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# RITE of FUNERALS

UNITED STATES CATHOLIC CONFERENCE



THE ROMAN RITUAL

REVISED BY DECREE OF THE SECOND VATICAN COUNCIL  
AND PUBLISHED BY AUTHORITY OF POPE PAUL VI

RITE  
of  
FUNERALS

Study Edition

1971

UNITED STATES CATHOLIC CONFERENCE  
1312 Massachusetts Avenue, N.W.  
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English translation of the Rite of Funerals  
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Remembrance of baptismal symbols in the introductory  
rites and invocation at the final commendation approved  
by the National Conference of Catholic Bishops  
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## SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 720/69

### DECREE

It has been the Church's custom in the funeral rites not only to commend the dead to God but also to support the Christian hope of the people and give witness to its faith in the future resurrection of the baptized with Christ.

For this reason the Second Vatican Council in its Constitution on the Liturgy directed that the funeral services be revised to express more clearly the paschal character of Christian death, and that the rite for the burial of infants be given a special Mass (art. 81-82).

The Consilium for the Implementation of the Constitution on the Liturgy prepared these rites and offered them for experiment in various regions of the world. Now Pope Paul VI, by his apostolic authority, has approved the rites and directed that they be published for the use of all who follow the Roman Ritual.

This Congregation for Divine Worship, at the direction of the pope, therefore promulgates the Rite of Funerals and decrees that it shall take effect beginning June 1, 1970.

The Congregation decrees, moreover, that, if funeral services are celebrated in Latin, either this rite or the one in the Roman Ritual may be used until June 1, 1970; only this new Rite of Funerals may be used from that date.

It is for the individual conferences of bishops, after a translation has been prepared and has been confirmed by this Congregation, to determine another date prior to June 1 for the new rite to go into effect, according to circumstances.

Anything to the contrary notwithstanding.

From the Sacred Congregation for Divine Worship, August 15, 1969, the solemnity of the Assumption.

Benno Card. Gut  
Prefect

A. Bugnini  
Secretary

## FOREWORD

This edition of the *Rite for Funerals*, for use in the dioceses of the United States, is for the most part an English translation of the *Ordo Exsequiarum*, in the version prepared by the International Committee on English in the Liturgy, approved by the National Conference of Catholic Bishops, and confirmed by the Apostolic See.

To this have been added adaptations for the United States, in accord with nos. 21 and 22 of the Introduction, made by the episcopal conference and approved by the Apostolic See. Such adaptations have been clearly indicated by inclusion in brackets or boxes or by a phrase referring to their use in this country (see Introduction, no. 21, 6).

For the convenience of the minister, the optional alternative texts—found in Chapter VI—have also been printed in Chapter II, which is the rite ordinarily followed in the United States. For completeness, rites or variants never or rarely used in this country (funeral processions, funeral in the home, etc.) have been included in this edition.

The principal rearrangement of the text occurs at the end of Chapter II. Since the final commendation may take place either after the funeral Mass ("First Station") or at the grave or tomb ("Third Station"), it has been printed in its entirety in both places. If the rite of commendation is celebrated in the church after Mass, the first form (A) of the Third Station is followed at the grave or tomb. If the rite of commendation is postponed, the alternative form (B) of the Third Station is followed at the grave or tomb.

In the case of optional alternative texts, the choice has been indicated by the use of the letters A, B, C, etc. The numbering of prayers and rubrics in the *Ordo Exsequiarum* has been retained for purposes of simpler cross reference.

In addition, an introductory note has been placed at the head of some chapters. These notes are intended to suggest the principal alternatives available in the planning of the service by the priest together with the family of the deceased person and others (see Introduction, no. 23-25).



## INTRODUCTION

1. In the funeral rites the Church celebrates the paschal mystery of Christ. Those who in baptism have become one with the dead and risen Christ will pass with him from death to life, to be purified in soul and welcomed into the fellowship of the saints in heaven. They look forward in blessed hope to his second coming and the bodily resurrection of the dead.

The Church therefore celebrates the eucharistic sacrifice of Christ's passover for the dead, and offers prayers and petitions for them. In the communion of all Christ's members, the prayers which bring spiritual help to some may bring to others a consoling hope.

2. In celebrating the funeral rites of their brothers and sisters, Christians should certainly affirm their hope in eternal life, but in such a way that they do not seem to neglect or ignore the feeling and practice of their own time and place. Family traditions, local customs, groups established to take care of funerals, anything that is good may be used freely, but anything alien to the Gospel should be changed so that funeral rites for Christians may proclaim the paschal faith and the spirit of the Gospel.

3. The bodies of the faithful, which were temples of the Holy Spirit, should be shown honor and respect, but any kind of pomp or display should be avoided. Between the time of death and burial there should be sufficient opportunities for the people to pray for the dead and profess their own faith in eternal life.

Depending on local custom, the significant times during this period would seem to be the following: the vigil in the home of the deceased; the time when the body is laid out; the assembly of the relatives and, if possible, the whole community, to receive hope and consolation in the liturgy of the word, to offer the eucharistic sacrifice, and to bid farewell to the deceased in the final commendation, followed by the carrying of the body to the grave or tomb.

4. The rite of funerals for adults has been arranged in three plans to take into account conditions in all parts of the world.

a) The first plan provides for three stations: in the home of the deceased, in the church, and at the cemetery;

b) the second plan has two stations: in the cemetery chapel and at the grave;

c) the third plan has one station, at the home of the deceased.

5. The first plan is the one found until now in the Roman Ritual. Ordinarily it includes three stations, at least when celebrated in rural areas. These stations are in the home of the deceased, in the church, and at the cemetery, with two intervening processions. Such processions, however, are uncommon or inconvenient for various reasons, especially in large cities. On the other hand, priests are frequently unable to lead the services in the home and at the cemetery because of the limited number of clergy or the distance from the church to the cemetery. The faithful themselves should therefore be urged to recite the appointed prayers and psalms in the absence of a priest or deacon; if this is impossible, the stations in the home and at the cemetery may be omitted.

6. According to this first plan, the station in the church usually includes the celebration of the funeral Mass. The latter is prohibited only during the triduum of Holy Week, on solemnities, and on the Sundays of Advent, Lent, and the Easter season. For pastoral reasons the funeral rites may be celebrated in church on such days but without Mass (which should be celebrated on another day if possible). In such cases the celebration of the liturgy of the word is prescribed. Thus the station in the church will always include the liturgy of the word, with or without the eucharistic sacrifice, and will be completed by the rite formerly called the "absolution" of the deceased and now called the "final commendation and farewell."

7. The second plan has only two stations, in the cemetery chapel and at the grave. The eucharistic celebration is not provided for, but it will take place, in the absence of the body, either before or after the funeral.

8. The funeral rite, according to the third plan, is to be celebrated in the home of the deceased. In some places this plan is

not at all useful, but in some regions it is actually necessary. In view of the variety of circumstances, specific points have not been considered, but it seemed desirable to mention this rite so that it may include elements common to the others, for example, in the liturgy of the word and in the rite of final commendation and farewell. For the rest the conferences of bishops may make their own arrangements.

9. When particular rituals are prepared in harmony with the new Roman Ritual, the conference of bishops may retain the three plans for funeral rites, change the order, or omit one or other of them. It may be that in a country a single plan, for example, the first one with three stations, is the only one in use and therefore should be retained to the exclusion of the others; in another country all three plans may be necessary. The conference of bishops, after considering pastoral needs, will make suitable arrangements.

10. After the funeral Mass the rite of final commendation and farewell is celebrated.

This rite is not to be understood as a purification of the dead—which is effected rather by the eucharistic sacrifice—but as the last farewell with which the Christian community honors one of its members before the body is buried. Although in death there is a certain separation, Christians, who are members of Christ and are one in him, can never be really separated by death.<sup>1</sup>

The priest introduces this rite with an invitation to pray: then follow a period of silence, the sprinkling with holy water, the incensation, and the song of farewell. The text and melody of the latter should be such that it may be sung by all present and be experienced as the climax of this entire rite.

The sprinkling with holy water, which recalls the person's entrance into eternal life through baptism, and the incensation, which honors the body of the deceased as a temple of the Holy Spirit, may also be considered signs of farewell.

The rite of final commendation and farewell is to be held only in the funeral celebration itself, that is, with the body present.

*In the United States, however, although the rite of final commendation at the catafalque or pall is excluded, it is permitted to*

*celebrate the funeral service, including the commendation, in those cases where it is physically or morally impossible for the body of the deceased person to be present.*

11. In celebrations for the dead, whether the funeral service or any other, emphasis should be given to the biblical readings. These proclaim the paschal mystery, support the hope of reunion in the kingdom of God, teach respect for the dead, and encourage the witness of Christian living.

12. The Church employs the prayer of the psalms in the offices for the dead to express grief and to strengthen genuine hope. Pastors must therefore try by appropriate catechesis to lead their communities to understand and appreciate at least the chief psalms of the funeral liturgy. When pastoral considerations indicate the use of other sacred songs, these should reflect a "warm and living love for sacred scripture"<sup>2</sup> and a liturgical spirit.

13. In the prayers, too, the Christian community expresses its faith and intercedes for adults who have died so that they may enjoy eternal happiness with God. This is the happiness which deceased children, made sons of adoption through baptism, are believed to enjoy already. Prayers are offered for the parents of these infants, as for the relatives of all the dead, so that in their sorrow they may experience the consolation of faith.

14. In places where, by particular law, endowment, or custom, the Office of the Dead is usually said not only at the funeral rites but also apart from them, this office may continue to be celebrated with devotion. In view of the demands of modern life and pastoral considerations, a vigil or celebration of God's word (nos. 27-29) may take the place of the office.

15. Christian funeral rites are permitted for those who choose to have their bodies cremated unless it is shown that they have acted for reasons contrary to Christian principles. See the norms in the Instruction of the Sacred Congregation of the Holy Office, *de cadaverum crematione*, May 8, 1963, nos. 2-3.<sup>3</sup>

These funeral rites should be celebrated according to the plan in use for the region but in a way that does not hide the Church's preference for the custom of burying the dead in a grave or tomb, as the Lord himself willed to be buried. In the case of cremation any danger of scandal or confusion should be removed.

The rites ordinarily performed at the cemetery chapel or at the grave or tomb may be used in the crematory building. If there is no other suitable place for the rites, they may be celebrated in the crematory hall itself, provided that the danger of scandal and religious indifferentism is avoided.

### *Offices and Ministries Toward the Dead*

16. In funeral celebrations all who belong to the people of God should keep in mind their office and ministry: the parents or relatives, those who take care of funerals, the Christian community as a whole, and finally the priest. As teacher of the faith and minister of consolation, the priest presides over the liturgical service and celebrates the eucharist.

17. Priests and all others should remember that, when they commend the dead to God in the funeral liturgy, it is their duty to strengthen the hope of those present and to foster their faith in the paschal mystery and the resurrection of the dead. In this way the compassionate kindness of Mother Church and the consolation of the faith may lighten the burden of believers without offending those who mourn.

18. In preparing and arranging funeral celebrations priests should consider the deceased and the circumstance of his life and death and be concerned also for the sorrow of the relatives and their Christian needs. Priests should be especially aware of persons, Catholic or non-Catholic, who seldom or never participate in the eucharist or who seem to have lost their faith, but who assist at liturgical celebrations and hear the Gospel on the occasion of funerals. Priests must remember that they are ministers of Christ's Gospel to all men.

19. The funeral rites, except the Mass, may be celebrated by a deacon. If pastoral necessity demands, the conference of bishops may, with the permission of the Holy See, permit a lay person to celebrate the service.

In the absence of a priest or deacon, it is urged that in the funeral rites according to the first plan the stations in the home of the deceased and at the cemetery be conducted by lay persons; the same holds for vigil services for the dead.

*In the United States, the local ordinary may depute a lay person, in the absence of a priest or deacon, to lead the station in the church (i.e., the liturgy of the word and the commendation).*

20. Apart from distinctions based on liturgical function and sacred orders and the honors due to civil authorities according to liturgical law, no special honors are to be paid to any private persons or classes of persons, whether in the ceremonies or by external display.<sup>4</sup>

#### *Adaptations by the Conferences of Bishops*

21. In accordance with article 63b of the Constitution on the Sacred Liturgy, the conferences of bishops have the right to prepare a section of their particular rituals, which will correspond to this section of the Roman Ritual but is adapted to the needs of each region. After review by the Apostolic See it may be used in the regions for which it has been prepared.

In making this adaptation, it is for the conferences of bishops:

1) To define the adaptations, within the limits stated in this section of the Roman Ritual.

