

Exsequiarum Ordo	Rite of Burial for Adults
<p>Constituto tempore, quo corpus ad Ecclesiam deferendum est, convocetur Clerus, et alii, qui funeri interesse debent, et in parochialem, vel in aliam Ecclesiam, juxta loci consuetudinem, ordine conveniant; ac datis certis campanae signis, eo modo et ritu, quo in eo loco fieri solet, Parochus indutus superpelliceo et stola nigra, vel etiam pluviali ejusdem coloris, clerico praeferente crucem, et alio aquam benedictam, ad domum defuncti una cum aliis procedit. Distribuuntur cerei, et accenduntur intorticia.</p>	<p>1. At the time designated for taking the remains to church, the clergy are called together, as well as others who should take part in the obsequies. All assemble in the parish church or in another church, as local custom determines. As soon as the bells sound the signal in the usual manner of the locality, the pastor, vested in surplice and black stole or, as the case may be, wearing also a cope of the same color, and preceded by a cleric carrying the cross and another the holy water, goes in company of the others to the home of the deceased. Here candles are distributed and the torches are lighted.</p>
<p>Mox ordinatur Processio, praecedentibus laicorum confraternitatibus, si adsint; tum sequitur Clerus regularis, et saecularis per ordinem; binique procedunt, praelata cruce, devote Psalmos, ut infra, decantantes, Parocho praecedente feretrum cum luminibus; inde sequuntur alii funus comitantes, et pro defuncto Deum rite deprecantes sub silentio.</p>	<p>Meanwhile all is arranged for the procession. The lay confraternities (if such are present) go first, followed by the regular and secular clergy according to their rank. Led by the cross they walk two by two, chanting in devout manner the psalms given below. The pastor walks before the hearse with its burning torches. Behind the hearse come the rest of the mourners, devoutly praying in silence for the departed.</p>
<p>2. Parochus vero, antequam cadaver efferatur, illud aspergit aqua benedicta, mox dicit:</p>	<p>2. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins (without chant) the following:</p>
<p><b>Antiphonam:</b> Si iniquitates. <b>cum Psalmo</b> De profundis clamavi, etc.</p>	<p><b>Antiphon:</b> If you, Lord, mark iniquities, * Lord, who can stand?</p>
<p><b><u>Psalmus 129</u></b></p>	<p><b><u>Psalm 129</u></b></p>
<p>De profundis clamavi ad te, Domine; Domine, exaudi vocem meam.</p>	<p><b>P:</b> Out of the depths I cry to you, Lord; * Lord, hear my voice!</p>
<p>Fiant aures tuae intendentes in vocem deprecationis meae.</p>	<p><b>All:</b> Let your ears be attentive * to my voice in supplication:</p>
<p>Si iniquitates observaveris, Domine, Domine, quis sustinebit?</p>	<p><b>P:</b> If you, Lord, mark iniquities, * Lord, who can stand?</p>
<p>Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine.</p>	<p><b>All:</b> But with you is forgiveness, that you may be revered.</p>

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

**P:** I trust in the Lord; my soul trusts in His word.

**All:** My soul waits for the Lord \* more than sentinels wait for the dawn.

A custodia matutina usque ad noctem, speret Israel in Domino.

**P:** More than sentinels wait for the dawn, \* let Israel wait for the Lord.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

**All:** For with the Lord is kindness \* and with Him is plenteous redemption;

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

**P:** And He will redeem Israel \* from all their iniquities.

**In fine** Requiem aeternam dona ei Domine, et lux perpetua luceat ei.

**All:** Lord, grant him (her) eternal rest.

**P:** And let perpetual light shine upon him (her).

**Repetit Antiphonam totam:** Si iniquitates observaveris Domine: Domine, quis sustinebit?

**Antiphon:** If you, Lord, mark iniquities, \* Lord, who can stand?

The rite given above, if it has not been carried out in the home or mortuary, takes place in the vestibule of the church.

### **Delatio ad ecclesiam**

### **Procession to the Church**

Deinde cadaver effertur, Parochusque de domo procedens, statim gravi voce intonat:

As the body is being carried out of the home, the pastor, walking ahead, intones in a clear voice the following antiphon:

**Antiphonam:** Exsultabunt Domino.

**Antiphon:** The bones you have crushed shall rejoice.

**Et Cantores inchoant:** Miserere mei, Deus.

The chanters begin psalm 50, which is carried on alternately by the clergy. This psalm is given elsewhere; but the ending "Glory be to the Father," etc., is changed to "Lord, grant him (her) eternal rest," etc.

