

3. The following are to be denied Christian burial, unless before death they manifested some sign of repentance:

- (a) persons reckoned as notorious apostates from the Christian faith, and persons who were notorious for belonging to a heretical or schismatical sect, or to the Masonic sect, or to other societies of the same kind;
- (b) persons excommunicated or interdicted after a declaratory or condemnatory sentence;
- (c) those who committed suicide with full deliberation;
- (d) those who died in a duel or from a wound received in a duel;
- (e) those who ordered their body to be cremated;
- (f) other public and overt sinners.

If any doubt exists in regard to the cases mentioned above, the Ordinary should be consulted if time permits; and if a doubt still remains, the body should be given ecclesiastical burial, yet so that all scandal is precluded.

4. Those who are deprived of ecclesiastical burial must also be denied the funeral Mass and even the Mass of anniversary, as well as other public obsequies.

#### ENDNOTES

1. This rule in the Ritual, not yet officially revised, must be reviewed in the light of the new rubrics of the Roman Missal, nos. 406- 408.

### **RITE FOR BURIAL OF ADULTS**

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.

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.

2. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins (without chant) the following:

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

Psalm 129

P: Out of the depths I cry to you, Lord; \* Lord, hear my voice!

All: Let your ears be attentive \* to my voice in supplication:

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

All: But with you is forgiveness, ' that you may be revered.

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.

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

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

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

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

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

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.

#### Procession to the Church

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

Antiphon: The bones you have crushed shall rejoice.

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.

3. On entering the church the antiphon is repeated:

Antiphon: The bones you have crushed shall rejoice.

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):

#### 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.

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

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

V. 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," 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 Cantic 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.

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.

#### Absolution at the End of Mass

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 aspersory. 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 aspersory. 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:

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. 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.

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. (For the music see the music supplement.)


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 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 (see the music for this in the music supplement):

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,

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.

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.

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. 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. 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.

### **THE EXEQUIES WHEN THE BODY IS NOT PRESENT**

(On the third, seventh, or thirtieth day after death, on the anniversary, or on any other day)

1. If the exequies take place when the body is not present, the Office for the Dead is held in church at the proper time, with one or three nocturns and Lauds, or even without Lauds. Then the solemn Requiem Mass is celebrated, provided the rubrics permit it. The absolution follows with the ceremonial used on the day of burial, however, with these noteworthy differences. A catafalque stands in place where the casket and body would ordinarily be. The prayer "Lord, do not call your servant to account" is omitted, and the responsory "Deliver me, O Lord," is sung at once.

2. While the priest says the "Our Father" inaudibly he sprinkles and incenses the catafalque; after this he adds the following:

P: And lead us not into temptation.

All: But deliver us from evil.

P: From the gates of hell.

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

P: May he (she) (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.

We beg you, O Lord, to absolve the soul(s) of your servant(s), N., (or N. and N.), from every bond of his (her) (their) sins, so that in the glorious resurrection he (she) (they) may be awakened to new life in the company of your saints and your elect; through Christ our Lord.

All: Amen.

If the deceased is a priest or a bishop the title of his office is expressed in the oration. In place of the preceding oration the celebrant may use the one said in Mass or another suitable one as given in the Missal, but using the short form in the conclusion.

The celebrant then makes the sign of the cross over the catafalque, saying:

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

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

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

All: Amen.

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

All: Amen.

3. As the ministers return to the sacristy, led by the cross-bearer the celebrant begins the antiphon (without chant) of the "De profundis" and then recites this psalm itself alternately with the clergy (see above). After the psalm the antiphon is repeated, and the prayers which go with it are finished in the sacristy.

If the absolution has been said for all the faithful departed, in that case the versicle "May their souls" and the antiphon, psalm, and other prayers are omitted.

4. The ceremony described above is used for deceased adults, whether clergy or laity, whenever the exequies are held without the presence of the body, be it on the third, seventh, or thirtieth day after death or the anniversary, or on another day.