2) To consider carefully and prudently which elements from the traditions and cultures of individual countries may be appropriately admitted and to submit such other adaptations, which they feel to be useful or necessary, to the Apostolic See, by whose consent they may be introduced.

3) To retain or adapt special elements of existing particular rituals, if any, provided that they can be brought into harmony with the Constitution on the Liturgy and contemporary needs.

4) To prepare translations of texts which are truly suited to the genius of the various languages and cultures, adding, when appropriate, melodies for singing.

5) To adapt and supplement the introductory material of the Roman Ritual so that the ministers will fully understand the significance of the rites and celebrate them effectively.

6) To arrange the material in the liturgical books prepared under the direction of the conferences of bishops so that the order is best suited to pastoral purposes. None of the material contained in this typical edition is to be omitted.

If it seems advisable to add rubrics and texts, they should be distinguished typographically from the rubrics and texts of the Roman Ritual.

22. In preparing particular rituals for funerals, it is for the conferences of bishops:

1) To arrange the rite according to one or more plans, as indicated above in no. 9.

2) To substitute, if preferred, texts from Chapter VI for those which appear in the basic rite.

3) To add, according to the rule in no. 21 (6) other formulas of the same kind whenever the Roman Ritual provides a choice of texts.

4) To judge whether lay persons are to be deputed to celebrate the funeral rites (see above, no. 19).

5) To decree, if there are pastoral reasons, that the sprinkling with holy water and the incensation may be omitted or another rite substituted.

*In the United States, the use of holy water may not ordinarily be omitted, but it should be explained with reference to Christian baptism. The use of incense may be omitted. Neither holy water nor incense should ordinarily be used more than once during the station in the church.*

6) To determine the liturgical color for funerals in accordance with popular feeling. The color should not be offensive to human sorrow but should express Christian hope enlightened by the paschal mystery.

*In the United States, white, violet, or black vestments may be worn at funeral services and at other offices and Masses for the dead.*

#### *The Function of the Priest in Preparing and Planning the Celebration*

23. The priest should consider the various circumstances, and in particular, the wishes of the family and the community. He should make free use of the choices afforded in the rite.

24. The rite for each plan is so described that it may be celebrated very simply. On the other hand, a generous selection of texts is given for use according to circumstances. For example:

1) In general, all the texts are interchangeable and may be chosen, with the help of the community or family, to reflect the individual situation.

2) Some elements of the rite are not obligatory but may be freely added, for example, the prayer for the mourners at the home of the deceased.

3) In keeping with liturgical tradition, greater freedom of choice is given in the case of texts for processions.

4) Whenever a psalm, indicated or preferred for liturgical reasons, may offer some pastoral difficulty, another psalm is provided for optional use. In addition, one or other psalm verse which seems pastorally unsuitable may be omitted.

5) Since the text of the prayers is always given in the singular, masculine form, the gender and number must be adapted.

6) In the prayers, the lines within parentheses may be omitted.

*If an individual prayer or other text is clearly not appropriate to the circumstances of the deceased person, it is the responsibility of the priest to make the necessary adaptation.*

25. The celebration of the funeral liturgy with meaning and dignity and the priest's ministry to the dead presuppose an integral understanding of the Christian mystery and the pastoral office.

Among other things, the priest should:

1) Visit the sick and the dying, as indicated in the relevant section of the Roman Ritual.

2) Teach the significance of Christian death.

3) Show loving concern for the family of the deceased person, support them in the time of sorrow, and as much as possible involve them in planning the funeral celebration and the choice of the options made available in the rite.

4) Integrate the liturgy for the dead with the whole parish liturgical life and the pastoral ministry.



## NOTES

- <sup>1</sup> Cf. Simeon of Thessalonica, *De ordine sepulturae*: P.G. 155, 685 B.
- <sup>2</sup> II Vatican Council, Constitution on the Sacred Liturgy, *Sacro-sanctum Concilium*, n. 24.
- <sup>3</sup> Cf. AAS 56 (1964) 822-823.
- <sup>4</sup> Cf. II Vatican Council, Constitution on the Sacred Liturgy, *Sacro-sanctum Concilium*, n. 32.

## CHAPTER I

# Vigil for the Deceased and Prayer When the Body is Placed on the Bier

### *Introductory Note*

*This chapter includes two kinds of service of prayer which may be followed at appropriate times during the period from death to the funeral rite itself (which is given in Chapter II). These are:*

1) *A wake service or vigil in the form of a celebration of the word of God. This may take place in the home of the deceased person, in a funeral parlor or chapel, or even in the church. In the absence of a priest or deacon, it should be led by a lay person.*

*An appropriate pattern or structure of such a vigil is suggested in nos. 26-29 of this chapter, from the Ordo Exsequiarum. The choice of texts is left to the one who presides, in consultation with the family of the deceased and others.*

*In addition, two examples of such services have been appended to this chapter. They are intended only as models for structure and selection of texts in a celebration of the word of God.*

2) *Prayer at other times before the funeral rite.*

*The second part of Chapter I (nos. 30-31) suggests appropriate psalms, readings, and prayers at various times when the family, friends, and neighbors of the deceased or other members of the community assemble at the coffin. Such brief prayer may be suitable, according to local usage, when the body has been prepared and placed in the coffin, when the coffin is placed on the bier, when the family first comes together for prayer at the coffin, when the coffin is closed, or—especially if the station in the home (Chapter II, nos. 32-36) is omitted—before the body is taken to the church. It is appropriate that the priest make a selection of such prayers available for use by the family of the deceased.*

## **Vigil or Celebration of the Word for the Deceased**

26. *According to local custom, a vigil or celebration of God's word may be held in the home of the deceased, under the leadership of a priest or a lay person. In this case the station in the home, mentioned below in nos. 32 and the following, may be omitted.*

27. *This celebration may be arranged as follows: after an introductory explanation, a psalm and prayer may be said, as indicated in nos. 33-34; these are followed by a reading from among those listed in nos. 83-107, 128-144.*

*After the reading, the priest may give a homily.*

*The vigil concludes with the general intercessions and the Lord's Prayer or with some other suitable prayer (see nos. 56, 167-169).*

28. *Other scripture readings may be used, especially those which express and develop the Christian view of death. The readings may be interspersed with songs, especially from the psalms or from the Office of the Dead.*

29. *This vigil may also take place in the church at a suitable time, provided it is not held immediately before the funeral Mass lest the funeral service be too burdensome and the liturgy of the word duplicated.*

## **Prayer when the Body is Placed on the Bier**

30. *When the body of the deceased is placed on the bier, the following may be said:*

*Psalm 130*      *Out of the depths, with a response after each verse, for example, I cry to you, O Lord, or My soul hopes in the Lord (nos. 162-163).*

*or Psalm 23*      *The Lord is my shepherd, with the response Lord, remember me in your kingdom (no. 145).*

*or Psalm 114; When Israel came forth from Egypt, with the response May Christ make you welcome in paradise*  
*Psalm 115: 1-12*      *(no. 152).*

**[In the United States]**

*or Psalm 51*      *Have mercy on me, O God, in your goodness.*

*or Psalm 26*      *Do me Justice, O Lord!*

*Or another appropriate psalm with a responsorial verse, biblical invocations, or a brief scripture reading:*

Colossians 3:3-4  
or Romans 6:8-9  
or 2 Corinthians 4:14

[In the United States]

or Romans 14:7-9  
or 1 Corinthians 15:51-57  
or Luke 7:11-17

*Or another appropriate reading.*

*Then [the Lord's prayer or] the following prayer is added:*

Let us pray.

Lord,  
welcome into your presence  
your son (daughter) N., whom you have called from this life.  
Release him (her) from all his (her) sins,  
bless him (her) with eternal light and peace,  
raise him (her) up to live for ever with all your saints  
in the glory of the resurrection.  
(We ask this) through Christ our Lord.

R. Amen.

*Other prayers from nos. 167-169 may be substituted.*

31. *Wherever customary, when the body of the deceased is laid out or other acts of piety are performed, a similar form of prayer may be used.*

## APPENDIX

### TEXTS FOR VIGIL SERVICES

*This appendix to Chapter 1 gives two models or samples for the celebration of a vigil or wake service in the form described in the body of the chapter. In the absence of a priest or deacon, it is led by a lay person.*

#### VIGIL SERVICE A

##### *Greeting*

A The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

*People:* And also with you.

*Or:*

B

*2 Corinthians 1:3-4*

Praised be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation! He comforts us in all our afflictions and thus enables us to comfort those who are in trouble, with the same consolation we have received from him.

*People:* Blessed be God, the Father of our Lord Jesus Christ.

*Psalms 23 The Lord, Shepherd and Host*

*Ant.* Lord, remember me in your kingdom.

I

The Lord is my shepherd; I shall not  
want.

In verdant pastures he gives me re-  
pose;

Beside restful waters he leads me;  
he refreshes my soul.

He guides me in right paths  
for his name's sake.

Even though I walk in the dark valley  
I fear no evil; for you are at my side

With your rod and your staff  
that give me courage.

11

You spread the table before me  
in the sight of my foes;  
You anoint my head with oil;  
my cup overflows.  
Only goodness and kindness follow me  
all the days of my life;  
And I shall dwell in the house of the  
Lord  
for years to come.

*Prayer*

*For the deceased person*

[167]

Almighty Father,  
eternal God,  
hear our prayers  
for your son (daughter) N.  
whom you have called from this life to yourself.  
Grant him (her) light, happiness, and peace.  
Let him (her) pass in safety through the gates of death,  
and live for ever with all your saints  
in the light you promised to Abraham  
and to all his descendants in faith.  
Guard him (her) from all harm  
and on that great day of resurrection and reward  
raise him (her) up with all your saints.  
Pardon his (her) sins  
and give him (her) eternal life in your kingdom.  
(We ask this) through Christ our Lord.

R. Amen.

*Psalm 121 The Lord Our Guardian*

Ant. My help is from the Lord,  
who made heaven and earth.

1

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

## II

May he not suffer your foot to slip;  
may he slumber not who guards you:  
Indeed he neither slumbers nor sleeps,  
the guardian of Israel.

## III

The Lord is your guardian; the Lord is your shade;  
he is beside you at your right hand.  
The sun shall not harm you by day,  
nor the moon by night.

## IV

The Lord will guard you from all evil;  
he will guard your life.  
The Lord will guard your coming and your going,  
both now and forever.

### *Reading*

*John 16:20-22*

I tell you truly:  
you will weep and mourn  
while the world rejoices;  
you will grieve for a time,  
but your grief will be turned to  
joy.

When a woman is in labor  
she is sad that her time has come.  
When she has borne her child,  
she no longer remembers her pain  
for joy that a man has been born into  
the world.

In the same way, you are sad for a  
time,  
but I shall see you again;  
then your hearts will rejoice  
with a joy no one can take from you.

### *Homily*

#### *General Intercessions*

[200]

God, the almighty Father, raised Christ his Son from the dead;  
with confidence we ask him to save his people, living and dead.

Our brother (sister), N., was given the promise of eternal life in baptism; Lord, give him (her) communion with your saints for ever.

R. Lord, hear our prayer.

N. ate the bread of eternal life, the body of Christ; raise him (her) up, Lord, at the last day.

R. Lord, hear our prayer.

*(for a priest)* Our brother, N., was a priest on earth; welcome him, Lord, into the sanctuary of heaven.

R. Lord, hear our prayer.

We pray for our brothers and sisters, our relatives, for all who were close to us and good to us; Lord, give them the reward of their goodness.

R. Lord, hear our prayer.

We pray for all who have died in the hope of rising again; welcome them, Lord, into the light of your presence.

R. Lord, hear our prayer.

We pray for all who have gathered here to worship in faith; Lord, make us one in your kingdom.

R. Lord, hear our prayer.

*Then [the Lord's prayer or] the following prayer is added:*

*For the deceased person and for the mourners* [169]

Lord Jesus,  
our Redeemer;  
you willingly gave yourself up to death  
so that all people might be saved  
and pass from death into a new life.  
Listen to our prayers,  
look with love on your people  
who mourn and pray for their dead brother (sister).  
Lord Jesus, you alone are holy and compassionate:  
forgive our brother (sister) his (her) sins.  
By dying you opened the gates of life  
for those who believe in you:  
do not let our brother (sister) be parted from you,  
but by your glorious power



give him (her) light, joy, and peace in heaven  
where you live for ever and ever.

R. Amen.

## VIGIL SERVICE B

### *Greeting*

A

The grace and peace of God our Father and the Lord  
Jesus Christ be with you all.

*People:* And also with you.