**Clero alternatim prosequente:**

**Psalmus 50**

Miserere mei, Deus, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiā, et exsultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui, et spiritu principali confirma me.

Docebo iniquos vias tuas, et impii ad te convertentur.

**Psalm 50**

Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicias.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

*Ac si longitudo itineris postulaverit, dicantur Psalmi Graduales, Ad Dominum cum tribularer, etc. vel alii Psalmi ex Officio Mortuorum (pg. 142 sqq.) et in fine cujus libet Psalmi dicitur: Requiem aeternam dona ei Domine, etc. qui Psalmi devote, distincte, gravique voce recitari debent usque ad Ecclesiam.*

*All: Lord, grant him (her) eternal rest.*

*P: And let perpetual light shine upon him (her).*

*3. Ad ingressum Ecclesiae repetitur:*

*3. On entering the church the antiphon is repeated:*

*Antiphona: Exsultabunt Domino ossa humiliata.*

*Antiphon: The bones you have crushed shall rejoice.*

*Deinde Ecclesiam ingress, cantant Responsorium, cantore incipiente, et Clero alternatim respondente, videlicet:*

*As the body is being carried into the church the following responsory is sung, the chanters intoning it and the clergy alternating with them as indicated (see the music for this in the music supplement):*

Subvenite Sancti Dei, occurrite Angeli Domini:  
Suscipientes animam ejus: Offerentes eam in  
conspetus Altissimi.

Suscipiat te Christus, qui vocavit te: et in sinum  
Abrahae Angeli deducant te.

Suscipientes animam ejus: Offerentes eam in  
conspetus Altissimi.

Requiem aeternam dona dei Domine.

Et lux perpetua luceat ei.

Offerentes eam in conspectus Altissimi.

4. Deposito feretro in medio Ecclesiae, ita ut  
defuncti pedes, si fuerit laicus, sint versus Altare  
majus; si vero fuerit Sacerdos, ut dictum est,  
caput sit versus ipsum Altare; et cereis accensis  
circa corpus, statim nisi quid impediatur, ut infra  
monebitur, dicatur Officium Mortuorum, cum  
tribus Nocturnis, et Laudibus, ut infra ponitur;  
et duo ex Clero incipiant absolute Invitatorium:

Regem, cui omnia vivunt: \* Venite, adoremus;  
et repetitura Clero: Regem, cui omnia vivunt:  
Venite, adoremus.

**Psalmus.** Venite, exsultemus, etc. et duplicantur  
Antiphonam.

### Responsory During the Procession

Come in haste to assist him (her), \* you saints  
of God; Come in haste to meet him (her), you  
angels of the Lord. \* Enfold in your arms this  
soul, \* and take your burden heavenwards to  
the sight of the Most High.

**P:** May Christ receive you, for it was He who  
called you; And may angels carry you unto  
Abraham's bosom.

**All:** Enfold in your arms this soul, \* and take  
your burden heavenwards to the sight of the  
Most High.

**P:** Lord, grant him (her) eternal rest, and let  
perpetual light shine upon him (her).

**All:** Take your burden heavenwards to the sight  
of the Most High.

4. The coffin is placed in the middle of the  
aisle, arranged so that the feet (unless the  
deceased is a priest) of the corpse are toward  
the main altar; in the case of a priest the head is  
placed toward the altar. Lighted candles are put  
around the body. If nothing hinders it the  
Office for the Dead follows immediately, with  
invitatory, three nocturns, and Lauds; and the  
antiphons are said in full before and after the  
respective psalm.

But if the Office for the Dead and the Mass of  
Requiem are not to take place immediately on  
bringing the remains into church, but are to  
follow later in the day or on the next day, then  
as soon as the responsory has been sung these  
prayers are added: "Lord, have mercy. Christ  
have mercy. Lord, have mercy. Our Father,"

5. Ad finem Officii post Antiphonam Cantici Benedictus, etc. Ego sum resurrectio, etc. dicitur

Pater noster. *secreto*.