### **RITE FOR BURIAL OF CHILDREN**

1. First of all let it be the concern of pastors that, in compliance with ancient and praiseworthy ecclesiastical custom, the bodies of little children are not interred in that part of the cemetery which is used for the general public. Rather, as far as possible, they should have their own special and separate plot, where none but baptized infants and children who die before attaining the use of reason should be buried.

2. At funerals of children the church bells, if rung, ought not to be tolled but rather rung out in festive tones.

{The rite given here for the burial of a child is not to be regarded as a prayer of petition of the Church for the soul of the child. Rather, it is to be seen as a prayer of praise and thanksgiving to God for having taken the child to the glory and happiness of everlasting life. Viewed in this light Catholic parents will desire that a child of theirs be laid to rest with these beautiful prayers and ceremonies, in full accord with the mind of the Church. In this very act of giving glory to God they will find resignation to His will, and with it peace and consolation for themselves.}

#### Rites at the Home

1. When a baptized infant or child dies before attaining the age of reason, the body is clothed as befits its age, and around it are placed flowers or fragrant herbs or greens, in token of the child's integrity and virginal purity. The pastor, vested in surplice and white stole, goes to the home of the deceased. He should be

accompanied by other clergy if they are available, one of whom carries the aspersory. The procession is led by the cross-bearer who carries a cross that has no shaft.

The priest sprinkles the body as he intones the following antiphon, which is then continued by the choir (for the music see the music supplement for this psalm and the rest of the service):

P: Ant. Blessed be the name of the Lord, \* both now and forevermore.

Psalm 112

P: Praise, you servants of the Lord, \* praise the name of the Lord.

All: Blessed be the name of the Lord, \* both now and forevermore.

P: From the rising to the setting of the sun \* is the name of the Lord to be praised.

All: High above all nations is the Lord; \* above the heavens in His glory.

P: Who is like the Lord, our God, who is enthroned on high \* and looks upon the heavens and the earth below?

All: He raises up the lowly from the dust \* He lifts up the poor from the dunghill.

P: To seat them with princes, \* with the princes of His own people.

All: He establishes in her home the barren wife \* as the joyful mother of children.

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant. Blessed be the name of the Lord, \* both now and forevermore.

2. While the body is being taken to the church the first two sections of psalm 118 are said.

Procession into the Church

As the procession enters the church the following antiphon and psalm are sung:

All: Ant. This child shall receive a blessing from the Lord, \* a reward from God, his (her) Savior; such is the race that seeks the Lord.

Psalm 23

P: The Lord's are the earth and its fullness; \* the world and those who dwell in it.

All: For He founded it upon the seas \* and established it upon the rivers.

P: Who can ascend the mountain of the Lord? \* or who may stand in His holy place?

All: He whose hands are sinless, whose heart is clean, who desires not what is vain, \* nor swears deceitfully to his neighbor.

P: He shall receive a blessing from the Lord, \* a reward from God, his Savior.

All: Such is the race that seeks for Him, \* that seeks the face of the God of Jacob.

P: Lift up, O gates, your lintels; reach up, you ancient portals, \* that the king of glory may come in!

All: "Who is this king of glory?" \* "The Lord, strong and mighty, the Lord, mighty in battle."

P: Lift up, O gates, your lintels; reach up, you ancient portals, \* that the king of glory may come in!

All: "Who is this king of glory?" \* "The Lord of hosts; He is the king of glory."

P: Glory be to the Father.

All: As it was in the beginning.

All: Ant. This child shall receive a blessing from the Lord, \* a reward from God, his (her) Savior; such is the race that seeks the Lord.