*Or:*

B

*2 Corinthians 1:3-4*

Praised be God, the Father of our Lord Jesus Christ, the Father  
of mercies, and the God of all consolation! He comforts us in all  
our afflictions and thus enables us to comfort those who are in  
trouble, with the same consolation we have received from him.

*People:* Blessed be God, the Father of our Lord Jesus Christ.

*Psalms 116 Thanksgiving to God for Help in Need*

*Ant.* I heard a voice from heaven saying:

Happy are those who die in the Lord.

I

I love the Lord because he has heard  
my voice in supplication,

Because he has inclined his ear to me  
the day I called.

The cords of death encompassed me;

The snares of the nether world seized upon me;

I fell into distress and sorrow,

And I called upon the name of the  
Lord

“O Lord, save my life.”

II

Gracious is the Lord and just;  
yes, our God is merciful.

The Lord keeps the little ones;

I was brought low, and he saved me.

Return, O my soul, to your tranquility,  
for the Lord has been good to you.  
For he has freed my soul from death,  
my eyes from tears, my feet from stumbling.  
I shall walk before the Lord  
in the lands of the living.

*Prayer*

[168]

Father,  
we entrust our brother (sister) to your mercy.  
You loved him (her) greatly in this life:  
now that he (she) is freed from all its cares,  
give him (her) happiness and peace for ever.  
The old order has passed away:  
welcome him (her) now into paradise  
where there will be no more sorrow,  
no more weeping or pain,  
but only peace and joy  
with Jesus, your Son,  
and the Holy Spirit  
for ever and ever.

R. Amen.

*Reading*

*1 Thessalonians 4:13-18*

We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring forth with him from the dead those also who have fallen asleep believing in him.

We say to you, as if the Lord himself had said it, that we who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep. No, the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air. Thenceforth we shall be with the Lord unceasingly. Console one another with this message.

*Psalms 42 Desire for God and His Temple*

Ant. I will go to the glorious shrine of God, to the dwelling  
place of my lord.

I

As the hind longs for the running waters,  
so my soul longs for you, O God.  
Athirst is my soul for God, the living God.  
When shall I go and behold the face of God?  
My tears are my food day and night,  
as they say to me day after day,  
"Where is your God?"  
Those times I recall,  
now that I pour out my soul within me,  
When I went with the throng  
and led them in procession to the house of God,  
Amid loud cries of joy and thanksgiving,  
with the multitude keeping festival.  
Why are you so downcast, O my soul?  
Why do you sigh within me?  
Hope in God! For I shall again be thanking him,  
in the presence of my saviour and my God.

II

Within me my soul is downcast;  
so will I remember you  
From the land of the Jordan and of Hermon,  
from Mount Mizar.  
Deep calls unto deep  
in the roar of your cataracts;  
All your breakers and your billows  
pass over me.  
By day the Lord bestows his grace,  
and at night I have his song,  
a prayer to my living God.  
I sing to God, my rock:  
"Why do you forget me?  
Why must I go about in mourning,  
with the enemy oppressing me?"  
It crushes my bones that my foes mock me,  
as they say to me day after day, "Where is your God?"

Why are you so downcast, O my soul?

Why do you sigh within me?

Hope in God! For I shall again be thanking him,  
in the presence of my saviour and my God.

*Reading*

*Matthew 25:31-40*

“When the Son of Man comes in his glory, escorted by all the angels of heaven, he will sit upon his royal throne, and all the nations will be assembled before him. Then he will separate them into two groups, as a shepherd separates sheep from goats. The sheep he will place on his right hand, the goats on his left. The king will say to those on his right: ‘Come. You have my Father’s blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.’

Then the just will ask him: ‘Lord, when did we see you hungry and feed you or see you thirsty and give you drink?

When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?’ The king will answer them: ‘I assure you, as often as you did it for one of my least brothers, you did it for me.’”

*Canticle of Zechariah*

*Luke 1:68-79*

“Blessed be the Lord the God of Israel  
because he has visited and ransomed  
his people.  
He has raised a horn of saving strength  
for us  
in the house of David his servant,  
As he promised through the mouths of  
his holy ones,  
the prophets of ancient times:  
Salvation from our enemies  
and from the hands of all our foes.  
He has dealt mercifully with our fathers  
and remembered the holy covenant  
he made,

The oath he swore to Abraham our  
father he would grant us:  
that, rid of fear and delivered from  
the enemy,  
We would serve him devoutly and  
through all our days  
be holy in his sight.  
And you, O child, shall be called  
prophet of the Most High;  
For you shall go before the Lord  
to prepare straight paths for him,  
Giving his people a knowledge of salvation  
in freedom from their sins.  
All this is the work of the kindness of  
Our God;  
he, the Dayspring, shall visit  
us in his mercy  
To shine on those who sit in darkness  
and in the shadow of death,  
to guide our feet into the way of peace."

*General Intercessions*

[201]

My dear friends, we join in prayer for our deceased brother (sister); let us pray also for the Church, for peace in the world, and for ourselves.

We pray to the Father for the bishops and priests of the Church; may he give them strength to be examples of what they preach.

R. Hear us, Lord, and have mercy.

We pray for all in public office; may they work for justice and true peace.

R. Hear us, Lord, and have mercy.

We pray for all who suffer in mind or body; may they realize that God is always with them.

R. Hear us, Lord, and have mercy.

We pray that God may free our brother (sister), N., from punishment and darkness.

R. Hear us, Lord, and have mercy.

We pray that in his mercy God may forgive all his (her) sins.

R. Hear us, Lord, and have mercy.

We pray that God may give him (her) peace and light for ever.

R. Hear us, Lord, and have mercy.

We pray that God may give him (her) joy in the company of all his saints.

R. Hear us, Lord, and have mercy.

We pray for our deceased relatives and for all who have done good to us; may God welcome them into the radiant light of his presence.

R. Hear us, Lord, and have mercy.

We pray for all who died in faith; may the Lord welcome them into his presence.

R. Hear us, Lord, and have mercy.

*Then [the Lord's prayer or] the following prayer is added:*

*Prayer*

[34]

Father,  
God of all consolation,  
in your unending love and mercy for us  
you turn the darkness of death  
into the dawn of new life.

Show compassion to your people in their sorrow.  
(Be our refuge and our strength  
to lift us from the darkness of this grief  
to the peace and light of your presence.)

Your son, our Lord Jesus Christ,  
by dying for us, conquered death  
and by rising again, restored life.

May we then go forward eagerly to meet him,  
and after our life on earth  
be reunited with our brothers and sisters  
where every tear will be wiped away.  
(We ask this) through Christ our Lord.

R. Amen.

## CHAPTER II

# First Plan of the Funeral Rite with Stations in the Home of the Deceased, in the Church, and at the Cemetery

### *Introductory Note*

*Because this first plan or form of the funeral rite, with the celebration of the funeral Mass in the church before the burial, is usual in the United States, as far as possible optional alternative texts have been reprinted at the proper places. It is understood that the ritual processions (from the home to the church and from the church to the cemetery) do not ordinarily take place in this country; the chants or psalms appointed for these processions may thus be sung according to circumstances, for example, if the entrance of the congregation into the church or the recession after the funeral Mass is prolonged.*

*The principal parts of the rite, called stations, are:*

- a) the service in the home of the deceased person, the funeral parlor, a chapel or other place where the body of the deceased has been placed during the period before the funeral rite;*
- b) the eucharistic celebration in the church;*
- c) the rite of burial.*

*There are two major options in the complete funeral rite, which—like other elements of the preparations and planning—should be determined by the priest in consultation with the family of the deceased and others (see Introduction, no. 23):*

- 1) The first station in the home of the deceased person or elsewhere is not customary in most parts of the United*

States. It may, however, be celebrated under the leadership of a lay person in the absence of a priest or deacon or it may be replaced by a brief station or rite at the entrance of the church or it may be entirely omitted.

It is usual in many parts of the United States for the priest and ministers to meet the funeral procession at the church entrance—instead of celebrating the first station in the home of the deceased or elsewhere. This rite has therefore been printed in full. Moreover, several optional symbolic rites have been added, for use at the discretion of the priest and in accord with local practice: sprinkling of the body with holy water, covering the coffin with a white pall, carrying of the Easter candle through the church.

2) After the funeral Mass, the rite of final commendation may take place in the church or may be postponed and celebrated at the place of burial. Ordinarily this choice should depend on the local practice:

a) if only a small number of the congregation at the funeral Mass will participate in the third station at the place of burial, it is preferable to celebrate the final commendation in the church immediately after Mass;

b) if almost all the members of the congregation will be present at the place of burial, the final commendation may be celebrated there rather than immediately after Mass.

Other options and alternatives are indicated in the course of Chapter II, for example, the celebration of only the liturgy of the word and the final commendation, when there can be no eucharistic celebration.

If the deceased person has chosen that his body be cremated, the funeral rite is not changed except as indicated in the Introduction, no. 15.

For the funerals of children, the same order of the service or sequence of rites is followed, but appropriate prayers and other texts are chosen. See Chapters V, VII, VIII.



### **First Station: In the Home of the Deceased**

32. *The priest vests in an alb or surplice and a stole of the color for funerals, with a cope of the same color if he wishes. He goes to the home of the deceased with the ministers who carry the cross and holy water. Local circumstances should be considered, especially if the station takes place in a hospital.*

*[It is desirable that, in the absence of a priest or deacon, a lay person should lead the station in the home.]*

33. *Upon entering the house, the priest greets those present and offers them his sympathy and the consolation of faith, using words from the scriptures, for example:*

*Matthew 11:28*  
or *Ecclesiasticus 2:6*  
or *2 Corinthians 1:3-4*

*If it is the custom, he sprinkles the body with holy water.*

*Then he may say:*

*Psalm 130*                      *Out of the depths, with a response after each verse, for example, I cry to you, O Lord or My soul hopes in the Lord (nos. 162-163).*

or *Psalm 23*                      *The Lord is my shepherd, with the response Lord, remember me in your kingdom (no. 145).*

or *Psalm 114;*                      *When Israel came forth from Egypt, with the response May Christ make you welcome in paradise (no. 152).*  
*115:1-12*

*Or another appropriate psalm with responsorial verse or biblical invocations.*

*After this he adds:*

V. *The Lord be with you.*

R. *And also with you.*

*Let us pray.*

*Lord,  
hear our prayers and be merciful  
to your son (daughter) N., whom you have called from this life.*

Welcome him (her) into the company of your saints,  
in the kingdom of light and peace.  
(We ask this) through Christ our Lord.

R. Amen.

*Other prayers may be chosen from nos. 167-169.*

34. *The following prayer for the mourners may be said after or even before the above prayer for the deceased:*

Let us pray.

Father,  
God of all consolation,  
in your unending love and mercy for us  
you turn the darkness of death  
into the dawn of new life.

Show compassion to your people in their sorrow.  
(Be our refuge and our strength  
to lift us from the darkness of this grief  
to the peace and light of your presence.)

Your Son, our Lord Jesus Christ,  
by dying for us, conquered death  
and by rising again, restored life.

May we then go forward eagerly to meet him,  
and after our life on earth  
be reunited with our brothers and sisters  
where every tear will be wiped away.  
(We ask this) through Christ our Lord.

R. Amen.

*Another prayer may be chosen (no. 169).*

### **Procession to the Church**

35. *If the body is taken to the church in a procession, this should be arranged according to local custom. The procession is led by a minister carrying a cross, and the priest walks in front of the bier.*

*The following may be sung during the procession:*

*Psalm 116*

I love the Lord because he has heard my  
voice, *with the antiphon* May the choir of

angels welcome you and lead you to Abraham's side. Where Lazarus is poor no longer, may you have everlasting rest (no. 153).

*or Ant.* I heard a voice from heaven saying: Happy are those who die in the Lord (no. 154).

*Psalm 51*

Have mercy on me, O God, *with the antiphon* Give him (her) eternal rest, O Lord, and may your light shine on him (her) for ever (no. 148).

*or Ant.* Lord, may our brother (sister), whom you have called to yourself, find happiness in the glory of your saints (no. 149).

*or Ant.* The bones that were crushed shall leap for joy before the Lord (no. 150).

*Psalm 121*

I lift my eyes toward the mountains (no. 158).

*Psalm 122*

I rejoiced because they said to me (no. 159).

*Psalm 123*

To you I lift up my eyes (no. 160).

*Psalm 126*

When the Lord brought back the captives of Zion (no. 161).

*Psalm 132*

Remember, O Lord, for David (no. 164).

*Psalm 134*

Come, bless the Lord (no. 165).