**V:** Et ne nos inducas in tentationem.

**R:** Sed libera nos a malo.

**V:** A porta inferi.

**R:** Erue Domine animam ejus.

**V:** Requiescat in pace.

**R:** Amen.

**V:** Domine exaudi orationem meam.

**R:** Et clamor meus ad te veniat.

**V:** Dominus vobiscum.

**R:** Et cum spiritu tuo.

Oremus. Absolve, quaesumus Domine, animam famuli tui ab omni vinculo delictorum: ut in resurrectionis gloria inter Sanctos et Electos tuos resuscitatus respiret. Per Christum Dominum nostrum.

**R:** Amen.

etc., with versicles and the oration as given below in no. 5, using the short conclusion "through Christ our Lord. R. Amen," and concluding with "Lord, grant him (her) eternal rest. R. And let perpetual light shine upon him (her). V. May he (she) rest in peace. R. Amen."

5. At the end of the Office for the Dead, having repeated the antiphon of the Canticle of Zachary (or if Lauds is omitted after the nocturn or nocturns of Matins), all kneel while the following prayers are chanted:

Our Father (the rest inaudibly until):

**P:** And lead us not into temptation.

**All:** But deliver us from evil.

**P:** From the gates of hell.

**All:** Deliver his (her) soul, O Lord.

**P:** May he (she) rest in peace.

**All:** Amen.

**P:** Lord, heed my prayer.

**All:** And let my cry be heard by you.

**P:** The Lord be with you.

**All:** May He also be with you.

Let us pray. We beg you, O Lord, to absolve the soul of your servant, N., from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life in the company of your saints and your elect. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

**All:** Amen.

6. Dum in Officio dicuntur Laudes, Sacerdos cum ministris paratur ad celebrandara Missam solemnem pro defuncto, si tempus congruens fuerit, ut in die depositionis in Missali Romano.

7. Finita Missa, Sacerdos, deposita casula, seu planeta, et manipulo, accipit pluviale nigri coloris: et Subdiaconus accipit crucem, et accedit ad feretrum, et se sistit ad caput defuncti cum cruce, medius inter duos acolythos seu ceroferarios cum candelabris et candelis accensis: et omnes alii de Clero veniunt ordinatim in gradu suo cum candelis accensis, et stant in circuitu feretri: tum sequitur Sacerdos cum Diacono, et assistente, aliisque ministris, et facta reverentia Altari, sistit se contra crucem ad pedes defuncti, retro adstantibus ei a sinistris duobus acolythis, uno cum thuribulo et navicula incensi, altero cum vase aquae benedictae et aspersione, et acolytho, seu Clerico tenente librum, absolute dicil sequentem Orationem:

If the deceased is a priest one adds the word priest after his name Or another appropriate oration may be selected from those given under Rite for Burial of Adults. If this oration does not immediately precede the burial service or the Mass or the absolution, then one adds the versicles "Lord, grant," etc., under Prayers at a Wake.

All orations during the exequies and Office for the Dead are chanted in the ferial tone, i.e., without inflections, or in another ferial tone ad libitum. The longer conclusion for the orations is used only in Mass and in the Office; at all other times the shorter one.

6. During the chanting of Lauds the priest and the ministrants repair to the sacristy at the proper time to vest for the solemn celebration of Mass, which will be the one for the day of burial as found in the Missal.

7. At the end of Mass the celebrant lays aside the chasuble and maniple at the epistle side of the altar, and puts on a black cope. The deacon and subdeacon retain their vestments, with the exception of the maniple. The subdeacon takes the cross and goes to the bier preceded by two acolytes, one carrying the thurible and incense boat, the other the holy water with aspersion. He takes his place at the head of the corpse, standing between two acolytes or candle bearers who are holding candlesticks with lighted candles. The rest of the clergy follow him in the order of their rank, all holding lighted candles, and arrange themselves in a circle around the bier. The celebrant comes last, accompanied by the deacon on his left. After making the reverence to the altar he takes his place at the foot of the corpse, facing the cross. Behind him to the left are the two acolytes, the one with thurible and incense boat, the other with holy water and aspersion. As the deacon holds the book for him the celebrant (with hands folded) says the following prayer without any introductory word. No change of forms is made even though the prayer is being said for several deceased or for a woman:

Non intres in iudicium cum servo tuo Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quaesumus, tua iudicialis sententia premat, quem tibi vera supplicatio fidei christianae commendat: sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo sanctae Trinitatis: Qui vivis et regnas in saecula saeculorum.