{The Roman Ritual does not say where the coffin is to be placed; nor that Mass is to be celebrated; nor that incense is to be used. In the U. S., however, custom dictates that the coffin is arranged as at adult burial and four lighted candles are placed around it; also that incense is used. And in many places Mass is offered, the Votive Mass of the Angels--why this one precisely is not clear. If Mass is celebrated it should follow at this time. The service in church is then concluded with the blessing of the body, before it is taken to the cemetery.}

The Blessing of the Body

Before sprinkling the body with holy water and incensing it, the priest chants:

P: Lord, have mercy.

All: Christ, have mercy. Lord, have mercy.

P: Our Father (the rest inaudibly until:)

He then sprinkles the body with holy water and incenses it; after which he says:

P: And lead us not into temptation.

All: But deliver us from evil.

P: You have taken me because of my innocence.

All: And have placed me in your sight forever.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty and all loving God, we know that whenever a little child, reborn in the font of baptism, departs this life, you forthwith bestow on him the gift of everlasting life, for no merits of his own; and so we believe that

you have given it today to the soul of this child. Thus we beg you, O Lord, through the intercession of the blessed Mary, ever a Virgin, to help us serve you with pure hearts here on earth, and to unite us forever with the blessed little ones in Paradise; through Christ our Lord.

All: Amen.

#### Procession to the Cemetery

The following antiphon and psalm are sung while the body is being carried out to the cemetery; or if this is deferred they are sung in church:

All: Ant. Let young men and maidens, old men and boys, \* praise the name of the Lord.

#### Psalm 148

P: Praise the Lord from the heavens, \* praise Him in the heights;

All: Praise Him, all you His Angels, \* praise Him, all you His hosts.

P: Praise Him, sun and moon; \* praise Him, all you shining stars.

All: Praise Him, you highest heavens, \* and you waters above the heavens.

P: Let them praise the name of the Lord, \* for He commanded and they were created;

All: He established them forever and ever; \* He gave them a duty which shall not pass away.

P: Praise the Lord from the earth, \* you sea monsters and all depths;

All: Fire and hail, snow and mist, \* storm winds that fulfill His word;

P: You mountains and all you hills, \* you fruit trees and all you cedars;

All: You wild beasts and all tame animals, \* you creeping things and you winged fowl.

P: Let the kings of the earth and all peoples, \* the princes and all the judges of the earth,

All: Young men too, and maidens, \* old men and boys,

P: Praise the name of the Lord, \* for His name alone is exalted;

All: His majesty is above earth and heaven, \* and He has lifted up the horn of His people.

P: Be this His praise from all His faithful ones, \* from the children of Israel, the people close to Him.

All: Glory be to the Father.


P: As it was in the beginning.

All: Ant. Let young men and maidens, old men and boys, \* praise the name of the Lord.

#### At the Grave

The Roman Ritual makes no provision for the blessing of the grave; but the *Collectio Rituum U.S.A.* gives the following blessing:

Let us pray.

Lord, be pleased to bless  this grave, and set your holy angel to watch over it; through Christ our Lord.

All: Amen.

The priest sprinkles the grave with holy water; after which he says:

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: Let little children come to me.

All: For theirs is the kingdom of heaven.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty everlasting God, and lover of holy purity, who in your merciful providence have today called the soul of this child to the kingdom of heaven, be pleased, Lord, to extend your mercy also to us; so that, by the merits of your sacred passion and the intercession of blessed Mary, ever a Virgin, and of all your saints, we too may have lasting joy in that kingdom, in the company of all your saints and your elect. We ask this of you who live and reign forever and ever.

All: Amen.

3. The body is then sprinkled with holy water and incensed, and along with it the grave. After this the body is interred.

4. This rubric in the 1952 edition of the Roman Ritual directs that the celebrant and his ministers recite the Cantic of the Three Youths as they return to the church. But according to "*Ephemerides Liturgicae*" 77.3 (1963) 188-89, it may now be omitted.

On returning to the church the priest says the following prayer before the altar:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who in a marvellous way have disposed the ministries of angels and of men, mercifully grant that our life on earth may be under the protection of those who minister to you in heaven; through Christ our Lord.