*Other appropriate songs or customary prayers may also be used.*

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36. *If the station in the home is not held, the priest goes to the entrance of the church and there greets those present, offering them his sympathy. If it is the custom, he sprinkles the body with holy water and he may say one or more of the prayers given above for the station in the home.*

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## **Second Station: In the Church**

37. *Ordinarily, for the entrance into the church, and for the beginning of Mass, there should be only one song, according to the*

norms in the *General Instruction on the Order of Mass*. If, however, a particular pastoral reason requires two chants, one of the *responsories in nos. 47 and 187-191* may be used.

[It is appropriate that the paschal candle be carried in the entrance procession.]

38. The custom of placing the body of the deceased in the position which he occupied in the liturgical assembly may be continued, namely, the faithful facing the altar and sacred ministers facing the people.

The gospel book, the Bible, or a cross may be placed on the coffin. A second cross is not to be placed near the coffin if the altar cross can be easily seen from the body of the church. Lighted candles may be placed about the coffin or the paschal candle alone may be placed at the head of the deceased.

## Mass

### Rite at the Entrance of the Church

*In the United States, the priest accompanied by the ministers, may begin the rite at the door of the church, using one of the apostolic greetings of the Mass:*

#### Greeting

A The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

*People:* And also with you.

*Or:*

B The grace and peace of God our Father and the Lord Jesus Christ be with you.

*People:* Blessed be God, the Father of our Lord Jesus Christ.

*Or:* And also with you.

*Or:*

C The Lord be with you.

*People:* And also with you.

Or:

D

2 Corinthians 1:3-4

Praised be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation! He comforts us in all our afflictions and thus enables us to comfort those who are in trouble, with the same consolation we have received from him.

*People:* Blessed be God, the Father of our Lord Jesus Christ.

*The priest may then sprinkle the body with holy water saying these or similar words:*

I bless the body of N., with the holy water that recalls his (her) baptism of which Saint Paul writes: All of us who were baptized into Christ Jesus were baptized into his death. By baptism into his death we were buried together with him, so that just as Christ was raised from the dead by the glory of the Father, we too might live a new life. For if we have been united with him by likeness to his death, so shall we be united with him by likeness to his resurrection.

*A white pall, in remembrance of the baptismal garment, may then be placed on the coffin by the pallbearers or others, and the priest may say these or similar words:*

On the day of his (her) baptism, N. put on Christ. In the day of Christ's coming, may he (she) be clothed with glory.

*In the United States, if the introductory rites have taken place at the church door, the priest venerates the altar and goes to his chair. The penitential rite is omitted, and the priest sings or says the opening prayer.*

39. *After the introductory rites, the liturgy of the word is celebrated. Three readings may be used, the first of them from the Old Testament.*

*[It is desirable that the first and second readings be read by relatives or friends of the deceased person.]*

*If a fuller rite is desired for the funeral Mass, the psalms in the Roman Gradual or the Simple Gradual for the several parts of Mass may be sung.*

40. *If the Simple Gradual is used, the alleluia may be omitted for pastoral reasons.*

41. *A brief homily should be given after the gospel, but without any kind of funeral eulogy.*

*[The homily may properly include an expression of praise and gratitude to God for his gifts, particularly the gift of a Christian life, to the deceased person. The homily should relate Christian death to the paschal mystery of the Lord's victorious death and resurrection and to the hope of eternal life.]*

42. *The general intercessions (prayer of the faithful) take place after the homily.*

43. *Where it is customary, the procession of the faithful at the preparation of the gifts may be retained in funeral Masses, provided it is kept within the limits of the offertory rite and its eucharistic meaning is explained to the faithful.*

*[It is desirable that members of the family or friends of the deceased person participate in the usual offering of the bread and wine for the celebration of the eucharist, together with other gifts for the needs of the Church and of the poor.]*

*In the United States, if incense is used, the priest, after incensing the gifts and the altar, may incense the body. The deacon or another minister then incenses the priest and people.*

44. *It is recommended that the faithful, especially the members of the family, take part in the eucharistic sacrifice offered for the deceased, by receiving holy communion.*

*In the United States, communion may be given under both kinds, in accordance with the judgment of the Ordinary, to members of the faithful present at the funeral Masses.*

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45. *If the liturgy of the word is celebrated without the eucharistic sacrifice, the greeting and opening prayer are said after the entrance song, unless for pastoral reasons brief introductory remarks seem more appropriate.*

*The liturgy of the word follows in the usual manner. Three readings may be used, the first of them from the Old Testament. A brief homily should be given after the gospel, but without any kind of funeral eulogy. For pastoral reasons there may be only one reading, followed by the homily.*

*After the homily the general intercessions (prayer of the faithful) are said, and concluded either with a prayer by the priest or the Lord's Prayer recited by all present.*

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## **Final Commendation and Farewell**

**[If Celebrated After Mass]**

46. *After the prayer after communion or, if the eucharistic sacrifice is not celebrated, after the liturgy of the word, the priest, vested in a chasuble or cope, begins the rite of final commendation and farewell.\**

*The priest stands near the coffin with the ministers who have the holy water and incense. [If the body was sprinkled with holy water at the entrance to the church at the beginning of Mass, the sprinkling is ordinarily omitted in the rite of commendation. If the body was incensed at the preparation of the gifts during the Mass, the incensation is ordinarily omitted in the rite of commendation.] He faces the people and introduces the rite in these or similar words:*

With faith in Jesus Christ,  
we reverently bring the body of our brother (sister)  
to be buried in its human imperfection.  
Let us pray with confidence to God,  
who gives life to all things,  
that he will raise up this mortal body  
to the perfection and the company of the saints.

May God give him (her) a merciful judgment  
and forgive all his (her) sins.  
May Christ, the Good Shepherd,  
lead him (her) safely home  
to be at peace with God our Father.  
And may he (she) be happy for ever

*\*See nos. 50 and 54.*

with all the saints  
in the presence of the eternal King.

*Other introductions may be chosen (nos. 183-186).*

*Then all pray in silence for a little while.*

*According to local custom, the conference of bishops may permit the relatives of the deceased to give some words of greeting after the period of silent prayer.*

47. *The body is sprinkled with holy water and incensed, or this may be done after the song of farewell.*

V. Saints of God, come to his (her) aid!

Come to meet him (her) angels of the Lord!

R. Receive his (her) soul and present him (her) to God the Most High.

V. May Christ, who called you, take you to himself;  
may angels lead you to Abraham's side.

R. Receive his (her) soul and present him (her) to God the Most High.

V. Give him (her) eternal rest, O Lord,  
and may your light shine on him (her) for ever.

R. Receive his (her) soul and present him (her) to God the Most High.

*Another responsory may be chosen from nos. 187-191, or some other song may be used. If no singing is possible, it is recommended that prayers for the deceased be said by all present, for example, at least some invocations.*

*If neither a responsory nor the above mentioned prayers or invocations are possible, one of the following may be added:*

A

*Priest:* Peace be with those who have left us and have gone to God.

*Deacon or another minister:* May N. be at peace.  
May he (she) be with God.



*All:* May he (she) be with the living God.  
May he (she) be with the immortal God.  
May he (she) be in God's hands.

*Deacon:* May he (she) sleep in peace.

*All:* May he (she) live in peace.

*Deacon:* May he (she) be where the name of God is great.

*All:* May he (she) be with the living God now and on  
the day of judgment.  
May he (she) live with God.  
May he (she) live in eternal light.

*Deacon:* May he (she) live in the peace of the Lord.

*All:* May he (she) live for ever in peace.  
With God in peace.

*B*

*or: The deacon or another minister may lead the following part of the litany. All respond: Lord, save your people, to each invocation.*

By your coming as man  
By your birth  
By your baptism and fasting  
By your sufferings and cross  
By your birth and burial  
By your rising to new life  
By your return in glory to the Father  
By your gift of the Holy Spirit  
By your coming again in glory

48. *Then the priest says the prayer:*

Father,  
into your hands we commend our brother (sister).  
We are confident that with all who have died in Christ  
he (she) will be raised to life on the last day  
and live with Christ for ever.  
(We thank you for all the blessings

you gave him (her) in this life  
to show your fatherly care for all of us  
and the fellowship which is ours with the saints  
in Jesus Christ.)

Lord, hear our prayer:  
welcome our brother (sister) to paradise  
and help us to comfort each other  
with the assurance of our faith  
(until we all meet in Christ  
to be with you and with our brother (sister) for ever.)  
(We ask this) through Christ our Lord.

R. Amen.

*An alternate prayer may be chosen (no. 192).*

49. *After the prayer, while the body is being taken away, the antiphons in no. 50 may be sung.*

50. *If the priest and the congregation accompany the funeral to the cemetery, the final commendation and farewell may be celebrated at the grave or tomb itself. In this case, after the prayer after communion or, if the eucharistic liturgy is not celebrated, after the liturgy of the word, the body is taken away. Meanwhile one or other of these antiphons may be used:*

May the angels lead you into paradise;  
may the martyrs come to welcome you  
and take you to the holy city,  
the new and eternal Jerusalem.

or:

May the choir of angels welcome you.  
Where Lazarus is poor no longer,  
may you have eternal rest.

*For another antiphon, see no. 166.*

*Psalms or other appropriate verses may be sung with these antiphons.*

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51. *If the priest cannot accompany the funeral procession to the cemetery, the prayers which follow may be said by lay persons, according to the circumstances and pastoral needs.*

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## Procession to the Cemetery

52. *During the procession to the cemetery, the following may be sung:*

*Psalm 118*

Gives thanks to the Lord, for he is good, *with the antiphon* Open for me the gates of holiness; I will go in and praise the Lord (no. 155).

or *Ant.* This is the door of the Lord; the just shall enter it (no. 156).

*Psalm 42*

As the hind longs for the running waters, *with the antiphon* I will go to the glorious shrine of God, to the dwelling place of my Lord (no. 147).

*Psalm 93*

The Lord is king, *with the antiphon* Of earth you formed me, with flesh you covered me; Lord, my Redeemer, raise me up again at the last day (no. 151).

*Psalm 25*

To you I lift up my soul, *with the antiphon* Lord, see the depth of my misery and grief, and forgive me all my sins (no. 146).

or parts of  
*Psalm 119*

Happy are they whose way is blameless (no. 157).

## A

### Third Station: At the Grave or Tomb

[If the Final Commendation has been Celebrated After Mass]

*[It is desirable that, in the absence of a priest or deacon, a lay person should lead the station in the cemetery.]*

53. *If the grave or tomb has not been blessed, it is blessed before the body is placed in it:*

Let us pray.

Lord Jesus Christ,  
by the three days you lay in the tomb  
you made holy the graves of all who believe in you;

and even though their bodies lie in the earth,  
they trust that they, like you, will rise again.

Give our brother (sister) peaceful rest in this grave,  
until that day when you,  
the resurrection and the life,  
will raise him (her) up in glory.  
Then may he (she) see the light of your presence,  
Lord Jesus,  
in the kingdom where you live for ever and ever.

R. Amen.

*Another prayer may be chosen from nos. 193-195.*

*After the prayer the priest, if it is the custom, sprinkles the body and the grave or tomb with holy water and incenses them, unless this is to be done during the rite of final commendation.*

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54. *If the priest and congregation accompany the funeral to the cemetery, the final commendation and farewell may be celebrated at the grave or tomb itself, as described in nos. 46-48. In this case the funeral rites are concluded with the rite of commendation.*

[See B, *Third Station at the Grave or Tomb, Final Commendation and Farewell*, p. 41.]

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55. *Depending on local custom, the burial takes place immediately or at the end of the rite. While the body is being placed in the grave or tomb, or at another suitable moment, the priest may say:*

Since almighty God has called our brother (sister) N.  
from this life to himself,  
we commit his (her) body  
to the earth from which it was made.

Christ was the first to rise from the dead,  
and we know that he will raise up our mortal bodies  
to be like his in glory.

We commend our brother (sister) to the Lord:  
may the Lord receive him (her) into his peace  
and raise up his (her) body on the last day.

*A reading from scripture, and a responsorial psalm may then be said, especially if there is some interval between the station in the church and the burial. The reading and psalm may be included in the rite of final commendation, for a similar reason, if this takes place at the grave or tomb.*

*John 12:23-26*

*John 12:35-36*

*Psalm 62 Only in God is my soul at rest*

*Psalm 93 The Lord is king*

56. *Then the priest may say, in whole or in part, the following prayer of the faithful, or a similar one:*

Let us pray for our brother (sister)

to our Lord Jesus Christ,

who said:

“I am the resurrection and the life.

The man who believes in me will live

even if he dies,

and every living person

who puts his faith in me

will never suffer eternal death.”