**R:** Amen.

**8. Deinde cantore incipiente, Clerus circumstans cantat sequens Responsorium:**

Libera me, Domine, de morte aeterna, in die illa tremenda: \* Quando caeli movendi sunt et terra: \* Dum veneris iudicare saeculum per ignem.

Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira.

Quando caeli movendi sunt et terra: Dum veneris iudicare saeculum per ignem.

Dies illa, dies irae, calamitatis et miseriae: dies magna et amara valde.

Dum veneris iudicare saeculum per ignem.

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.

Libera me, Domine, de morte aeterna, in die illa tremenda: Quando caeli movendi sunt et terra: Dum veneris iudicare saeculum per ignem.

Lord, do not call your servant to account; for no one can stand guiltless in your presence unless you grant him forgiveness of all his sins. Therefore, we pray, that in passing judgment you will not let your sentence fall heavily on one who is commended to you by the sincere prayer of Christian faith. But with the help of your grace may this servant, who during life was sealed with the sign of the Blessed Trinity, be found worthy of escaping the doom of your vengeance. We ask this of you who live and reign forever and ever.

**All:** Amen.

**Responsory**

Deliver me, O Lord, \* from everlasting death on that dread day, When the heavens and the earth are to be stirred;

**R:** When you shall come to judge the world by fire.

**V:** I am overcome by fear and foreboding when I ponder the scrutiny and the wrath which is to come. \* When the heavens and the earth are to be stirred.

**V:** That day, the day of wrath, of mortal ruin and fearful wailing, the day of dread and exceeding vengeance.

**R:** When you shall come to judge the world by fire.

**V:** Lord, grant them eternal rest, and let perpetual light shine upon them.

**All:** Deliver me, O Lord, from everlasting death on that dread day, When the heavens and the earth are to be stirred; When you shall come to judge the world by fire.



9. Dum cantatur praedictum Responsorium, Sacerdos, acolytho et Diacono ministrante, accipit incensum de navicula, et ponit in thuribulum; et finito Responsorio, cantor cum primo Choro dicit: Kyrie eleison.

Et secundus Chorus respondet: Christe eleison.

Deinde omnes simul dicunt: Kyrie eleison.

10. Mox Sacerdos dicit alta voce: Pater noster; et secreto dicitur ab omnibus; et ipse interim accipit a Diacono vel acolytho aspersionem aquae benedictae, et facta profunda inclinatione cruci, quae est ex adverso, Diacono, seu ministro genuflectente, et fimbrias pluvialis sublevante, circumiens feretrum (si transit ante Sacramentum, genuflectit), aspergit corpus defuncti: deinde reversus ad locum suum, Diacono ministrante, accipit thuribulum, et eodem modo circuit feretrum, et corpus incensat, ut aspererat: postea reddito thuribulo ei, a quo acceperat, stans in loco suo, acolytho, seu alio ministro tenente librum apertum ante se, dicit:

S: Et ne nos inducas in tentationem.

R: Sed libera nos a malo.

S: A porta inferi.

R: Erue Domine animam ejus.

S: Requiescat in pace.

R: Amen.

S: Domine exaudi orationem meam.

R: Et clamor meus ad te veniat.

S: Dominus vobiscum.

9. While the first part of the responsory is being repeated, the celebrant assisted by the deacon takes incense from the boat and puts it into the thurible, blessing it in the usual way. At the end of the responsory the first choir sings: Lord, have mercy.

The second choir responds: Christ, have mercy.

And all together sing: Lord, have mercy.

10. The priest then intones in a clear voice: "Our Father." All continue to say it inaudibly. Meanwhile the priest receives the aspersion from the deacon, and goes around the coffin sprinkling it with holy water, three times on the left and the same on the right, assisted by the deacon who walks to his right, holding the front hem of the cope. In passing before the altar and the cross which is opposite him the priest makes a profound bow, while the deacon genuflects; but if the Blessed Sacrament is present he genuflects in passing the altar: Returning to his original position he receives the thurible with the aid of the deacon, and in the same manner as before goes around the coffin incensing the body. Then returning the thurible he stands at his place, and with hands folded chants the following (the deacon holds the book open for him):

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell

All: Deliver his (her) soul, O Lord.