All: Amen.

5. The rite given above is to be observed also when a deacon presides at this function. 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.

## VESPERS FOR THE DEAD AND PRAYERS AT A WAKE

(THE OFFICE FOR THE DEAD) (Abbreviated)

Every priest has the full Office for the Dead in his breviary, and for that reason, and also because the Office is practically never said at funerals in the U.S., only Vespers is given here, along with appropriate readings from Sacred Scripture and some prayers for the faithful departed. As all of these are eminently suited for a wake, a priest may want to use them at least one night, particularly the night before the funeral; or he may read the scriptural parts after the rosary service. The psalms appointed for Vespers are in general festive and joyous, thus sounding the note of Christian faith, hope, and confidence that characterizes the Church's attitude toward death. A musical setting for the antiphons, psalms, and the Magnificat is provided in the music supplement.

### Vespers

P: Ant. I shall please the Lord \* in the lands of the living.

### Psalm 114

P: I love the Lord because He has heard \* my voice in supplication.  
All: Because He has inclined His ear to me \* the day I called.  
P: The cords of death encompassed me; the snares of the nether world seized upon me; \*  
I fell into distress and sorrow,  
All: And I called upon the name of the Lord, \* "O Lord, save my life!"  
P: Gracious is the Lord and just; \* yes, our God is merciful.  
All: The Lord keeps the little ones; \* I was brought low, and He saved me.  
P: Return, O my soul, to your tranquillity, \* for the Lord has been good to you.  
All: For He has freed my soul from death, \* my eyes from tears, my feet from stumbling.  
P: I shall walk before the Lord \* in the lands of the living.  
All: Lord, grant him (her) eternal rest.  
P: And let perpetual light shine upon him (her).  
All: Ant. I shall please the Lord \* in the lands of the living.  
P: Ant. Woe is me, O Lord, \* that my sojourn is prolonged.

### Psalm 119

P: In my distress I called to the Lord, \* and He answered me.  
All: Lord, deliver me from lying lip, \* from treacherous tongue.  
P: What will He inflict on you, with more besides, \* O treacherous tongue?  
All: Sharp arrows of a warrior \* with fiery coals of brushwood.  
P: Woe is me that I sojourn in Mosoch, \* that I dwell amid the tents of Cedar!  
All: All too long have I dwelt \* with those who hate peace.  
P: When I speak of peace, \* they are ready for war.  
All: Lord, grant him (her) eternal rest.  
P: And let perpetual light shine upon him (her).  
All: Ant. Woe is me, O Lord, \* that my sojourn is prolonged.  
P: Ant. The Lord guards you from all evil; \* may the Lord guard your life.

### Psalm 120

P: I lift up my eyes toward the mountains; \* whence shall help come to me?  
All: My help is from the Lord, \* who made heaven and earth.



P: May He not suffer your foot to slip; \* may He not slumber who guards you;  
 All: Indeed He neither slumbers nor sleeps, \* the guardian of Israel.  
 P: The Lord is your guardian; \* the Lord is your shade;  
 He is beside you at your right hand.  
 All: The sun shall not harm you by day, \* nor the moon by night.  
 P: The Lord will guard you from all evil; \* He will guard your life.  
 All: The Lord will guard your coming and your going, \* both now and forever.  
 P: Lord, grant him (her) eternal rest.  
 All: And let perpetual light shine upon him (her).  
 All: Ant. The Lord guards you from all evil; \* may the Lord guard your life.  
 P: Ant. If you, Lord, mark iniquities, \* Lord, who can stand.

### **Psalm 129**

(see p. 351 for this psalm)

After psalm 129:

All: Ant. If you, Lord, mark iniquities, \* Lord, who can stand?  
 P: Ant. Forsake not \* the work of your hands, O ord.