Lord, you wept at the death of Lazarus, your friend:

comfort us in our sorrow.

We ask this in faith:

R. Lord, hear our prayer.

You raised the dead to life:

give our brother (sister) eternal life.

We ask this in faith:

R. Lord, hear our prayer.

You promised paradise to the thief who repented:

bring our brother (sister) to the joys of heaven.

We ask this in faith:

R. Lord, hear our prayer.

Our brother (sister) was washed clean in baptism

and anointed with the oil of salvation:

give him (her) fellowship with all your saints.  
We ask this in faith:

R. Lord, hear our prayer.

He (she) was nourished with your body and blood:  
grant him (her) a place at the table in your heavenly kingdom.  
We ask this in faith:

R. Lord, hear our prayer.

Comfort us in our sorrow at the death of our brother (sister):  
let our faith be our consolation  
and eternal life our hope.  
We ask this in faith:

R. Lord, hear our prayer.

*Then all say the Lord's Prayer together, or the priest says the following prayer:*

Lord,  
listen to our prayers for our brother (sister).  
As he (she) always desired to do your will,  
so in your mercy forgive  
whatever wrong he (she) may have done.  
By his (her) Christian faith he (she) was united  
with all your believing people.  
Now, in love and mercy  
give him (her) a place with your angels and saints.  
(We ask this) through Christ our Lord.

R. Amen.

*Another prayer may be chosen from nos. 196-199.*

*In the United States, if a prayer for those present is desired, either no. 34 or no. 169 (for the deceased and the mourners) may be added:*

V. Give him (her) eternal rest, O Lord,

R. and may your light shine on him (her) for ever.

57. *At the end of the entire rite, an appropriate song may be sung, according to local custom.*

### Third Station: At the Grave or Tomb Final Commendation and Farewell

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[54.] *If the priest and congregation accompany the funeral to the cemetery, the final commendation and farewell may be celebrated at the grave or tomb itself, as described in nos. 46-48. In this case the funeral rites are concluded with the rite of commendation.*

---

[53.] *If the grave or tomb has not been blessed, it is blessed before the body is placed in it:*

Let us pray.

Lord Jesus Christ,  
by the three days you lay in the tomb  
you made holy the graves of all who believe in you;  
and even though their bodies lie in the earth,  
they trust that they, like you, will rise again.

Give our brother (sister) peaceful rest in this grave,  
until that day when you,  
the resurrection and the life,  
will raise him (her) up in glory.  
Then may he (she) see the light of your presence,  
Lord Jesus,  
in the kingdom where you live for ever and ever.

R. Amen.

*Another prayer may be chosen from nos. 193-195.*

### Final Commendation and Farewell

[46.] *The priest stands near the coffin with the ministers who have the holy water and incense. He faces the people and introduces the rite in these or similar words:*

With faith in Jesus Christ,  
we reverently bring the body of our brother (sister)  
to be buried in its human imperfection.

Let us pray with confidence to God,  
who gives life to all things,  
that he will raise up this mortal body  
to the perfection and the company of the saints.

May God give him (her) a merciful judgment  
and forgive all his (her) sins.  
May Christ, the Good Shepherd,  
lead him (her) safely home  
to be at peace with God our Father.  
And may he (she) be happy for ever  
with all the saints  
in the presence of the eternal King.

*Other introductions may be chosen (nos. 183-186).*

*Then all pray in silence for a little while.*

*According to local custom, the conference of bishops may permit the relatives of the deceased to give some words of greeting after the period of silent prayer.*

*A reading from scripture, and a responsorial psalm may then be said, especially if there is some interval between the station in the church and the burial.*

*John 12:23-26*

*John 12:35-36*

*Psalm 62 Only in God is my soul at rest*

*Psalm 93 The Lord is king*

[47.] *The body is sprinkled with holy water and incensed, or this may be done after the song of farewell.*

- V. Saints of God, come to his (her) aid!  
Come to meet him (her) angels of the Lord!
- R. Receive his (her) soul and present him (her) to God the Most High.
- V. May Christ, who called you, take you to himself;  
may angels lead you to Abraham's side.
- R. Receive his (her) soul and present him (her) to God the Most High.



- V. Give him (her) eternal rest, O Lord,  
and may your light shine on him (her) for ever.
- R. Receive his (her) soul and present him (her) to God the Most High.

*Another responsory may be chosen from nos. 187-191, or some other song may be used. If no singing is possible, it is recommended that prayers for the deceased be said by all present, for example, at least some invocations.*

*If neither a responsory nor the above mentioned prayers or invocations are possible, one of the following may be added:*

A

*Priest:* Peace be with those who have left us and have gone to God.

*Deacon or another minister:* May N. be at peace.  
May he (she) be with God.

*All:* May he (she) be with the living God.  
May he (she) be with the immortal God.  
May he (she) be in God's hands.

*Deacon:* May he (she) sleep in peace.

*All:* May he (she) live in peace.

*Deacon:* May he (she) be where the name of God is great.

*All:* May he (she) be with the living God now and on the day of judgment.  
May he (she) live with God.  
May he (she) live in eternal light.

*Deacon:* May he (she) live in the peace of the Lord.

*All:* May he (she) live for ever in peace.  
With God in peace.

B

*or: The deacon or another minister may lead the following part of the litany. All respond: Lord, save your people, to each invocation.*

By your coming as man  
By your birth

By your baptism and fasting  
By your sufferings and cross  
By your birth and burial  
By your rising to new life  
By your return in glory to the Father  
By your gift of the Holy Spirit  
By your coming again in glory

[48.] *Then the priest says the prayer:*

Father,  
into your hands we commend our brother (sister).  
We are confident that with all who have died in Christ  
he (she) will be raised to life on the last day  
and live with Christ for ever.  
(We thank you for all the blessings  
you gave him (her) in this life  
to show your fatherly care for all of us  
and the fellowship which is ours with the saints  
in Jesus Christ.)

Lord, hear our prayer:  
welcome our brother (sister) to paradise  
and help us to comfort each other  
with the assurance of our faith  
(until we all meet in Christ  
to be with you and with our brother (sister) for ever.)  
(We ask this) through Christ our Lord.

R. Amen.

*An alternate prayer may be chosen (no. 192).*

*In the United States, if a prayer for those present is desired,  
either no. 34 or no. 169 (for the deceased and the mourners) may  
be added.*

V. Give him (her) eternal rest, O Lord,

R. and may your light shine on him (her) for ever.

[57.] *At the end of the entire rite, an appropriate song may be  
sung, according to local custom.*

RECEPTION OF THE FUNERAL AT THE CHURCH WHEN  
THE FUNERAL LITURGY DOES NOT TAKE PLACE AT ONCE

58. *When the body of the deceased is brought to the church some time before the funeral liturgy is to be celebrated, the rite may be arranged as follows:*

*The priest receives the funeral procession at the church door with the sprinkling of holy water and the prayer mentioned in no. 33.*

*While the body is being carried into the church, one of the responsories in nos. 187-191 may be sung.*

*After this John 14:1-6 (no. 143) or another passage indicated below in nos. 83-107, 128-144 is read.*

*After the reading a psalm taken from those mentioned above in no. 35 is said, or the prayer of the faithful in a short form.*

*The entire rite is completed with the Lord's Prayer.*

*Then the body is placed in the chapel used for this purpose.*

## CHAPTER III

# Second Plan of the Funeral Rite with Stations in the Cemetery Chapel and at the Grave or Tomb

59. *This plan of the funeral rites does not provide for a Mass as a part of the funeral. A Mass will be celebrated, however, at some suitable time, without the body present, either before or after the funeral. The funeral Mass may be celebrated in the home of the deceased, if the local Ordinary judges this to be appropriate in particular circumstances.*

### FIRST STATION: IN THE CEMETERY CHAPEL

60. *The priest vests in an alb or surplice and stole of the color for funerals, with a cope of the same color if he wishes. He goes with the ministers to the bier where the funeral party is waiting. The priest greets those present and offers them his sympathy and the consolation of faith.*

61. *Then one of the responsories in nos. 47 and 187-191 or another appropriate song is sung.*

### Liturgy of the Word

62. *After this John 14:1-6 (no. 143) or another reading from nos. 128-144 is read.*

63. *If circumstances suggest, an epistle or a reading from the Old Testament, from nos. 83-107, may be read before the gospel. In this case one of the psalms indicated above in no. 33 is said or sung with its antiphon between the readings.*

64. *After the reading or readings, there should be a brief homily, unless this takes place at the grave or tomb.*

### Final Commendation and Farewell

65. *The rite of final commendation and farewell follows, as described in nos. 46-48, unless it is to be celebrated at the grave or tomb.*

*The priest stands near the coffin, with the ministers who have the holy water and incense. He faces the people and introduces the rite in these or similar words:*

With faith in Jesus Christ,  
we reverently bring the body of our brother (sister)  
to be buried in its human imperfection.

Let us pray with confidence to God,  
who gives life to all things,  
that he will raise up this mortal body  
to the perfection and the company of the saints.

May God give him (her) a merciful judgment  
and forgive all his (her) sins.

May Christ, the Good Shepherd,  
lead him (her) safely home  
to be at peace with God our Father.  
And may he (she) be happy for ever  
with all the saints  
in the presence of the eternal King.

*Other introductions may be chosen (nos. 183-186).*

*Then he invites all present to pray in silence for a little while.*

*According to local custom, the conference of bishops may permit the relatives of the deceased to give some words of greeting after the period of silent prayer.*

66. *The body is sprinkled with holy water and incensed, or this may be done after the song of farewell.*

- V. Saints of God, come to his (her) aid!  
Come to meet him (her) angels of the Lord!
- R. Receive his (her) soul and present him (her) to God the Most High.
- V. May Christ, who called you, take you to himself;  
may angels lead you to Abraham's side.
- R. Receive his (her) soul and present him (her) to God the Most High.
- V. Give him (her) eternal rest, O Lord,  
and may your light shine on him (her) for ever.
- R. Receive his (her) soul and present him (her) to God the Most High.

Another responsory may be chosen from nos. 187-191, or some other song may be used. If no singing is possible, it is recommended that prayers for the deceased be said by all present, for example, at least some invocations.

*If neither a responsory nor the above mentioned prayers or invocations are possible, one of the following may be added:*

A

*Priest:* Peace be with those who have left us and have gone to God.

*Deacon or another minister:* May N. be at peace.  
May he (she) be with God.

*All:* May he (she) be with the living God.  
May he (she) be with the immortal God.  
May he (she) be in God's hands.

*Deacon:* May he (she) sleep in peace.

*Deacon:* May he (she) live in peace.

*Deacon:* May he (she) be where the name of God is great.

*All:* May he (she) be with the living God now and on the day of judgment.  
May he (she) live with God.  
May he (she) live in eternal light.

*All:* May he (she) live in the peace of the Lord.

*All:* May he (she) live for ever in peace.  
With God in peace.

B

*or: The deacon or another minister may lead the following part of the litany. All respond: Lord, save your people, to each invocation.*

By your coming as man  
By your birth  
By your baptism and fasting

By your sufferings and cross  
By your birth and burial  
By your rising to new life  
By your return in glory to the Father  
By your gift of the Holy Spirit  
By your coming again in glory

67. *Then the priest says the prayer:*

Father,  
into your hands we commend our brother (sister).  
We are confident that with all who have died in Christ  
he (she) will be raised to life on the last day  
and live with Christ for ever.  
(We thank you for all the blessings  
you gave him (her) in this life  
to show your fatherly care for all of us  
and the fellowship which is ours with the saints  
in Jesus Christ.)

Lord, hear our prayer:  
welcome our brother (sister) to paradise  
and help us to comfort each other  
with the assurance of our faith  
(until we all meet in Christ  
to be with you and with our brother (sister) for ever.)  
(We ask this) through Christ our Lord.

R. Amen.

*An alternate prayer may be chosen (no. 192).*

68. *If the rite of final commendation and farewell is to be celebrated at the grave or tomb, the priest may say the prayer of the faithful (no. 75) at the end of the liturgy of the word.*

69. *After the prayer or the prayer of the faithful, and while the body is being taken away, these antiphons may be sung:*

May the angels lead you into paradise;  
may the martyrs come to welcome you  
and take you to the holy city,  
the new and eternal Jerusalem.

or:

May the choir of angels welcome you.  
Where Lazarus is poor no longer,  
may you have eternal rest.

