

CONCERNING MINISTRY TO THE DYING

For Christians, death is a defeated enemy. In Christ, death has become the gateway to everlasting life. As St. Paul reminded the Church at Corinth:

‘Death is swallowed up in victory.

O death, where is thy sting?

O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

I CORINTHIANS 15:54-57

When a person is near death, the minister should be notified. This rite is a customary part of the Church’s pastoral care.

This liturgy is intended to be prayed with one who has received Jesus Christ as Savior and Lord. The Officiant may appropriately inquire of the dying person as to his or her acceptance of the Christian faith. If the person has not been baptized, Emergency Baptism (page 173) should be administered before the use of this rite.

MINISTRY *to the* DYING

The Officiant begins

Peace be to this house [*or place*], and to all who dwell in it.

LUKE 10:5

The Officiant continues with the following prayer

Almighty God, look upon this thy servant, lying in great weakness, and comfort *him* with the promise of life everlasting, given in the resurrection of thy Son Jesus Christ our Lord. **Amen.**

LITANY AT THE TIME OF DEATH

The following may be said. When possible, it is desirable that those present join in the responses.

O God the Father,
Have mercy upon thy servant.

O God the Son,
Have mercy upon thy servant.

O God the Holy Ghost,
Have mercy upon thy servant.

O Holy Trinity, one God,
Have mercy upon thy servant.

Lord Jesus Christ, deliver thy servant from all evil, sin, and tribulation;

Good Lord, deliver *him*.

By thine holy Incarnation, by thy Cross and Passion, by thy precious Death and Burial,

Good Lord, deliver *him*.

By thy glorious Resurrection and Ascension, and by the Coming of the Holy Ghost,

Good Lord, deliver *him*.

We sinners do beseech thee to hear us, Lord Christ: That it may please thee to deliver the soul of thy servant from the power of evil, and from eternal death,

We beseech you to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins,

We beseech you to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light,

We beseech you to hear us, good Lord.

That it may please thee to raise *him* up at the last day,

We beseech you to hear us, good Lord.

The following or some other suitable anthem may be sung or said

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;

Have mercy upon *him*.

O Lamb of God, that takest away the sins of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sins of the world;
Grant *him* thy peace.

O Christ, hear us
O Christ, hear us.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Officiant and People say together

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is 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.

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

Officiant O Lord, let thy mercy be showed upon us;
People As we do put our trust in thee.

The Officiant prays

Let us pray.

O Sovereign Lord Christ, we beseech thee to deliver thy servant, *N.*, from all evil, and set *him* free from every bond; that *he* may rest with all thy saints in the eternal habitations; where thou livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

The Officiant may invite those present to offer words of thanksgiving, reconciliation, or farewell. The Officiant may conclude with words of comfort.

COMMENDATION AT THE TIME OF DEATH

Here a Priest may anoint the dying person with oil.

The Priest says

Depart, O Christian soul, out of this world;
In the Name of God the Father Almighty who created thee;
In the Name of Jesus Christ who redeemed thee;
In the Name of the Holy Ghost who sanctifieth thee.
May thy rest be this day in peace, and thy dwelling place in the
Paradise of God.

A COMMENDATORY PRAYER

Into thy hands, O merciful Savior, we commend thy servant *N.* Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. **Amen.**

The Officiant and People may say

NUNC DIMITTIS
The Song of Simeon

Lord, now lettest thou thy servant depart in peace, *
according to thy word;
For mine eyes have seen thy salvation, *
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be, world
without end. Amen.

LUKE 2:29-32

CLOSING PRAYER

The Officiant prays

May *his* soul and the souls of all the faithful departed, through
the mercy of God, rest in peace. Amen.

ADDITIONAL DIRECTIONS

This rite is designed to be flexible in length. It may be adjusted according to the circumstances and condition of the dying person. Different portions of the rite may be used at different times, provided the order of the various elements is retained. In cases of great urgency, the Commendation at the Time of Death may be used alone. In the absence of a member of the clergy, this service may be led by any Christian.

The minister may inquire of the dying person as to his or her desire to be reconciled to both God and neighbor. If the dying person feels troubled in conscience with any matter, the minister should offer the rite

of Reconciliation of a Penitent. On evidence of repentance, the minister shall give assurance of God's mercy and forgiveness.

If desired, Holy Communion may be administered using the rite for Communion of the Sick. It is appropriate for others present to receive the Sacrament as well. If the dying person cannot receive both the consecrated bread and wine, it is suitable to administer the Sacrament in one kind only. If he or she desires to receive, but by reason of extreme sickness is unable to consume either element, the minister is to assure the person that all the benefits of Holy Communion are conveyed, even though the elements are not received with the mouth.