

cannot actually merit this grace, but we can obtain it from God's infinite mercy by humble, trusting, daily prayer. He wants to give us this great grace, but we must really desire it and pray for it earnestly. "He who prays well," said St. Augustine, "lives well," and, "he who lives well, dies well." To live well is to earnestly pursue the interior life of the soul, cultivating loving intimacy and union with God. It is to make generous use of the abundant helps that our holy Catholic Religion provides us in order to live and grow and die in grace. The frequent reception of the sacraments (particularly Confession and Holy Communion – where ever possible), daily prayer, the Rosary, daily spiritual reading, etc., are a serious necessity. As the theological axiom puts it, "He who wills the end, must will the means." This is why the Church has us pray in the second part of the Hail Mary: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." The two most important moments in our life are "now," and at the "hour of our death." If everything for all eternity depends upon the "hour of our death," this "hour" in its turn depends upon the use we make of the "now," the present moment. Only in the present moment can we increase, lose, or regain, sanctifying grace in our soul. If we desire a holy death, then we must wake up and get serious about our Faith and live it more fully and consistently, and not just talk about it admiringly. If only we lived holier lives, we would then live with the comforting knowledge that whenever God decides to take us from this life we shall be not only prepared but eager to go to Him by the only door possible, our death. □



Beginning of Mass



Offertory of the Mass