*For another antiphon, see no. 166.*

*Psalms or other appropriate verses may be sung with these antiphons.*

### **Procession to the Grave or Tomb**

70. *During the procession to the grave or tomb, the following may be sung:*

*Psalm 118* Give thanks to the Lord, for he is good, with the antiphon Open for me the gates of holiness; I will go in and praise the Lord (no. 155).

or *Ant.* This is the door of the Lord; the just shall enter it (no. 156).

*Psalm 42* As the hind longs for the running waters, with the antiphon I will go to the glorious shrine of God, to the dwelling place of my Lord (no. 147).

*Psalm 93* The Lord is king, with the antiphon Of earth you formed me, with flesh you covered me; Lord, my Redeemer, raise me up again at the last day (no. 151).

*Psalm 25* To you I lift up my soul, O Lord, with the antiphon Lord, see the depth of my misery and grief, and forgive me all my sins (no. 146).

or parts of  
*Psalm 119* Happy are they whose way is blameless (no. 157).

### **SECOND STATION: AT THE GRAVE OR TOMB**

*[It is desirable that, in the absence of a priest or deacon, a lay person should lead the station in the cemetery.]*



71. *If the grave or tomb has not been blessed, it is blessed before the body is placed in it:*

Let us pray.

Lord Jesus Christ,  
by the three days you lay in the tomb  
you made holy the graves of all who believe in you;  
and even though their bodies lie in the earth,  
they trust that they, like you, will rise again.  
Give our brother (sister) peaceful rest in this grave,  
until that day when you,  
the resurrection and the life,  
will raise him (her) up in glory.  
Then may he (she) see the light of your presence,  
Lord Jesus,  
in the kingdom where you live for ever and ever.

R. Amen.

*Another prayer may be chosen from nos. 193-195.*

*After the prayer the priest, if it is the custom, sprinkles the body and the grave or tomb with holy water and incenses them, unless this is to be done during the rite of final commendation.*

72. *Depending on local custom, the burial takes place immediately or at the end of the rite. While the body is being placed in the grave or tomb, or at another suitable moment, the priest may say:*

Since almighty God has called our brother (sister) N.  
from this life to himself,  
we commit his (her) body  
to the earth from which it was made.

Christ was the first to rise from the dead,  
and we know that he will raise up our mortal bodies  
to be like his in glory.

We commend our brother (sister) to the Lord:  
may the Lord receive him (her) into his peace  
and raise up his (her) body on the last day.

*A reading from scripture, and a responsorial psalm may then be said, especially if there is some interval between the station in the church and the burial. The reading and psalm may be included in the rite of final commendation, for a similar reason, if this takes place at the grave or tomb.*

*John 12:23-26*

*John 12:35-36*

*Psalm 62 Only in God is my soul at rest*

*Psalm 93 The Lord is king*

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73. *If there is to be a homily at the grave or tomb, it is given at this point.*

74. *If the final commendation and farewell is also celebrated at the grave, it takes the place of the following prayer of the faithful, no. 75. In this case the funeral rites are concluded with the rite of commendation, nos. 65-67.*

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75. *Then the priest may say, in whole or in part, the following prayer of the faithful, or a similar one:*

Let us pray for our brother (sister)  
to our Lord Jesus Christ,  
who said:

*'I am the resurrection and the life.*

*The man who believes in me will live  
even if he dies,*

*and every living person  
who puts his faith in me*

*will never suffer eternal death.'*

Lord, you wept at the death of Lazarus, your friend:  
comfort us in our sorrow.

We ask this in faith:

R. Lord, hear our prayer.

You raised the dead to life:  
give our brother (sister) eternal life.  
We ask this in faith:

R. Lord, hear our prayer.

You promised paradise to the thief who repented:  
bring our brother (sister) to the joys of heaven.  
We ask this in faith:

R. Lord, hear our prayer.

Our brother (sister) was washed clean in baptism  
and anointed with the oil of salvation:  
give him (her) fellowship with all your saints.  
We ask this in faith:

R. Lord, hear our prayer.

He (she) was nourished with your body and blood:  
grant him (her) a place at the table in your heavenly kingdom.  
We ask this in faith:

R. Lord, hear our prayer.

Comfort us in our sorrow at the death of our brother (sister):  
let our faith be our consolation  
and eternal life our hope.  
We ask this in faith:

R. Lord, hear our prayer.

*Then all say the Lord's Prayer together, or the priest says the following prayer:*

Lord,  
listen to our prayers for our brother (sister).  
As he (she) always desired to do your will,  
so in your mercy forgive  
whatever wrong he (she) may have done.  
By his (her) Christian faith he (she) was united  
with all your believing people.  
Now, in love and mercy  
give him (her) a place with your angels and saints.  
(We ask this) through Christ our Lord.

R. Amen.

*Another prayer may be chosen from nos. 196-199.*

*In the United States, if a prayer for those present is desired, either no. 34 or no. 169 (for the deceased and the mourners) may be added:*

V. Give him (her) eternal rest, O Lord,

R. and may your light shine on him (her) for ever.

76. *At the end of the entire rite, an appropriate song may be sung, according to local custom.*

## CHAPTER IV

# Third Plan of the Funeral Rite Celebrated in the Home of the Deceased

77. *Depending on local custom, when the body of the deceased is laid out, when it is placed on the bier, or whenever other acts of piety are celebrated between the time of death and the principal funeral service, the prayers, readings, and songs may be used as indicated in no. 30 or in a similar manner, with texts taken from Chapter VI.*

78. *The liturgy of the word in the form of a vigil may be held in the home of the deceased, as mentioned above in nos. 26-28. The several aspects of the meaning of Christian death, mentioned in nos. 1 and 2, should be clearly expressed.*

*For pastoral reasons the local Ordinary may permit the funeral Mass to be celebrated in the home of the deceased.*

79. *The rite of final commendation and farewell is celebrated according to the first plan, nos. 46-48.*

## CHAPTER V

# Funerals of Children

80. *The funeral rites for baptized children who die before the age of reason are arranged according to the different plans of funerals described in Chapters II, III, and IV. The special texts given below in nos. 203-230 are to be used.*

81. *The liturgical color should be festive and with a paschal significance.*

82. *If a child whom the parents wished to be baptized should die before baptism, the local Ordinary, taking into consideration pastoral circumstances, may permit the funeral to be celebrated either in the home of the child (see above, Chapter IV) or even according to the plan of funeral rites customarily used for other funerals in the region (see above, Chapters II and III). In either case, the special texts given below in nos. 231-237 are to be used.*

*When funerals of this kind are celebrated, the doctrine of the necessity of baptism should not be weakened in the catechesis of the faithful.*

## CHAPTER VI

# Various Texts Used in the Order of Funerals for Adults

### I. SCRIPTURE READINGS

#### Old Testament Reading

83. *Job 19:1, 23-27* I know that my redeemer lives.
84. *Wisdom 3:1-9 (longer)* He accepted them as a holocaust.  
*or 1-6, 9 (shorter)*
85. *Wisdom 4:7-14* A blameless life is a ripe old age.
86. *Isaiah 25:6, 7-9* The Lord God will destroy death  
for ever.
87. *Lamentations 3:17-26* It is good to wait in silence for the  
Lord God to save.

*The Hebrew letters are omitted.*

88. *Daniel 12:1-3* Of those who lie sleeping in the  
dust of the earth many will  
awake.
89. *2 Maccabees 12:43-46* It is good and holy to think of the  
dead rising again.

#### New Testament Reading

90. *Acts 10:34-43 (longer)* God has appointed Jesus to judge  
*or 34-36, 42-43 (shorter)* everyone, alive and dead.
91. *Romans 5:5-11* Having been justified by his blood,  
we will be saved from God's  
anger through him.
92. *Romans 5:17-21* However great the number of sins  
committed, grace was even  
greater.

93. *Romans 6:3-9 (longer)* Let us walk in newness of life.  
or *3-4, 8-9 (shorter)*
94. *Romans 8:14-23* We wait for our bodies to be set free.
95. *Romans 8:31-35, 37-39* Nothing can really come between us and the love of Christ.
96. *Romans 14:7-9, 10-12* Alive or dead, we belong to the Lord.
97. *1 Corinthians 15:20-24, 25-28 (longer), 20-23 (shorter)* All men will be brought to life in Christ.
98. *1 Corinthians 15:51-57* Death is swallowed up in victory.
99. *2 Corinthians 5:1, 6-10* We have an everlasting home in heaven.
100. *Philippians 3:20-21* Jesus will transfigure these wretched bodies of ours to be like his glorious body.
101. *1 Thessalonians 4:13-18* We shall stay with the Lord for ever.
102. *2 Timothy 2:8-13* If we have died with him, then we shall live with him.
103. *1 John 3:1-2* We shall see him as he really is.
104. *1 John 3:14-16* We have passed out of death and into life because we love the brothers.
105. *Revelation 14:13* Happy are those who die in the Lord.
106. *Revelation 20:11–21:1* The dead have been judged according to their works.
107. *Revelation 21:1-5, 6-7* There will be no more death.

· Responsorial Psalm

108. *Psalm 23:1-3, 3-4, 5, 6*

R. (1): The Lord is my shepherd; there is nothing I shall want.



- or: (4): Though I walk in the valley of darkness, I fear no evil,  
for you are with me.
109. *Psalm 25:6-7, 17-18, 20-21*  
R. (1): To you, O Lord, I lift my soul.
- or: (3): No one who waits for you, O Lord, will ever be put  
to shame.
110. *Psalm 27:1, 4, 7, 8, 9, 13-14*  
R. (1): The Lord is my light and my salvation.
- or: (13): I believe that I shall see the good things of the Lord  
in the land of the living.
111. *Psalm 42:2, 3, 5; 43:3, 4, 5*  
R. (Ps. 42:3): My soul is thirsting for the living God:  
when shall I see him face to face?
112. *Psalm 63:2-3, 3-4, 5-6, 8-9*  
R. (2): My soul is thirsting for you, O Lord my God.
113. *Psalm 103:8, 10, 13-14, 15-16, 17-18*  
R. (8): The Lord is kind and merciful.
- or: (Psalm 37:39): The salvation of the just comes from the  
Lord.
114. *Psalm 115:5, 6; Psalm 116:10-11, 15-16*  
R. (Psalm 115:9): I will walk in the presence of the Lord,  
in the land of the living.
- or: Alleluia.
115. *Psalm 122:1-2, 3-4, 4-5, 6-7, 8-9*  
R. (1): I rejoiced when I heard them say: let us go to the  
house of the Lord.
- or: Let us go rejoicing to the house of the Lord.
116. *Psalm 130:1-2, 3-4, 4-6, 7-8*  
R. (1): Out of the depths, I cry to you, Lord.
- or: (see 5): I hope in the Lord, I trust in his word.

117. *Psalm 143:1-2, 5-6, 7, 8, 10*

R. (1): O Lord, hear my prayer.

Alleluia Verse and Verse Before the Gospel

118. *Matthew 11:25*

Blessed are you, Father, Lord of heaven and earth;  
you have revealed to little ones the mysteries of the  
kingdom.

119. *Matthew 25:34*

Come, you whom my Father has blessed, says the Lord;  
inherit the kingdom prepared for you since the foundation  
of the world.

120. *John 3:16*

God loved the world so much, he gave us his only Son,  
that all who believe in him might have eternal life.

121. *John 6:39*

This is the will of my Father, says the Lord,  
that I should lose nothing of all that he has given to me,  
and that I should raise it up on the last day.

122. *John 6:40*

This is the will of my Father, says the Lord,  
all who believe in the Son will have eternal life  
and I will raise them to life again on the last day.

123. *John 11:25, 26*

I am the resurrection and the life, said the Lord:  
he who believes in me will not die for ever.

124. *Philippians 3:20*

Our true home is in heaven,  
and Jesus Christ whose return we long for  
will come from heaven to save us.

125. *2 Timothy 2:11-12*

If we die with Christ, we shall live with him,  
and if we are faithful to the end, we shall reign with him.

126. *Revelation 1:5-6*

Jesus Christ is the firstborn of the dead;  
glory and kingship be his for ever and ever. Amen.

127. *Revelation 14:13*  
Happy are those who have died in the Lord;  
let them rest from their labors for their good deeds go with  
them.