### **Psalm 137**

P: I will give thanks to you, Lord, with all my heart, \*  
 for you have heard the words of my mouth;  
 All: In the presence of the angels I will sing your praise; \*  
 I will worship at your holy temple.  
 P: And give thanks to your name, \* because of your kindness and your truth.  
 All: For you have made great above all things \* your name and your promise.  
 P: When I called, you answered me; \* you built up strength within me.  
 All: All the kings of the earth shall give thanks to you, Lord, \*  
 when they hear the words of your mouth;  
 P: And they shall sing of the ways of the Lord: \* “Great is the glory of the Lord.”  
 All: The Lord is exalted, yet the lowly He sees, \* and the proud He knows from afar.  
 P: Though I walk amid distress, you preserve me;  
 against the anger of my enemies you raise your hand; \* your right hand saves me.  
 All: The Lord will complete what He has done for me;  
 your kindness, Lord, endures forever; \* forsake not the work of your hands.  
 P: Lord, grant him (her) eternal rest.  
 All: And let perpetual light shine upon him (her).  
 All: Ant. Forsake not \* the work of your hands, O Lord.

Antiphon for the Magnificat;

P: Only one whom the Father entrusts to me will come to me; \*  
 and when anyone comes to me, I will certainly not reject him.

Canticle of the Magnificat (Luke 1.46-55)

P: “My soul \* extols the Lord;  
 All: And my spirit leaps for joy \* in God, my Savior.  
 P: How graciously He looked upon His lowly maid. \*  
 Oh, see, from this hour onward age after age will call me blessed!  
 All: How sublime is what He has done for me \* the Mighty One, whose name is ‘Holy.’  
 P: From age to age He visits those \* who worship Him in reverence.  
 All: His arm achieves the mastery; \* He routs the haughty and proud of heart;  
 P: He puts down princes from their thrones, \* and exalts the lowly;  
 All: He fills the hungry with blessings, \* and sends away the rich with empty hands.  
 P: He has taken by the hand His servant, Israel, \* and mercifully kept His faith,

All: As He had promised our fathers \*  
with Abraham and his posterity forever and evermore.”

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

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

All: Ant. Only one whom the Father entrusts to me will come to me; \*  
and when anyone comes to me, I will certainly not reject him.

P: 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 entreat you, O Lord, to grant full pardon to the soul of your servant, N., that having died to the world he (she) may live only for you; and in your all loving mercy blot out the sins he (she) has committed during life through human frailty. 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.

Or in place of the above one may substitute the prayer given on 359, and then add any of those on pp. 359-61. The concluding verses are always said in the plural:

P: Lord, grant them eternal rest.

All: And let perpetual light shine upon them.

P: May they rest in peace.

All: Amen.

#### Lesson From the Book of Job

7.16-21; 14.1-6; 17.1-3, 11-15; 19.20-27

Spare me, Lord, for my days are but a breath. What is man, that you make much of him, or pay him any heed? You observe him with each new day and try him at every moment. How long will it be before you look away from me, and let me alone long enough to swallow my spittle? Though I have sinned, what can I do to you, O watcher of men? Why have you set me up against you; or why should I be a burden to myself? Why do you not pardon my offense, or take away my guilt? For soon I shall lie down in the dust; and should you seek me in the morning, I shall be gone.

Man, born of woman, is shortlived and full of trouble. Like a flower he springs up and fades; he flees like a shadow, and never continues in the same state. Upon such a one will you cast your eyes so as to bring him into judgment with you? Who can make clean one that is conceived of unclean seed? Who but you alone? Short are the days of man. You know the number of his months; you have fixed the limit which he cannot pass. Look away from him and let him be, while like a hireling he completes his day.

My spirit is broken, my lamp of life extinguished; my burial is at hand. I have not sinned, and my eye rests on bitter sights. Deliver me, Lord, and set me beside you, and it matters not whose hand fights against me. My days are passed away, my plans are at an end, leaving my heart tormented. Such men change the night into day; and after darkness I hope for light again. If I wait, the nether world is my dwelling, and I have spread my couch in the darkness. I have called corruption “my father,” and the maggot, “my mother” and “my sister.” Where then is my hope, and who is concerned about my patience?

