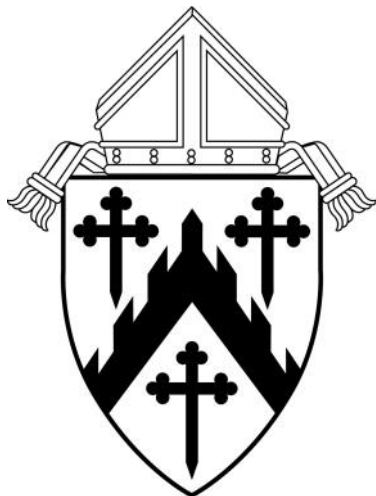


Rites for Emergencies



In the Absence of a Priest or Deacon

During the COVID-19 Pandemic

Diocese of Davenport

March 2020

Dear Sisters and Brothers in Christ,

Trusting in God's mercy at this difficult time, I offer this collection of prayers to the faithful of our diocese, the Church in southeastern Iowa. It has been difficult not to be able to gather for Eucharist, to learn together, to enjoy one another's company. Yet, we have found ways to stay connected. And, as seen on pages 7-9, the Church provides help on this journey by granting a special Indulgence in the midst of this pandemic.

Now, as matters become even more challenging, we have to be ready in case a priest is unable to provide the Sacraments at the end of life. That does not mean that we are deprived of Christ's presence. All who have the joy of being part of the priesthood of the Baptized may use these rites to accompany the dying, to mediate that presence. It is my fervent hope that we will not need to use these at all. But, if the need arises, let us be ready.

Please know that I hold each of you in my heart.

In prayerful hope,

+Thomas R. Zinkula, JD, JCL
Bishop of Davenport

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Baptism in Danger of Death

(The Order of Baptism of Children, #159-164)
(Rite of Christian Initiation of Adults, #373; 382-384)

Any member of the faithful (indeed, anyone with the proper intention) may baptize someone in the danger of death. The Profession of Faith is recited and then water is poured over the person, using the appropriate words. If death is imminent, the Profession of Faith is omitted. The water does not have to be blessed. Ideally, a second witness should be present. The baptism is to be recorded in the parish register as soon as possible. An adult who recovers is to complete their catechesis and sacraments of initiation.

In the case of an adult, only the one to be baptized makes the response to these first questions:

Minister: Do you renounce Satan?
And all his works?
And all his empty show?

Response: I do.

In the case of an adult, only the one to be baptized makes the response. In the case of a child, all present make the response.

Minister: Do you believe in God, the Father almighty,
Creator of heaven and earth?

Response: I do.

Minister: 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?

Response: I do.

Minister: 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?

Response: I do.

Then the minister baptizes the individual, saying:

Minister: (Name), I baptize you in the name of the Father

The minister pours water over the head of the one being baptized for the first time.

Minister: and of the Son

The minister pours water a second time.

Minister: and of the Holy Spirit.

The minister pours water a third time.

The baptism needs to be recorded at the parish. The following information will be needed:

Full Name of Person Baptized: _____

Place & Date of Birth: _____

Date of Baptism: _____

City of Baptism: _____

Father's Full Name: _____

Mother's Full Maiden Name: _____

Witnesses: _____

Minister: _____

Act of Perfect Contrition

It may not always be possible for everyone to receive sacramental absolution. In those cases, pastors ought to remind the faithful to make an “act of perfect contrition” (see CCC, 1452).

Perfect contrition includes an express and sincere desire for the forgiveness of sins as well as the resolution to confess any serious (mortal) sins in the usual way as soon as it is possible. Relying on God’s loving mercy, the Church teaches that such a desire forgives all sins, even mortal ones.

The following dialogue may be used to help someone make an act of perfect contrition. In using this ritual dialogue, the leader should avoid mimicking any part of the celebration of the sacrament itself (such as making the sign of the cross over the penitent, extending one’s hands over the penitent, or using the words of sacramental absolution).