Gospel

128. *Matthew 5:1-12*  
Rejoice and be glad, for your reward will be great in heaven.
129. *Matthew 11:25-30*  
You have hidden these things from the learned and have  
revealed them to children.
130. *Matthew 25:1-13*  
Look, the bridegroom is coming; go out and meet him.
131. *Matthew 25:31-46*  
Come, you whom my Father has blessed.
132. *Mark 15:33-39; 16:1-6 (longer) or 15:33-39 (shorter)*  
Jesus gave a loud cry and breathed his last.
133. *Luke 7:11-17*  
Young man, I say to you, get up.
134. *Luke 12:35-40*  
Be like men waiting for the arrival of their master.
135. *Luke 23:33, 39-43*  
Today you will be with me in paradise.
136. *Luke 23:44-49, 24:1-6 (longer) or 23:44-49 (shorter)*  
Father, into your hands I commit my spirit.
137. *Luke 24:13-35 (longer) or 13-16, 28-35 (shorter)*  
Was it not necessary that the Christ should suffer and so  
enter into his glory?
138. *John 6:37-40*  
Whoever believes in Jesus has eternal life and I will raise  
him up on the last day.
139. *John 6:51-58*  
Anyone who eats this bread will live for ever; and I will  
raise him up on the last day.
140. *John 11:17-27 (longer) or 21-27 (shorter)*  
I am the resurrection and the life.

141. *John 11:32-45*  
Lazarus, come out.
142. *John 12:23-28 (longer) or 23-26 (shorter)*  
If a grain of wheat falls on the ground and dies, it yields a rich harvest.
143. *John 14:1-6*  
There are many rooms in my Father's house.
144. *John 17:24-26*  
Father, I want those you have given me to be with me where I am.

## II. PSALMS AND ANTIPHONS

*For convenience the psalms mentioned in this rite, together with antiphons, are indicated here.*

145. *Psalm 23*     *Resp. Ps.:*     Lord, remember me in your kingdom.
146. *Psalm 25*     *Ant.:*             Lord, see the depth of my misery and grief, and forgive me all my sins!
- [In the United States]
- Psalm 26*     *Ant.:*             Redeem me, and have pity on me.
147. *Psalm 42*     *Ant.:*             I will go to the glorious shrine of God, to the dwelling place of my Lord.
148. *Psalm 51*     *Ant.:*             Give him (her) eternal rest, O Lord, and may your light shine on him (her) for ever.
149. *Psalm 51*     *Ant.:*             Lord, may our brother (sister), whom you have called to yourself, find happiness in the glory of your saints.
150. *Psalm 51*     *Ant.:*             The bones that were crushed shall leap for joy before the Lord.

[In the United States]

- Psalm 62*     *Ant.:*             Only in God is my soul at rest; from him comes my hope.

151. *Psalm 93*      *Ant.:*      Of earth you formed me, with  
flesh you covered me; Lord, my  
Redeemer, raise me up again at  
the last day.
152. *Psalm 114*      *Resp. Ps.:*      May Christ make you welcome in  
*Psalm 115:*      paradise.  
1-12
153. *Psalm 116*      *Ant.:*      May the choir of angels welcome  
you and lead you to Abraham's  
side. Where Lazarus is poor no  
longer, may you have everlast-  
ing rest.
154. *Psalm 116*      *Ant.:*      I heard a voice from heaven say-  
ing: Happy are those who die  
in the Lord.
155. *Psalm 118*      *Ant.:*      Open for me the gates of holi-  
ness; I will go in and praise the  
Lord!
156. *Psalm 118*      *Ant.:*      This is the door of the Lord; the  
just shall enter it.
157. *Psalm 119*
158. *Psalm 121*
159. *Psalm 122*
160. *Psalm 123*
161. *Psalm 126*
162. *Psalm 130*      *Resp. Ps.:*      I cry to you, O Lord.
163. *Psalm 130*      *or:*      My soul hopes in the Lord.
164. *Psalm 132*
165. *Psalm 134*

166. *The following antiphon may be used while the body of the deceased is being carried from the church.*

I am the resurrection and the life.  
The man who believes in me will live  
even if he dies,  
and every living person  
who puts his faith in me  
will never suffer eternal death.

### III. PRAYERS FOR THE STATION IN THE HOME OF THE DECEASED

*Even if it is indicated for a particular part of the funeral service, any of the following prayers may be used at other parts of the rite, provided the character of the text is taken into account.*

#### 1

#### 167. *For the deceased person*

Almighty Father,  
eternal God,  
hear our prayers  
for your son (daughter) N.  
whom you have called from this life to yourself.  
Grant him (her) light, happiness, and peace.  
Let him (her) pass in safety through the gates of death,  
and live for ever with all your saints  
in the light you promised to Abraham  
and to all his descendants in faith.  
Guard him (her) from all harm  
and on that great day of resurrection and reward  
raise him (her) up with all your saints.  
Pardon his (her) sins  
and give him (her) eternal life in your kingdom.  
(We ask this) through Christ our Lord.

R. Amen.

#### 2

#### 168. *For the deceased person*

Father,  
we entrust our brother (sister) to your mercy.  
You loved him (her) greatly in this life:  
now that he (she) is freed from all its cares,  
give him (her) happiness and peace for ever.  
The old order has passed away:  
welcome him (her) now into paradise  
where there will be no more sorrow,  
no more weeping or pain,  
but only peace and joy

with Jesus, your Son,  
and the Holy Spirit  
for ever and ever.

R. Amen.

3

169. *For the deceased person and for the mourners*

Lord Jesus,  
our Redeemer,  
you willingly gave yourself up to death  
so that all people might be saved  
and pass from death into a new life.  
Listen to our prayers,  
look with love on your people  
who mourn and pray for their dead brother (sister).  
Lord Jesus, you alone are holy and compassionate:  
forgive our brother (sister) his (her) sins.  
By dying you opened the gates of life  
for those who believe in you:  
do not let our brother (sister) be parted from you,  
but by your glorious power  
give him (her) light, joy, and peace in heaven  
where you live for ever and ever.

R. Amen.

IV. PRAYERS FOR THE LITURGY OF THE WORD

*In addition to these prayers, any prayer from the Mass for the dead may be chosen.*

*The texts are ordinarily written to refer to a single deceased person and should be changed when used for several persons.*

1

170. Lord God,  
almighty Father,  
our faith testifies that your Son  
died for us and rose to life again.

May our brother (sister) N. share in this mystery:  
as he (she) has gone to his (her) rest believing in Jesus,  
may he (she) come through him to the joy of the resurrec-  
tion.

(We ask this) through Christ our Lord.

R. Amen.

2

171. Lord God,  
you are the glory of believers  
and the life of the just.  
Your Son redeemed us  
by dying and rising to life again.  
Since our brother (sister) N. believed in the mystery  
of our own resurrection,  
let him (her) share the joys and blessings  
of the life to come.

(We ask this) through Christ our Lord.

R. Amen.

3

172. Lord God, almighty Father,  
you have made the cross for us a sign of strength  
and marked us as yours in the sacrament of the resurrection.  
Now that you have freed our brother (sister) from this  
mortal life,  
make him (her) one with your saints in heaven.

(We ask this) through Christ our Lord.

R. Amen.

4

173. Lord, hear our prayers.  
By raising your Son from the dead, you have given us faith.  
Strengthen our hope that N., our brother (sister),  
will share in his resurrection.

(We ask this) through Christ our Lord.

R. Amen.



## 5

174. In your presence, Lord, those who die still live,  
and our bodies do not perish in death,  
but are transformed by your power.  
Listen to our prayers  
and welcome your son (daughter) N.  
to the company of Abraham, our father in faith,  
and raise him (her) up on the last day,  
the day of judgment.  
In your love cleanse him (her)  
from every sin he (she) has committed  
during his (her) life on earth.  
(We ask this) through Christ our Lord.
- R. Amen.

## 6

175. Lord, we ask your mercy for your son (daughter) N.  
Welcome him (her) into your love  
and forgive whatever wrong he (she) may have done  
during his (her) life on earth.  
Free him (her) from the chains of death  
and let him (her) enter into life.  
(We ask this) through Christ our Lord.
- R. Amen.

## 7

176. Help us, Lord, to receive and understand your gospel,  
so that we may find light in this darkness,  
faith in our doubts,  
and comfort for one another in your saving words.  
(We ask this) through Christ our Lord.
- R. Amen.

## 8

177. *For a young person*  
Lord God, the days allotted to each of us  
are in your fatherly care.

Though we are saddened  
that our brother (sister) N. was with us for so short a time,  
we entrust him (her) to you with confidence.  
May he (she) live, radiant and for ever young  
in the happiness of your kingdom.  
(We ask this) through Christ our Lord.

R. Amen.

9

178. *For one who worked in the service of the Gospel*

Lord, hear our prayers for your son (daughter) N.,  
who labored so generously  
to bring your Gospel to the world.  
May he (she) be the more worthy to share the rewards  
of your kingdom.  
(We ask this) through Christ our Lord.

R. Amen.

10

179. *For one who suffered a long illness*

Lord God, in his (her) suffering and long illness  
our brother (sister) N. served you faithfully  
by imitating the patience of your Son, Jesus Christ.  
May he (she) also share in the reward of his glory  
for ever and ever.

R. Amen.

11

180. *For one who died suddenly*

Lord, as we mourn the sudden death of our brother (sister) N.,  
comfort us with the great power of your love  
and strengthen us in our faith  
that he (she) is with you for ever.  
(We ask this) through Christ our Lord.

R. Amen.

181. *For parents*

God, you command us to honor father and mother;  
 in your mercy forgive the sins of my (our) parents  
 and let me (us) one day see them again  
 in the radiance of eternal joy.  
 (We ask this) through Christ our Lord.

R. Amen.

182. *For a married couple*

Lord, pardon the sins of your servants N. and N.  
 In this life they were joined in true married love.  
 Now let the fullness of your own love  
 unite them for life eternal.  
 (We ask this) through Christ our Lord.

R. Amen.

V. INTRODUCTION TO THE FINAL COMMENDATION  
 AND FAREWELL

## 1

183. Our brother (sister) has gone to his (her) rest in the peace of Christ. With faith and hope in eternal life, let us commend him (her) to the loving mercy of our Father, and assist him (her) with our prayers. He (she) became God's son (daughter) through baptism and was often fed at the table of our Lord. May the Lord now welcome him (her) to the table of God's children in heaven, and, with all the saints, may he (she) inherit the promise of eternal life.

Let us also pray to the Lord for ourselves. May we who mourn be reunited one day with our brother (sister). Together may we meet Christ Jesus when he, who is our life, shall appear in his glory.

## 2

184. Since almighty God has called our brother (sister) N. from this life to himself, we commit his (her) body to the earth from which it was made.

Christ was the first to rise from the dead, and we know that he will raise up our mortal bodies to be like his in glory.

We commend our brother (sister) to the Lord: may the Lord receive him (her) into his peace and raise up his (her) body on the last day.

3

185. Before we part, let us take leave of our brother (sister). May this last farewell express the depth of our love for him (her), ease our sadness, and strengthen our hope. We know that one day we shall greet him (her) with joy where the love of Christ, which overcomes all things, will destroy even death itself.

4

186. Our prayers now are ended, and we bid our last farewell. There is sadness in the parting, but it should fill us with new hope, for one day we shall see our brother (sister) again and enjoy his (her) love. By God's mercy, we who leave this church today in sorrow will be reunited in the joy of God's kingdom. Let us comfort one another in the faith of Jesus Christ.

VI. RESPONSORIES FOR THE FINAL COMMENDATION  
AND FAREWELL

1

187. Lord, you shed your blood for our brother (sister); welcome him (her) into your presence; \* do not forget, Lord, that we are dust, and man is like grass, like a flower of the field.

V. The Lord is merciful and kind, patient and rich in mercy; \* do not forget, Lord, that we are dust, and man is like grass, like a flower of the field.

2

188. You knew me, Lord, before I was born, for you made me in your likeness; \* now I return you my soul, for you are my maker.

V. My sins, Lord, make me afraid, and bring me shame; do not condemn me when you come in judgment; \* now I return you my soul, for you are my maker.

3

189. I know that my Redeemer lives, and on the last day I shall rise again; \* in my body I shall look on God, my Savior.

V. I myself shall see him; my own eyes will gaze on him; \* in my body I shall look on God, my Savior.

V. This is the hope I cherish in my heart; \* in my body I shall look on God, my Savior.

4

190. Lord, you raised Lazarus from the dead; \* forgive our brother (sister), and give him (her) a resting-place in peace.

V. Give him (her) eternal rest, O Lord, and may your light shine on him (her) for ever; \* forgive our brother (sister), and give him (her) a resting-place in peace.

5

191. Lord, lead me out of the ways of darkness; you broke down the gates of death, and visited the prisoners of darkness; \* you brought them light to let them see your face.

V. They cried out in welcome: "Redeemer, you have come at last!" \* you brought them light to let them see your face.

V. Give him (her) eternal rest, O Lord, and may your light shine on him (her) for ever; \* you brought them light to let them see your face.