The flesh has been consumed, and my bones cleave to my skin, and nothing but lips are left about my teeth. Pity me, pity me, at least you my friends, for the hand of God has struck me! Why do you hound me as though you were divine, and insatiably prey upon me? Who will see to it that my words are written down?

Who will do me the favor of inscribing them in a record, engraving them with an iron chisel in a plate of lead or cutting them in stone? But as for me, I know that my Redeemer lives, and that on the last day I shall rise out of the earth and be clothed again with my skin, and in my flesh I shall see my God. It will not be some other being, but I myself who see Him; my own eyes shall look upon Him. This my hope lies deep in my heart.

Lesson From St. Paul's First Letter to the Corinthians  
15.12 ff

If what is preached about Christ is that He was raised from the dead, how is it that some of you say there is no resurrection from the dead? If there is no resurrection from the dead, Christ was not raised. If Christ was not raised, then there is nothing to our preaching, there is nothing to your faith. Further, it is discovered that we are guilty of misrepresenting God, because we testified that God raised Christ when He did not raise Him, if it is true that the dead are not raised. If the dead are not raised, Christ has not been raised. But if Christ has not been raised, your faith is groundless; you are still in your sins. It follows also that those who have fallen asleep in death in Christ are lost. If in view merely of this present life we have nothing but hope in Christ, we are more to be pitied than all other men.

But Christ has been truly raised from the dead. He is the first fruits of those that have fallen asleep in death, because since man is the cause of death, so man is the cause of the resurrection from the dead. Just as in Adam all men die, so too in Christ all men are brought to life.

But someone will ask, "How can the dead be raised? With what kind of body will they come back?" Senseless man! What you sow is not brought to life unless it dies. And when you sow, you do not sow the body that is to be, but a bare grain, perhaps of wheat or something else.... It is the same with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. What is sown is sordid; what is raised is glorious. What is sown is weak; what is raised is mighty. The body sown is natural; the body raised is glorified. As surely as there is a natural body, so surely is there a glorified body.

But I affirm this, brothers, that flesh and blood cannot inherit the kingdom of God, any more than what is perishable can inherit what is imperishable. Here I tell you a mystery. We shall not all fall asleep in death, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet call, when the trumpet sounds, then the dead will be raised imperishable, and we shall be changed. Because this perishable nature of ours is destined to be clothed in imperishable glory, and this mortal nature of ours must be clothed in immortality. When this perishable nature is clothed in imperishable glory, and this mortal nature is clothed in immortality, then will be realized the words of Scripture, "Death is swallowed up in victory. O Death, where is your victory? O Death, where is your sting?" Death's sting comes from sin; sin's force comes from the Law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

The Holy Gospel According to St. John  
11.11 ff

At that time Jesus said to His disciples: "Lazarus, our friend has fallen asleep. Well, then, I will go and wake him from his sleep." "Master," the disciples said to Him, "if he has fallen asleep, he will be all right." But Jesus had spoken of his death, whereas they imagined he had referred to the restfulness of sleep. Jesus now told them plainly: "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. Come now; let us go to him." ... When Jesus arrived, He found that Lazarus had already been four days in the tomb. Bethany was near Jerusalem, about two miles away; and many Jews had called on Martha and Mary to express their sympathy with them in the loss of their brother.

As soon as Martha heard that Jesus was coming, she went to meet Him, while Mary remained at home. Martha said to Jesus: "Master, if you had been here, my brother would not have died. And even now I know that whatever you ask of God, God will grant you." Jesus replied: "Your brother will rise again." "I know,"

Martha said to Him, "he will rise again at the resurrection on the last day." Jesus said to her: "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. Do you believe this?" "Yes, Master," she replied; "I firmly believe that you are the Messiah, the Son of God, who was to come into the world."