P: May he (she) rest in peace.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

**R:** Et cum spiritu tuo.

Oremus. Deus, cui proprium est misereri semper, et parcere: te supplices exoramus pro anima famuli tui N., quam hodie de hoc saeculo migrare iussisti, ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perducere: ut quia in te speravit, et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Christum Dominum nostrum.

**R:** Amen.

**Si defunctus fuerit Sacerdos, in Oratione dicatur:** pro anima famuli tui N. Sacerdotis, quam, etc.

**11. Finita Oratione, corpus defertur ad sepulcrum, si tunc deferendum sit: et dum portatur, Clerici cantant Antiphonam:**

In paradisum deducant te Angeli: in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem, Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere aeternam habeas requiem.

### **Ad Sepulcrum**

**12. Cum autem pervenerit ad sepulcrum, si non est benedictum, Sacerdos illud benedicit, dicens hanc Orationem.**

Oremus. Deus, cujus miseratione animae fidelium requiescunt, hunc tumulum benedicere dignare, eique Angelum tuum sanctum deputa custodem: et quorum, quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis

**All:** May He also be with you.

Let us pray. God, whose nature is ever merciful and forgiving, we humbly entreat you for the soul of your servant, N., who at your bidding has today departed this world; do not deliver him (her) into the enemy's hands, or put him (her) out of mind forever, but bid your holy angels to welcome him (her) and lead him (her) home to Paradise. Let him (her) not undergo the pains of hell, for he (she) put his (her) hope and trust in you, but let him (her) have the joy that knows no ending; through Christ our Lord.

**All:** Amen.

**If the deceased is a priest, the following is said in the above prayer:** "...the soul of your servant, N., your priest."

**11. If interment is to take place at this time the body is taken to the grave. As the procession is leaving the church the clergy sing the antiphon which follows; or if removal of the body is delayed the antiphon is sung now at any rate.**

### **Antiphon**

May the angels lead you into Paradise; May the martyrs receive you at your coming, And take you to Jerusalem, the holy city. May the choir of angels be there to welcome you. And may you, with the once poor Lazarus, have everlasting rest.

### **At the Grave**

**12. On reaching the grave the priest blesses it, if it is not yet blessed, saying:**

Let us pray. God, by whose mercy the souls of the faithful have rest, may it please you to bless this grave and to appoint your holy angel to watch over it. Release from all bondage of sin the soul of him (her) who is buried here, so that

tuis sine fine laetentur. Per Christum Dominum nostrum.

**R:** Amen.

13. Dicta Oratione, Sacerdos aqua benedicta aspergat, deinde incenset corpus defuncti, et tumulum.

14. Quod si corpus tunc ad sepulturam non deferatur, omisso Responsorio: In paradisum, etc. et benedictione sepulcri, si jam est benedictum, prosequatur Officium, ut infra: quod numquam omittitur; et intonet Antiphonam.

**Antiphona.** Ego sum.

**Canticum Zachariae [Luc. 1]:**

Benedictus Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suae.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a saeculo sunt prophetarum eius.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Iusiurandum, quod iuravit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum

along with your saints he (she) may ever find lasting joy in you; through Christ our Lord.

**All:** Amen.

13. He sprinkles the corpse and the grave with holy water and incenses them. If the grave is already blessed, this blessing is omitted, as well as the sprinkling and incensation of the corpse and grave.

14. Even though the remains are not taken to the grave at this time (see no. 11 above), nevertheless, the priest carries out the following part, and it must never be omitted. He intones the antiphon and the rest is taken up by the choir:

**Antiphon:** I am the resurrection \* and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever.

**Canticle of Zachary  
Luke 1.68-79**

**P:** "Blessed be the Lord, the God of Israel! \* He has visited His people and brought about its redemption.

**All:** He has raised for us a stronghold of salvation \* in the house of David His servant,

**P:** And redeemed the promise He had made \* through the mouth of His holy prophets of old.

**All:** To grant salvation from our foes \* and from the hand of all that hate us;

**P:** To deal in mercy with our fathers \* and be mindful of His holy covenant,

**All:** Of the oath He had sworn to our father Abraham, that He would enable us.

**P:** Rescued from the clutches of our foes \* to worship Him without fear,

liberati: serviamus illi.

In sanctitate et iustitia coram ipso: omnibus diebus nostris.