Minister: [To receive the sacraments worthily, and] to prepare yourself for the eternal banquet of heaven, you must be sorry for all the sins not yet confessed in the sacrament of penance, particularly all grave sins. Reflect on your life and recall those sins for which you are most sorry, and all grave sins that you have not yet confessed.

(Brief silence for reflection unless death is imminent.)

Questions to help the penitent in attaining perfect contrition:

Minister: Are you sorry for all the sins you have committed in your life because you love God and have offended God, the Church, and other people?

Penitent: I am.

Minister: If you have the opportunity, do you intend to confess any grave sins you have committed after baptism that have not yet been confessed in individual confession?

Penitent: I do.

Minister: Do you want God's forgiveness for all the sins you have committed?

Penitent: I do.

Minister: You have expressed your contrition before God and the Church's minister. May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. Amen.

Plenary Indulgence

From the *US Catholic Catechism for Adults* (p. 244)

“Every sin has consequences. It disrupts our communion with God and the Church, weakens our ability to resist temptation, and hurts others. The necessity of healing these consequences, once the sin itself has been forgiven, is called temporal punishment. Prayer, fasting, almsgiving, and other works of charity can take away entirely or diminish this temporal punishment. Because of the fullness of redemption obtained for us by Christ, the Church attaches to certain prayers and actions an *indulgence* or pardon, that is, the full or partial remission of temporal punishment due to sin. Christ, acting through the Church, brings about the healing of the consequences of sin when an individual uses such a prayer or engages in such an action.”

Conditions for Gaining a Partial Indulgence

Be baptized, not excommunicated, and in a state of grace.

Have the intention of gaining the indulgence (including being contrite).

Perform the work or offer the prayers as described [see the text on the next page for the works/prayers specified in the special Indulgence during this time of pandemic]

May be obtained more than once per day.

Conditions for Gaining a Plenary Indulgence

In addition to the above:

Exclude all attachment to sin.

Go to sacramental confession.

Receive Eucharistic Communion.

Pray for the intentions of the Holy Father.

May only be obtained once per day.

If any component is lacking, the indulgence will be partial.

The Church has granted a plenary indulgence to those affected by the COVID-19 pandemic. As underlined in the decree, the indulgence applies differently to 3 different groups: the sick and isolated, caregivers, and the faithful in general. In addition, we are reminded of the Church's indulgence for those at the point of death.

If the usual conditions for obtaining the Indulgence (Communion, Confession) cannot be met at this time, the intention to do so as soon as possible is enough.

The Plenary Indulgence is granted to [1] the faithful suffering from Coronavirus, who are subject to quarantine by order of the health authority in hospitals or in their own homes if, with a spirit detached from any sin, they unite spiritually through the media to the celebration of Holy Mass, the recitation of the Holy Rosary, to the pious practice of the Way of the Cross or other forms of devotion, or if at least they will recite the Creed, the Lord's Prayer and a pious invocation to the Blessed Virgin Mary, offering this trial in a spirit of faith in God and charity towards their brothers and sisters, with *the will to fulfil the usual conditions (sacramental confession, Eucharistic communion and prayer according to the Holy Father's intentions), as soon as possible.*

[2] Health care workers, family members and all those who, following the example of the Good Samaritan, exposing themselves to the risk of contagion, care for the sick of Coronavirus according to the words of the divine Redeemer: "Greater love has no one than this: to lay down one's life for one's friends" (Jn 15: 13), will obtain the same gift of the Plenary Indulgence under the same conditions.

This Apostolic Penitentiary also willingly grants a Plenary Indulgence under the same conditions on the occasion of the current world epidemic, also to [3] those faithful who offer a visit to the Blessed Sacrament, or Eucharistic adoration, or reading the Holy Scriptures for at least half an hour, or the recitation of the Holy Rosary, or the pious exercise of the Way of the Cross, or the recitation of the Chaplet of Divine Mercy, to implore from Almighty God the end of the epidemic, relief for those who are afflicted and eternal salvation for those whom the Lord has called to Himself.