With this, she returned and called her sister Mary privately. "The Master is here and asks for you," she said. As soon as Mary heard this, she rose quickly and went to meet Him. Jesus had not yet entered the village, but was still at the spot where Martha had gone to meet Him. Then the Jews who were with her in the

house to offer their sympathy, on seeing Mary rise hurriedly and go out, followed her, supposing she was going to the tomb, there to give vent to her tears. When Mary came where Jesus was, she threw herself down at His feet as soon as she saw Him, and said to Him: "Master, if you had been here, my brother would not have died." She was weeping; and weeping, too, were the Jews who accompanied her. The sight of them stirred Jesus deeply and shook His inmost soul. "Where have you laid him to rest?" Jesus asked. "Come, and see, Master," they replied. Jesus burst into tears; and the Jews remarked: "Look, how dearly He loved him." But some of them said: "He opened the eyes of the blind man; was He not able to prevent this man's death?" Then Jesus, His inmost soul shaken again, made His way to the tomb. It was a cave, and a stone lay against the entrance. "Remove the stone," Jesus said. Martha, the dead man's sister, said to Him, "Master, his body stinks by this time; he has been dead four days." Jesus replied, "Did I not tell you that, if you have faith, you will see the glory of God?" So they removed the stone. Then Jesus lifted up His eyes and said: "Father, I thank you for listening to me. For myself, I knew that you always hear me; but I said it for the sake of the people surrounding me, that they might believe that I am your ambassador."

Having said this, He cried out in a strong voice: "Lazarus, come forth!" And he who had been dead came forth, wrapped hand and foot with bands, and his face muffled with a scarf. Jesus said to them: "Unwrap him and let him go." Now many of the Jews – those who had called on Mary and witnessed what He did – believed in Him. Some of them, however, went to see the Pharisees and told them what Jesus had done. Thereupon the chief priests and the Pharisees convened a meeting of the Supreme Council. "This man," they urged, "is giving many proofs of power. What, then, are we to do? If we let him go without interference, all the world will believe in Him; and then the Romans will come and put an end to our rank and race alike." ...

On that day, accordingly, they passed a resolution to put Him to death.

## **BLESSINGS AND OTHER SACRAMENTALS**

### **INTRODUCTION**

A subheading to the above heading could well be: "The Sacramentals--Christ in Daily Life." In the ordination service, the Church, through the bishop, anoints and blesses the hands of the newly made priest, accompanying the action with these words: "May it please you, O Lord, to consecrate and sanctify these hands by this anointing and our blessing; that whatever they bless may be blessed, and whatever they consecrate may be consecrated in the name of our Lord Jesus Christ." By this and other ceremonies in the rite for ordination the young priest has it impressed on him that his sacramental ministry, namely, the power to offer sacrifice, the duty of preaching the word of God in Mass and of distributing the Bread of life to the people, the duty of administering the other sacraments, the duty of dispensing blessings and other sacramentals--that all these constitute the main reason for his being what he is, a mediator between God and men, the dispenser of God's mysteries.

For a priest all else must be kept subordinate to his sacramental ministry. In the first age of the Church the apostles, as soon as they discovered that other works were interfering with their strictly priestly ministrations, ordained other men as deacons or assistants, whose function it was to take over a large share of those activities not absolutely required of pastors of souls. So nowadays too the priest can find auxiliaries to aid him in the office of teaching, in the good work of visiting the sick and seeking out the stray sheep, in tending to the needs of the poor and the widows and orphans, in keeping files and financial books, in running parish organizations and recreational programs. But he cannot turn over to them his sacramental powers, neither the greater ones of consecrating at Mass, of baptizing, of absolving, of anointing, nor even the lesser ones of bestowing on persons and objects the official blessing of the Church. Her sacramentals, then, ought not to be "the twentieth-century stepchildren of Mother Church," as someone has referred to them.