Et tu puer, propheta Altissimi vocaberis: praebis enim ante faciem Domini, parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera misericordiae Dei nostri: in quibus visitavit nos oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Requiem aeternam dona eis Domine: et lux perpetua luceat eis.

**Ant:** Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet, et omnis qui vivit, et credit in me, non morietur in aeternum.

**Postea Sacerdos dicit:** Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. **Interim corpus aspergit.**

**S:** Et ne nos inducas in tentationem.

**R:** Sed libera nos a malo.

**S:** A porta inferi.

**R:** Erue Domine animam eius.

**S:** Requiescat in pace.

**All:** In holiness and observance of the Law, \* in His presence, all our days.

**P:** And you, my little one, will be hailed 'Prophet of the Most High'; \* for the Lord's precursor you will be to prepare His ways;

**All:** You are to impart to His people knowledge of salvation \* through forgiveness of their sins.

**P:** Thanks be to the merciful heart of our God! \* A dawning Light from on high will visit us.

**All:** To shine upon those who sit in darkness and in the shadowland of death, \* and guide our feet into the path of peace."

**P:** Lord, grant him (her) eternal rest.

**All:** And let perpetual light shine upon him (her).

**All: Ant.** I am the resurrection and the life; he who believes in me will live even if he dies; and no one that lives and believes in me shall be dead forever.

**After this the priest sings:** Lord, have mercy.

**The choir continues:** Christ, have mercy. Lord, have mercy.

**The priest, sprinkling the coffin with holy water, says Our Father inaudibly until:**

**P:** And lead us not into temptation.

**All:** But deliver us from evil.

**P:** From the gates of hell.

**All:** Deliver his (her) soul, O Lord.

**P:** May he (she) rest in peace.

**R:** Amen.

**S:** Domine exaudi orationem meam.

**R:** Et clamor meus ad te veniat.

**S:** Dominus vobiscum.

**R:** Et cum spiritu tuo.

Oremus. Fac, quaesumus Domine, hanc cum servo tuo defuncto (**vel** famula tua defuncta) misericordiam, ut factorum suorum in poenis non recipiat vicem, qui (**vel** quae) tuam in votis tenuit voluntatem: ut sicut hic eum (**vel** eam) vera fides junxit fidelium turmis; ita illic eum (**vel** eam) tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

**R:** Amen.

**S:** Requiem aeternam dona ei Domine.

**R:** Et lux perpetua luceat ei.

**S:** Requiescat in pace.

**R:** Amen.

**S:** Anima ejus, et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace.

**R:** Amen.

**All:** Amen.

**P:** Lord, heed my prayer.

**All:** And let my cry be heard by you.

**P:** The Lord be with you.

**All:** May He also be with you.

Let us pray. Lord, we beg you to grant this mercy to your departed servant, that he (she) who aspired to do your will may not be punished for his (her) misdeeds. For as here on earth the true faith joined him (her) in fellowship with the faithful, so in the life beyond let your mercy unite him (her) with the choirs of angels; through Christ our Lord.

**All:** Amen.

**As he makes the sign of the cross over the coffin the priest says:**

**P:** Lord, grant him (her) eternal rest.

**All:** And let perpetual light shine upon him (her).

**P:** May he (she) rest in peace.

**All:** Amen.

**P:** May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace.

**All:** Amen.

**If he so desires the priest may add one or more of the following prayers for the deceased or for all the faithful departed or also for the mourners:**

**For a Layman**

Let us pray. In your mercy, Lord, listen to our humble prayer, and grant that the soul of your

servant, N., who at your summons has departed this world, may find rest in the realm of light and peace, and may be joined to the company of your saints; through Christ our Lord.

**All:** Amen

**For a Priest**

Let us pray. God, who in conferring the priestly dignity on your servant, N., made him share in the priesthood of the apostles; admit him now, we pray, to everlasting fellowship with them; through Christ our Lord.

**All:** Amen.

**For a Priest's Father**

Let us pray. God, who has commanded us to honor our fathers, show your tender mercy to the soul of my (our) father, forgive his sins, and permit me (us) to see him in the joy of everlasting splendor; through Christ our Lord.

**All:** Amen.

**For a Priest's Mother**

Let us pray. God, who has commanded us to honor our mothers, show your tender mercy to the soul of my (our) mother, forgive her sins, and permit me (us) to see her in the joy of everlasting splendor; through Christ our Lord.

