A) PSALM PRAYERS ........................................................................................................................ 121
    B) BLESSINGS FOR THE SICK ...................................................................................................... 123

III TEXTS FOR THE COMMENDATION OF THE DYING .................................................................... 125
    A) SHORT TEXTS ............................................................................................................................ 125
    B) THE LITANY OF THE SAINTS .................................................................................................. 126
    C) OTHER TEXTS ........................................................................................................................... 129

IV SACRAMENTAL ABSOLUTIONS ...................................................................................................... 130
    A) THE ACT OF PENANCE ........................................................................................................... 131
    B) THE RECONCILIATION OF PENITENTS .................................................................................. 131

V ORDER OF MASS CHANTS .............................................................................................................. 134

VI SELECTED CHANTS .......................................................................................................................... 137