VII. ANOTHER PRAYER AT END OF FINAL COMMENDATION  
AND FAREWELL

192. We commend our brother (sister) N. to you, Lord.  
Now that he (she) has passed from this life,  
may he (she) live on in your presence.  
In your mercy and love,  
forgive whatever sins he (she) may have committed  
through human weakness.  
(We ask this) through Christ our Lord.

R. Amen.

VIII. PRAYERS FOR THE BLESSING OF THE GRAVE OR TOMB

1

193. Lord God, through your mercy  
those who have lived in faith  
find eternal peace.  
Bless this grave  
and send your angel to watch over it.  
Forgive the sins of our brother (sister)  
whose body we bury here.  
Welcome him (her) into your presence,  
and with your saints let him (her) rejoice in you for ever.  
(We ask this) through Christ our Lord.

R. Amen.

2

194. Lord God, we give you thanks and praise  
for you created the earth and the heavens  
and set the stars in their places.  
When mankind was caught in the snare of death  
you set us free through baptism.  
In fulfillment of your will  
our Lord Jesus Christ  
conquered death and rose to life  
to bring salvation and resurrection to those who belong to  
him by faith.  
We ask you, Lord, to bless this grave.  
Give our brother (sister) peace and rest,  
and on the day of judgment  
raise him (her) up to eternal life  
with all your saints.  
(We ask this) through Christ our Lord.

R. Amen.

3

195. Lord God,  
when we were justly condemned for our sins  
you taught us repentance  
so that we might rise again to life.

You gave Abraham, our father in faith,  
a burial place in the promised land.  
You inspired Joseph of Arimathea  
to bury Jesus in the tomb he had made for himself.  
With sorrow for our sins,  
we earnestly ask you to bless this grave  
prepared for the burial of our brother (sister).  
We commit his (her) body to the earth,  
and ask you to welcome him (her) to the joys of paradise.  
(We ask this) through Christ our Lord.

R. Amen.

## IX. CONCLUDING PRAYERS AT THE CEMETERY

### 1

196. Lord God, you always listen to sincere prayers.  
We have celebrated the funeral rite of our brother (sister)  
and now we ask you to grant him (her) a share in that  
blessed reward  
which you have prepared for all the saints.  
(We ask this) through Christ our Lord.

R. Amen.

### 2

197. Lord God, giver of life and resurrection,  
you desire that sinful men should turn to you in prayer.  
Accept the prayers  
which in our sorrow we offer for your son (daughter) N.  
Save him (her) from eternal death,  
and welcome him (her) to the joys of your saints in paradise.  
(We ask this) through Christ our Lord.

R. Amen.

### 3

198. God, your days are without end,  
your mercies beyond counting.  
Help us always to remember  
that life is short

and the day of our death is known to you alone.  
May your Holy Spirit lead us  
to live in holiness and justice all our days.  
Then, after serving you in the fellowship of your Church,  
with strong faith, consoling hope, and perfect love for all,  
may we joyfully come to your kingdom.  
(We ask this) through Christ our Lord.

R. Amen.

4

199. Almighty God,  
through the death of your Son on the cross,  
you have overcome death for us.  
Through his burial and resurrection from the dead  
you have made the grave a holy place  
and restored to us eternal life.  
We pray for those who died believing in Jesus  
and are buried with him in the hope of rising again.

God of the living and the dead,  
may those who faithfully believed in you on earth  
praise you for ever in the joy of heaven.  
(We ask this) through Christ our Lord.

R. Amen.

X. OTHER FORMS OF THE PRAYERS OF THE FAITHFUL

1

200. *For use at Mass or a liturgy of the word*

God, the almighty Father, raised Christ his Son from the dead;  
with confidence we ask him to save his people, living and dead.

Our brother (sister), N., was given the promise of eternal life in  
baptism; Lord, give him (her) communion with your saints for  
ever.

R. Lord, hear our prayer.



N. ate the bread of eternal life, the body of Christ; raise him (her) up, Lord, at the last day.

R. Lord, hear our prayer.

(for a priest) Our brother, N., was a priest on earth; welcome him, Lord, into the sanctuary of heaven.

R. Lord, hear our prayer.

We pray for our brothers and sisters, our relatives, for all who were close to us and good to us; Lord, give them the reward of their goodness.

R. Lord, hear our prayer.

We pray for all who have died in the hope of rising again; welcome them, Lord, into the light of your presence.

R. Lord, hear our prayer.

We pray for all who have gathered here to worship in faith; Lord, make us one in your kingdom.

R. Lord, hear our prayer.

### *Prayer*

Lord,  
hear our prayers for our dead brothers and sisters;  
forgive them their sins,  
and bring them to the fullness of your salvation.  
(We ask this) through Christ our Lord.

R. Amen.

### 2

201. *For use at Mass or a liturgy of the word*

My dear friends, we join in prayer for our deceased brother (sister); let us pray also for the Church, for peace in the world, and for ourselves.

We pray to the Father for the bishops and priests of the Church; may he give them strength to be examples of what they preach.

R. Hear us, Lord, and have mercy.

We pray for all in public office; may they work for justice and true peace.

R. Hear us, Lord, and have mercy.

We pray for all who suffer in mind or body; may they realize that God is always with them.

R. Hear us, Lord, and have mercy.

We pray that God may free our brother (sister), N., from punishment and darkness.

R. Hear us, Lord, and have mercy.

We pray that in his mercy God may forgive all his (her) sins.

R. Hear us, Lord, and have mercy.

We pray that God may give him (her) peace and light for ever.

R. Hear us, Lord, and have mercy.

We pray that God may give him (her) joy in the company of all his saints.

R. Hear us, Lord, and have mercy.

We pray for our deceased relatives and for all who have done good to us; may God welcome them into the radiant light of his presence.

R. Hear us, Lord, and have mercy.

We pray for all who died in faith; may the Lord welcome them into his presence.

R. Hear us, Lord, and have mercy.

### *Prayer*

Lord God, Creator and Redeemer,  
release our departed brothers and sisters from all punishment;  
in answer to our prayers,  
give them the pardon they have always desired.  
(We ask this) through Christ our Lord.

R. Amen.

### 3

#### 202. *For use at the grave or tomb*

Dear friends, God is the Father of mercies. Let us pray to him for our brothers and sisters who have died in Christ.

In your goodness, forgive them their sins.

R. Lord, hear our prayer.

Remember their good works done in faith.

R. Lord, hear our prayer.

Welcome them into eternal life.

R. Lord, hear our prayer.

Let us pray also for those who mourn our brother's (sister's) death;  
comfort them in their sorrow.

R. Lord, hear our prayer.

Fill the emptiness in their hearts with the presence of your love.

R. Lord, hear our prayer.

Increase their faith and strengthen their hope.

R. Lord, hear our prayer.

Let us pray also for ourselves in our pilgrimage through life;  
strengthen us and keep us faithful in your service.

R. Lord, hear our prayer.

Fill our hearts with the hope for heaven.

R. Lord, hear our prayer.

### *Prayer*

Almighty, ever-living God,  
you watch over the living and the dead  
and are merciful to all who are marked as your children  
by their faith and good works.

We pray for our friends, living and dead;  
in your goodness

grant them pardon for their sins  
through the prayers of all your saints.

(We ask this) through Christ our Lord.

R. Amen.

CHAPTER VII

Various Texts for Funerals of  
Baptized Children

I. SCRIPTURE READINGS

Old Testament Reading

203. *Isaiah 25:6, 7-9*      The Lord God will destroy death  
for ever.
204. *Lamentations 3:17-26*      It is good to wait in silence for the  
Lord God to save.

New Testament Reading

205. *Romans 6:3-4, 8-9*      We believe that we shall return to  
life with Christ.
206. *Romans 14:7-9*      Alive or dead we belong to the  
Lord.
207. *1 Corinthians 15:20-23*      All men will be brought to life in  
Christ.
208. *Ephesians 1:3-5*      The Father chose us in Christ, be-  
fore the creation of the world  
to be holy.
209. *1 Thessalonians 4:13-14,* We shall stay with the Lord for  
*18*      ever.
210. *Revelation 7:9-10, 15-17*      God will wipe away all tears from  
their eyes.
211. *Revelation 21:1, 3-5*      There will be no more death.

Responsorial Psalm

212. *Psalm 23:1-3, 3-4, 5, 6*  
R. (1): The Lord is my shepherd; there is nothing I shall  
want.
213. *Psalm 25:4-5, 6 and 7, 20-21*

R. (1): To you, O Lord, I lift my soul.

214. *Psalm 42:2, 3, 5; Psalm 43:3, 4, 5*

R. (*Psalm 42:3*): My soul is thirsting for the living God:  
when shall I see him face to face?

215. *Psalm 148:1-2, 11-14*

R. (12): Let all praise the name of the Lord.

or: Alleluia.

### **Alleluia Verse and Verse Before the Gospel**

216. *Matthew 11:25*

Blessed are you, Father, Lord of heaven and earth;  
you have revealed to little ones the mysteries of the  
kingdom.

217. *John 6:39*

This is the will of my Father, says the Lord,  
that I should lose nothing of all that he has given to me,  
and that I should raise it up on the last day.

218. *2 Corinthians 1:3-4*

Blessed be the Father of mercies and the God of all  
comfort, who consoles us in all our afflictions.

### **Gospel**

219. *Matthew 11:25-30*

You have hidden these things from the learned and re-  
vealed them to children.

220. *John 6:37-40*

This is the will of my Father, that I should lose nothing of  
all that he has given to me.

[*For a child who had received the Eucharist*]

221. *John 6:51-58*

Anyone who eats this bread will live for ever; and I will  
raise him up on the last day.

222. *John 11:32-38, 40*

If you believe you will see the glory of God.

## **II. PRAYERS**

### **1**

223. *For a deceased child*

Lord, hear the prayers for N. we offer in our sorrow.

As we believe that this child, N., is now living in your kingdom,  
so one day may we join him (her)  
and together share the joy of eternal life.  
(We ask this) through Christ our Lord.

R. Amen.

2

224. *For a deceased child*

Father, we entrust to you this child  
whom you loved so much in this life.  
Welcome him (her) into paradise  
where there will be no more sorrow,  
no more weeping or pain,  
but only peace and joy  
with your Son and the Holy Spirit  
for ever and ever.

R. Amen.

3

225. *For the mourners*

Lord, comfort this family in their sorrow.  
You cleansed this child in the waters of baptism  
and gave him (her) new life.  
May we one day join him (her)  
and share heaven's joys for ever.  
(We ask this) through Christ our Lord.

R. Amen.

4

226. *For the mourners*

Lord, may the prayers of Mary, the mother of God, assist us.  
As she stood by the cross while her Son was dying,  
so may she sustain these parents in their grief,  
bring them the comfort of her own faith  
and by her prayers, help them to eternal life.  
(We ask this) through Christ our Lord.

R. Amen.

### III. INTRODUCTIONS TO THE FINAL COMMENDATION AND FAREWELL

#### 1

227. God, our Father, has made this child his adopted son (daughter) through baptism. Now, in his wisdom, he has called him (her) to himself. We reverently bury his (her) body knowing that one day it will rise again to a new life that never ends. We believe that this child has already entered eternal life. May God strengthen and comfort his (her) parents and friends, and make us all long for the joys of heaven.

#### 2

228. With faith in Jesus Christ, we reverently bring the body of this child to be buried in its human imperfection. Let us pray with confidence to God who gives life to all things, that he will raise up this mortal body to the perfection and the company of the saints.

### IV. RESPONSORY FOR THE FINAL COMMENDATION AND FAREWELL

229. I know that my Redeemer lives, and on the last day I shall rise again; \* in my body I shall look on God, my Savior.

V. I myself shall see him; my own eyes will gaze on him; \* in my body I shall look on God, my Savior.

V. This is the hope I cherish in my heart; \* in my body I shall look on God, my Savior.

### V. BLESSING OF THE GRAVE

230. Lord God, through your mercy  
those who have lived in faith  
find eternal peace.  
Bless this grave  
and send your angel to watch over it.  
As we bury the body of this child  
welcome him (her) into your presence,  
and with your saints let him (her) rejoice in you for ever.  
(We ask this) through Christ our Lord.

R. Amen.





May they find comfort in knowing  
that you have taken him (her)  
into your loving care.  
(We ask this) through Christ our Lord.

R. Amen.

*Another prayer, no. 226.*

### III. INTRODUCTION TO THE FINAL COMMENDATION AND FAREWELL

237. Let us commend this child to the Lord,  
and support his (her) parents in their sorrow with our  
love and prayers.

*The other texts may be chosen from those in the rite for bap-  
tized children.*