**All:** Amen.

**For Those at Rest in the Cemetery**

Let us pray. God, in whose mercy the souls of the faithful find rest, kindly forgive the sins of your servants and of all who here and elsewhere sleep in Christ; absolve them from all guilt, and let them share in your presence the happiness that has no end; through Christ our Lord.

**All:** Amen.

15. Deinde a sepultura in ecclesiam, vei in sacristiam reveitentes, dicant sine cantu Antiphonam: Si iniquitates, cum Psalmo: De profundis, etc. Requiem aeternam, etc.

### For All the Faithful

Let us pray. God, the Creator and Redeemer of all the faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired. We ask this of you who live and reign forever and ever:

All: Amen.

### For the Mourners

Let us pray. Lord, while in our sorrow we lament the departure of our brother (sister), your servant, we beg you to help us keep in mind that we shall most certainly follow him (her); give us the grace to prepare for that last hour by a devout and holy life; protect us from a sudden and unprovided death; teach us to watch and pray, so that when your summons comes we may go forth to meet the divine bridegroom and enter with Him the halls of heaven; through Christ our Lord.

All: Amen.

15. On leaving the grave to return to the church the cross-bearer leads the way. The celebrant begins (without chant) the antiphon "If you, Lord, mark iniquities," and then recites alternately with the clergy the psalm "Out of the depths," as given above, Psalm 129.

In concluding the psalm he says in the plural form:

P: Lord, grant them eternal rest.

All: And let perpetual light shine upon them.

And the antiphon is repeated by all.

In the sacristy, before removing his vestments, the priest says the following prayers:

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father (the rest inaudibly until:)

**P:** And lead us not into temptation.

**All:** But deliver us from evil.

**P:** From the gates of hell.

**All:** Deliver their souls, O Lord.

**P:** May they rest in peace.

**All:** Amen.

**P:** Lord, heed my prayer.

**All:** And let my cry be heard by you.

**P:** The Lord be with you.

**All:** May He also be with you.

Let us pray. God, the Creator and Redeemer of all the faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired. We ask this of you who live and reign forever and ever.

**All:** Amen.

16. Si vero ob rationabilem causam, videlicet ob temporis angustiam, vel aliorum funerum instantem necessitatem, praedictum Officium Mortuorum cum tribus Nocturnis, et Laudibus dici non potest; deposito in ecclesia feretro cum corpore, dicatur saltem primum Nocturnum cum Laudibus, vel etiam sine Laudibus, maxime ubi ejusmodi viget consuetudo, incipiendo ab **Invitatorio:** Regem, cui omnia vivunt, Venite, adoremus.

17. Et postea omnia alia dicantur, quae supra praescripta sunt dicenda post Officium Mortuorum et Missam,

16. If for a valid reason (e.g., lack of time, or if other funerals are to follow immediately) the Office for the Dead with its three nocturns and Lauds cannot be said, then as soon as the body has been brought into church at least the first nocturn and Lauds (or even omitting Lauds) ought to be said, beginning with the invitatory. After the Office and Mass all that usually concludes the burial service should be said, as prescribed above.

17. If there is a good reason for not saying even one nocturn, nevertheless, the rest of the prayers and suffrages should never be omitted.



18. Quod si etiam ea fuerit temporis angustia, vel alia urgens necessitas, ut unum Nocturnum cum Laudibus dici non possit, alise praedictae preces et suffragia numquam omittantur.

19. Missa vero, si hora fuerit congruens, ritu pro defunctis, ut in die obitus, praesente corpore, non omittatur, nisi obstet magna diei solemnitas, aut aliqua necessitas aliter suadeat: et post Missam fiat, ut supra.

18. The proper Mass for this occasion, provided the hour allows it, is the one listed in the Missal for the day of death or burial to be celebrated with the body present. It must never be omitted, unless a high feast forbids it or some other necessity dictates otherwise. After Mass everything takes place as above.

19. The rite as given above is prescribed for every funeral of an adult, for the clergy or the laity, and is to be observed also when a deacon presides at the obsequies. A deacon may act in this capacity with the permission of the Ordinary or the pastor, which permission can be granted for a serious reason. In a case of necessity this may lawfully be presumed.