Summary

In addition to the usual conditions for obtaining an Indulgence (if possible to meet at this time), and with a spirit detached from sin, the specific works or prayers for this Indulgence are:

For those suffering from COVID-19 or in quarantine or self-isolation; and for those caring for them (health care workers, families, etc.):

Unite themselves spiritually through the media (TV, radio, Internet) to the celebration of the Mass, recitation of the Rosary, the Way of the Cross, or other devotion; OR

Recite the Creed, the Lord's Prayer, and an invocation to Mary, offering the trial of their illness (or risk of exposure) in a spirit of faith in God and love of neighbor

For the rest of the faithful:

visit to the Blessed Sacrament or Eucharistic adoration, OR

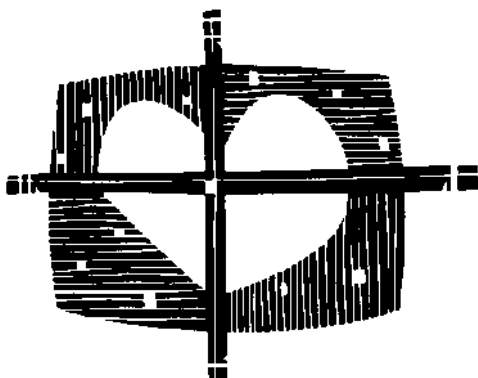
reading the Holy Scriptures for at least half an hour, OR

the recitation of the Holy Rosary, OR

the Way of the Cross, OR

the recitation of the Chaplet of Divine Mercy; AND

implore from Almighty God the end of the epidemic, relief for those who are afflicted and eternal salvation for those who have died



Prayers at the Time of Death

.Under ordinary circumstances, the apostolic blessing at the time of death—given by a priest or bishop—carries with it a plenary indulgence. It is usually granted as part of the celebration of Viaticum (Communion of the dying) but may be granted in the context of the Anointing of the Sick or Reconciliation. Importantly, *even if a priest cannot be present*, the Church still extends this indulgence to those Christians who were in the habit of praying regularly, even in the absence of the usual three conditions (Confession, Communion, prayers for the intentions of the Pontiff). The other basic conditions for obtaining a plenary indulgence always apply, including the complete detachment from sin. In other words, far from being some last-minute attempt to magically get into heaven in a manner somehow disconnected from the rest of life, the indulgence teaches that the Church accompanies her children in this final act of conversion, of trustful turning towards and abandonment into God’s hands, with her prayers. Different from other plenary indulgences, it may be gained in addition to other plenary indulgences that day.

Therefore, in the same document that published the special Indulgence during this pandemic, we read:

The Church prays for those who find themselves unable to receive the Sacrament of the Anointing of the Sick and of the Viaticum, entrusting each and every one to divine Mercy by virtue of the communion of saints and granting the faithful a Plenary Indulgence on the point of death, provided that they are duly disposed and have recited a few prayers during their lifetime (in this case the Church makes up for the three usual conditions required). For the attainment of this indulgence the use of the crucifix or the cross is recommended (cf. *Enchiridion indulgentiarum*, no.12).



Commendation of the Dying

(Pastoral Care of the Sick and Dying, #219-221)

As death draws near, familiar prayers, such as the Hail, Mary or the Our Father, may be helpful. The Litany of the Saints or Psalm 23 are also suggested. A shortened version of the Litany is given here.

Leader:	All:
Lord, have mercy.	Lord, have mercy.
Christ, have mercy.	Christ have mercy.
Lord, have mercy.	Lord have mercy.
Holy Mary, Mother of God	Pray for him/her.
Holy Angels of God	Pray for him/her.
(Add names of Saints)	Pray for him/her.
All holy men and women.	Pray for him/her.
Bring (name) to eternal life, first promised to (him/her) in baptism	Lord, hear our prayer.
Jesus, Son of the living God	Lord, hear our prayer.
Christ, hear us.	Christ, hear us.
Lord Jesus, hear our prayer.	Lord Jesus, hear our prayer.

When the moment of death seems near, this prayer may be used:

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. 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.

After death has occurred, this prayer may be used; after the prayer, the sign of the cross may be made on the person's forehead.

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

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